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OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL:

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

THE LORD IS NOT SLACK CONCERNING HIS PROMISE, AS SOME MEN
COUNT SLACKNESS.—2 PETER III. 9.

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Missionary Register.

JANUARY, 1851.

SURVEY

OF

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

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

IN the Introductory Remarks to our last Survey we noticed that the British and Foreign Bible Society had been printing the Bible in Italy, and rejoiced in the opportunity of preparing the Scriptures for the people of that interesting country, in the hope of its leading to their emancipation from the tyranny of Papal Superstition. Unhappily our rejoicing was soon checked. The restoration of the Pope to his dominions, through the intervention of the French, was the signal for delaying any further progress of the light which had begun to pierce the darkness so long brooding over the Italian States, and, as was noticed at pp. 412, 413 of our last Volume, has for a time put a stop to the Society's operations in those countries. The American Bible Society, however, still finds means of distributing a considerable number of copies of the Scriptures in Italy.

We call the attention of our Readers to the prohibition which has been put on the proceedings of the Bible Society in the Papal States, and also to the Circulars given at pp. 430—432 of our Number for last October, as one answer, among many others, to the often repeated assertion that the conduct of the Romanists is much more tolerant than formerly; an assertion calculated to do great injury to the cause of truth, by leading those who are but little conversant with the practices of the Church of Rome to apprehend little or no danger to Protestantism from the Pope's recent assumption of authority in England. It is the boast of the Papacy that it never retraces its steps; and these are found always to be progressive, unless checked betimes. And however the Bishop of Rome may pretend to repudiate the design of exercising any but spiritual power in England, all experience for a thousand years proves that the possession of spiritual dominion is always used by him, if possible, as the introduction to supreme, though generally indirect, political authority; while the history of Europe shews, that confusion and political ruin have always been the consequence of his possessing it. In fact, no country, without great injury to itself, has endured the chains which the Church of Rome binds on its victims. Hence, each country in its turn has found it neces-

sary materially to limit, if not to refuse, its pretensions. Not content with toleration for the members of his Church, the Pope now assumes sole power over Christians in England. "I govern, and shall continue to govern," is the language which he has authorized one of his community to adopt in reference to a part of Her Majesty's dominions, which no well-informed person can doubt is intended to imply that the Pope will exercise, as far and as soon as he dare and can, supreme power in England. This probably he hopes to do by indirect means, such as secret influence in the highest quarters, and by securing to his allies posts of the greatest authority, rather than by any ostensible assumption of power; yet the effect will be no less prejudicial, and the decline, if not the ruin, of British Prosperity under such circumstances cannot be distant. No nation has ever long continued prosperous in which the Pope has been permitted to hold, either ostensibly or really, supreme power. Spain, and Rome itself, ought to be sufficient warnings to us.

The true Christian cannot doubt that the Gospel will eventually triumph; but in the mean time Protestants may severely suffer, Protestant Missionary Operations may be materially crippled, and the Truth greatly impeded in its progress, if every exertion be not made effectually to repel the attempts of the Papacy.

MISSIONARY PROSPECTS.

In the meanwhile, a review of the various agencies in operation for the spread of the Gospel affords very satisfactory evidence that the leaven of Divine Truth is diffusing itself through the mass of the human family. Slowly indeed, and in many parts making very little perceptible progress, yet it is making some advance almost everywhere. At the same time, we may not conceal from ourselves that these days of energy and excitement are pushing all things onward—evil principles as well as good are being rapidly diffused: the idolizing of human reason—self conceit—impatience of controul—and an immense mass of infidel and ungodly publications—combine in raising formidable impediments to the advancement of truth. Let, therefore, Christians redouble their energies. The success in prospect and already obtained, and the activity of the enemy, are a double call to increased diligence.

TESTIMONY TO THE CHURCH OF ENGLAND.

An American Periodical makes the following observations in reference to the Church of England:—

We have before us gratifying and most unmistakeable evidences that there is a spirit of life, energy, and activity, kindling up in the heart of that Communion, which is the earnest of greater things to come, and which is the sure pledge that she is girding herself for the conflict which the Providence of God is evidently laying upon her. It is no undesigned and fortuitous event, that at least an eighth part of this human family is brought so immediately in these latter times under the influence of that Communion. The hand of God is in it. As far as man can judge, the Church of England is destined to lead on the van in the conquest of the world to Christ. This conclusion we draw from the extension of the Episcopate to her Colonies; the chivalric and self-sacrificing spirit of the learned and accomplished men who have gone forth to Zion's distant outposts; the freeness with which the Church at home pours

her riches into the treasury of the Lord; and the success which already crowns the Missionary Work.

BIBLE DISTRIBUTION.

The following observations are taken from the Report for the present year of the American Bible Society:—

The Bible is of priceless value anywhere: it seems to increase in worth as other means of religious instruction are withheld or perverted. In Spanish America, in Southern Europe, in Greece and Syria, the forms of religion still linger, but its saving spirit and power have departed. There are magnificent Churches, often a superabundant Priesthood, but no Bibles in current use. That great instrument of popular renovation and church correction, the Divine Record, the sword of the Spirit, without which our land would soon lose its lustre, is there wanting. Without its aid there is little hope for peace in the State, or purity in the Church. With its universal presence, all would ripen into life and promise. Who can doubt that the Bible possessed, read, understood, by every household of France, Italy, Spain, and Greece, would soon cause light, righteousness, and joy, to break forth and be diffused like the beams of the morning. Every opportunity, therefore, for spreading the Word of God in those countries is a matter for gratitude; and such opportunities are increasing. New and better translations of the Scriptures into the tongues there prevalent are made, or are in progress, and a growing intercourse between them and Bible-making countries is of late maintained. In some of these countries many of our own citizens are now residents, still more are travellers; and many from them are sojourners with us, sending back and diffusing in many ways the improved light which they have received. In contemplating this subject, the book of Providence must be read in connection with the Inspired Word. See what doors are now thrown open for a partial introduction of the Bible, which were wholly closed when this Society commenced its labours in 1816. Who at that period could have spread a copy in any of those countries named? save perhaps France: and even there little could be done. Now the Bible Agent can labour in many of those countries unmolested: thousands of copies are scattered every year with the most salutary effect.

A still louder call for gratitude is demanded, when we look at the late opportunities furnished for giving the Bible to the Heathen World. When this Society was formed, scarcely a door was opened in all those dark places of the earth for a single copy—nay, scarcely a translation was made into the tongues there used. Now it is found in nearly all the largely-used languages of the world, translated by Christian Men on Pagan Ground, where they have gone to live and scatter the leaves of the Tree of Life as this and other Institutions furnish them with means. Who does not rejoice in being permitted to take any part in sending forth this Word to those who have but just heard of its existence, and are eager to learn its wonderful revelations?

What has already been done in the way of Bible Distribution, particularly in Papal, Mahomedan, and Pagan Countries, is little more than preparatory work. Extensive translations are made; numerous Missionary Labourers are in the field; Churches have been planted, acquaintances formed, Schools established; so that many thousands of youth who were born in Paganism, having now the elements of learning, have heard of the Book of Him who made all things, and are beginning to peruse it. Within a short period it may be hoped that many will go forth from all these centres of light, and become themselves teachers of their benighted countrymen. In all those places where true religion is to be established the Bible must come, or nothing will be lasting, nothing promising, in time or eternity. With such indispensable need of the Bible—with such providential movements opening the way for its reception—all will see and feel that the cry for this Book of books must soon come from all quarters of the globe as the sound of many waters. It must be so, or the now advancing Missions in Asia, Africa, China, and the Islands of the Pacific, will come to nought; true and saving religion will cease to spread; the Heathen will not be given to the Son for an inheritance; the promises of the Divine Word will fail. But those Missions will not thus terminate: a pure Gospel will fill the earth; all nations shall read in their own tongues of the wonderful works of God, and see the same confirmed in the footsteps of His providence. Blessed are they who are permitted to take part in hastening so glorious a consummation!

We lay before our Readers, as on several previous occasions, an account of the Receipts and Payments of the Roman Missions.

		Receipts.					
		£	s.	d.	£	s.	d.
France,	{ Lyons, 41,576 5 5 }	-	-	-	72905	5	3
	{ Paris, 31,328 19 10 }	-	-	-			
Germany	-	-	-	-	1103	11	7
North America	-	-	-	-	3087	2	4
South America	-	-	-	-	870	13	4
Belgium	-	-	-	-	7183	19	1
Burmese Empire	-	-	-	-	16	8	8
British Isles,	{ England, 1234 0 2 }	-	-	-	-	-	-
	{ Scotland, 237 6 6 }	-	-	-	-	-	-
	{ Ireland, 2600 2 6 }	-	-	-	4267	7	9
	{ Colonies, 195 18 6 }	-	-	-	-	-	-
Roman States	-	-	-	-	2861	7	9
Spain	-	-	-	-	769	14	9
Greece	-	-	-	-	62	14	1
Levant	-	-	-	-	169	12	1
Lombardo-Venetian kingdom	-	-	-	-	1735	12	2
Island of Malta	-	-	-	-	489	10	6
Duchy of Modena	-	-	-	-	613	16	6
Oceanica	-	-	-	-	10	7	8
Duchy of Parma	-	-	-	-	393	18	9
Holland	-	-	-	-	3222	3	3
Portugal	-	-	-	-	669	8	9
Prussia	-	-	-	-	6928	12	3
Kingdom of Sardinia,	{ Genoa, 1328 4 4 }	-	-	-	-	-	-
	{ Piedmont, 4875 17 1 }	-	-	-	-	-	-
	{ Sardinia, 3 11 3 }	-	-	-	7684	5	5
	{ Savoy, 1476 12 8 }	-	-	-	-	-	-
Two Sicilies,	{ Naples, 3029 1 0 }	-	-	-	3029	1	0
	{ Sicily, 0 0 0 }	-	-	-	-	-	-
Switzerland	-	-	-	-	1389	11	5
Tuscany	-	-	-	-	1556	9	2
From different parts of Italy (paid at Rome)	-	-	-	-	106	15	9
From different countries of the North of Europe	-	-	-	-	21	14	4
Credit for a Bill of Exchange not yet due	-	-	-	-	59	8	1
Total of Receipts for 1849	-	-	-	-	121208	11	8
Balance from excess of Receipts over Disbursements	-	-	-	-	21371	11	4
in the account for the year 1848	-	-	-	-			
Total	-	-	-	-	£142,580	3	0
Payments.							
Missions of Europe	-	-	-	-	21892	5	8
... Asia	-	-	-	-	42234	18	8
... Africa	-	-	-	-	11147	14	6
... America	-	-	-	-	33621	15	11
... Oceanica	-	-	-	-	16710	15	11
Cost of publication of the Annals and other works	-	-	-	-	6979	6	8
in France and foreign countries	-	-	-	-			
Expenses of management in France and abroad	-	-	-	-	1180	8	2
Bills of Exchange not yet due	-	-	-	-	187	9	5
Total expenses for the year 1849	-	-	-	-	133954	14	11
Balance in hand	-	-	-	-	8625	8	1
Total	-	-	-	-	£142,580	3	0

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.*

Western Africa.

NATIVE AFRICAN TEACHERS.

IN our Introductory Remarks to Western Africa, we last year called the attention of our Readers to the vast importance of Native Agency; and we are glad to find that the attention of the Committee of the Church Missionary Society has been anxiously directed to arrangements by which a Native Ministry may be provided, so that the labours of the Missionaries may be devoted to the extension of Christianity among the Heathen. Some important advance toward this result has been made by the location of steady and experienced Catechists in the villages. A still further advance has been made by the admission of additional Native Africans to Holy Orders by the Bishop of London. The transition, however, from a Missionary Establishment to a settled ecclesiastical system requires much careful consideration, and cannot be completed without the appointment of a Bishop for the African Church; a measure which the Committee hope may not be long delayed; that Sierra Leone, with its complete ecclesiastical organization, may be the starting-point and the headquarters of an extensive African Mission.

MENTAL CAPACITIES OF THE NATIVES.

The following testimony has been borne by Mr. Peyton to the aptitude of the African Mind for the reception of knowledge—

Twelve years have now elapsed since I first went to Sierra Leone, and during the greater part of that period I have been engaged in the educational department of Missionary Labour, both in the ordinary Day Schools and the Institutions, and have therefore had opportunities afforded me of testing their mental capabilities. My experience in dealing with the Africans, both youths and adults, leads me to say, without hesitation, that when they are favoured with the same advantages as ourselves their mental capabilities and powers of apprehension, when rightly developed, are equal to those of the European. This is particularly observable in boys of from eight years of age to eighteen.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B F BIBLE SOC.—The Sierra-Leone Auxiliary has remitted 126*l.* 6*s.* 3*d.*, and has sent an order for 1674 Bibles and Testaments. The receipts of the year are 119*l.* 7*s.* 9*d.* and 839 Bibles and 774 Testaments have been distributed. At the request of the Church Missionary Society, 500 copies of the Epistle to the Romans have been printed in the Yoruba Language.—P. 8.

Since the commencement of this Auxiliary, no fewer than 19,972 copies of the Scriptures have been obtained from the Parent Society, and circulated throughout this Colony and its neighbourhood; the money sent home at various times amounts to 2089*l.* 6*s.* 1*d.*; and what, we ask, is the result? What benefits have been derived from all this? We point you to the present state of Sierra Leone: it shall speak for itself. Never was the Gospel preached so extensively; never were such vigorous efforts in education made; never was the public mind so much awakened to the value of knowledge, especially knowledge of the Bible; never was so great a regard paid to religion; and never were the blessed fruits of that religion—love to our neighbour—so visible and so great as at the present time.

RELIGIOUS-TRACT SOC.—The Fourah-Bay Institution for preparing Natives for the Ministry, and Schoolmasters, has received 10*l.* in books as an addition to its Library.

[Missionaries.

A similar grant of 10*l.* has been made in aid of a Library formed in Freetown for a large number of Natives who have been educated in the Mission Schools. It is intended to connect with the Library a reading-room. Many Christian Females who have not access to books gladly avail themselves of the Library. Mr. Nicol pressed on the attention of the Committee the destitution of the Colony as to books. The Committee have placed under his care 30*l.* in books for sale, and a small supply of English Tracts. A Library of the value of 5*l.* has also been granted to the Rev. Mr. Maxwell for the Grammar School, Freetown. The Committee have granted Tracts and Books for Libraries, to the value of 20*l.* for Liberia. The German Missionaries at Tantum, on the western coast, have received a 4*l.* Library, and an assortment of juvenile works for the use of the adults and school children. For Old Calabar a grant of 3000 Tracts, in the Spanish, Portuguese, and English Languages, has been made to the Rev. H. M. Waddell. He finds them useful among foreigners visiting the place. The friends connected with the United Presbyterian Church have printed about 3000 copies of several little works in the Efik, or Calabar Tongue. The German Missionaries and Mr. Van Cooten, proceeding to the Gold Coast, have received a supply of suitable Tracts, and the latter a small Mission-Family Library. [Report.

P. 8.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

CHURCH MISSIONARY SOCIETY.

The labours of the Society in the Colony of Sierra Leone have not only been directed to the instruction and pastoral oversight of the Africans who inhabit the Colony, but also to the evangelization of the Heathen Tribes of Western Africa; that from Sierra Leone, as a centre, the

light of Christianity may issue forth to illuminate and bless distant kingdoms. [Report.

Labourers.

The Rev. N. Denton and Mrs. Denton arrived at Sierra Leone on the 24th of November; and the

Rev. T. Maxwell and the Rev. G. Nicol on the 27th of December—The Rev. C. A. Gollmer and Mrs. Gollmer, the Rev. H. Townsend and Mrs. Townsend, Mr. E. Van Cooten, Surgeon, and Mrs. Van Cooten, and Mr. Huber, a German Mechanic, sailed for Badagry on the 9th of January, and arrived at Cape-Coast Castle on the 26th of February, and at Badagry on the 7th of March—On the 21st of February the Rev. D. H. Schmid and the Rev. Christian F. Ehemann, and their Wives, with Mrs. Haastrup, left Sierra Leone, and reached Falmouth on the 15th of April—Mr. J. N. Ashwood, Surgeon, died at Freetown in April—Mrs. Van Cooten died of fever on the 14th of May—The Rev. J. C. Müller died on the 16th of June—The Rev. J. C. Clemens, after a few days' illness, died of fever on the 25th of June—Rev. J. Warburton and Mrs. Warburton arrived in London on the 9th of July—The Rev. F. Bultmann and Mrs. Bultmann sailed for Sierra Leone on the 24th of October; and the Rev. T. Peyton, Mrs. Peyton, and Mr. J. Quaker, on the 18th of November—Pp. 112, 248, 288, 327, 368, 408, 447, 523.

Stations.

Freetown—1804—James Beale: Thomas King, *Nat. Cat.*; 4 *Nat. As.* Communicants, 213—Baptisms in the Year: Adults, 20; Children, 73—Schools, 9: Scholars: Boys, 413; Girls, 307; Youths and Adults, 1007—P. 9; and see, at pp. 39, 40, 43—46, Notice of the Death of the Rev. N. C. Haastrup, 60 Converts added to the Church, Two Idolaters desiring Instruction, A Dying Heathen contrasted with a Sick Christian, and other particulars.

Three years ago a new Church was projected on the west side of the town, to hold 1000 worshippers. The plans were drawn and the work commenced under the zealous and able superintendence of the Rev.

James Beale, who, before entering the Ministry, had been engaged in secular employments of a similar kind; and now, in the absence of all such available aid in the Colony, without relaxing it may almost be said his spiritual labours, being blessed by God with an unusual degree of health, has carried to completion this great and important undertaking. Various discouragements were surmounted, which would have defeated the efforts of an ordinary faith and zeal; for he had not only to contend with the professional difficulties of such a work, but was also straitened by want of funds, through the crippled state of the Society's resources. He was, however, often encouraged by the interest manifested by the people in the work.

Mr. Beale, being anxious to prepare a Congregation for the new Church, commenced a Sunday School in the lower part of the building before the upper part of the Church was finished. The next step was the commencement of a Day School in the rooms under the Church, which in a few weeks numbered 200 children, all paying one penny per week. [*Report.*]

Wednesday, Oct. 10, 1849—I have this day to record the memorable event of the opening of our new Church in the west of Freetown—an event fraught with important results to this Colony, and, it may be, to Africa in general. It is situated in the midst of a densely-populated district, over which, in many parts, idolatry is rampant. Beside, the roads four in number meet at that point, and are the best in the Colony, so that it is very easy of access to every part of the town. The Congregation was large and respectable, most of the influential men of Freetown being present. The largest collection was made I have ever witnessed in the Colony, viz. 231. 7s. Multitudes rejoiced to see this day, and heaped blessings upon the Society, and myself, its unworthy agent. [*Rev. J. Beale.*]

Christian Institution, Fourah Bay—1828—Edward Jones, *Nat. Principal*: Sigismund Wilhelm Koelle, *Tutor*: George Nicol, *Nat. Tutor*: Students, 66—*Grammar School*: Thomas Maxwell, *Nat. Tutor*: Thomas Macaulay and 2 other *Nat. As.*: Pupils, 21—*Institution for Females*: Julia Sass, *Mistress*—Pp. 9, 10; and see, at pp. 40—43, an Account of the Opening of the New Buildings,

Church Missionary Society—

and of a Sunday School, with Reports of the Institutions and Grammar School.

Oct. 16, 1849—I was present at the examination of the Fourah-Bay Students. The examination was of considerable length, embracing the various studies pursued in the Institution, from Hebrew downwards, and was highly creditable to the Principal and the Rev. S. W. Koelle. Mr. Koelle's examination of his Hebrew class was a remarkable event in the history of the Mission. Some of our friends in England are probably a little mistaken with regard to the "signs of the times," respecting a Native Bishop for Sierra Leone; but assuredly, if Africa is to be enlightened, that period is approaching.

[*Rev. J. Warburton.*]

One of the principal Chiefs of Abbekuta had confided his son to be educated in Sierra Leone, and to be instructed in mechanical science. This act of confidence has been providentially rewarded in a remarkable manner. The boy heard, by accident, that one of his brothers had been brought into Sierra Leone as a slave, and had been enlisted into a West-Indian Regiment. He hastened to the parade, and eagerly sought his brother among the ranks. They recognised each other with a warmth of affection which deeply interested the bystanders. The young soldier had been kidnapped soon after his brother's departure, sold to the Portuguese, liberated by the cruisers, and brought into Sierra Leone. An application was immediately made to the commanding officer to procure the release of the brother, upon the usual terms of a payment of 12*l.* The Natives soon engaged to contribute this sum. The release could not be obtained without the sanction of the Commander-in-Chief, Field-Marshal the Duke of Wellington; but the commanding-officer kindly consented to transmit the application to his Grace, and by the very next mail an order was sent out to give the young recruit his discharge without payment, if the Church Missionary Society would agree to receive him into the Grammar School, and afterward to send him home to his father. The two brothers are now pursuing their studies together in that Institution. [*Report.*]

RIVER DISTRICT—comprehending *Kissey, Wellington, Hastings, and Waterloo*, with Out-Stations at *Benguema* and *Moco Town*; lying

E and S E of Freetown, from $3\frac{1}{2}$ to 20 miles—John Ulric Graf, Christian Theoph. Frey: John Attarra, Matthew T. Harding, Joseph Wilson, *Nat. As.*: M. S. Hehlen, *Schoolmistress*: 22 *Nat. As.* Communicants, 839—Baptisms in the Year: Adults, 71; Children, 218—Schools, 14: Scholars: Boys, 696; Girls, 477; Youths and Adults, 953—P. 10; and see, at pp. 43, 94—98, Attempt to Establish Christian - Relief Societies, Baptism of 40 Candidates, Liberality of the Natives, Visits to Idolaters, and Expense of keeping an Idol.

Upon the whole, I can look back on the year now closing, in reference to this Station, with considerable pleasure. In point of number our Church has made no great progress; for while there have been, from time to time, new applicants as Communicants or Candidates, some, especially of the latter, have either been dismissed for irregularity of conduct, or have left of their own accord. I can bear a very tolerable testimony to the general good conduct of our members—to their peaceable and teachable disposition, as well as to their willingness to help in every good work.

[*Rev. J. U. Graf.*]

MOUNTAIN DISTRICT—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and S E of Freetown, from 3 to 6 miles—John Warburton, Nathaniel Denton, John C. Clemens: Fred. W. H. Davies, *Cat.*: Joseph Bartholomew, and one other *Nat. Cat.*; 10 *Nat. As.* Communicants, 722—Baptisms in the year: Adults, 47; Children, 79—Schools, 10: Scholars: Boys, 444; Girls, 353; Youths and Adults, 704—P. 10; and see, at pp. 98—100, 525, 526, Attendance at Public Worship, Erection of a Lighthouse, Death of a Colony-born Youth, Anxiety of another about his Soul, and Labours of a Native Catechist.

SEA DISTRICT—*Kent*: the most Northern Station in the Colony, 14 miles from Freetown—*Wiber-*

force: Henry Rhodes—Kent: William Young. *Cat.—Russell*: 1 *Nat. As.*—York: vacant: 9 *Nat. As.* Communicants, 280—Baptisms in the year: Adults, 27; Children, 53—Schools, 13: Scholars: Boys, 314; Girls, 244: Youths and Adults, 296—P. 10; and see, at p. 102, Account of Kent, Erection of a Mission House at York, and Re-occupation of Wilberforce.

The occupation of Wilberforce has brought under the notice of the Missionary, and within the sphere of his exertions, many neglected hamlets, containing several hundred Heathen in each, which will soon, it is hoped, become Out-stations to Wilberforce.

[*Report.*]

TIMMANEECOUNTRY—*Port Lohkoh*, a Native Town, about 40 miles from Freetown: Population, 2500—Charles Fred. Schlenker: 2 *Nat. As.* Communicants, 7—Baptisms in the year: Children, 3—Schools, 2: Scholars: Boys, 30; Girls, 6; Youths and Adults, 6—P. 10; and see, at p. 103, Account of Opposition, Baptism of a Timmanee Girl, and Apathy of the Timmanees.

The encouragement has been so small at this Station that the Missionaries in Sierra Leone have recommended the removal of the Mission into some more promising locality in the interior, and among the HEATHEN portion of the Timneh Tribe. Mr. Schlenker has made progress in the preparation of a Dictionary of the language, and in the translation of portions of the Scriptures; so that it is hoped that another commencement of the Mission may be made in this tribe, which originally possessed the country of Sierra Leone.

[*Report.*]

ABBEKUTA—1845—*Badagry*: Andrew Gollmer: Eugene Van Cooten, *Cat.*; M. Huber, *Mechanic*; Wm. Marsh, and 2 other *Nat. As.*—*Abbekuta*: Henry Townsend, Isaac Smith, David Hinderer, Samuel Crowther: 7 *Nat. As.* Communicants, 122—Baptisms in the year: Adults, 56; Children, 18—Schools, 6: Scholars, 1851.

lars: Boys, 50; Girls, 14; Youths and Adults, 288—P. 10; and see, at pp. 140—146, 198—201, 231—240, 274—278, many Particulars of the Success and Discouragements of the Mission, Reception of Her Majesty's and Prince Albert's Presents, and General Proceedings of the Missionaries.

The advantage of teaching the people through the medium of their own language is 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 have been so clear as might be wished.

[*Rev. S. Crowther.*]

It may perhaps be asked how far those among whom the seed is thus springing up *have root in themselves*, so as to endure when affliction and persecution arise because of the Word. It has pleased God already to give this proof of a true work of faith. The Converts have been tried—severely tried—in many ways, and they have been strengthened and sustained, and enabled to witness a good confession. Those inhabitants of Abbekuta who subsist by agriculture carry their produce to the Lagos Market, and travel in large bodies for mutual protection against kidnappers who infest the road. It became a question with the Converts how they ought to act when the market-party travelled on Sunday. They applied to Mr. Crowther, who set the case before them, and left the final resolution of the difficulty to their own consciences. The result is thus related—“They have determined to make a trial of observing the Lord's Day at any risk, trusting in the Lord rather than violate the Sabbath against their conscience.”

[*Report.*]

One among many devices planned against our Converts, in order to draw them back to idolatry, was, to refuse them their daughters in marriage if they would not offer sacrifices and purchase gods for their intended wives, according to custom. After considering the matter, all the unmarried Candidates agreed as one man never to take any of the young women if they refuse to become Christians. Persons who have been living in polygamy, on desiring to be baptized have made their final choice, and dismissed the rest of their wives.

[*Rev. S. Crowther.*]

C

Church Missionary Society—

The first attempt at violence was in connection with the superstition of Oro, when many scenes of cruelty occur. Fierce and bloody threats were uttered that on this occasion vengeance should be taken upon the Book-people, as the Converts were termed. An exciting song was made for the occasion, in which Oro was termed the lion of the Book-people, and the most violent means were used to terrify the Converts. By the advice of the Missionaries, the male Converts all remained in their homes during the days of the festival, and the time passed over without personal violence, or the defection of a single Convert. Subsequently, one and another of the Converts was unlawfully seized and put into the stocks—a cruel and sometimes fatal punishment; but on the application of the Missionaries they were released by the Chiefs.

But the powers of darkness cannot be overthrown from their usurped dominion in any country without a severe struggle, and in most cases without the blood of martyrs. We must not expect that Western Africa shall be eventually exempted from this dispensation. In primitive ages the northern regions of that vast continent furnished its martyrs—in a later age the eastern kingdom of Abyssinia—and it may be that Western Africa will now take its turn in the field of honour.

After an interval of some months, cruel persecution unexpectedly broke out against the Christian Converts of a more formidable and violent character than any preceding. The immediate occasion was the death of a Convert, though it was evident that the train had been previously laid. Hitherto God had mercifully preserved the lives of the Native Converts, so that in three years and a half not one had died. On the first death occurring, the Convert received Christian Burial. The Babbalawas thus lost a lucrative burial fee, which they were accustomed to receive. Their

Study of the Native Languages—The study of the Native Languages has been pursued with assiduity by several of the Missionaries. The Rev. J. U. Graf has translated portions of the Scripture into Susu. The Rev. D. H. Schmid has compiled a Dictionary in English and Timni. Mr. Koelle has pursued his study of Bournu.

The Vei Tribe—This Tribe has a syllabic writing, with about 200 symbols. Mr. Koelle found the inventor of the written language to be a man of about forty years of age, of great intelligence and much religious feeling. The proximity of the Vei Country to Liberia seemed to indicate the propriety of commending this interesting Tribe to the care of Missionaries from that Settlement, rather than attempt a new Mission from Sierra Leone; and this course was approved of both by the Local Committee in Sierra Leone and the Parent Committee. But circumstances have since oc-

indignation was at once raised to the highest pitch. As in Ephesus of old, they raised a cry among the people against the Christians. Four or five of the townships of which Abbekuta is composed were excited against the Converts, who were seized and put into the stocks. The Converts were fined, to the amount of nearly 100*l.*; they were strictly forbidden to go to Church, or communicate with the Missionaries, on pain of death, a public crier announcing it by knocking the gong-gong. The way to Mr. Crowther's house was watched day and night. The superior Chiefs were at last persuaded by the Missionaries to take up their cause in the Council, after which the persecution ceased, and the Converts returned to their homes and to the public worship of God. The Committee are grieved to record the base conduct of some of the liberated Africans from Sierra Leone, who, having returned to Abbekuta, and being desirous of adopting country practices, especially polygamy, have united in the wicked attempt to expel the Missionaries from their country. [Report.

*Summary.**(As given in the Fifteenth Report.)*

Stations, 17—Labourers, 96; being 19 European, of whom 5 are at home, and 4 Native Missionaries, 1 European Surgeon, 4 Male and 2 Female European Teachers, 63 Male and 3 Female Native Assistants; of these, 24 are married, but no accurate information has been received of the number of Native Assistants who are married—Average attendance at Public Worship, 6950—Communicants, 2183—Seminaries, 2; Students, 66—Schools, 52: Scholars: Boys, 1947; Girls, 1401; Youths and Adults, 3188.

curred, which seem providentially to bring the Society into connection with the Vei Tribe, and to open a prospect of making Mr. Koelle's study of the language subservient to Missionary Purposes. The Committee have directed the Missionaries in Sierra Leone to send some of their number without delay to the Gallinas, in order to obtain information, and otherwise prepare the way for the opening of a Mission, if it shall ultimately seem advisable to do so.

Moral Effect of the Operations of the Squadron—In a late Letter, Mr. Koelle mentions a circumstance which shews the moral reputation which England has gained throughout Africa; and that the operations of the African Squadron in connection with Sierra Leone are exciting the admiration and gratitude of her sons, which cannot fail to give a mighty aid to England's efforts to introduce Christianity and lawful commerce into the darkest recesses of that vast continent. It appears that two native merchants from Bournu and Haussa had arrived at Sierra Leone. On their travels to the Gold Coast "they had heard of a country where White Men liberate, for God's sake, all slaves whom they capture at sea, and where all African Nations live together as freemen. Upon this they determined not to return home till they had seen that country." They travelled above a thousand miles, and arrived at Sierra Leone. "And here," writes Mr. Koelle, "they were filled with amazement at what they saw! 'Truly,' they said, 'White People are God's people. If one does not fear White Man he cannot fear God.' I gave them each an Arabic Testament, which they promised to take home with them."

Petition of the Committee against the withdrawal of the Squadron—The Committee, advertg to the facts that the rise of Sierra Leone, and the commencement and continued existence of the Yoruba Mission, are the fruits of the African Squadron, presented a petition to Parliament earnestly deprecating its withdrawal or diminution. They record, with gratitude to God, the decision of the House of Commons against the withdrawal; and especially the emphatic declaration of Lord John Russell, as the First Minister of the Crown, in these words—"That this country had been blessed with great mercies during the past year; that more than once they had thanked God for the dispensation of those mercies; that if this nation were now to say that the unhallowed and cruel traffic in man should be revived, we could no longer have a right to expect those mercies. He considered that the high Christian and moral character of a nation was its main source of security and strength." [Report.

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—*Ngabantang*: vacant—*Macarthy's Island*: Joseph May, *Nat. As. Miss.*; John Leigh, *Nat. As.* On the 8th of October Mr. Henry Hirst embarked for St. Mary's. Communicants, 476—Teachers: Paid, 8; Gratuitous, 46—Schools, 3: Scholars, 751—Pp. 11, 448.

There has been a decided improvement in the tone of piety among our people, and a considerable addition to the number of Church Members. A general interest in the Mission is manifested by all classes. The Subscriptions to the General Mission Fund have considerably increased; the Chapel has been enlarged, and a gallery put up for the accommoda-

tion of the School Children at Public Worship, the expense of which has been nearly met by Local Subscriptions. There has also been considerable prosperity in the School, although deprived of the services of Mr. and Mrs. Davie, who were obliged to leave on account of their health. "The girls are beginning to appreciate reading, writing, and the other branches of useful education. They have been urged to greater decorum in their general conduct, and an improvement in these respects is already manifest." The Missionaries have introduced the pay-system in the course of the year; and more than 12l. has been received from those parents who contribute one penny per week. The Station at Macarthy's Island has been placed in disadvantageous circumstances, owing to the small-pox, and the war between the Mandingoes and the Local Government; during which disturbance our Class Leaders and several of our Church Members were called to the barracks to supply the place of the regular troops. The entire

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repair of the Mission House and premises had also become necessary. Mr. May reports—"Our Society at George-Town is rapidly improving; and although many of its Members are poor, and wanting regular employment, yet they are diligent in business, when they have work to do, and fervent in spirit serving the Lord." [Report.]

SIERRA LEONE.

Freestown, with Out-Stations—1817—Thomas Raston, *Chairman of the District*, John Lewis, jun., Richard Hart, Walter Garry; Joseph Wright, *Nat. Miss.*—*Hastings* and *Wellington*: Charles Knight, *Nat. Miss.*—*York* and *Plantain's Island*: George H. Decker, *Nat. As.* Communicants, 4712—Teachers: Paid, 43; Gratuitous, 214—Schools, 16; Scholars, 2958—P. 11.

There is an evident improvement in the tone of personal piety among our people, and there has been a net increase of 358 in the number of full and accredited Church Members during the last year. The most serious difficulty at this Mission has resulted from the rapid increase which has taken place. The existing Chapels scarcely furnish accommodation for half of our own people, and a sufficient amount of subscriptions could not be raised on the spot to erect large new Chapels to meet the exigency which has arisen. For building the proposed new "Buxton Chapel," the sum of 700*l.* has been contributed by the people; but the amount received from all sources is not yet sufficient to meet the expense of the erection. In the Educational Department progress is made. "We are using," the Missionaries report, "the best agencies of which we can avail ourselves; and on the whole the class of Teachers now employed is superior to any we have ever before had in the Mission. The Report of the Institution for training Native Teachers at King Tom's Point is on the whole encouraging, although it has been found necessary to dismiss a few of the Students for irregularity of conduct. The present inmates appear to be truly pious, are very exemplary in their conduct and in diligent attention to the prescribed course of study in the Institution.

At Hastings "the work of God is steadily advancing." From Wellington the report is similar. Our large and substantial stone Chapel there "is generally filled on the Lord's Day with an overflowing Congregation," and our people "walk worthy of their high vocation." "Our cause at Allen Town is alike improving;" and "at Waterloo," the Missionaries say, "we have every encouragement to perseverance by past success, and by the cheering prospects before us." The Mission Schools in this Circuit are reported as "still very encouraging." York was formerly notorious for the prevalence of heathenish superstition and practices; but the Missionaries now rejoice in the change which has been effected. "The Chief of the Aku superstition has become a zealous and laborious Class-Leader. All his followers also turned with him. Some of these have since died in the faith, and left a good testimony behind them." The work steadily advances. There is more or less encouragement at Sussex, Hamilton, and Goderich. At Kent a favourable commencement has just been made. The Schools in the York Circuit continue in active operation. [Report.]

In 1848 an Agricultural Society was formed, for the purpose of improving the moral and industrial habits of the inhabitants of Sierra Leone. This year the Committee of the Society offered two prizes, one of five pounds, the other of two, for the two best Essays on the social, moral, and industrial improvement of the Colony. Mr. Moses Renner, one of our Schoolmasters, who was trained in King Tom's Institution, has obtained the first prize. [Rev. Richard Hart, Mar. 30, 1850.]

GOLD COAST, AND KINGDOM OF ASHANTEE.

Cape-Coast Town, with 5 Out-Stations: 1835: Thomas B. Freeman, Frederick Hart; John Hagan, *Nat. As.*; Joseph Dawson, *Cat.*—*Anamabu* and *Akroful*: Timothy Laing, *Cat.*—*Domonasi* and Out-Stations: George P. Brown, *Cat.*—*British Accra* and Out-Stations: Henry Wharton: James Solomon, *Cat.*—*Ashantee*: John Ansa, *Cat.*—*Badagry* and *Abbekuta*: John A. Martin, *Nat. As.*; Henry Morgue, *Cat.*—Pp. 12, 13. The Rev. Charles Hillard returned to England. Communicants, 809—Teachers: Paid,

66; Gratuitous, 24—Schools, 23: Scholars, 1014.

In this District God is at work in our behalf. We see it in the new and encouraging spheres of usefulness which are opening before us; in the increasing moral influence which the Mission is diffusing in every direction; in the large and attentive Congregations which listen to our ministry; in the prosperous state of our Schools; in the earnest prayers of our Church Members for a larger outpouring of the Holy Spirit; in the giving way of fetish prejudices and customs; and we feel it, too, in our own hearts, in that burning love for the souls of our perishing fellow-men which only God can inspire and sustain. [Missionaries.

There is an evident revival of the spirit of true Christianity at Anamabu, although the number of Church Members is not so large as formerly. The state of the Schools is very encouraging. There is much in the present state of the work at Domonasi "to afford encouragement." [Report.

"It will be quite consistent with truth to declare that this Circuit has never, since its formation, exhibited in general so pleasing an aspect as at the present period. [Missionaries.

The Accra Circuit suffered considerably during several months, when it was unavoidably left without the superintendence of a regular Missionary. Things have, however, considerably improved since Mr. Wharton's appointment. The exercise of Church Discipline, by which the number of Members has been reduced, has had a salutary effect on the remainder. The Schools are doing well. A very gratifying testimony in favour of the Society's Mission at Ashantee has been given by Sir William Winniett, the Governor of the Gold Coast, in the Journal of his late visit to Coomassie, contained in a Despatch addressed to Earl Grey, and printed by order of the House of Commons. John

Ansah, a nephew of the present King, has been placed at Coomassie, the capital, as a Christian Teacher. This young man and his cousin were educated in England, and were sent back to Africa with the Niger Expedition. After spending some time at Coomassie, he went down again to Cape Coast, where he became a regular attendant at our Mission Chapel, and an earnest seeker of salvation. Having at length experienced the saving power of Christianity, the public profession of which he had previously assumed, he became an agent of this Society; and in the offices of Interpreter, Class-Leader, and Local-Preacher, has continued to give such proof of sincere piety and devotedness to the work of the Mission, that he has been sent, by the unanimous voice of the Missionaries in the District, as a Catechist to Coomassie. [Report.

So far as the character of the King has been brought out before me he appears much higher than might be expected in spirit, conversation, and manner. When compared with the low customs of the country, you would never think, from his kind treatment in private, that he could sit in the market-place and sanction the sacrifice of 27 persons in one day, as was the case while I was in the town. I shall not soon forget my feelings when I was told of the slaughter of poor helpless slaves that was to take place in the town. Every Sabbath, while in Coomassie, I got all that I could to assist me, and preached to the Natives, who well attended the Service of the Word of Life, while several were being sacrificed amid sounding of drums, horns, &c., at but a little distance from the spot where a small number of us were met to worship God. The climate in Coomassie is more congenial to European constitutions than the coast. My health was good during the month that I was there, but I felt a change as soon as I reached the coast.

[Rev. Fred. Hart: June 29, 1850.

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

Clarence—1841—Alfred Saker: Wm. Smith, S. Fuller, John Showers, *As.* Communicants, 113—*Camaroons*: 1843: Thomas Horton Johnson. Communicants, 5—Schools, 6: Scholars 350—*Bimbia*, and Out-Stations: Joseph Fuller: Wm. Trusty, Nicholls,

J. W. Christian, G. Williams, *As.* School, 1: Scholars, 100. Mr. Merrick died on the 21st of October 1849 at sea. Mr. Saker, with his wife and child, and Miss Vitou, sailed on the 12th of March, and reached England in July. Wm. Newbegin, m.d., died on the 17th of April. Mr. and Mrs. Yarnold

Baptist Missionary Society—

have returned to England. Captain Milbourne and Mrs. Milbourne have relinquished their connection with the Society, and returned to Jamaica. Mr. Saker embarked for Africa on the 25th of October. The Committee have determined to recall the "Dove," or to sell it in Africa—Pp. 13, 14, 207, 296, 368.

Fernando Po—During the year there have been baptized eight Africans, and the Church has continued in peace. Five others are awaiting baptism. "Others of the inquirers," says Mr. Saker, "are giving us good reason to hope well of them. Two of our number have died, one of whom is worthy of a notice here. He was a Native of this Island, and when our brethren arrived on their exploring expedition, he was living in his native wilderness. Thus I found him at his native town, the first week of my residence here in 1844. He was then beginning to con the first class-book under the teaching of Dr. Prince, who subsequently taught him to read the Scriptures; led him to the town of Clarence, where he separated from his many wives, and married the one of his choice; and in the course of time he was found clothed, and in his right mind. He sedulously attended the Means of Grace, became a sincere disciple, and was baptized the 1st of January 1848 by Dr. Prince. He became a faithful interpreter of the Word of God to his countrymen, and to him we are indebted for all the knowledge of the Fernandian Tongue that is worth retaining. During the last year he has been an evangelist to his people, making apostolic journeys among them. During his last journey, which was partly to secure a supply of provisions for his family, he was seized by the hand of death, was brought to his home, and in two days he entered into his rest. His end was peace. His quiet, inoffensive spirit gained him friends in every place, and all regret that Beso Bocotali is no more. Devout men carried his remains to the resting-place of men amid the weeping of many. Owing to the return of Mr. Yarnold, the British School has during the last three months of the year been discontinued. [Report.

The Infant School has been continued

with some vicissitudes. It is now prosperous. I hope no withering hand will ever touch it.

The translation of the Scripture is much delayed by the many demands on my time and strength. The Gospel of St. Matthew is printed. Mark has long been lying by. John will soon be ready. Three class-books and a few hymns have also been printed. [Mr. Saker.

Bimbia—This Station has suffered an irreparable loss in the death of the Missionary Merrick. The fruit of his labours was just ripening, and five Natives evinced their desire to be united to Christ by Baptism. [Report.

Brother Merrick continued his labours till the middle of July. He had translated the Acts of the Apostles, nearly the whole of Romans, and some other portions of the Old Testament. The remaining part of John has been carried through the press, and a few chapters of the Acts are in type. But these delightful works are arrested, and a desolating hand seems hanging over the place of so much promise. Mr. Merrick baptized two persons when visiting there the last time. [Mr. Saker.

Cameroons—In the month of November 1849 a Native, the first-fruit of this Mission, was baptized amid a large assemblage of Duallas, in the river Cameroons, by Mr. Saker. A Church was then formed, consisting of the Mission Family and the new Convert, who united with them in the commemoration of the Redeemer's love [Report.

More than twenty inquirers are hanging on my heart and lips with marks of deepest solicitude; their ferocious, demoniacal features are assuming the softness of children, and those who a little time since sought my life, are saying to me, *What shall I do to be saved?* In the twelve months past I have visited Cameroons four times. The encouraging prospects of this Station continue still. The Chapel is crowded every Sabbath by attentive hearers; many are anxiously inquiring for the way of life; and two or three are looking forward to the day that will admit them to the Church. The Chapel is already too small. It was built to contain 200 persons, but 300 have of late crowded into it; and every morning and evening nearly fifty assemble to unite in the devotions of the Mission Family.

[Mr. Saker.

GERMAN MISSIONARY SOCIETY.

Basle Missionary Society.

Akropong: J. G. Widmann, H. N. Riis, T. C. Dieterle, Joseph Mohr: 1 *Nat. As.* Pupils, 70—P. 14.

In consequence of ill health the Brethren Widmann and Riis have returned to Europe. The latter is at present occupied in preparing and carrying through the press several Odji School Books for the use of the Mission. Of the male and female children, several have made encouraging progress in Biblical Knowledge, reading, and writing. Five lads are brought up as Schoolmasters. Mr. Mohr teaches some useful mechanical arts, and cultivates a prosperous plantation of coffee and arrow-root for the benefit of the Mission. [Report.]

Ussu, or Danish Accra: J. Stanger, William Locher, John Zimmermann: Mrs. Mulgrave, *Teacher*—Scholars, 120; at *Tessing*, 8—P. 14.

According to the latest accounts, both Stanger and Zimmermann were suffering from ill health. [Report.]

Abude: In consequence of Mr. Meischel's return to Europe, on account of ill health, this Station is at present vacant.

North-German Missionary Society in Hamburg.

Cape-Coast—1846—J. Graft—*Gaboon River, Kerrapa*. *Krepe Country*: 1847—P. 15.

JAMAICA PRESBYTERIAN MISSION.

OLD CALABAR.

The Old Calabar River falls into the Bight of Biafra, N W by N of Fernando Po, and about 60 miles from Clarence. This river was formerly one of the chief seats of the Slave Trade, and 15,000 slaves were exported annually. A considerable trade is now carried

on in palm-oil. The neighbourhood of this river is the scene of some of the most cruel and degrading rites of Africa.

Mr. Waddell is still labouring here with his companions, but no particulars of his proceedings have reached us. Mr. Tinson's health is reported to be rapidly failing—Pp. 15, 447.

AMERICAN MISSIONARY SOCIETIES.

Baptist.

LIBERIA—*Bexley*, six miles above Edina, which is at the southern extremity of Liberia: J. Von Brun, and 2 other *Nat. As.*—*Out-Station* at *Little Bassa* and *Harris's Town*: 2 *Nat. As.* Mr. and Mrs. Crocker are in the United States. Schools, 2: Scholars, 39—P. 15.

The pupils make good progress, and the Converts adorn their profession. The Native Christians have conducted the Mission for nearly two years; but it needs the supervision of American Missionaries. The Committee are in correspondence with one or two persons who they hope will go to Africa.

Board of Missions.

Gaboon: Baraka: John Leighton Wilson, Albert Bushnell—

Ikhâi: Ira M. Preston—*Okâla, or Upper Gaboon*: William Walker. Mrs. Griswold died the latter end of January 1849. The Rev. Jacob Best sailed from New York on the 3d of November for this Mission. Mrs. Bushnell died on the 25th February 1850; and on the 20th of June Henry A. Ford, M.D., sailed for the Gaboon. Communicants, 20—Schools, 2: 1 Day, 1 Day and Boarding School—Pp. 15, 16, 160 523, 524.

Mr. Wheeler's physical constitution soon proved to be wholly unsuited to the climate, and he is now in the United States.

Progress has been made by the Mission toward the interior, Mr. Walker having formed a new Station at Okâla, at least 70 miles up the river from the Station first formed. This places him in the

American Missionary Societies—

neighbourhood of the Pangwes, a powerful and numerous people, who are pushing their settlements on toward the ocean. Mr. Preston is at a new Station not so far up, but he can see the hills now occupied by the Pangwes from an eminence near his abode. These brethren regard their Stations as more healthful than the one near the coast, though that is believed to be much more favourable to health and life than the one formerly occupied by the Board at Cape Palmas.

Ten or twelve boarding scholars in the School at Baraka were hopefully converted during a season of unusual religious interest, when the power of the Holy Spirit was obviously felt. There is a Day School at Prince Glass's Town. These Schools appear to have been prosperous and promising, the one at Baraka especially.

During the latter part of the year there has been preaching regularly in some of the Mpongwe towns and villages, and occasionally in all. The Congregations are stated to have been gradually increasing, and the attention given to the Means of Grace encouraging. Here, as in South Africa, the incipient triumphs of the Cross have excited some opposition; but, on the whole, the history of this Mission also for the past year has been encouraging, and serves to excite strong hope that it is the design of God, ere long, to bless the labours of His people in behalf of Africa. [Board.

Episcopal.

CAPE PALMAS—*Mount Vaughan*—1836—John Payne, E. W. Hening, C. Colden Hoffman, J. Rambo; George A. Perkins, M.D., *Physician*; J. T. Gibson, *Teacher*; Mrs. Thomson, *Teacher*; and several *Nat. As.* There are also Stations at *Fishtown, Cavally, and Taboo*. The Rev. E. W. Hening and Miss Martha Williford sailed for this Mission on the 17th of December, accompanied by the Rev. Elie W. Stokes, a Coloured Clergyman. Expenses of the Mission, 2403*l.* 15*s.* for the year ending 1849.

I am appointed to *Fishtown*; but it was thought best that I should pass the acclimating fever at *Cavally*, and accordingly am passing a few days there.

Sunday, April 29—Blessed and heart-cheering sight! To behold in this land of heathen darkness, a company of sixty native youths, who are under daily religious instruction, and one-third of whose number are even now the professed and consistent followers of Jesus! Has nothing been done? Generations to come will answer the question, if fruit and faith return not now the true response.

[*Rev. C. C. Hoffman.*

Sunday, May 6—We witnessed to-day one of the most thrillingly-interesting scenes which we recollect. The Services of the morning were held, as usual, in the Chapel in town and in the Grebo Language. The one this afternoon, in the male Schoolroom, at half-past two o'clock. The building was full. The Service was performed by the Missionary in charge, and an appropriate address was delivered by Mr. Hoffman. The remaining Service being performed, the writer assisted in distributing the elements to 30 Communicants: 25 of these were Converts from heathenism, and nearly all the fruits of the labours of our Missionary. Has he been toiling at this Station in past years, amid many discouragements, to no purpose? Is it a small matter, that these 25 persons, recently heathen, have been rescued from the common ruin which seems to await their countrymen?

[*Rev. J. Rambo.*

Methodist Episcopal.

There are 16 Stations; more than 1000 Communicants; and 600 Pupils. We have received the following statement of some of the Schools in connection with the Society:—

Cape Mount: W. H. Paine—10 *Nat. Boys.* *Monrovia*: Mr. Matthews; Mrs. Bastion; 1 *As.* 3 Schools; 60 Pupils, of whom 30 are sons, and 20 are daughters of citizens, and 10 Natives. *Upper Caldwell*: Mrs. Moore—40 Girls. *Kentucky*: Mr. Russell—22 *Nat. Boys.* *White Plains*: John Clarke, *Nat. Teacher*—30 *Nat. Boys.* *Millburgh*: Mrs. Wilkins—18 *Nat. Girls.* *Cape Palmas*: P. Gross—20 *Nat. Boys*; L. Johnson—25 *Boys.* *Lanesboro*: Hanson—10 *Nat. Boys.* *Greenville*: D. C. M'Farland—30 sons of citizens, 6 Natives. *Sinoe*: 20 *Boys.*

[*Colonisation Herald.*

The Missions of the Methodist

Episcopal Church on the West Coast of Africa are confined to the citizens of Liberia and the native Africans within its limits. The amount appropriated for the support of their Mission during the year 1849 was 21,000 dollars—P. 16.

—
Presbyterian.

Liberia—Settra Kroo: 1841: Among the Kroo People nearly midway between Monrovia and Cape Palmas: J. M. Connelly: W. M'Donough, *Cat.*; 1 *Nat. As.*; Scholars, 14. There is also a School at Kroobar.

Monrovia, capital of Liberia:

—
American.

OF MONROVIA, the principal establishment of the American Colonization Society, on the southern side of the Mesurado River, the Commissioners of Her Majesty's Admiralty say—

Making a fair allowance for the reverses which occur in all young Colonies, Monrovia seems to offer a successful issue to the benevolent experiment of the Colonization Society in behalf of the Coloured Population of the United States.

—
Maryland.

The Rev. R. R. Gurley reports—

Cape Palmas, the seat of the Maryland Colony, is a place of great interest, and natural advantages. A union with the Republic would be essentially for its advantage. Let this union be consummated, and there will hardly exist on that coast a point which, for commercial pursuits especially, will offer greater inducements to men of colour from all our States.

—
Pennsylvania and New York.

Bassa Cove with the Settlement of Sinou, about 70 miles south of Bassa Cove, are Colonies founded by the Pennsylvania and New-York Colonization Societies.

These Settlements are, from the soil, and one of the best harbours about two miles south of the present village, where nature has formed a breakwater sheltering a small

1842: H. W. Ellis: H. W. Erskine.

Greenville, 120 miles S of Monrovia: 1847: J. M. Priest.

The Rev. J. L. Mackey and Rev. G. W. Simpson, with their Wives, embarked for the establishment of a Mission near the Equator, on the Western Coast, and arrived at the Gaboon on the 3d of November—Pp. 16, 523.

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Liberia Baptist Association.

This Society, at *Fair Hope*, Cape Palmas, has 1080 Members or Communicants, 5 Ministers, 41 Sunday-School Teachers, and 253 Scholars.

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AMERICAN COLONIZATION SOCIETIES.

bay, where perhaps twenty or more vessels may at all seasons lay safely at anchor, destined to growth and prosperity. Many of the citizens are industrious, zealous for improvement, and ardently intent upon increasing their resources, as well as of augmenting the means and influence of the Republic. The Settlement of Sinou has recently received most valuable acquisitions in intelligent companies from Charleston and Savannah, who have erected many substantial houses, cleared many gardens and small farms, and shewn their determination to make their new homes comfortable and attractive. [Rev. R. R. Gurley.

Of the Grand Bassa Country the principal exports are camwood, ivory, palm-oil, coffee, ginger, arrow-root, pepper, &c. Three thousand acres of land are under cultivation by emigrated Liberians, on which are raised 29,000 coffee-trees, ginger, arrow-root, cocoa, ground-nuts, different kinds of pepper, rice, potatoes, casava, yams, bananas, plantains, beans, peas, Indian-corn, cabbages, castor-oil beans, croton nuts, cotton, cocoa-nuts, oranges, lemons, limes, guava, pine-apples, patango, cherry-moire, pomegranite, tamarinds, paw-paw, mango, plum, and many other tropical productions. Also hogs, goats, sheep, cattle, (turkeys, geese, few as yet,) ducks, fowls, &c. &c.

American Colonization Societies—

There are 1500 citizens, including Natives who have taken the oath of allegiance. Native Allies and others living in the country, 50,000.

There are 9 Day Schools, with about 250 Scholars, 105 of whom are Native Youths. Eight Sabbath Schools: 285 Scholars, 120 of whom are Native Africans.

Massachusetts.

A charter for a College in Liberia has just been granted by the Legislature of Massachusetts, and several substantial evidences of approbation manifested. Already a gentleman has presented 10,000 dollars toward an endowment fund for the proposed institution, beside 8000 dollars subscribed in smaller sums—Pp. 16, 17.

South Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE South-African Auxiliary has issued 3940 copies during the year; and, in the last three years, 16,390 volumes. The remittances from the Auxiliary have been 249*l.* 0*s.* 6*d.*, and 4582 copies have been ordered. The Auxiliary at Salem has remitted 38*l.* 1*s.* 6*d.* for Scriptures sold. The Grahamstown Auxiliary has remitted 220*l.* A grant of 400 reams of paper has been made to the Rev. W. Shaw, of the Wesleyan Mission, for printing the Caffre Testament with the Psalms and Proverbs; and 50 reams to the Rev. R. Moffat for the Sechuana Old Testament—P. 17.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Bishop of Cape Town having obtained a suitable site of 50 acres for a College, 4 miles from Cape Town, in the parish of Rondebosch, the Society has granted 2000*l.* toward the Establishment. There have been 27 Clergymen added within two years to the 14 which were previously in the Diocese. Grants have been made to the amount of 625*l.* toward the erection of 7 Churches; and 24 sets of Books for the performance of Divine Service, beside 600 copies of the Bible, in Dutch, for sale and

distribution. The Bishop has undertaken to commence a Mission in British Caffraria, among the Caffres—Grants of Books have also been made to the Rev. Dr. Williamson, Commissary to the Bishop, for distribution—Pp. 17, 18.

It has been a great comfort in my recent Visitation to find congregations growing up at all the places to which Clergymen have been sent during the year. There are, as might have been apprehended, discouraging circumstances; but in no one place has there been failure. On the contrary, there is progress everywhere, and in some parishes very marked success.

[*Bp. of Cape Town.*

RELIGIOUS-TRACT SOCIETY.

In South Africa all Tract Operations, particularly at Cape Town, have been nearly suspended by the excitement which has prevailed on the convict and other questions. The South-African Religious Tract and Book Society at Cape Town has been unable to hold its Anniversary. No Report, therefore, has been received of its operations. A recent Letter states that the Society's books sell well, and that energetic measures will soon be commenced for the promotion of its objects. The Committee have determined to print in Dutch the "Pastoral Addresses" of the Rev. J. A. James, in aid of which they

requested a grant of printing paper. A grant of 48 reams of paper, a 5*l.* School Library at half-price, and 2400 Tracts, have been sent to the Cape Society. During the year grants amounting to nearly 37,000 Tracts have been made. Books, value 5*l.*, have been granted to the Seminary at Lovedale; a supply of Books, to the amount of 50*l.* has been purchased by the Rev. Alex. Hay, of Grahamstown; and a gratuitous supply of 6300 Tracts has been voted to him—P. 18.

EASTERN-FEMALE EDUCATION SOCIETY.

At p. 423 of our last Volume an account was given of the proceedings of the Teachers in connection with the Society. Miss Tunstall reports, "Miss Judson and Miss Asten are quite well and happy;" and states that two of her pupils have been appointed to take charge of an Infant School. Miss Helmore reports favourably of the progress of the Gospel at Lekatlong—P. 18.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BRETHERN.

Brn. Ferd. Aug. Nauhaus, and —Hartman have recently been appointed to the Mission. They arrived at Genádenal on the 24th of September 1849.

Groenekloof: 40 miles North of Cape Town—1808—Brn. C. F. Franke, H. B. Schopman, S. Christensen, A. H. Jannasch—Communicants, 344—Baptized: Adults, 217; Children, 523; Candidates, 126: Total number under instruction, 1347—Pp. 18, 19.

Arrangements have been made for the more effectual care of the poor people at Goedverwacht. Br. Schopman has undertaken, in commission from our Conference, to visit the place periodically, converse with the people, and propose Candidates for additional Church Privileges. He paid his first visit between June 29th and July 11th. Daily Services and a general speaking were held with all the inhabitants: 113 adults and 69 children attended. The charm of novelty, which is very great with this people, induced great numbers to come, necessity alone preventing others from attending. There are, however, many souls among them anxiously seeking grace; and it is evident that the Spirit of God is at work in their hearts, directing them to the one thing needful. The conversations with many were very edifying: 12 persons were proposed as Candidates for Baptism, of whom 4 men and 2 women were eventually approved. On the 21st of September Br.

Schopman rode over again, and remained there till Oct. 1, seeing and conversing with 110 adults and 60 children. The six Candidates before mentioned greatly rejoiced at the favour conferred on them, and attended to the instruction imparted relative to the ordinance of baptism with great diligence and with evident blessing. All the Services were well attended. The Day and Infant Schools were also in a satisfactory state. Though the people are poorer than in Groenekloof, the rate of wages about Goedverwacht being much lower, the majority may secure a very good livelihood, the naturally fertile soil of their gardens yielding abundance of vegetables. Though all around is so dreary and desert-like, not even a tree being visible; yet in this valley, surrounded on all sides by high mountains, there is a luxuriant vegetation, which takes the traveller quite by surprise. The fatigue consequent on a ride of about 50 English Miles, is the only drawback which I feel to the great pleasure which I always have in visiting this place. For many miles no house is to be seen, much less a tree under whose shady foliage shelter could be found and rest for a while enjoyed. How delightful, then, on reaching it to find himself translated, as it were, into the garden of Eden. Peaches, apricots, figs, pears, the vine with its clustering grapes, all promise sweet refreshment, so that after having quenched his thirst with a cooling draught of the mountain spring the troubles of the past journey are soon forgotten.

As to our visits, we have now agreed among ourselves to pay them as often as

United Brethren—

we can, between the long sojourns of Br. Schopman.

With regard to our small flock at Witte-zand all goes on in its usual course. Every fortnight one of our number repairs thither, and reads the Litany and preaches. About twenty to thirty persons attend, chiefly charcoal-burners, who live on the downs, and take their fuel to town for sale. This mode of earning a livelihood is very laborious and troublesome, the men having to dig very deep for the roots of the shrubs, and requiring much time until they have a cart-load.

[*Br. C. F. Franke.*]

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. Kôlbing, C. G. Sonderman, S. Gysin, F. W. Kûhn, D. K. Suhl, P. H. Brauer, F. T. Heinrich, Roser*—Communicants, 890—Baptized: Adults, 438; Children, 862; Candidates, 168; Under instruction, 2795—Pp. 19, 20.

The Bishop of Cape Town, Dr. Gray, and his lady, paid us a friendly visit on the 9th of September, and seemed to be much pleased with what they saw. Mrs. Gray took several sketches of our Settlement, and the Bishop expressed his wish to commence a Mission beyond the boundaries of the Colony, as soon as its religious wants should have been provided for, and for this purpose to examine our mode of operation.

[*Br. L. Teutsch.*]

Amid many experiences of a trying nature, the Lord does not leave us without cheering proofs of the blessing vouchsafed to the preaching of His Word, and the administration of the ordinances of His House, but permits us to trace the work of His Holy Spirit and of His grace in the hearts of a goodly number of the flock committed to our charge. This is most evident in the monthly speaking with the Communicants, and the quarterly speaking with the other classes, especially when visiting the sick and dying.

As you always like to know something of the progress of Bible Circulation in our congregation, I am glad to state that I trace many proofs of the good produced by the copies recently bought of the Word of God. Within the last five months, I have sold 13 Dutch Bibles, and 5 Dutch Testa-

ments. As nearly all subscribers are provided, I suppose this will be my last gratifying report of that matter.

[*Br. D. W. Suhl.*]

On the 8th of January 1850 we held a solemn jubilee, it being fifty years since the consecration of our Church. The sacred edifice was tastefully adorned with garlands of green leaves and flowers along the galleries and round the two pillars or columns supporting the roof, as also around the windows and the doors.

[*Br. C. R. Kôlbing.*]

At the Fiftieth Anniversary we expected great things, but the Lord gave more than we ventured to hope for; yea, He was indeed sensibly with us, and showered His blessings down from on high upon us and our dear flock, so that the dry hearts were refreshed, and His gracious presence was felt anew in all our Meetings in a most powerful manner.

In the last week in January we conversed with our Communicants preparatory to the Lord's Supper, in general much to our edification and encouragement. One of our Hottentot Brethren observed, "I sin not only now and then, but every day and hour of my life. But my comfort is that my Saviour has made atonement for all my transgressions. He has procured for me the grace which I need, and bestows it without any merit on my part. I therefore take thankfully what He gives bountifully. When we become duly sensible of our sinfulness and need of a Saviour, then are we satisfied to live alone by grace. God does all things well: man is constantly doing amiss. When a poor sinner, however, comes into trouble and distress, and cries to the Lord for help, he receives the help which he asks for."

[*Br. D. W. Suhl.*]

Last week it was my turn to go to preach at the Bosjesveld. I crossed the mountain pass June 29th, in fine weather, passing through a piece of land where the wheat had just sprung up, but was already partially destroyed by the locusts. When I came back ten days after not one blade was left: several swarms, consisting of millions of these creatures, have for a month back visited this country, but till now, only one has been seen at Genâdendal. Five years ago the wind brought them over the mountains. May God preserve us from this plague! In the afternoon I visited one of the swarms, but can give you no better description than you will find in Joel ii. 1—9, where the

prophet compares the army of Chaldeans to locusts, especially verse 5. The noise is as the noise of a great waterfall. Toward evening they settled on the shrubs, covering an area of from 400 to 500 paces in length by about 60 in breadth, and packed together as closely as possible. [Br. C. R. Köbbing.

Elim: about 60 miles from Genádendal, and near Cape Aiguilla: with Out-Stations at *Hout-Kloof* and *Duinvonleyn*—1824—*Brn. D. Luttring*, John Fritsch, J. J. Müller, A. Lemmertz—Communicants, 298—Baptized: Adults, 176; Children, 48; Candidates, 125—Under instruction, 1186—P. 21.

Aug. 2—Br. Müller held the examination of the Girls' School, and we had reason to congratulate ourselves on the progress made by most of the pupils in reading, writing, music, arithmetic, geography, English, and religious instruction. Those who had distinguished themselves by diligence and good conduct obtained rewards, consisting of copy-books with neat covers.

Some of our Hottentots went, at the solicitation of neighbouring farmers, in search of wolves which had done considerable damage, and killed four of these animals. One, measuring from nose to tail five English feet, had retreated to his cave, after having received six shots; but a Hottentot boldly followed him on his hands and knees into his retreat, holding in one hand a candle and in the other a gun, and dispatched him, though not until the wolf had laid hold of the end of the gun with his teeth. [Diary.

Of the state of our congregation at this place I have nothing very remarkable to report. With many of its members we have much pleasure. With others we must have patience and forbearance, as being yet far from the mark at which we sincerely hope they aim; and these are more especially displayed toward the youth of both sexes, who are generally too heedless and too insubordinate to profit by the instruction and care bestowed on them. This is the case particularly with certain who have been born and brought up among us, and therefore had enjoyed every advantage. We do all in our power to counteract these evil tendencies, but our efforts have hitherto been but partially successful: meanwhile we have reason to

rejoice and be thankful that there are still not a few members of our flock who know and love the Lord, or desire to serve Him and walk in His ways. [Br. D. Luttring.

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, 392—P. 21.

Our congregation pursues its peaceful course, but we have not been increasing in number. This may be owing in part to the drought which has prevailed here for eleven successive months, rendering our immediate neighbourhood a tract of parched ground, and compelling 50 Caffres, who had last year obtained leave to reside with us, to remove with their cattle to a more favoured district. Some obtain employment from the Government, others are engaged in ploughing and sowing, and others again work in the bush. I lately spent ten days among them, keeping two meetings daily, and had reason to rejoice over their diligent attendance on these Means of Grace. It is to be regretted that we are not able to hold regular Service at this out-post. The Commissioners appointed to investigate the charges brought against our Settlements seemed not only satisfied with the statements which they received from the Hottentots, but expressed their pleasure at the prosperous state of our Schools, under the management of Charles Jonas, our Native Assistant. His heart is, indeed, wholly given to the Lord and His service, and he enjoys the love and esteem of the whole congregation. [Br. J. Lehman.

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, 691—Pp. 21, 22.

The baptism of five Tambookies was a very solemn Service, and made a deep impression upon many. The Candidates appeared to be truly longing for the pardon of their sins through the blood of Jesus, and their walk and conversation have ever since been worthy of the Gospel. During the whole of the Passion-week the meetings were well attended.

United Brethren—

The Governor has more than once been pleased to offer me the situation of Agent among the Tambookies, with a salary of 100*l.* per annum; but I feel constrained to decline accepting it, fearing lest such a post should be a hindrance to the faithful discharge of my duties as a Missionary. The wolves, a species of hyæna, have of late done much damage; and in order to catch them the Hottentots have set a number of snares. One of these animals was lately killed by a gun attached to some meat that he was eating. They brought the ferocious animal into the place. Afterward a general hunt was commenced, which proved very interesting and exciting. These animals do much damage, especially among the oxen and horses.

[*Br. A. Bonatz.*]

You will doubtless have heard of our call to begin the new Mission among the Caffres, on the Windvogelsberg. This appointment we should not have ventured to accept, had we not felt assured that it was the Lord Himself who had called us, and that He whose strength is made perfect in weakness will, in answer to our prayers, bestow on us the needful gifts and grace for this new sphere of labour in His vineyard.

As the dwelling-house on the Windvogelsberg is not yet quite finished, we have taken up our quarters for the present among our kind Brethren and Sisters at Shiloh, with whom we feel quite at home.

In passing Grahamstown on our journey hither, we visited the venerable Archdeacon Merriman, a great friend and promoter of the Caffre Mission. I was most happy to see him again on a visit to Shiloh on the 21st of this month. His mode of travelling is original and interesting. Instead of using a carriage, as he might do, he journeys on foot, attended by a single Caffre and an English servant, a horse carrying his tent and other necessaries; and many a night does he pass under his tent in the open air. I received from him a donation of a Sovereign, being the first that has come into our hands toward the support of the new Mission.

[*Br. S. Cystin.*]

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 Fin-goos—1839—*Brn.* Adolph Küster,

Gust. Schärf—Under instruction 320—P. 22.

Robben Island: off Table Bay—The Leper Hospital removed from Hemel-en-Aarde—1822—*Br. F. Stoltz*—Communicants, 15—Baptized: Adults, 7; Children, 2; Candidates, 14—Under instruction, 43. In the Hospital 260; of whom 74 are lepers—P. 22.

Feb. 23—We had the pleasure of baptizing five of our poor lepers into the death of Jesus, and of adding four to the number of Candidates for Baptism. On the same day one member became Candidate for the Holy Communion, and one, whom we had been compelled to exclude, was re-admitted to Church-fellowship.

March 10—On conversing with our Communicants, we found much to rejoice over, most of them appearing to be in a very pleasing state of heart. One of them, we were grieved to find, proved, by his refusal to attend the individual speaking, that he was not yet willing to lay aside those sinful practices, for which we had been obliged to exclude him from the Lord's Table. In these days, fourteen new patients, chiefly lepers, arrived.

March 12—We had the favour to baptize four adults.

Nov. 3—Four persons became Candidates for Holy Baptism, four were baptized, two became Candidates for the Holy Communion, and one was re-admitted to the participation of the Lord's Supper.

[*Diary.*]

Mamre, on the Beka River—1848—*Brn.* Ch. F. Nauhaus, Th. Küster—Under instruction, 100—Pp. 22, 23.

The first four nights I was obliged to sleep in the open air, without protection against the cold wind, excepting such as my baggage afforded me. After this I built a large hut, thatched with long grass, which I found a comparatively comfortable abode for a short time. I took great pains to keep alive among the people a love for the godly discipline and the Services of the Church; but the temptations to which they are exposed have caused many to go astray.

As soon as the Government Order for measuring off the 3000 acres for our Missionary Station had arrived I removed to a beautiful spot two miles higher up the

river, which had been selected by our worthy Superintendent, Br. Teutsch, on his late visit. With the assistance of three persons I had built there a small brick house, 28 by 16 feet, and two huts; and when I removed thither I had the pleasure to find a family willing to live with me and to wait upon me. I continued to instruct the children, and to hold an Evening Service for all the people, at the former place. These meetings were very well attended for five months, but afterward the number of my congregation decreased, owing to the shortness of the days and the distance they had to walk. On the Lord's Day from 30 to 40 attended on an average. The average number of children at the Day and Sunday School is from 20 to 25, about one-half of whom are able to read Dutch. Some of them write a very good hand.

For the last five months, we have had no rain, and yet there is an abundance of rich pasture for the cattle. We are now making preparations for building a larger dwelling-house for Br. and Sr. Nauhaus, myself, and my dear wife. I shall never

feel satisfied till the Lord has opened to us a door of utterance among the 40,000 Fingoes who live in the district of Victoria.

[Br. Th. Kuster.

On one of my recent journeys I paid a visit to Mr. Calderwood, our Civil Commissioner. This excellent man, who is a real friend to the extension of the Kingdom of God, gave me a hearty reception. On my return home I had the pleasure of a visit from the Fingoo Chief, Makoputa. He was the most violent enemy of the Gospel in the Zitzikamma; but shortly before our leaving Clarkson he called on me, and said that he was sorry he had hitherto profited so little by the Word of God, but that he would now act differently, and come and live with us. I looked on this declaration at the time as altogether hypocritical; but he has actually come hither on a visit. He expressed great pleasure on seeing us again. He repeated his promise, that he would remove hither. How should I rejoice if this old servant of sin and enemy of the Gospel should indeed be won for the Lord! [C. F. Newhaus.

LONDON MISSIONARY SOCIETY.

Cape Town—John Philip, D.D., *Superint.* of the Society's Missions in South Africa, William Elliott—Communicants, 23—Schools, 2; Scholars, 491; Sunday-School Scholars, 50. The Rev. W. Thompson sailed in March, and reached the Cape June 24—Pp. 23, 24, 523.

Mr. Elliott reports that the average attendance on Public Worship in Barrack-street Chapel has increased during the past year. There has been one adult baptism. Nine members have been admitted to the Church, and one suspended from fellowship.

The Rev. William Thompson, late of the Bellary Mission, having accepted the pastorate of the Church and Congregation assembling at Union Chapel, Cape Town, the Directors have appointed him their Agent at that place for transacting the general and financial business of the South-African Mission. [Report.

HOTTENTOTS.

Paarl: 85 miles N.E. of Cape Town—1819—with 5 Out-Stations—George Barker—Communicants, 100—Schools: Day 2, Scholars

104; Infant Scholars, 80; Sunday Scholars, 250—P. 24.

The Religious Services have been sustained without interruption at this Station during the past year, the congregation assembling at Southern Paarl consisting of about 400 persons, while the numbers in attendance at Northern Paarl averaged 100. The Missionary is accustomed to undertake weekly itinerancies. By this means upward of 400 persons, inhabitants of the surrounding country, have been, to a greater or less extent, brought under regular instruction. [Report.

Tulbagh: 75 miles N E of Cape Town—Arie Vos—Communicants, 73—Schools, 4: Day, Evening, and Sunday; Scholars, 324—P. 24.

Our venerable brother, Mr. Vos, who has been for forty-five years a faithful servant of the Society, being now, from advanced age and mental and bodily infirmity, wholly unable to take any active part in the work of the Station, the Rev. Mr. Zahn, of the Rhenish Missionary Society, undertakes all the duties both at Tulbagh and at the Out-Station. The numbers attending Divine Service from time to time, at various places, amount to 600. [Report.

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Caledon: 120 miles E of Cape Town: 1811; renewed 1827—Daniel J. Helm—Communicants, 262—Day Scholars, 160.—P. 24.

Alluding to an investigation which the Missionary Institutions have undergone during the past year, and more especially to the erroneous statements made to the Government by the Commissioners appointed to examine Zuurbrak, Mr. Helm remarks:—"These events have brought to light more than ever the incalculable benefits which Missionary Societies have been the means of conferring on the oppressed and despised Natives of this Colony. While their grand and primary object has been that of imparting to them the saving knowledge of the Gospel, they have been no less instrumental in relieving them from the galling yoke of slavery, and restoring them to a place in the human family. Had Missionaries not come among them, the Hottentots would, to this day, have been a persecuted race." The attendance on the Services of the Sanctuary has been very encouraging; and while lamenting the want of an abiding impression of the Truth in too many of those to whom it is addressed, some appear to be earnestly inquiring their way to Zion.

Those who remain in communion have, with some exceptions, been consistent in their outward deportment; and there is much reason to believe that much genuine piety exists among them, though unaccompanied by that lively devotedness to the Saviour which has been witnessed in some former years.

[*Report.*

In September, two young women, who had given satisfactory proof of a change of heart, were publicly baptized. The Service was deeply interesting, and there was a solemn sense of the Divine presence; many were affected, and to some I hope it proved a season of refreshment for their souls.

[*Mr. Helm.*

Pacaltsdorp: 245 miles E of Cape Town—1844—Wm. Anderson, T. Atkinson—Communicants, 70—Schools: Day, 2; Scholars, 160; Sunday Scholars, 120. The Local Auxiliary has collected 40*l.* Pp. 24, 25.

The hope expressed in the last Report that the removal of Mr. Atkinson to this Station might lead to a revival both in the religious and secular concerns of the In-

stitution has not, unhappily, been yet realized. The attendance on Public Worship has, on the whole, been encouraging, but few have apparently heard the Word of Truth with saving advantage. Some who have grown old in their sins continue impenitent under the most faithful warnings, while the young people for the most part evince little desire to lay hold on the hope set before them in the Gospel.

[*Report.*

Dysalsdorp: 45 miles N of Pacaltsdorp—1838—B. E. Anderson—Communicants, 110—Scholars: Day, 75; Sunday, 300—P. 25.

The Means of Grace at this Station have been well attended, and many of the people shew the interest which they take in the things that make for their peace, by a marked attention during the hours of worship; and although with many the impressions wear away when they mix with the world, still there are a few who evidently feel the power of the Gospel, and have been enabled to confess the name of Christ before men. The Church has had an accession of seventeen new members, of whom twelve were received by baptism.

In consideration of the great extent and growing claims of this field of labour, it has been arranged that Mr. Hood shall, in future, assist Mr. Anderson in supplying the Out-station at Matyes Drift, with the view of ultimately taking the sole management of it, so as to enable Mr. Anderson to extend his labours in the direction of the Olifant River.

The erection of a large and substantial Chapel is now on the eve of completion at Oudtsham, about twenty miles from Dysalsdorp. Toward this the people have rendered effectual aid, both by pecuniary subscription and gratuitous labour.

[*Report.*

It gives me much gratification, and must redound much to the glory of God, to state that all the members of the Church are exemplifying a life and conversation becoming the Gospel they profess. There is much life and love among them, so that even the few who might be inclined to slumber are aroused by their brethren in Christ, while it pleases me to see the attention they pay to those who are out of the way.

[*Mr. Anderson.*

Hankey: near Chamtoos—1825

—with an Out-station at *Kruis Fontein*—T. D. Philip, James Clarke—Communicants, 186—Scholars, 300—P. 25.

The admissions to the Church during the past year have been few, compared with 1848; but the conduct of the Communicants has been generally consistent, and many of them have shewn exemplary principle in resisting temptation. Their advance in scriptural knowledge, by means of the Bible-Class system adopted in the Adult School, has been marked, and affords the greatest encouragement to their Teachers. Mr. Philip has charge of six or eight young men, who are studying with a view to being engaged in Missionary Work. One of these students, Mr. Frederick Kayser, has left to join his father in Missionary Operations in Caffreland.

The large amount of land brought under irrigation of late years has tended very much to advance the temporal interests of the people, and placed them in circumstances by which their social condition may be still further improved.

[Report.

Of one of the younger Communicants Mr. Philip writes:—

During a long and trying illness she exhibited the greatest patience and most lively faith: her dying testimony corresponded with that of so many Christians who, in like circumstances, have found consolation and joy in the promises of the Gospel. Since her joining the Church her life had been blameless, and she was much beloved by many who, though not related, tended her with the greatest assiduity and affection. The feelings which she expressed upon her death-bed were deeply impressive to those who heard them. At sunrise on the day of her death she requested to be placed at the door of the house, from which she might for the last time look out on the lovely face of nature in the valley below. It was the time of the early Morning Prayers, and she asked one of her friends to express the feelings of her heart by reading the 103d Psalm. With such triumphant reliance on the atoning blood of her Saviour did she quit this vale of tears.

Bethelsdorp: 450 miles E of Cape Town—1802—Joseph Kitchingman—Communicants, 98—*Jan.* 1851.

Schools: Day 2, Scholars 72; Sunday 2, Scholars 100—P. 25.

Since the death of the late venerable Missionary of this Station its affairs have been under the superintendence of his son, Mr. Joseph Kitchingman, who reports that on the whole things wear an encouraging aspect.

Although no additions have been made to the number of Communicants, there are a few others who are evidently the subjects of powerful religious impressions, but who, from various causes, are still withheld from yielding themselves to God.

In the Day Schools, notwithstanding some temporary obstructions to their full efficiency, many of the children have made commendable progress in the common branches of instruction, and also in that knowledge which is able to make them wise unto salvation. [Report.

Port Elizabeth: Adam Robson: Wm. Passmore, *As.*—Communicants: Europeans, 86; Native, 144—Fingoe Scholars: Adults, 50; Children, 150—Pp. 25, 26.

Arrangements have been entered into securing to the English Congregation the choice of their own Minister as soon as they are in a condition to maintain him, the entire management of their own affairs, and the property of a new Chapel now in the course of erection, on the payment of a specified sum into the funds of the Parent Society. In the mean time the whole of the funds raised from the present available resources will belong to the Society. The English Church and Congregation continue to prosper. The English Sunday School is improving both in numbers and efficiency.

Among the Native Christians who attend the Dutch Services there are not wanting symptoms of a revival of spiritual religion, while the Prayer Meetings and other Devotional Services continue to be numerous attended. The Native Church has received an addition of six members.

The advancement of some of the people in civilization, in morality, and the graces which adorn the Christian Character, is painfully contrasted by the conduct of others who are forming habits of inebriety and other vicious propensities. There are redeeming points in the Fingoe, such as industry and forethought, which prevent them from sinking so low as some other

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native tribes; but there is at the same time much that requires the counter-acting and purifying influence of Christianity to correct and subdue; and it is to be attributed to the effect of Missionary Exertions that all are not in this degraded state. The number of those who exhibit a marked improvement is steadily increasing.

During the past year the average attendance on Divine Worship on the Sabbath and on the week evenings has been greater than that of any former year: it has often happened that the Place of Worship has been full. [*Missionarica.*]

Uitenhage: 20 miles NW of Port Elizabeth—T. R. Paterson—P. 26. No Report has been received from this Station.

Theopolis: 550 miles E of Cape Town—Christopher A. Sass—P. 26.

The Missionary states that the people had suffered much from war, and again by severe drought. Notwithstanding these trials, they had been regular in their attendance on Public Worship, and in sending their children to the School; but the Church and congregation exhibit few indications of spiritual life, or of an earnest desire to seek after the things which concern their eternal well-being. [*Report.*]

Grahamstown: in Albany District—W. Y. Thomson, N. Smith—Communicants, 231—Schools: Day; Boys 49, Girls 55; Sunday; Boys 62, Girls 63—P. 26.

The native congregation over which Mr. Smith presides comprises about 500 persons, and there are connected with it three Out-stations—Long Bent, Double Drift, and Caffre Drift. During the past year thirty-one adults have been baptized, and thirty-two members have been received into Church-fellowship: in addition to these, many others are desirous to participate in the privileges of God's people.

The English Congregation is under the charge of Mr. Thompson. [*Report.*]

I baptized, not many months ago, an old soldier in the Cape Mounted Rifles, who lived at one of the out-posts during the war, and who had been brought under serious impressions. He can neither read nor write; but as soon as he saw the importance of seeking salvation himself he commenced, in his own simple way, to tell

those around him of a crucified Saviour; and when he came to town to be received into Church-fellowship he brought eight or ten inquirers with him, I believe principally the fruit of his own labour.

An aged female, who has been a cripple for many years past, came to me and said she was going to hire herself to some person in town, as she was very desirous of giving something to the cause of Christ, but which she could not do unless she went to service. When our Anniversary was approaching, she asked the person with whom she was engaged to advance her five shillings. Upon explaining that she wished to give something to the Missionary Society, and being told that sober, industrious people ought not to give any thing, but rather drunkards, who squandered their money at the canteens, she replied—“*Mistress, such persons can do as they choose, but WE FEEL that WE MUST GIVE.*” Did but every Christian FEEL that he MUST GIVE, how soon should we have Missionaries scattered over the *whole world*, and the Gospel preached to *every creature!*

[*Rev. N. Smith.*]

Graaf Reinet: Thomas Merrington—Communicants, 64—Schools: Day; Scholars 100; Sunday 2; Adults 45; Children 40—Pp. 26, 27.

The people at this Station are making strenuous efforts to pay off a small remaining debt on their Chapel, and to erect a commodious School-room. [*Report.*]

Kat River—1829—With Out-Stations—James Read, James Read, jun.—Communicants admitted during the year, 41—P. 27.

The social disorders consequent upon the late war were found on investigation to have operated with such prejudicial effect on the interests of religion at this Station, as to render it necessary to dissolve the Church, as the only effectual means of bringing about a separation between the precious and the vile. This measure, though painful in itself, was attended by the best results: many came forward exhibiting deep emotion, and expressing their earnest desire to be restored to the privileges of communion. Upon the reorganization of the Church it was accordingly found that a goodly number were prepared to consecrate themselves anew to the Saviour, and to yield up their hearts

and lives without reserve, as a grateful sacrifice to His service. Some remarkable conversions have taken place, particularly among the young.

Of those who have been awakened, one was an old inhabitant of Bethelsdorp, long hardened under the Gospel, and concerning whom scarcely any hope could have been entertained; but nothing is too hard for the Lord. Another was a young man, who was most powerfully awakened under a sermon by Mr. J. Read, jun. It was as a nail fastened in a sure place. He had been brought up in our Schools, and was moral in his conduct; but now his convictions of sin became so strong, that for weeks together he remained in the bush, praying day and night for mercy, and scarcely able to eat or sleep. At length the door of mercy was opened to him; and when enabled to perceive that He who was to be his Judge was also the Saviour who died for him his joy and consolation became abundant and overflowing. The conversation of this young man had a wonderful effect among his companions, and throughout the neighbourhood. He resides at Fairburn, a small village below Philip-ton, where no less than ten persons have been awakened since his conversion, most of whom are now about to be baptized, and received into the Church. [*Missionaries.*]

Tidmanton, Out-Station to Kat-River Station, and formerly called *Blinkwater*: Arie van Ruyser—P. 27.

Mr. Arie van Ruyser has long laboured at this Station, as Elder and Teacher, under the superintendence of Messrs. Read. His efforts had been attended with such manifest tokens of the Divine Favour, that on the occasion of the visit of Mr. Freeman, in October last, the Church and congregation expressed a strong desire that he should be recognised as their future pastor. The proposal having been most cordially acceded to, Mr. van Ruyser was on the 3d of that month solemnly set apart to the pastoral office; and from the circumstance of his being the first Native Evangelist who has received ordination in connection with the Society's Missions in South Africa the most lively interest was manifested on the occasion. [*Report.*]

Cradock—1839—Robert Barry Taylor—Communicants, 32—Scholars: Day, 106; Sunday, 155—P. 27.

Both the Native Church and congregation are increasing in numbers, intelli-

gence, and general propriety of conduct. Some of the members also afford pleasing evidence of a growth in grace. Eleven members have been added to the Church, and there are eight Candidates. On Sunday, the 24th of February last, the Anniversary of the Sunday School was held at this Station. The progress of the children in scriptural knowledge, which their replies evinced, was such as to elicit the warm approbation of all present. [*Report.*]

On the following day a Public Meeting was held, when one of the members of the Native Church remarked—

“My friends, I could not help wondering yesterday, as I looked upon the children, our children! and as I looked I thought of a saying of my father's, that the Boers used to tell them (the Coloured Race) that they had no God in heaven—they must go to the *green mannis* for their god; and so when the Boers wanted to read the door must be shut, and all the Blacks turned out. But when I yesterday saw our children come up along with the White Children, and no difference made between them, my heart was full, and I said to myself, Truly, God is great, for He has done all this for us, and put it into the hearts of Christians in England to send us Teachers over the great waters, to do us good, and teach us, that we may also have the God of heaven for our God!”

Long-Kloof—1840—T. S. Hood—Communicants, 70—Scholars: Day, 50; Infant, 60; Sabbath, 300—P. 27.

The congregation continues to increase in numbers and interest, and the Church has received an accession of eight Members. The Educational Department of the Mission continues to be well sustained. Bibles and Testaments have been sold to the amount of 154; and Monthly Tracts, furnished by the Cape-Town Tract Society, have been distributed, principally by the Church-members. They are extensively read, and are well suited to the capacities of the people. [*Report.*]

One Communicant who died was the mother of six children. She was the first person baptized in this place, and lived to see all her children baptized and received into the Church. Many times has she exclaimed, on sacramental occasions, “Oh! I am not sufficiently thankful!” Her end was peace.

Another female was her eldest daugh-

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ter. On finding her end approaching, she gave directions respecting her children and all her little worldly affairs with the calmness of one preparing for a journey. She addressed a few striking words to all around her, particularly to her sister's husband, who was at the time under Church Discipline. A few hours previous to her departure she expressed her satisfaction at seeing me, "not," as she said, "that she had any thing new to tell me, but to bear witness to the truth and faithfulness of the Lord. You," said she, "particularly" require to be assured that He is able to save to the utmost all that come to God through Him. See me: remember what I was; remember what Grace has done for me; and may you be enabled to direct poor sinners to the way, the truth, and the life! Oh how precious is Christ Jesus at this time! I desire no other. Thank God for having sent the Gospel to us; and thank God that it has been made the power of God to us!" [Rev. T. S. Hood.

Colesberg—1840—J. De Kock—Communicants, 40—Scholars: Day; Boys 40, Girls 50; Sunday; Boys 40, Girls 60—Pp. 27, 28.

The Services of the Sanctuary have been sustained without intermission, and the ministry of the Word has been blessed to the conversion of souls. [Report.

Elizabeth Dolly, born at Uitenhage, of heathen parents, at an early age was married to a Mahomedan, whose first care after marriage was to induce her to embrace his faith, in which he succeeded. They lived together for twenty years in total spiritual darkness, though in the midst of professing Christians, never visiting a place of Christian Worship till a short time after the commencement of my labours here, when the wife was prevailed on by her friends to go and hear the "New Preacher." It pleased God of His tender mercy to open her heart to attend to what was spoken. She became seriously concerned about her condition, and said to her friends, that though she could hardly remember any thing of the sermon, yet it had a strange effect on her; she became convinced of the magnitude of her sins, and that were she then to die, she was certain she must be lost. She became a regular attendant on my ministry; but her husband observing her trouble forbade her to attend the Service any longer. She

declared it, however, impossible for her to please him in this instance, for the Chapel had become the place her soul panted after: whereupon he menaced her, and said he would betake himself to drinking. Then her sufferings commenced. He would wait for her at the Chapel door, beat her till she reached home, sell her things to obtain drink, and ceased to work at his trade: in short, she was obliged to place herself under the protection of the magistrate.

After some time it pleased the Lord to bring the misguided man apparently near his grave. During his illness he was touched by her unwearied attendance on him, though he had been so unkind to her. One morning he burst into tears, and asked if she thought I would come, were he to send for me. She said, most gladly, she was convinced. I was sent for. When I arrived I found him as meek and gentle as a child. He asked me to forgive him, and whether I thought God could forgive him as readily as his wife had done. I assured him if he would but flee for refuge to the Gospel, he would find it impossible for God to lie. His sickness proved not unto death, but for the glory of God. He is now, I hope, making good progress; and I purpose, as soon as I can see my way clear, to admit him to membership. The wife was baptized on the 23d of December last, with two others, and promises to become an ornament to the Church of Christ. [Rev. J. De Kock.

Somerset: 3 Out-Stations—1842—J. Gregorowski—Communicants, 123—Scholars: Day, 36; Sunday, 100—P. 28.

A spirit of earnest inquiry is diffusing itself far and wide. Some come nearly a day's journey, and others even from a still greater distance, to hear the Word of God, to make confession of sin, and to inquire what they must do to be saved. The 1st of April was a blessed day for the congregation. Nineteen adults on that day joined themselves solemnly to the Lord by baptism. The Chapel was on that occasion too small for the congregation, and a great number stood before the open doors. Many of the Candidates for Baptism were in tears; and especially at the address before the administration of the rite a deep emotion was felt and diffused through the whole assembly. Afterward many came to me, who in that important hour had felt the first impression of Divine Grace on their hearts. On the 1st of

July, eighteen, and again on the 30th September, fourteen additional Candidates were received into the Church by baptism. The revivals increase continually; and even among the Schoolchildren many have come to me, who by their anxious inquiries shew that they are sorry for their sins.

[*Rev. J. Gregorowski.*]

CAFFRES.

Caffreland — Buffalo River; John Brownlee — Communicants, 67—Scholars: Day, 52; Sunday, 64—P. 28.

A new Chapel was opened for Divine Service in May, and since that period there has been a gradual increase in the number of hearers. On the 9th of September the Missionary received 15 persons into Church-fellowship. Of this number eleven are Caffres and four are Hottentots. The heathen population in the vicinity is still considerable; and although, when visited, they willingly assemble to hear the Word, very few can be induced to attend the Services at the Station, nor is any form of worship maintained at their kraals, their only recognition of Divine Authority being a cessation from labour and amusements on the Lord's Day.

[*Report.*]

Knapp's Hope—F. G. Kayser — Communicants, 16 — Scholars, Infants, 30.

Mr. Kayser's sphere of operation is at present very contracted, the number in attendance on Public Worship not exceeding 80 persons: still there are many Caffres living in the neighbourhood unwilling to come to the Station to hear the Word of God. The Missionary and five of the members of the Church take it in turns to go out to their kraals, and read and expound portions of Scripture to the inhabitants. One young Caffre Convert has taken great pains to learn, that he may be enabled to teach others, and another is following his example. There are five kraals near this Station, and from 100 to 200 children in each kraal; but for want of means to support Teachers these poor children are at present left without instruction.

[*Report.*]

Fort Beaufort—Joseph Gill—Communicants, 105 — Schools: Boarding School for Girls, Scholars 15; Day 5, Scholars 237; Sunday, 6, Scholars, 322.

Fort Beaufort, with its three Out-Station, comprises a population of 2000, of which number one-fourth and upward attend Public Worship. Services are held in the English, Dutch, and Caffre Languages. A wide and inviting sphere is here presented to Mr. Gill's Missionary efforts. During the past year, 34 adults have been baptized, and 41 members added to the Church.

[*Report.*]

Birklands was the first Station of the Society laid waste by the horde of invading Caffres, and the fruit of Mr. Calderwood's labours appeared for a season to be entirely lost; but our fears, the offspring of unbelief, have been rebuked, and God has, of His tender mercy, permitted the day-spring from on high to revisit this desolate region. The imperishable seed of the kingdom, after lying embedded in the soil for several years, has again sprung up, and holds out the promise of a future harvest, the first-fruits of which have been recently gathered in by our Missionary Brother Mr. Gill, of Fort Beaufort.

[*Directors.*]

Peelton—1848—R. Birt—Communicants, 10—Scholars: Day; Boys 28, Girls 22; Sunday 70.

In August 1848 Mr. Birt, accompanied by a little band of people, at first nine only in number, removed from Umxelo to this place, which is a new settlement in British Caffraria. From that time the population has gradually increased. The work of the Lord is making progress, and the Missionary derives encouragement from perceiving that his labours have not been unproductive of fruit. For several miles round the Station the districts, which are very populous, have been regularly visited by Mr. Birt, assisted by six Natives, who voluntarily itinerate more or less every week. Mr. Freeman, who visited the Station in August, reports very favourably of Mr. Birt's prospects: the people, though extremely poor, had built a Chapel and a temporary residence for their Missionary.

[*Report.*]

GRIQUAS, CORANNAS, BECHUANAS.

Griqua Town: 530 miles N E of Cape Town, with 8 Out-Station — 1801—Isaac Hughes, E. Solomon — Communicants, 540 — Schools: Day 7, Scholars 390, Infants 45; Sunday 10, Scholars, chiefly Adults, 830—P. 29.

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During some months of the past year the villages of Tsantsebane and Gossiep suffered so severely from drought as to lead to the dispersion of the inhabitants on a large scale. Soon after the rains and the majority of the people had returned, immense swarms of locusts overran the whole district, destroying in their course every vestige of vegetation. [Report.

We have had cause for thankfulness in the growing earnestness with which some of our people have sought a participation in the Christian Ordinances. At Griqua Town itself we had the pleasure of receiving into the Church ten new members; among these was the son of our late Missionary Janze. [Rev. E. Solomon.

I spent one morning with two classes in the Vestry, or Class-room, of the Chapel. The first class that came in read a chapter which I selected for them out of Chambers's Course of Education: they read it off in English very well, and translated each paragraph into Dutch with much facility, and, by various questions put to them, shewed that they understood what they were about. The other class consisted of about forty young men and women, who read a work in Dutch on Scripture history, and evinced a very respectable acquaintance with a large portion of the Old Testament as well as of the New. All this is laying a solid foundation for the superstructure of Christian Knowledge. [Rev. J. J. Freeman.

The Vaal River division of the Mission, now called Backhouse, is under the more special charge of Mr. Hughes. [Report.

In consequence of the sterile character of the locality of Griqua Town, and its defective resources for the artificial irrigation of the land, it has long been considered necessary to transfer the site of the Mission to some part of the surrounding country free from those serious defects, and therefore better adapted for the successful prosecution of a comprehensive course of Missionary Operations. In pursuance of this idea, our brethren made choice of a locality on the Vaal River possessing all the desired capabilities of improvement, and for a considerable time past Mr. Hughes, the senior Missionary, has been residing on the spot, with a view to the furtherance of this important object. [Directors.

The spot is called Backhouse; but considerable works are neces-

sary before it can be productive of extensive good to the neighbourhood; the expense of which will amount to 500*l.* or 600*l.*, and consist principally of works for the irrigation of the land.

Lekatlong: on the Hart River, among a branch of the Batlapi Nation — Holloway Helmore — Communicants, 300 — Scholars: Day, 100; Infant, 200 — Pp. 28, 29.

The past year has been one of considerable depression in this district, in consequence of the failure of the harvest. The summer was intensely hot, and the people were obliged to drive their cattle to a distance in search of pasturage. The autumn rains enabled them to return; but as the winter advanced they were again scattered by the pangs of hunger. This melancholy state of things might be in a great measure obviated, if the people could be roused to a more independent and enlightened state of action. They possess numerous herds of cattle, a few head of which would be sufficient to purchase corn for their families; but there are so many ancient customs and prejudices to overcome, that very few will resort to this simple method of preventing hunger. Notwithstanding, the Missionary has found much encouragement in his labours, and 28 Candidates have been received into the Church.

It might have been expected that as the members were so scattered, and exposed to temptation, cases of misdeemeanour would be numerous: this, however, has not been the case; and a result so creditable to their Christian Stability is in a great measure attributable to the conscientious manner in which the members attend to Private and Family Worship, and to their practice of conversing freely with each other on religious topics.

Many remarks and expressions made use of by the Christian Believers evince a degree of thought that would hardly be expected in a people lately emerged from barbarism. [Report.

BOSJEMANS.

Philippolis: on the north side of Cradock River; with Out-Stations — 1831 — George Christie. Mr. Christie left England in July, and reached this Station in December,

1849—Communicants, 353—Scholars : Day, 110; Sunday, 200—Pp. 29, 112.

The ordinary duties of the Station have been discharged with much zeal and assiduity by Mr. John Wright, with the occasional assistance of Messrs. Hughes and Solomon. Mr. Wright, in consequence of the failure of his health, has been compelled, for a time at least, to relinquish Missionary Engagements. [Report.

I have passed two Sabbaths here, and have had overflowing congregations. I have administered the Lord's Supper and baptism each Sabbath, and we have had an additional Service each Sabbath Evening for Missionary Discourses. This morning we held a Public Missionary Meeting, at which an excellent friend, C. A. Stuart, Esq., Magistrate and Civil Commissioner at Bloem Fontein, presided. We pressed the duty of supporting the Society liberally. They commenced a subscription, and it already amounts to nearly 80*l.* in money, beside many sheep and an ox.

[Rev. J. J. Freeman.

BECHUANAS.

Lattakoo: 630 miles N E of Cape Town—1817—Robert Moffat, Robert Hamilton, Wm. Ashton—Communicants, 400—Scholars : Day, 75; Infant, 83—P. 29.

The people are composed of various tribes, some of whom fled hither in time of war. Since the peace, the refugees have been enabled to return to their own lands, where the Gospel had in the mean time been introduced; and although their loss has been partially repaired by the immigration of strangers, the Church and congregation have, from this and other causes, been sensibly diminished. Preaching in Bechuana has been maintained thrice on the Sabbath, beside the frequent addition of a fourth Service in Dutch, for the benefit of the scattered Griquas. At the Batlanas, the nearest Out-Station, and at another neighbouring village, there has also been preaching every alternate Sabbath. The Educational Department, comprising the School for elder pupils, and also the Infant School conducted by Miss Moffat, is exceedingly prosperous, both as to numbers and efficiency. [Report.

Mr. Moffat's time seems to be at present mainly occupied in the translation of the Scriptures, or the revision and carrying through the press of the portions al-

ready translated. Mr. Ashton will also be going on with the press-work, and really it is a sight worth travelling some distance to see—the printing and binding establishment at Kuruman, and scores and scores of men, women, and children, having renounced their heathenism, intelligently reading the Word of Life, and listening to the ministry of reconciliation.

[Rev. J. J. Freeman.

During Mr. Freeman's short sojourn here it was arranged that I should leave the printing department entirely to brother Ashton, while I should spend the whole of my time spared from public duties to the work of translation. By this plan I shall be able to go on with that important department with more satisfaction, as well as with greater expedition. But, for all that, interruptions here are endless: no sitting down a whole day to study. However, I can now keep to that work with a mind much less divided, and I only regret I could not have done so before this time. We are all as busy as we well can be—translating, printing, preaching; and the Schools for reading, infants, sewing, &c., though the attendance, except of the Sabbath Service, is not so good as we could desire. There is a general complaint of coldness and want of energy in nearly all our Churches in this quarter. The Chiefs seem to have suspicions that the English will eventually come and take their country; and the Boers, though not very near our Stations in this quarter, exercise a bad influence on the native mind in the neighbourhood, and that is quickly diffused among the mass. [Rev. Robert Moffat—June 1850.

Mamusa, to the north of Touns : on the Kolong or Hart River—1844—Wm. Ross—Communicants, 115—Scholars, 40—Pp. 29, 30.

The past year has been a season of peculiar trial, not only to the Church among the Batlapi Tribe, but also to the few believers among the Corannas, the former having been greatly harassed by the oppressive acts of powerful heathen neighbours, and the latter by the war carried on between Sekonyela and Mobsane in the district of Newlands. Having been under the necessity of leaving his Station for a time, on a visit to the Colony, Mr. Ross found on his return that the believers had, during his absence, been exposed to serious injury

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from the revival of certain heathen superstitions. A timely resort, however, to the discipline of the Church was productive of the most salutary results. "It is pleasant," writes Mr. Ross, "to see that the people have again come to a right state of mind."

The Out-Station at Bolibeng suffered in an especial degree during Mr. Ross's journey to the Colony, and after his return all the male population were called out to war against Mobitsane.

The Out-Station of the Bameiras still continues to make pleasing progress. Motlebani, the Chief, his brother, and several of the Heathen, continue to meet, and to be favourable to the cause of God among men. [Report.]

Mabotsa : among the Bakhatla—1844—R. Edwards—Communicants, 7—Scholars, 20—P. 30.

This degraded people, abandoned to all the vices of heathenism, have resisted every attempt to bring them to a sense of their sin and danger, and to the great remedy provided in the Gospel. Not only have we no conversions to report, but, we regret to add, that it is only by the most strenuous efforts on the part of the Missionary that any of the people can be brought to hear the Gospel for themselves, or to place their children under the means of instruction. [Report.]

Kolobeng—David Livingston—An account of Mr. Livingston's

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CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Station at *Rondebosch*—Barnabas Shaw, Benjamin Ridsdale—*Wynberg*, *Simon's Town*, and *Diep Riviere*—Matthew Godman—Teachers : Paid, 2; Gratuitous, 104—Communicants, 418—Scholars : Male, 372; Female, 439—The Rev. George Chapman and family reached Algoa Bay in November; and Mr. and Mrs. Little embarked for Madras. The Rev. T. L. Hodgson died at Cape Town June 27—Pp. 30, 31, 207, 488.

Cape Town—The Report from this Station is very satisfactory. The labours of the Missionaries have been attended

visit to the Great Lake was given at pp. 345—348.

The prospects of this Station were in the early part of last year considerably overcast by the prevalence of excessive drought, and the consequent total failure of the crops. The men being frequently absent on hunting excursions, and the women and children also away in search of roots and locusts, the meetings for Divine Worship and the Schools were comparatively deserted. A tribe called the Bakaa, who had suffered considerably by the repeated attacks of the Bamangwato, lately came a distance of 150 miles, to join the Bakwains. Having no sense of security in their own country, they were attached to this Station by the report that the Chief Sechele had embraced the "word of peace." They came, as they said, in order "to enjoy sleep, as they had none at home." They number about 1000. [Report.]

Baharutse, 25 miles from Touns : *Matebe* : Walter Inglis—Scholars, 20—P. 30.

At this Station, *Matebe*, formerly reported under the more comprehensive name of *Baharutse*, Mr. Inglis continues to labour with energy and perseverance. But the work is one that peculiarly demands faith in the Divine Promises, the first-fruits of the harvest being yet to be realized. The average attendance on Mr. Inglis's ministry consists of about 100 persons. [Report.]

with much success. A considerable number of individuals, having experienced the saving power of the Gospel, have become consistent members of our Religious Society. Great peace and union prevail among our people, and they display much zeal and earnestness. During the period when religious awakening was more especially felt, "it was no unusual thing in the Prayer-Meetings, which were frequently held at the close of School, to see many of the Teachers and children melted into tears, earnestly imploring the pardoning mercy of God."

The Mission at *Wynberg* is low. At *Diep-Riviere* "the Society still prospers. The Congregation has increased. The greatest visible good which has been effected in this Circuit is at *Simon's Town*. The preaching of the Gospel has been accompanied by the promised blessing of its

Divine Author, and many persons have been united to the Society. [Report.

Stellenbosch, Brackenbury Valley, and Cape Flats—Edward Edwards—Teachers: Paid, 2; Gratuitous, 10—Communicants, 106—Scholars: Male, 92; Female, 69—*Somerset*: Richard Ridgill—Teachers: Paid, 2; Gratuitous, 13—Communicants, 172—Scholars: Male, 124; Female, 142—P. 31.

There has been a small increase in the number of our members in the *Stellenbosch* Circuit. Very little alteration has taken place in the state of things in the *Somerset-West* Circuit. [Report.

Lily Fountain, near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson—Teachers: Paid, 1; Gratuitous, 12—Communicants, 130—Scholars: Male, 54; Female, 67—P. 31.

Nisbet-Bath, with Out-Stations, in Great Namaqualand—1834—John A. Bailie, *As.*—Teachers: Paid, 11; Gratuitous, 21—Communicants, 485—Scholars: Male, 330; Female, 470—P. 31.

From *Nisbet-Bath*, in Great Namaqualand, the Missionary reports that they have had many indications of good. The Members of Society, generally, in the Circuit are endeavouring to cultivate personal piety. [Report.

Damara Country—1843—*Concordiaville*: Richard Haddy—*Elephant Fountain*: Joseph Tindall, *As.*—Teachers: Paid, 6; Gratuitous, 33—Communicants, 128—Scholars: Male, 372; Female, 430—Pp. 31, 32.

The "Report of the *Concordiaville* Circuit, including the Station of the Namaquas called the *Roods-Volk*," clearly shews that a larger Missionary Staff is requisite for the instruction of the people. From the month of November 1847 to May 1848 the Station, in consequence of the lack of Missionary Labour, was unavoidably left in the charge of a coloured young man from Cape Town. He had to conduct Public Worship and manage the School, and he performed the important

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duties as satisfactorily and as efficiently as could be anticipated; but on the return of the Missionary in May 1848 he found the general aspect of the place and people so greatly changed that he could hardly recognise either. The new Mission House, which was in a state of forwardness, had sustained considerable damage from heavy rains and the lawless proceedings of English Traders, who had taken possession of the premises, and converted the whole into one common fold for sheep and horned cattle. Some little improvement has been effected since the Missionary's return, and "a few new Members have been added to the Society." There have been 120 Bibles, Testaments, and Hymn-books, in the Dutch Language, distributed, chiefly among Afrikaaner's people. The Schools are in operation, and several of the scholars read the Testament. All is not discouragement; but it is obvious that a considerable addition to the number of the Missionaries is necessary. [Report.

ALBANY.

Grahamstown: Wm. Shaw, *Gen. Superint.*, Henry H. Dugmore, George Chapman—*Salem* and *Farmerfield*: John Edwards—*Bathurst* and *Lower Albany*: John Smith, jun.—*Fort Beaufort* and *Upper Albany*: Francis P. Gladwin—*Fort Elizabeth* and *Uitenhage*: John Wilson, jun.—*Cradock*: Eben. D. Hepburn, *As.*—*Somerset*: George H. Green—*D'Urban* and *Fort Peddie*: Geo. Parsonson—*Newton Dale* and *Waterloo Bay*: no resident Missionary—Teachers: Paid, 25; Gratuitous, 195—Communicants, 1281—Scholars: Male, 1042; Female, 1154—Pp. 32, 33.

The past has been "a year of great prosperity" in the *Grahamstown* Circuit. The English Congregation is larger and continues to increase. The Religious Services for the Caffre Congregation continue to be well attended. On the Lord's Day the Chapel is crowded to excess, and on the week evenings it is filled with attentive hearers. About sixty Natives, chiefly adults, have been admitted into the Church during the year. Our Native Church-members "are generally, walking

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according to their Christian Profession, and many of them are useful in instructing others around them." The Sabbath School, Week-day, and Evening Schools improve. The congregation using the Dutch Language has somewhat increased. The Services held in the Bechuana Language has been discontinued, as the Natives for whose benefit they were commenced have removed from the Circuit. The partial failure of the crops last year, and other causes, have led to the removal of upward of 100 Members from the *Salem* and *Farmerfield* Circuit.

The *Bathurst* and *Lower Albany* Circuit "is in a prosperous state." At *Bathurst* a gracious work is in progress among the young; and also at *Clumber*. The native department of the work is "steadily advancing."

The removal of the military from *Fort Beaufort*, and the establishment of another district town, have obliged half of the inhabitants to remove to seek employment elsewhere. But a greater opening for usefulness has been made among the *Fingoes* speaking the Caffre Language. The late arrangements of the Government have brought thousands of these people from all parts of the frontier districts within the reach of the Missionaries at *Fort Beaufort*; and to three Settlements of these Aborigines they have been devoting much of their attention. One of these is the *Commonage of Beaufort*. The second Settlement is *Uwena*, which has been formed a few miles from the town. The third Settlement, *Ruetera*, under the Chiefs *Umquala* and *Zibi*, has the benefit of a School and the services of a Native Teacher, and the prospect is cheering. The Missionary regularly itinerates through these Settlements.

A decided general improvement has taken place in the *Port-Elizabeth* and *Uitenhage* Circuit. Recently some Miners from Cornwall have settled at *Maitland-Mines*, about eighteen miles from *Port-Elizabeth*, and a Public Service has been commenced at that place. The Report from *Cradock* states that the new Chapel has been completed, and that the Congregation has considerably increased. Although the native department of the work is not so encouraging, the attendance at the *Caffre* Chapel has improved, and the congregation appears more serious and attentive.

The English Congregation at *Somerset*

has much increased during the year. The *Caffre* and *Fingoe* Congregation has fluctuated, owing to various removals and changes, but good has been done. At *Eben-sar*, *Stapleford*, and *Wheatlands*—between two and three hours' ride from each other, and from ten to twelve hours' ride from *Somerset*—are large congregations of Natives, consisting of liberated Slaves, *Hottentots*, &c.; and also a congregation of Europeans. In these congregations, the Missionaries remark, "it is delightful to witness the intense anxiety for the preached Word; nothing short of Divine Grace could have produced such clear views of the Gospel." Several families have removed from the native congregation at *D'Urban*, among whom were ten or twelve of our Members, who have gone to *Mount-Coke*. Eighteen adults belonging to the Station have been baptized during the year. A Native Teacher has been stationed at the *Gualana*, where there is an encouraging congregation of Natives, amounting to 100 or 150. Another Native Teacher has been placed at *Cosika*. There are, moreover, weekly Religious Services at the two *Caffre Police Stations*; and a Sabbath Service in Dutch for the *Cape Mounted-Rifles*, and at the military village on the *Beka*. In connection with the *Fingoe* Department of the work grateful mention is made in the Local Report of the unremitting endeavours of the Resident Magistrate, *W. M. Edey, Esq.*, to promote its advancement. [R. port.

BRITISH CAFFRANIA.

Mount Coke and *Wesleyville*: *Wm. Impey* — *King William's Town*: *John W. Appleyard* — *East London*: *George Smith, jun.* — *Kamastone* and *Haslope Hills*: *Wm. Shepstone* — *Lesseyton, Imvani*, and *Bonhola*: *John Ayliff*, *Joseph C. Warner* — *Wittebergen*: *Johan Petrus Bertram* — Teachers: Paid, 9; Gratuitous, 34 — Communicants, 352 — Scholars: Male, 329; Females, 421 — P. 33.

Hitherto *King William's Town* and *East London* appeared in connection with *Mount-Coke*; but those two places having now become separate Stations, *Mount-Coke* this year stands alone. The population of the Mission Village continues steadily to increase; extensive fields have been brought under cultivation; several

of the Natives are proprietors of waggons, ploughs, oxen, and horses. Much time has been occupied in the erection of needful buildings. The centre portion of a comfortable Mission House has been completed; a building for the use of the "British-Kaffraria Branch of the Watson Institution," including a commodious Schoolroom, has also been erected; a Chapel for 200 persons has been opened for Public Worship; a cottage for the agriculturist, and some smaller buildings, have also been finished; and a cottage for the artisan is in progress.

The establishment of a Mission Station at *King William's Town* has been productive of beneficial results, not only to our own people, but also to many others who professedly belong to other Christian Denominations. By united efforts a Chapel was completed in the early part of last year, and opened for Worship. The Missionary has been much occupied in the Printing Establishment, which has been removed to this place.

The *Wesleyville* Station has been recommenced. Temporary buildings have been erected in the place of the Chapel and Mission Premises, which had been destroyed by fire during the war. There are not any Natives residing at the Station; but the neighbourhood is thickly peopled, principally by the Caffres of Pato's tribe. Many of these reside within a convenient distance. *East London*, which had for some time been visited by the Missionaries from the nearest Stations once in the fortnight, has been made the residence of a Missionary. The Native Congregation consists principally of Caffres or persons speaking the Caffre Language; and although only just emerging from barbarism, yet most of them appear in the House of God on the Sabbath decently clad in European Apparel, and listen with apparently devout attention.

The Mission at *Kamastone* is very prosperous. The Divine Blessing accompanies the ordinances of religion, and the effect is seen in the increase of personal piety, and in the conversion of heathen sinners. At *Haslope-Hills* the Sabbath Congregations are especially encouraging; and the Week-Day Morning Services, commenced with a view to meet the case of the scattered population, answered well. The past has been a very trying year to the people at *Lesseyton*, where the typhus fever greatly prevailed for several months. Some of our Members were among its

victims, two of whom, especially, evinced the efficacy of religion in suffering and death. Mr. Warner, the Missionary, had a very serious attack. A large Chapel has been so far completed as to be fit for Public Worship. The cost has been a little more than 200*l.*, of which the people have contributed, in private subscriptions and at the Opening Services, 74*l.* The Sabbath Services at the Chapel are well attended, and the Schools are improving. At the *Imvani* and *Bonkolo* Stations the Native Teachers are successfully employed. Twenty-two adults have been baptized in the *Wittebergen* Circuit. Some of them have already experienced the saving power of the Gospel. Two new Preaching Houses have been built, with the assistance of the heathen population—one, at the distance of ten miles, and the other of twenty miles, in an easterly direction from the Central Station. [Report.

CAFFRARIA PROPER.

AMAKOSÉ: *Butternorth, J. Stewart Thomas — Beecham-Wood, Krili's Mission, No Missionaries.*
 AMATEMBU: *Clarkebury: Wm. Sargeant—Morley: W. H. Garner.*
 AURAPONDO: *Buntingville, Shawsbury, Vacant—Palmerton: Thomas Jenkins.*
 AMAZULU and PORT NATAL: *D'Urban, W. C. Holden—Pieter-Mauritzberg: Horatio Pearse—Kivaugubeni, Indaleni, Nat. As.—Teachers: Paid, 36; Gratuitous, 85—Communicants, 696—Scholars: Male, 659; Female, 791—Mr. John W. Davis has discontinued his connection with the Mission—Mr. and Mrs. Spenseley, and Mr. Gaskin, embarked for Natal on the 5th of October—Pp. 33, 34, 488.*

A new Chapel has been built at *Butternorth*, and "the Station begins to assume something like its original appearance." At no former period have the Missionaries observed a greater degree of religious earnestness than at the present time, seen in the admission of 30 persons to baptism. One of the Counsellors of the Chief Rili was one of the number thus received within the Christian Pale, one of those who were sent to recall the Missionaries after the war. During the year, a Female School has been commenced,

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under the direction of the widow of the late Missionary, Mr. Palmer. A water-course has been cut, by which means a large portion of the land at the Station can be irrigated.

The failure of crops in the past year had an injurious effect on the *Beecham-Wood* Station. "We rejoice, however," the Missionary writes, "over the steady and consistent walk of our Members." Immediately after the District Meeting of 1848 measures were taken for the return of the people of the *Clarkebury* Station from the *Amabaka* Country, whither they had removed at the commencement of the war. Two hundred of the former residents and thirty-one members have already returned. Great religious good has resulted from the appointed means at *Clarkebury*. Our Members manifest the true spirit of piety. The field of usefulness around this Station is becoming much more extensive, in consequence of the removal into the neighbourhood of a large number of the *Abatembu* Caffres from the frontiers of the Colony. The School has been recommenced.

The *Morley* Station enjoys a measure of prosperity. Two Native Teachers and Local Preachers are constantly employed in visiting the native villages, some of which are at a distance of 30 miles from the Station, and their labour has not been in vain: several Chiefs have requested that Mission Stations may be formed with them; but owing to the paucity of Missionary Agents these requests have not yet been met.

The *Buntingville* Circuit, which had suffered for some time from various causes, is now in an improving state. In the early part of last year Mr. Wakefield, the Catechist appointed by the District Meeting, arrived at the Station. The congregations are large. The improvement in the temporal affairs of the people partly appears in the erection of a number of cottages.

Shawbury Station has greatly increased, and there has been a considerable accession to the number of members, who had removed there from other Stations. At the Sub-Station on the *Tina*, which is under the care of a Native Teacher, the Chief is under religious impressions, and has set himself in opposition to several heathen customs. "Trials and difficulties" have been experienced at *Palmerton*; but these have been abundantly compensated

by the gracious influence which has attended the preaching of the Gospel. At *Faku's* great place a public Religious Service is now held every fortnight. One of the brothers of *Faku* died some time since, as it is believed, *in the Lord*. It is further reported, that about sixteen persons, who had been marked out for death on charges of witchcraft, have been kindly advised by their Chief to take their property and flee to the Mission Station for protection. Every Mission House in *Caffria* is thus a house of mercy for the body as well as the soul. In the *D'Urban* Circuit a new Chapel of burnt brick has been nearly completed, at the cost of 500*l.*, toward which the English Congregation has already paid 150*l.*, and a further handsome sum is expected from the same source. In the native department of the work there is great cause for encouragement. Four Native Preachers, who were placed at two Stations, will henceforward occupy four. The Missionary remarks, "that while he has had to labour hard, he has had the unspeakable satisfaction of seeing Zulu warriors and wretched fugitives, those who had thirsted for blood, and terror-stricken exiles, drunkards and adulterers, swearers and thieves, meet under the preaching of the Cross, subdued by the power of the Gospel, and made one in Christ."

The work in the *Pietermauritsberg* Circuit "is of growing importance." During the year, a Chapel has been built for the English Congregation. The Dutch Congregation consists of manumitted Slaves, Creoles, and Hottentots. Many have been brought out of heathenish darkness into marvellous light. [Report.]

BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba Unchu*, among Barolongs and Basoutos: *Lokualo*: James Cameron, James Allison—*Plaatberg*, among Newlanders and Bassoutos: and *Imparani* among Mantatees: Richard Giddy—*Mirametsu* among Corannas: Cornelius V. D. Van Soelen, *As.*—*Lishuani* among Griquas and Bassoutos: Joseph D. M. Ludorf, *As.*—*Umpukani*, Gottlob Schreiner, *As.*—*Colesberg*: Purdon Smailes—Teachers: Paid, 11; Gratuitous, 73—Communi-

cants, 597—Scholars: Male, 485; Female, 440—Pp. 35, 36.

Kwangubeni Station has suffered, having been left for some time without a resident Missionary. The Chief is a regular attendant at the Sabbath Services. The whole Settlement, comprising a population of 7000 people, is brought under regular religious instruction. The number of scholars has decreased, their heathen parents having become afraid that their instruction will end in their conversion. At *Indaleni* the Sabbath Congregations have increased, and our native members continue to adorn their profession. At the commencement of the year several applications from surrounding groups of kraals to supply them with Christian Instruction were cheerfully met; and there are now thirteen Out-Places, where public Religious Services are regularly held by Native Local Preachers from *Indaleni*. The "Manual-Labour-School" has fully answered the ends contemplated by its formation. It has kept the scholars constantly under instruction and general improvement. It has supplied the Mission with Agents who, without any cost to the Society, travel far every Sabbath Day to hold Religious Services. Several hopeful young men have been converted during the year, and have found a home in the Institution. The Institution has been highly beneficial in helping to break the chains of heathenism, and in confirming the youths in civilized habits. The majority of the scholars, beside learning to read and write, are obtaining sufficient mechanical knowledge to build their own cottages, and to secure good wages from the colonists. And the Institution evidently tends to form those industrious habits which are essential to their becoming good and consistent Christians. It is added, "The Girls' Department of the Manual-Labour School has afforded us no small pleasure. Its beneficial effects in the formation of the female character are already perceptible. Fifteen young women have just been married from the Institution. They have all adopted civilized habits. This new Station of *Indaleni* is full of promise, and shews what may be effected, with God's blessing, in a short time by Missionary Exertion.

At the late District Meeting a new *Caffre* Grammar was presented by the Rev. John W. Appleyard, Superintendent of the Mission Printing Establish-

ment in the Albany and Kaffraria District. Discontent has arisen between the native tribes and the Colonial Government, and disturbances have taken place among themselves. In the eastern part of the District war has prevailed, in which Native Christians, connected with our own Mission and with other Churches, have taken a part, and the consequences have been very painful. *Thaba Unchu* has been preserved in peace. The members of the Society at that Station have maintained their integrity amid the temptations to which they were exposed. The Sub-Station of *Lokualo*, from its proximity to the scene of war, has suffered considerably. The Week-day and Sunday Schools at both *Thaba Unchu* and *Lokualo* are continued in operation. A recent supply of School-books, printed at our own Mission Press, has given a fresh impulse to Educational Efforts. The Report from *Plaatberg* is in several respects very encouraging. A good work, especially among the young of both sexes, has been going on for some months. One of the principal means in the order of Providence which led to this improved state of things was a severe epidemic, by which many people were swept away. A spirit of seriousness was promoted by this visitation. So deep was the religious feeling produced, that, in the mornings and evenings, the voice of weeping and prayer was regularly heard among the hills surrounding the Station. It is not, however, free from difficulties and trials. It has been partly affected by the native war. "Our Bassoutos have fled before their more warlike enemies; and our work, as it regards the Bassouto Population, has been, in common with some of our other Stations, considerably hindered."

From *Mirametsu* the accounts respecting the effects of the war on a half-civilized community are far from satisfactory. Several "females have been brought to the knowledge of the Truth," but the war has involved nearly all the men belonging to the Station, and almost extinguished their desire for better things. The Report from the *Lishuani* Circuit states that the past "has been a year of grief and mourning." In July 1848 "all our Griquas, having been apprised that the Korannas and Mantatees intended to attack the Station, removed to a place which promised greater security."

The *Bassouto* members of Society have also occasioned much grief to the Mis-

Wesleyan Missionary Society—

sionaries. The heathen Bassuto Chiefs continually employ their utmost influence to induce the Native Converts to return to their superstitions, and in too many instances have succeeded; but this year, the majority of the members at the Station were prevailed on to follow the Chiefs to the war, for the sake of plunder. At present the greater number of our faithful members are on the eastern side of the Caledon River, in the neighbourhood of one of the French Missionary Stations. As there was not any important Chiefs residing at *Umpukani*, that Station did not experience the effects of the war so early as some other Stations; but it has had its share of troubles. In the *Imparani* Circuit, also, the work has been prosecuted amid great popular excitement. The *Colesberg* Circuit, being within the Colony, has been exempt from warlike disturbances, but has its share of the "peculiar difficulties and trials of a border,

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

town." The native department has made rapid progress. Several adults have been baptized, and furnish evidence of a decided work of grace. Many persons come regularly from considerable distances to the Means of Grace. At *Burgher's Dorp*, about 90 miles from Colesberg, the work among both English and Natives is very encouraging. The people have purchased land, and are preparing to build a Mission Chapel.

The Report of the Translation and Printing Department, transmitted from the last Annual District Meeting, is satisfactory. During the year, the book of the Prophet Joel, the three Epistles of the Apostle John, and the Apocalypse, have been translated into the *Sesuto* dialect: a hymn-book has been composed in the same tongue. The task undertaken in the current year is the translation of the book of Job and the Minor Prophets into *Sesuto*, and the translation of the Liturgy into the *Sirolong* dialect. [Report.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY STATIONS IN NORTH-WEST AMERICA.

THE Rev. R. James, of the Grand Rapids, in his Journal gives the following account of the peaceful death of a Christian Indian, and a notice of a Settler who was drowned.

March 27, 1850—I administered the Sacrament to Jane M'Donald, an Indian Woman, the wife of a pious and respectable European Member of my Congregation. She had been a Communicant many years. I have visited her many times, and she seems gradually sinking into the grave. Her resignation was remarkable. She regretted that she knew so little of holy things, but said her hope was built upon her Saviour.

March 30—I rode down to see Mrs. M'Donald. She was worse in body, but her inward mind more renewed. She is the mother of a large family, to the welfare of which she has creditably devoted her time and strength. Her last infant was snatched away about two weeks ago, and the stroke will fall very heavy on her tender-hearted husband if she be removed. However, they are quietly abiding His will. She told me to-day that she would have liked to be with us at the Church to-morrow—Easter Sunday.

April 11—I interred Jane M'Donald. I had every proof that she died peaceably. A trance preceded her death, which continued some hours, when they all thought her dead. She suddenly awoke, took refreshment, and after calmly telling them that she would soon need the shroud she saw one had been preparing, and that she was going to her Father, she quietly departed.

June 28—Boats arrived which spoke the sloop on the lake. They brought from it the melancholy tidings that they had lost one of their men. Alas! it was one of my own people and near neighbours—James Ormond—who has left a widow and eight children at home, beside two that are absent. It appears that he had been putting four young ladies ashore, who were journeying in the sloop from Red River to Norway House. Having done so, and whilst waiting their return from a walk, he bathed, and was either seized with cramp, or got into deep water, and was seen no more till his body was

discovered a few days after. He was originally accustomed to a sailing life, but has been many years a Settler, and was making this voyage for the improvement of his health. He led a Christian Life. Beyond most fathers, he was attentive to the instruction of his family. He was a Communicant, and had been a Sunday-School Teacher at the Rapids for sixteen years. His end is distressing, but I hope he died in the Lord, and is now in His happy presence.

June 30—I was sent for to disclose the melancholy tidings of James Ormond's death to his wife and family. The news

had preceded my arrival, and I laboured to soothe the outbursts of sorrow. I invited all to kneel down, and cried to the Lord for support and resignation. The widow dried her eyes with one hand while I held the other, and there was a calm. The power that stilled the Galilean tempest hushed this storm of grief. Peace and consolation flowed fast into the widow's heart, and oh, how did we all feel, in that hour, our Heavenly Father a *present help in time of trouble*. When I called in the evening all was silence, and submission to the will of God. *Just and true are Thy ways, Thou King of Saints.*

IN the Rev. John Smithurst's Journal, we find the following account of sudden bereavements:—

On the 15th of September I was much concerned to hear that one of my flock, a young man of about twenty-five, had been drowned in the river, a few miles below this place. Under any circumstances such an accident would have been a grief to me, but in this case it is more especially so. Poor William has lived servant with me at different times, and happened to be doing so during my severe sickness of March 1844. At that time, when I was unable to move without assistance, he sat by my bed-side alternately with my present farmer, Samuel, from both of whom I received the most unremitting attention. He has been always very regular at the Sunday School, and has been of considerable service as a Teacher. He belonged to my singing class, and also to my Sunday-Evening Bible Class. Perhaps few, if any, of my pupils possessed so large an amount of scriptural knowledge; but having, to a very great extent, the taciturnity peculiar to the Indian Character, I was scarcely ever able to get from him any statement of his own experience in religious matters. A steady consistent course of Christian

Conduct is, however, better evidence of a renewed nature than glowing descriptions of feeling, which are often more the result of a lively imagination than of any solid and real religious experience. With respect to our departed brother we may, I trust, say with safety that we sorrow not as those who have no hope. He has left a widow and two children to mourn his loss.

On the 22d I was sent for to visit a poor woman, one of our Communicants, who had been confined the day before. The child appeared very weak, and the mother delirious, with little or no hope of recovery. I prayed with the distressed family, and exhorted them to trust in God, and leave all in His hands. Hoping the mother might recover, I did not baptize the child, telling them to send for me when any alteration in the state of either might make it necessary. The poor woman never recovered her consciousness, but expired during the night. She was a worthy, industrious woman, and, I humbly trust, a sincere believer. Her husband is gone down to York with the boats, and is at present quite ignorant of his loss.

Proceedings and Intelligence.

Inland Seas.

EASTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

Trials of the Rev. J. Erhardt and Mr. J. Wagner on their way to Zanzibar.

THE Rev. J. Erhardt, accompa-

nied by Mr. J. Wagner, left England for East Africa, *via* Egypt, on the 20th of December 1848. On reaching Aden, and finding it impossible at that season of the year to meet with a native boat bound to the East-African coast,

he proceeded to Bombay. His subsequent proceedings are detailed in the following Letter, dated Rabbai-Empia, September 26, 1849—

We embarked in Bombay harbour on February the 17th. Our voyage was slow, as we had little wind, and sometimes none at all: calms of several hours occurred frequently, and such as lasted two days were not rare. After thirty-three days we were happy to see the Comoor Islands, as our supply of water and provisions was nearly exhausted. We anchored on the western side of the larger one, but of what we required little was to be had in that filthy town; so I purchased only a few fruits.

After two days, we proceeded toward Mohila, with the view to obtain water there, of which we found abundance. From thence we sailed toward Mayotta; but when we arrived near that island there arose suddenly a strong north wind, which rendered it impossible for us to get within the coral reef which surrounds the whole island, having only a small entrance to the north-west. After much fruitless labour, the Bora, our supercargo, said, "We had better go to Majanga: there I know that you will certainly meet with a vessel going to Zanzibar." We did so; but after two days had again the same calms as before. At last, on Easter Eve, we succeeded in entering the large harbour of Majanga, on the coast of Madagascar.* Our supercargo, the Bora Ibrahim Bin Ali Hassan, behaved in a very friendly manner to us. Having his chief establishment at Majanga, he gave me the choice of taking up my quarters at his house in the town, or in his garden outside the town. I preferred the latter, as a more quiet place; and when we left, after twelve days, instead of taking any reward for his hospitality, he furnished us with provisions for our voyage.

On April the 22d we left Majanga in a small vessel. During the second night our captain and pilot had nearly run us into death, if the Lord had not delivered us. On the 22d we had a strong and favourable breeze, which brought us much further on than the captain was aware of. During the following night, at two o'clock, when all were asleep, the man at the

helm perhaps not excepted, we struck against a coral rock. The roaring waves beat into the boat, and threw it from one side to the other, so that all on board were in confusion. The boat was fixed on the rock, so that the waves struck the more heavily against its sides. Our cabin had a foot of water, and we were in danger. It was only by looking up to our gracious God and Saviour that I was enabled to look forward with calm resignation for whatsoever might occur. Although I could not see any human means of deliverance whatever, still I could not familiarize myself with the idea that it was the Lord's purpose to bury me here in the great deep: I had still hope that the boat would not be ruined, and I was not mistaken. An immense wave came swelling toward us: we could not see it, for it was a very dark, rainy night, but we heard its roaring from afar; and, as it came nearer and nearer, it lifted our vessel from behind, inundating our cabin, and shifting the boat forward; upon which we immediately perceived that we were afloat. We now cast anchor, waiting for the daylight. It was not before seven o'clock that the thick mist was dispersed: then we found ourselves within the reef of corals encircling Mayotta on the southern side. The foaming waves rose like alps, and reached the far horizon. We praised God that He had saved us from imminent destruction. That entire day we drifted around the island, and reached the harbour in the evening.

Early in the morning of the 24th we again weighed anchor, and, after a difficult passage of six days, we one evening saw the beautiful island of Zanzibar lying before us. We resolved not to enter into harbour before next morning, but to tack about the island during the night. But during the night there arose a strong southerly breeze: a splendid thunderstorm proclaimed the awful majesty of the Lord. In the morning of May the 1st, how were we surprised to see that the land had altogether vanished. Now the question arose, "Where are we, and where is Zanzibar?" When the weather cleared up a little, our people ascertained the place from some African Mountains. We had been carried far beyond the island of Pemba. This island we reached toward evening; but the majority of our people believing it to be Zanzibar, we lost much time in going round it, looking for the town of Zanzibar, till at last a fishing-

* It seems that Majanga is not the proper name for that place, but the common name which the Natives use for Madagascar.

boat convinced us that we were at Pemba.

During the following night our friends were driven by a strong wind into a bay, in entering which they were again cast upon a rock, which they got off at nine on the following morning. They were then detained at Pemba for two days, and, after another thirteen days' sailing, at last reached Zanzibar on the 13th of May, and were received with great kindness by Capt. Hamerton, the British Consul.

Progress to Rabbai-Empia — Dangerous Illness of Mr. Erhardt, and Death of Mr. Wagner.

At Zanzibar Mr. Erhardt was attacked by fever; but finding himself, after a few days, somewhat better, and an opportunity presenting itself, he left Zanzibar for Mombas. The vessel in which he sailed was very small, without any thing in the shape of a cabin, and day and night he had to remain upon deck. Exposure to the cold winds which arose at daybreak brought back the fever; so much so, that on reaching Mombas, on the 10th of June, he was scarcely able to walk, having, during the preceding three days, taken nothing except water. Dr. Krapf, on seeing his reduced state, decided on removing him to Rabbai-Empia hill as soon as possible. Mr. Erhardt then proceeds—

We quitted Mombas in the afternoon of the 12th of June, sailing up the river, in a small boat, almost to the foot of the hills. As night was approaching we determined to sleep at our friend Abdallah's. We had a short distance to walk from the river to his house; but even of that I got so tired, that poor Dr. Krapf was almost obliged to carry me. I arrived at last in a state of insensibility, and the night refreshed me but little. In the afternoon of the 13th four of Abdallah's slaves came, with directions to carry me on my bedstead up to Rabbai. I committed myself to their care, though not without fear, and they went off with me. I soon discovered

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that my fear had not been quite groundless, for I found it a dangerous thing to be carried on men's shoulders where the ways are so narrow, crooked, and overhung on each side by thorns and branches of trees. Two of them sometimes walking in a deep furrow worn by the water, while at the same time the two on the opposite side were climbing over stones, I was often in danger of being upset. At last the bedstead broke, when the sun was almost down, and we still far from the cottage of Dr. Krapf. At this moment all my bearers left me, and nobody else being with me, and as I could not talk to them, I did not know what their intention was—whether to leave me for the night by myself, or to come again with other means for proceeding. Wearied from my journey, I laid myself on the broken bedstead, committing myself to the care of Jesus, and waiting for what might come. A long time passed away before the slaves made their appearance again, with a new bedstead, and took me up once more. Arrived on the top of one of the hills, I was obliged to walk down its steepest side, for there I could not possibly have been carried, neither up the next hill. At last my strength failed: I fainted, and from that moment I cannot tell how I was conveyed. When I came to myself, I found that I had arrived at the Station.

During a fortnight after his arrival at Rabbai-Empia Mr. Erhardt was in imminent danger: he was almost always insensible, and often delirious; but the crisis proved favourable, and he was spared. Scarcely had he begun to amend, when Mr. Wagner, the German Mechanic who had accompanied him from Europe, was taken ill of inflammatory fever. To this painful circumstance Dr. Krapf thus adverts—

So it is: now, as our circle is enlarged, we are visited with affliction. But nothing shall discourage us; for though all should die, the Lord could give to the remaining one such a measure of His Spirit, and of success, as to enable him to do the work of ten others. I shall in future feel rather shy to ask for more brethren, but with greater confidence and earnestness do I call upon believers to pray for a rich outpouring of the Spirit upon Eastern Africa. If we cannot increase the number of Mis-

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sionaries, let us cry to the Lord for a greater portion of energy and unction upon those that are on the spot.

Mr. Wagner died on the 1st of August—the second individual who has fallen in the work of the East-Africa Mission; the first being Dr. Krapf's lamented wife, who died in 1844. On the occasion of the funeral, Dr. Krapf thus expresses himself—

As to the blessing which our departed friend, J. Wagner, might have been the means to bring upon this heathen land, we can truly say that he spoke to these Heathen though he is dead. The Wanika have now witnessed a Christian's death and burial, which proclaimed to them the fearless hope in Him who is the life and the resurrection. Having read the prayers of the Burial Service in Kinika, I spoke on 1 Thess. iv. 13 to those who were present, and had dug the grave; and lastly we sang a few verses of a hymn, all which exercises shewed the Natives the great contrast between Christianity and the terrible lamentations and other horrible practices usually performed at the funerals of the Wanika. Our deceased friend, therefore, did not in vain come to this country. Hitherto we have only theoretically assaulted the Pagan Abominations occurring at funerals; but now, one of the members of our Mission having afforded an opportunity, we have given the Heathen a practical lesson as to the manner in which Christians bury their dead, and why we do not weep like those who are without hope. Our friends at home cannot be too often told the fact, that, with the Africans, all our preaching and teaching must be attended by quasi-visible and palpable arguments, since the mind of the poor children of Ham is entirely bent upon this visible world. Hence we may not wonder why God of His wisdom deems it necessary to try the African Missionaries by sickness and by death; which things are all-powerful preachings to the Natives, if the remaining Missionaries turn their minds to these occurrences. Our friends therefore, at home, though they hear most frightful and melancholy accounts of death and sickness, and other trials of their Missionaries abroad, must never despair, nor desire to abandon a Mission on this account; but they must rather rejoice in their sufferings, since the struggling Missionaries

thereby fill up that which is behind of the afflictions of Christ in their flesh for poor Africa. The afflictions of the Missionaries must shew the Africans the great love which brought them to their country; and this reflection will and must induce them to listen to the preaching of a religion which conquers death and the grave, of which they are so much afraid, as this visible world has only a value in their sight. As the East Africans are as yet so indifferent toward the question, "What must I do to be saved?" I fear the reason of it is, because they have not yet seen enough of Missionaries' graves, and deep afflictions, which the West Africans have witnessed from time to time.

May the grave of our departed Lay-brother stir up the Wanika to seek salvation in Jesus Christ, the conqueror of death and hell; and may it also daily remind us of our pilgrimage in this land of darkness, and that we may fulfil the Word of God, which has been hid in East Africa from ages and from generations!

The Rev. J. Rebmann's Third Journey to Jagga.

At the time of Mr. Erhardt's arrival Mr. Rebmann was absent, not having returned from the journey to Jagga which he had commenced on the previous 6th of April. Unfavourable reports had reached the station as to his personal safety. His return therefore, on the 27th of June, was the occasion of unfeigned joy. He had been in painful and perilous circumstances. Mamkinga, the King of Jagga, instead of helping him forward on his journey to Uniamesi, according to the promise which he had made on the occasion of Mr. Rebmann's visit the previous January, despoiled him of all his goods, leaving him without the means of proceeding any further. On their return to Rabbai, the fear of another chief, Masaki of Kilema, whose importunate beggary Mr. Rebmann had not been able to satisfy, determined them to make their way by the wilderness instead of choosing the direct route. Here their sufferings were great. They had to cut

their way through the jungle. The nights were dark and rainy, and sometimes no fire could be lighted. Once Mr. Rebmann fell into a deep torrent, and would have been swept away but that he was enabled to grasp a stake, and so was saved. Their sufferings from scarcity of food would have been severe, but for the supplies of wild honey, and birds' nests containing young, which they found.

Enlargement of the Missionary Cottage.

Mr. Erhardt soon recovered strength, and it became necessary to consider how they should arrange as to their rooms. There being only two rooms for the three Missionaries, it was evident that another would have to be built, joining Mr. Rebmann's. Mr. Erhardt, in a Letter dated Sept. 24, 1849, says—

That we had to build it ourselves was a matter of course; for the Natives, excepting our own servants, are neither willing nor fit to assist in such a business. The Wanika are, on the whole, not accustomed to do much. I myself contributed but little more than the carpenter's work to the building. The situation of our house is very nice indeed. It is erected just on the top of a hill, from whence we look upon the sea, and upon the empty plains of interior Africa. It is only like a guard-house, with a few advanced soldiers; yet we are not despising the *day of small things*. We go on from day to day with our work, praying, and living in the sure hope that the Church of Christ will not leave us alone for the conquering of the millions of Eastern Africa, but increase our force, that we may attack the enemy in full strength, and drive him out of the field. How many a soul is still kept in bondage by the *liar from the beginning*, and how many do not even feel the weight of the chain with which they are bound! Nevertheless, we look onward to the time when the Lord's salvation will have fully visited this continent, when Christ will have said, *to the prisoners, Go forth: to them that are in darkness, Shew yourselves*. All this will be done by our Lord Jesus Christ, and the sooner, the more we pray in faith, *Thy kingdom come*.

Missionary Voyage along the Coast.

Dr. Krapf has accomplished his long-intended journey to Ukambáni, and on his return, the Missionaries decided that he and Mr. Erhardt, Mr. Rebmann remaining at the Station, should carry out another long-cherished plan of an exploratory trip down the coast, to the limit of the Imâm's dominions. This voyage occupied from February the 14th of last year to March 23d. Proceeding along the coast, they visited every place of importance, until they reached the river Lufuma, or Rufuma, in 10° south lat. This river, in the dry season, reaches the loins, but in the rainy season is not fordable. They were everywhere favourably received, especially at Kiloa Kibendje, which place recommends itself as a starting-point for a Mission on the Lake Moravi, or Niassa, the principal seat of East-African Slavery. Dr. Krapf has given the following short account of the voyage—

We left Mombas on the 4th of February, by a native boat which we had hired for the purpose for 55 dollars. We first visited the following places, already known to me—Tiwi, Wanga, Tanga, Tangata, and Pangany. At Tanga, Tangata, and Pangany I met with people belonging to Kmeri, the King of Usambára, who reminded me of my promise to come back to their King, which they were angry with me for not having accomplished. I could plead no other excuse than that we had not received fellow-labourers from Europe.

From Pangany we sailed down along the coast to Kipumbui, Sadan, Bagamoya, and Masani. At the last-mentioned place we met with people from Uniamési, who had come to the coast with ivory and slaves from the interior.

We then proceeded to the island of Mafia, or Monfia, after which we arrived at Kiloa Kibendje. This is a large town, with 15,000 to 20,000 inhabitants, the principal centre of commerce, and especially of the slave-trade, on this coast. It has a bad harbour. The Governor received me more kindly than any of the Imâm's Governors hitherto had done. These, and

all other places on this coast, are inhabited by Suahélis, who are all Mahomedans, in subjection to the Imám. At a little distance from the coast, just where the land rises, begin the residences of the Pagan Tribes, who communicate with the Suahélis, as the Wanika do with Mombas. From Kiloa there is a road to Uniamési and the Lake Niassa. Not far from the town, to the westward, lives the Wamuera Tribe—Pagans, of whom our Captain is derived; but he was taken from thence as a slave, and made a Mahomedan. The town is called Kiloa *Kibendje*, *i. e.* the *beloved*, because all that the Suahélis are fond of is to be had here, *e. g.* copal, ivory, slaves, corn, &c.

From Kiloa Kibendje we went to the *island* of Kiloa, which appears to have been formerly of great importance, but at present is of no consequence whatever. Three hundred mosques are said to have been there, of one of which I saw the splendid ruins. The fort also is decaying: decay generally prevails on this coast.

Leaving Kiloa Kisuani—Kiloa island—we came to Kisueri, Lindi, Muania, and Mkindani, all which names belong to villages situated on fine bays on the continent, which form beautiful seaports. Here, also, the slave-trade is in a flourishing condition. Those four places are collectively known by the name of Mgau. Mgau is the southernmost district of the Imám's territories. The river Rufuma, or Lufuma, which comes from Lake Niassa, forms the proper boundary: south of this are the Portuguese Dominions. It would be important to try, by a small steamer, to go up this river to the Niassa Lake. The above-mentioned bays are rich in wood, and the ground fertile: in fact, this is the granary of the Suaheli Country. A colony like Sierra Leone, established in these places, would be of the utmost importance to the cause of Missions and humanity.

We returned in March to Mombas, *viâ* Zanzibar, where I bade farewell to our friends. My conviction has obtained new strength, that Rabbai has been most providentially singled out for the commencement of our East-Africa Mission, and that the same Providence will watch over its further progress, and, in God's own good time, will furnish that success which will make it a blessing for many of the still benighted African Tribes.

Visit of Dr. Krapf to Europe—Extension of the Mission.

Our Missionaries now felt that

a sufficiency of exploratory work had been accomplished, and that it only remained to seek a reinforcement of Missionaries, that the commanding points in the newly-discovered districts might be occupied as speedily as possible, and the Gospel be preached in Usambára and Ukambáni, as well as in places nearer to the coast. An opportunity of reaching Aden by a native boat—a baglow from Sihut, on the southern coast of Arabia—unexpectedly presenting itself, Dr. Krapf left Rabbai-Empia on the 5th of April. In a Letter dated April 18, and written as he was proceeding up the coast, Dr. Krapf says—

I left the brethren at Rabbai on the 5th of April. Both of them were well, except that they were suffering from boils on their feet, which had been scalded by hot water. Our dear Mringe* was in a satisfactory frame of mind when I left. He is useful among Wanika and Wakamba People. One of the former, a man of some respectability, has applied for instruction. Thus the work proceeds slowly; but we hope that, in the end, the right hand of the Lord will obtain the victory.

When on the point of leaving Mombas for Aden, I experienced a singular instance of the providential care of our Heavenly Father. The departure was to have taken place on the 8th inst.; but one of the sailors being missing on the morning of that day, the captain declared his determination not to sail till the men were found. Four boats left the harbour; but just as they left there came a strong landward gale, with rain, by which the last of the four boats was driven upon the rocks which endanger the entrance into the harbour. The boat was shattered to pieces, but the numerous slaves which it carried for Muscat were saved. We now waited till the 9th, when we left without the missing sailor. When trying to leave the harbour we had but little wind, but had to sail against a strong current, which brought our boat near the rocks, when we were preserved by casting anchor. We now waited at the entrance of the harbour for the land-wind on the 10th; but about

* *Vide* pp. 280—282 of our last Volume.

midnight the sea ran very high. All the people on board were asleep, when I suddenly awoke with a peculiar sensation: I heard a certain noise about the anchor cable, which made me think the anchor might not hold. I waked the captain, who immediately ordered the sailors to look after the anchor; but how they were terrified when they discovered the cable to have been torn and the anchor lost, and now we were fast driving toward the rocks, near the place where my lamented Rosine* lies interred. Our people at last succeeded in bringing the vessel into a favourable position, held by a small anchor.

Dr. Krapf reached Cairo on May 13. His great object in visiting Europe has been, in his own name and that of his brethren, to request from the Committee the men and the means which are necessary for the due enlargement of our East-Africa Missions. His personal application has been promptly responded to, and, early in the new year, he hopes to return to this important sphere of labour, accompanied by three additional Missionaries and three Christian Mechanics. May the great Head of the Church abundantly bless this effort for the good of Africa!

Languages of East Africa.

We shall now conclude this review with the following remarks by Dr. Krapf with reference to the languages of the tribes in this part of Africa—

The Wakuafi and Masai Languages seem to be cognate with the Somali, the latter of which is cognate with the Galla and the Dankali. Thus we have between the Ethiopic family of languages in the north, and that of the Suahéli in the south of Africa, the Galla Family intervening, which, it seems, centres around the sources of the White River—there, at least, is the seat of the Wakuafi. These three families occupy a considerable portion of East Africa. However, the mutual relationship between the dialects of the Galla Family is not so intimate as that between the dialects constituting the Suahéli Family, neither is there much friendly communication between the tribes

speaking the former. The Somali, Dana-kil, the Galla, Wakuafi, and Masai, mutually hate and kill each other: this is different with the South-east African Tribes. They communicate with each other to very great distances: hence Africa may be visited through their countries, which is not the case with the Wakuafi, Masai, nor probably with the Galla. Hence these, I am afraid, will perhaps be behind in the reception of the Gospel, however talented they are, and although they were, next to the Abyssinians, first applied to by us. It seems to me that the conversion of the Galla Family may, in a measure, depend upon that of the Wanika, Wakamba, and their cognates. We see an indication of it in our dear Mringa. No sooner does a heathen receive the true life of Christ, than he becomes a Missionary. If the Wanika become converted, I hope that they then will remember the Gallas, and devise means for their evangelization, to which I doubt not the Lord will give success. It is His plan to use men as instruments for the conversion of men.

China.

CHURCH MISSIONARY SOCIETY.

Additional Missionaries.

SINCE the close of 1848 this Mission has been very considerably strengthened. The Rev. J. Hobson, accompanied by Mrs. Hobson, reached Shanghae in July 1849. The appointment to the See of Victoria of one of the first two Missionaries of the Society to China encouraged an extension of our operations on behalf of that densely-populated heathen Empire; and the Rev. Messrs. Gough, Moncrieff, and Welton, together with Mr. R. D. Jackson, from the Islington Institution, in company with the Bishop of Victoria, reached Hong Kong on the 29th of March of the present year. The details of information which we now present will extend to that time.

SHANGHAE.

The Rev. J. Hobson thus describes to us, in a Letter dated Oct. 13, 1849, his

* The late Mrs. Krapf, who died at Mombas in 1844.

First Impressions on reaching Shanghai.

The city is low, damp, and crowded to the extreme. Almost at every street corner you meet with nuisances, which not only offend the eye, but pour fourth on the atmosphere the most unpleasant and unwholesome vapour. Add to this the fact, that, from the Chinese mode of interment, the air is to some extent tainted with the effluvium of decaying corpses, and then you will have some idea of the kind of atmosphere in which we live and move, and will not be surprised that intermittent fevers and dysentery abound. Nevertheless, in the midst of all this filth 300,000 of our fellow-immortals are plunged, and we, too, must brave all disagreeables and dangers, if by any means we may save some.

From a subsequent Letter, dated Feb. 15, 1850, we make several extracts.

Early Missionary Efforts—A Day's Excursion.

My daily walks I endeavour to turn to account by visiting the different temples, tea-gardens, opium dens, &c., both giving and receiving—giving, in using my vocabulary to teach Jesus and His Gospel: receiving, in learning manners and customs, and increasing my vocabulary. The people here are singularly obliging and agreeable: never do I receive the slightest rudeness. The ability to speak, even a few words, of their own much-loved language is at once a passport to interest and respect. Many are their expressions of surprise that we foreigners should be able to speak their language when they cannot speak ours: they console themselves under the defect by saying, "Ah! if we ate foreign country's rice we should be able to speak foreign country's language": so that our acquisition of the Chinese tongue is due, not to God's blessing upon our diligent study, but to our eating Chinese rice!

On the 12th of December I accompanied Messrs. Medhurst and Muirhead, of the London Missionary Society, in one of their usual excursions into the interior. Our course, for the most part, lay along the creek leading to Soo-chow, which we found crowded with boats, laden with native produce, foreign goods, and not a few with human manure. The boatmen were singularly quiet, orderly, and good-humoured, far more so than the same class of men in England. In about three hours

we arrived at the town of Nay Syang, containing about 30,000 inhabitants. Here we found a crowd of people already collected in the court of the chief temple. Messrs. Medhurst and Muirhead mounted the steps of the large incense altar, and for an hour preached to the assembled multitude. We then walked through some of the principal streets, distributing books, which were everywhere eagerly received. After more preaching and Tract-distributing, we took to our boat, cooked our food, and reached home about 11 P.M.

Opening of Two Churches.

Friday, January 4, 1850, was an eventful day in the history of our Mission, being the day on which our Mission Church was opened for Divine Service by Mr. M'Clatchie, assisted by Bishop Boone and Mr. Syle. Jesus Church—in Chinese, "*Ya Soo Tong*"—is an exceedingly neat and well-built structure, and excites universal admiration for its simplicity and good taste.

The Rev. T. M'Clatchie enters somewhat more into detail. He writes—

Jan. 4, 1850—To-day, with thankfulness to the Lord for His abundant mercy, we opened our Church in the city. We had a most attentive Congregation, who appeared anxious to know why "the foreigners" had built so large a house. I preached from 1 Kings viii. 22 &c., and stated the motive which had induced us to build "this house," viz. a desire to promote the knowledge of the true God amongst the Chinese people; in order that, forsaking their false gods, they might worship Jehovah, the only true God, and might obtain pardon for their sins through the precious blood of Jesus Christ His only Son, whom He in mercy gave for the Chinese as well as for foreigners. A man, who had listened very attentively to the sermon, afterward addressed my Teacher, and begged of him to explain what I meant by so much insisting on the necessity of obtaining forgiveness of our sins. "I," said he, "have never committed any sin!"

We resume Mr. Hobson's Letter.

Epiphany Sunday was another eventful day, being the day on which Bishop Boone opened his large Church for Public Service. Christ's Church is a very large building, in the Gothic style, and in a very populous part of the city. Thus, in one week, two Protestant Episcopal Churches

were opened in this heathen city—an event not a little to be rejoiced at. The American Baptists have nearly completed a large Chapel with a tower, and the view from the city walls of these three buildings is such as cannot be matched in China. It looks as though the Christians had taken possession of Shanghai. In all, there are now six places in Shanghai city, and three more places outside the city walls, where the Word of God is sounded forth to attentive hearers. O that the Spirit of God may speedily animate all this instrumentality! As yet, converts are few: we can number none. Bishop Boone's Mission is the only one that can count more than one or two baptized Converts. They, I am thankful to say, have recently met with considerable encouragement—have baptized several boys in the School, several adults, and at the present time have eight or nine Candidates for Baptism amongst the School-boys. Some of the Letters of these youthful Candidates are deeply affecting.

*Celebration of the Chinese New Year—
an Eclipse.*

We have just entered upon the Chinese new year; and if ever these people are mad upon their idols and superstitions, it is now. Early in the morning of the New-Year's Day I went into the city, and was forcibly struck with its sabbatical appearance. The shops were all shut; the din of business had ceased; few persons were abroad, and those were all dressed in their best. On visiting the temples, I found crowds of well-dressed worshippers, each with a large bundle of wax candles and incense-sticks: a few of these were deposited in each temple, the worshippers made a few prostrations before the idols, and then departed to another temple, thus completing the round. Most painful it was to see fathers and brothers bring little children, and even infants, to teach them to bow before the senseless images. Occasionally, well-dressed women were to be seen. I observed several very long on their knees, perhaps giving vent to some fondly-cherished wish, like Hannah of old. Would it had been to Hannah's God! The strangest part of the matter is to see Confucianists, Buddhists, and Taouists, all worshipping in the same temples. The gods of China are not jealous gods. The first day of the new year was the date for an eclipse of the sun, and I had an opportunity of

observing the Chinese superstitious practices on such an occasion. As soon as the eclipse commenced, the idols of the chief temple were all clothed in black, and a horrid din of drums, gongs, &c., was set up. At intervals, Buddhist and Taouist Priests came out in the open court to chant a sort of liturgy, and make prostrations: then three Mandarins came out of the temple, and made solemn prostrations. This process was repeated until the eclipse was over, or, according to Chinese notions, until the Celestial Dragon had ceased his attempts to devour the sun. Then the idols were stripped of their sable garments, and decked in their usual gorgeous apparel, the deliverance being of course due to the intercession of the idols, obtained by the efficacy of the Priests' prayers! O that the Sun of Righteousness may soon shine forth on this benighted land, never, never to be eclipsed!

Romanism at Shanghai.

There is something to my mind almost appalling in the gigantic efforts of the Romish Missionaries in this neighbourhood for the propagation of their faith. They certainly do manage to get an influence over the Chinese such as we cannot acquire. I know nothing of their operations in other parts of this empire, but in this neighbourhood they have numerous converts: in some instances whole villages acknowledge their sway. In Shanghai they possess three or four large Stations, on one of which a gigantic cathedral is in course of erection. Nevertheless, there are numerous reports in circulation of the bad conduct of the Romish Missionaries, and amongst the more respectable inhabitants of Shanghai they are regarded with suspicion. My Teacher tells me that the chief reason why we do not gain converts is, because the people imagine we are mixed up with the Romanists.

We add two or three other extracts from Mr. M'Clatchie's Journals.

Conversation with Chinese Teacher.

Jan. 26, 1850—On asking my Teacher why, in his opinion, so few were willing to embrace Christianity, he replied, that he considered the chief obstacle to the spread of the doctrines of Jesus here to be, the prohibiting the worship of ancestors. "It is impossible," he added, "that any officer could become a Christian and retain office in China; for in becoming a Christian he must renounce the worship of an-

cestors, of Confucius, and of the emperor's tablet." "Then," I observed, "the Chinese must ascribe ubiquity to their ancestors!" "Of course," said he, "they are *Shins*, and therefore everywhere present."

Class of Blind Men.

Feb. 19, 1850—Whilst walking along a street near my Church some few days ago, I met a poor blind man, and, as I am about to form a class of these poor creatures, who shall receive alms and instruction at the Church, I addressed him, and invited him to come the next day, or as soon as convenient. He accordingly came, and was enrolled as a pensioner. Yesterday I conversed with him on the subject of prayer, but he seemed exceedingly at a loss to comprehend my meaning. When I told him that, if he desired the forgiveness of his sins, he should beseech the true God, of whom I spoke to him on a former occasion, for the sake of the merits of Jesus Christ to forgive him all his past offences, and to bestow upon him the Holy Spirit to guide him for the future, "How," said he, "am I to pray? Must I place any image on a table before me, and light incense?" I told him that to do so would be to sin against God; and that if he knelt down in his house, and besought God to pardon and bless him, God would certainly hear and answer his prayer, if offered in sincerity, and in dependence on the merits of Christ. I spoke to him of the happiness of heaven, and told him that there the blind receive their sight, and there is no sickness nor suffering. "Indeed!" exclaimed he. "Oh, how excellent to be forgiven one's sins! But," he added, "may I worship my ancestors?" Here this poor man touched on the great stumbling-block of the Chinese. I have been assured, by those to whom I have spoken on the subject, that the reason why the people here do not come forward, and seek admission into the Church of Christ, is simply because the worship of ancestors is forbidden. I know many individuals here who declare themselves convinced of the truth of Christianity, but who cannot give up this worship. In fact, the renouncing of it by any individual would be the strongest proof he could give of his sincerity in embracing Christianity.

Feb. 25—In conversation with Dhay, the blind man, to-day, he asked me how it could be possible that so good a man as Jesus was crucified. It is said that some Jesuits who formerly came to China, and resided in the interior, denied that Jesus

was crucified, because they found that the people stumbled at this fact.

March 5—Our Congregations have increased considerably during the last fortnight. I hold two Services on Sunday, and two during the week, viz. on Tuesday and Friday Evenings. I preached this evening on the Resurrection and Judgment, to a Congregation of about 200 persons, all deeply attentive, and the greatest silence prevailing. After Service, Dhay followed me into the vestry, and, falling down on his knees in the centre of the room, bowed his head several times to the ground, exclaiming, "Ah, Jesus! Jesus! thus I worship Jesus!" I raised him up, and placed him on a chair. He then asked me, with earnestness of manner, "Can you assure me that Jesus forgives sins?" I spoke to him for some time on the certainty of forgiveness being extended to those who repent of their sins. He told me that he daily worshipped Jesus, and besought Him to forgive his sins. I hope and trust that the Spirit of the Lord, who alone can change the heart, is leading this poor man into paths of peace.

March 11—My class of blind men now consists of ten individuals.

NINGPO.

The Rev. Messrs. Cobbold and Russell have been enabled to pursue uninterruptedly their Chinese Studies, and Missionary Efforts among the people.

Lord's-day Service—Street Preaching.

The following extract from a Letter of Mr. Cobbold's, dated Jan. 29, 1849, will shew the position they occupied during the earlier portion of the period under consideration.

In my last Letter, I mentioned that we were about to institute a Service on the Lord's Day. We commenced on the first Sunday of the year, and had a very good and orderly Congregation. Our order of Service is as follows—Short Prayer, Ten Commandments, General Confession, and Lord's Prayer: this by one of us alternately. Then follow the Creed, Scripture, Preaching. We accompany the reading of the Ten Commandments and Creed with observations explanatory of the meaning; for though we read these in the colloquial, yet there are of course many things unintelligible to a Heathen. This order of Service is sometimes some-

what interrupted, and must depend upon our Congregation. We can seat fifty, and there is standing-room for several more. Last Sunday we had quite a hundred, and all standing up, many of them through eagerness to hear. Beside this Service, I endeavour, as I find opportunity, to declare the Gospel in the crowded places of the city and outskirts; but here my faith is very weak, and I need continually to be stirred up, it is so against flesh and blood to go out among a bustling people, and endeavour to turn their thoughts away from perishing things to those which endure for ever.

Progress of the Work.

We now refer to a Letter from Mr. Russell, dated Oct. 2, 1849, an advance of nine months on the previous period.

It is a cause of great thankfulness to our gracious and heavenly Father, that, already for upward of sixteen months, during our residence in this heathen and idolatrous city, we both have been blessed, I may almost say, with uninterrupted good health and strength both of mind and body, and permitted to consecrate undividedly our first and best energies to the acquisition of this strange and difficult language—a circumstance of no ordinary importance in reference to this monosyllabic tongue, in which it will be found especially essential that correct impressions of sound be formed, and vigorous efforts for their retention made, at the very outset. If such were not the case, I at least, for one, should despair of much subsequent success. Of my own progress and success hitherto I shall merely say, that they are such as to fill me with encouragement and hope that the continuance of my efforts, under the Divine Blessing, shall not be in vain; but that they shall at length issue in the accomplishment of the desire of my soul, even that I shall be permitted to proclaim in their own tongue, to this benighted people, the unsearchable riches of my Redeemer. Of Mr. Cobbold I am happy to say, that, with perseverance, he, too, has even still more cheering prospects of success: indeed, even at present, he has the privilege of being able, with much intelligence, to advocate the cause of his beloved Master. May we both have grace to exercise the talents committed to us, according to the measure of the gift of Christ, faithfully in His cause, and to live together in the unity of the Spirit and the

Jan. 1851.

bond of peace, striving together with holy rivalry for the advancement of the kingdom of our Lord.

Of our direct labours for the immediate benefit of this people, we have, as you may imagine, little as yet to communicate. Our Public Service in the under part of our house, on Sundays, we have regularly kept up since the beginning of this year, with much encouragement from the number and attention of our general Congregations. We both, in turn, at each Service address them, when we are more generally surprised at their apparent interest and attention than the contrary, considering our great feebleness in their language. This is a source of much encouragement to us, as it is more or less a proof of the acceptableness and intelligibility of our message. In this, however, as indeed in every stage of our efficiency, we have only to look to Him whose blessing can alone render our efforts to plant or water of any avail. The need of cultivating this spirit of dependence on Al mighty Power is no doubt experienced everywhere; but how much more must it be felt essential when living in the midst of the gross darkness which envelopes an idolatrous people. We have now nearly completed the building of a small Chapel, with School-room and Teacher's rooms annexed, in a part of the city hitherto unoccupied by any foreigner, and where, from the denseness of the population, we may expect a large field of usefulness. We hope to open both Chapel and School in two or three weeks: for the latter we have selected my Teacher, who has been with me since I came. He is, I believe, fairly acquainted with the great truths of Christianity, and at times seems to give evidences of more than a mere intellectual perception of them.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TRAVANCORE AND COCHIN.

THESE Missions are at present subdivided into six districts—Cottayam, Pallam, Mavelicare, Tiruwalla, Allepie, and Trichoor. The total of Converts under instruction amounts to 3558, of whom 3200 are baptized persons, and 889 Communicants. There

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has been an increase on the aggregate of the preceding year of 420 souls. The classes of population amongst whom Missionary Efforts are being carried on may be thus enumerated—1. Syrians, the descendants of those who, after the Portuguese Persecutions had ceased, did not remain subject to the Church of Rome; 2. Romanists, consisting either of Syrians who did remain in subjection to the Roman See, and are therefore called Romo-Syrians, and Romanists, properly so called, who use the Latin Liturgy. 3. The Heathen, in all their variety of Caste distinction.

COTTAYAM.

The Rev. B. Bailey has returned to England, after a lengthened service of thirty-two years at this Station. It is at present in charge of the Rev. J. Johnson.

Normal Female School.

The following interesting information concerning this department of Missionary Labour at Cottayam has been furnished in a Letter from the Rev. J. Peet, dated April 13, 1849—

Being requested the other day to examine the children under the care of Mrs. Johnson, of Cottayam, previously to the breaking-up of her School for the Easter Vacation, the result was so satisfactory to me, that I am impelled to forward you a brief account of what passed under my notice on that interesting occasion.

The general appearance, the carriage, the absence of native semi-barbarous cringing shyness, and the yet modest and respectful demeanour of the girls, struck me very forcibly, and shewed, far better than words can describe, how faithfully and ably Mrs. Johnson had discharged her trust, and the happy results of education based upon Christian Principles. The contrast between these young females and the Hindu Girls I met, from time to time, in the bazaars and fields, while travelling from Madras, was so striking, that I felt involuntarily constrained to adore our God and Father in Christ for the gift of His blessed Gospel. No unprejudiced ob-

serving man would require to be told that a mere godless scheme of education could never produce such beneficial effects. Nor did the result of a close examination disappoint the expectations that had been raised by the general appearance of the children. The ready replies to numerous and somewhat difficult questions shewed they had an extensive knowledge of the chief historical facts contained in Holy Writ, and that they were thoroughly acquainted with its leading doctrines. I believe there were not more than one or two questions that they did not fully and readily answer. Nor did they fail in the other branches that came under our notice. They read fluently the different portions we selected for them; had a good knowledge of Scriptural Geography, learned from maps made in the Malayalam Language by the youth in the Cottayam College; and shewed some good specimens of writing.

With regard to the needlework performed by the children, I was quite alarmed at the variety of, to me, nondescript articles which the girls presented for inspection. I understood what samplers were, could recognise socks, and handled what seemed to be figured napkins; but finding myself out of my depth, I changed the examination of sewing into a lecture upon diligence, and then dismissed the children, too happy thus to escape from an awkward predicament.

Such Institutions as this are very important to the well-being of our Missions—calculated to prove an unspeakable blessing to Indian Females, and reflect great credit and honour on all concerned. I doubt not that the happy results, produced in this and other Female Schools in Travancore, will prove an ample and welcome return to the philanthropic supporters of them for the outlay which they so generously make. *Train up a child in the way he should go*, is the direction of Holy Writ.

For some three pounds, or thirty rupees, per year, in India, you may take a female child from the misery and infamy to which she would be doomed: you train her in the paths of moral rectitude, and, above all, you bring her acquainted with, and teach her, the worship, fear, and love of that dear Saviour, whose worth, if all Hindoos but knew, they surely all would love Him too.

PALLAM.

The Rev. H. Baker, Jun., informs us in his Report, dated Aug. 22, 1849, that this Station has Branches at Collatta, five miles to the north-east; Ericarte, a little hamlet close to the large Syriau Town of Puthupalli, three miles east of Collatta; and at Changnacherry, a large market-town, with numerous Romo-Syrian Churches, mosques, and temples, eight miles due south of Pallam. Another interesting Station has been commenced among the Hill Araans, forty miles east of Pallam. The numbers of the different Congregations at the four first-named places, and the proportion of Communicants and Scholars, are thus stated by Mr. Baker in the Letter to which we have just referred—

	Baptized.	Communi- cants.	School Children.
Pallam	322	160	88
Collatta	92	43	20
Ericarte	65	39	148
Changnacherry, 73	44	307	

During the five years preceding August 1849, in which Mr. Baker had been living and labouring amongst them, the baptized persons had increased from 124 to 552.

The Hill Araans.

Of these interesting people Mr. Baker's Report affords us the following information—

I consider these mountaineers to be the most promising part of the vineyard entrusted to me. In the Madras Journal there was lately an account of the different tribes of Aborigines inhabiting the Nilgherries. The Burghers there seem to me to be, in their customs, very much the type of the Araans here. The villages are situated on the mountain sides, little terraces being cut out on the steep ascents to prevent wild elephants getting to them. They are surrounded by dense forests of splendid trees, every valley having a little stream falling over granite rocks. The Headman of one of the villages, who has joined me, is considered very wealthy, his annual crops yielding him 10,000 or 12,000 paraahs of paddy,

beside other grain. His place is called Combukuthie, from the mountain having at a distance, in their idea, the appearance of an elephant fallen with the tusks to the ground. Copara and Magapata are the two other villages. Some of the inferior Circar Officers, together with some Syrians and Moormen, who had made great gain by oppressing and cheating these people, oppose the progress of Christianity in these hills as far as they can; but, thank God! hitherto, with one exception only, with no success. My Readers and Schoolmasters take it in turn to stay a month each with them; and, as I have already mentioned, Prayer-houses have been built; the Sunday is kept holy; the little huts, in which lamps to the memory of their ancestors were kept burning, have disappeared; prayer, morning and evening, as well as on Sundays, is offered up unitedly; old and young, all capable of learning, are doing so; and I hope before long I shall have some young men among them capable of teaching others. One great drawback is, that during some months of the year the hills are very feverish, so that it is exceedingly dangerous for those who are accustomed to the low country to live there. One of the Schoolmasters has died of the fever, and another is slowly recovering from it; two or more having got over it already. The habits, figures, and customs of these Araans are very different from those of the people we have been accustomed to. Truth is very rarely departed from. Industry, hospitality, and freedom of speech, appear marked in their character. There is no fawning nor cringing about them; so that even while teaching them, if any thing is told them beyond their comprehension or belief, they say so at once. The heathen customs of the women in the lower part of Travancore are not known among them.

About two months ago we had a very interesting assembling of all the principal men from the several villages in the District, six in number, who desire Christian Instruction. It was midnight before the meeting broke up. They requested me to build a small bungalow and Church, and live some months at least in the year among them; giving as a reason, that only if this were the case would they feel sure we should not desert them; and promising that they all would willingly learn, and that, when the Church was finished, it should be opened by the baptism of them—

selves and relatives. We were all seated in the open air, with the whole scene lighted up by huge fires. We closed with prayer; and when all knelt, and about 200 voices, the representatives of two or three times the number of souls, repeated the Lord's Prayer, I felt that God had blessed my work, and that it would not be in vain; for *all the ends of the earth must serve Him.*

The Chogans.

Twenty-four Chogan families, a caste who support themselves by drawing and selling toddy, have also placed themselves under instruction, boldly cutting off their top-knots, and coming to Church at Pallam in a body. Mr. Baker, in a Letter dated Feb. 19, 1850, thus speaks of these people—

The Chogans, who have for some time past been under instruction at Pallam, have been sadly tried by those who still continue heathen. In Travancore, marriage is but a slender tie, and can be broken at the will of either party at any time. Property, too, descends not to children, but to the nephews and nieces. I have had much trouble in arranging these points. Several of the women have been carried off by their relatives; and nephews have made their complaint to the Circar that their uncles had, something like the old story of Paul and Festus, gone mad. Some of the women have come back of their own accord, and promise to live as Christians; and others have been given as wives to Heathen. There are now only two or three cases in which there is any question about property, the others having determined to divide at once what they have between children and nephews equally.

Baptisms—Death of an Aged Convert.

From the same Letter we extract the following account—

Last Sunday I baptized two men and one woman. One of the former has herds of buffaloes and oxen, and proposes, since he has no heirs, to do something toward finishing Changnacherry Church. He has been two years under tuition, and is very zealous in his desire to live a Christian life.

We have had much sickness and death. One of my preparandi for baptism, an old man of 70, on his death-bed told me, that

to have the certainty of a future life was a great comfort to him; but to know that he had but to ask and he should have a friend and a father in God, was "joy itself." I baptized him Paulos, and he lies buried, I trust, with the joyful hope of a blessed resurrection.

The following passage, with which we close our Report of this Station, is very encouraging. It is contained in a Letter from Mr. Baker, dated June 8, 1850.

On Trinity Sunday last I had the great privilege of admitting sixty-seven Heathen, men, women, and children, to the Sacrament of Baptism. They had been well tried by persecution, loss of property in some cases, and had been under a daily course of instruction, averaging from two years to eight months past. I have still a large number of Chogans, Candidates for the holy rite. The Araans just now are peculiarly situated. There is a great deal of fever among them; and they are, *i. e.* the convalescent, hard at work sowing; so that for two or three months we shall make but little progress.

MAVELICARE.

On the return of the Rev. J. Peet from England, the District previously known by this name was divided into two, the Mavelicare and the Tiruwalla Districts; Mr. Peet, assisted by the Rev. Jacob Chandu, continuing to superintend the former; while the latter has been transferred to the care of the Rev. J. Hawkworth, assisted by the Rev. G. Matthan.

Mr. Peet, in a Letter dated Dec. 31, 1849, thus describes the

Progressive Character and Present Aspect of the Work.

About the year 1838 I planted the cross of Christ in this chief seat of Satan's power. Several families, in different parts of this extensive district, heard, and received with joy, the tidings of a Saviour's love. They enlisted under His banners, and endured sufferings for His sake; and though various causes tended to shake their faith, or rather to drive them from the open profession of it, they have still, through grace, held on, and welcomed my return among them with expressions of the greatest delight and affection. Yes, I

have had the most deeply-affecting and overwhelming proofs that a Hindoo's heart, when under the influence of divine grace, is susceptible of those affections which make man resemble God. They have overwhelmed me with their sympathy; they have evinced their gratitude, and given me undoubted evidences of love. O for the time when we shall not need to pray, *Thy kingdom come!* but when, like these our Christian Brethren, we shall all love—all be one in Christ.

About the year 1842 my ministry was blessed to certain families residing in this district. They live several miles away from my house, and never had even the least prospect of worldly advantage from me. When I was asked to teach their children, and perform Service on the Sabbath, I did it upon the condition that they should erect their own temporary building. Subsequently, a small substantial Church was built, chiefly by the liberal contribution of a Madras Friend, Mr. G. Arbutnot, and partly by themselves. A few Sabbaths since I performed duty in that Church, and administered the Lord's Supper to sixty-five of the Congregation; and not a month since, one of the local officers, a Heathen, said openly, in reference to certain disputes, "I wish all were like these; for *they* pay their taxes in good time."

Nor is the efficacy of the Gospel in this Mission seen merely in its direct influence. My return was hailed with joy by numbers of my *heathen* neighbours, who never derived worldly support from me. For more than a month, people of all classes, from the haughty Rajahs, decked in glittering finery, to the poor despised low-class man, came to congratulate, and to condole with me on account of domestic affliction that befel me after I left Travancore. Among them I could reckon some like the man who came to our Lord by night, and numbers who make no secret of their belief in our Gospel, but are kept from openly embracing it by the dread of poverty. On Christmas Day last, as I was returning from a distant village Church, I called at the house of one of my people, where a number of heathen collected, who, after a long and interesting conference, assured me they had frequent conversation on the subject of our religion, and that they had an idea of joining me in a body. These are proofs that the preaching of the cross of Christ is arresting the attention of the

Heathen; and it is quite certain that an underground current of good is sapping the foundation of ancient prejudices, and preparing the people for some—perhaps especial—manifestation of the power of God.

Nor is it less certain, that the Gospel is proving itself to be the means of good to many of that extensive class of this population, the Syrians of the Malabar Coast. Statements have been lately put forth respecting the spiritual condition of these people, which have the appearance of contradiction; but when it is explained that the one had reference to the Syrians as a whole Church, and the other to that portion of it which came under the personal observation of the writer, I find, upon examination, that *both* are substantially correct. I have known the Syrian Church, as a whole, for years, and do not hesitate to say, that, chiefly through the strife of contending rules, she is now in a worse condition than formerly; split into more fractions, and less accessible to the Truth than in by-gone years. But it is no less true, that since, as in this Mission, numbers of them have been under the direct influence of Mission Labours, superstition has been crumbling away, and the people becoming desirous of knowing and embracing the Truth.

Mavelicare Church

Of this Mr. Peet says, in a Letter dated April 16, 1850—

Being situated near a highway leading to the capital and through the heart of the country, it is clearly seen, and admired, or rather wondered at, by hundreds of passers-by, and stands as a noble monument to the honour of our holy religion. Its western door-way, seventeen feet high, and wide in proportion, opens nearly into the highway; so that, on the Sabbath, those who are too holy or too defiled, too proud or too humble, to enter, may stand in the road, and see and hear the whole of our Services. In order that such may receive benefit on other days, I am erecting a covered porch in front of the Church, with seats; and I purpose stationing Readers there, to read and explain the doctrines of Christianity, to dispute with heathen and gainsaying Syrians or Papists, and to give, or sell, scriptural or other useful books.

On the day appointed for the re-opening, April the 3d, I was assisted in the Services by the Rev. H. Baker, jun., of

Pallam, the Rev. J. Harding, of Allepie, and the Rev. J. Chandy, of Mavelicare. The Rev. H. Baker, sen., of Cottayam, preached an excellent and appropriate discourse to an overflowing Congregation, consisting of our own people and Syrians and Heathen. I trust it will be long remembered, and blessed to the good of many.

TIRUWALLA.

The Rev. J. Hawksworth, although much occupied, for some months after his arrival, by the building operations necessary on the formation of a new Station, is enabled to state that he has had more direct and individual intercourse with the Heathen, than during any previous period since his arrival in India, and that they have invariably listened to him with respectful attention. We introduce some extracts from his

Report for the Half-year ending Jan. 1, 1850.

The state of the Congregations during the half-year ending January 1st, 1850, has been generally satisfactory, and in some instances cheering. There has been, with but one or two exceptions, I believe, uniform consistency of conduct throughout the whole Mission, with a growing seriousness, and a slight increase in our numbers.

In Mallapalli, where the Rev. G. Mathan resides, there has been much sickness, and several deaths have occurred. But he has been comforted, in visiting the sick, by witnessing cases of simple dependence on the Saviour, and quiet resignation to the will of God. This Congregation has, I believe, subscribed much more liberally to the erection of their own Church than any other Congregation in Travancore. At present the Church, which is a very substantial building, has only a temporary roof of ollas. It will require to be tiled soon, and for this a little assistance will be required. Any assistance given in this case will be helping those who are willing to help themselves, and we cannot foster this spirit in our Missions with too much care. This Church stands quite in the jungle, where wild elephants herd, and where a stranger would suppose a Congregation

could not be gathered; but at "the sound of the Church-going bell" numbers are seen treading their way, and the Church is soon crowded with warm-hearted worshippers.

In Karakel, the Out-Station near to the newly-erected Mission-house, we have lost, during the past half-year, a young man who has been of great assistance to me. His quiet and consistent walk, joined with his general intelligence and ability, encouraged me to expect that his growing influence among his neighbours and our own people would prove of much benefit to the Mission. But he was suddenly cut off by cholera. One Sunday Morning, feeling unwell, he did not go to Church as usual, but sent his eldest child. Immediately after Service, when some of our people, hearing that he was not quite well, went to see him, they found him dying. The last time I saw him, he listened with the deepest attention whilst I spoke of the all-sufficiency of Christ's death, and the doctrine of justification by faith alone. What a warning this, to be in earnest and use every opportunity as if the last. When the cholera was very severe in the neighbourhood, and numbers were dying, the Heathen betook themselves to their idols; and the Syrians in this place, still lamentably superstitious, too closely copied their example. Their Priests went with their people in procession, carrying a cross, and firing, to drive away the disease. Our people adopted a better plan. They instituted a Prayer-meeting, and assembled at each other's houses every evening. This was entirely their own doing, and cheered me exceedingly. Shortly after this, the Priest of the Tiruwalla Syrian Church came to see me. He acknowledged that he and his people had done wrong, and assured me that he had subsequently refused to have the cross carried through the bazaar of Tiruwalla, and would never again imitate the Heathen in these things. He is young, and has but little influence over this people, so that it is difficult for him to do what he knows to be right. He has lately begun reading the Gospel in Malayalim, and explaining it in his Church.

Many of the Syrians have been much ashamed of their conduct in the above case, in consequence of seeing it noticed in a little periodical which we publish monthly, and which has been more extensively read, both by high-caste Heathen and Syrians, than any publication hitherto

issued in Travancore. May it prove an effective messenger of Christ!

At Thalawadei our people maintain their Christian Consistency in the face of the Syrians and Romanists.

The Journal of the Rev. G. Mathan for the Quarter ending Dec. 31, 1849, contains the following notice of

An aged Member of the Mallipalli Congregation.

Dec. 26, 1849—I visited a pious old woman, who was seriously ill. She joined the Church at the very formation of this Station, and has ever since been a lively member of the mystical body of Christ. Being naturally of a strong and intelligent mind, she rose superior to her mean education, and the disadvantages under which she laboured. She possessed great influence among persons of her own sex, which was always improved to good purposes. Though her circumstances did not allow her to render any pecuniary help to the poor, she never withheld her personal services from those who were in need of them. As she lived to the glory of her Master during health, so she praised Him in sickness. Her patience, resignation, and spiritual-mindedness, were exemplary during the season of affliction. Her apprehensions of the doctrines of the Gospel were not indeed clear; but her heart was right with her Maker, and she had a lively faith in her dear Redeemer. Notwithstanding the impairment of her senses, and the acuteness of her sufferings, she paid earnest attention to my counsels and exhortations, and was able to take a lively share in the prayers offered in her behalf. Instances like hers, few as they are, afford great comfort to Christ's servants, evidencing that their labours are not altogether vain in the Lord.

ALLEPIE.

The Rev. J. Harding, in his Journal for the Quarter ending Dec. 31, 1849, gives the following interesting account of an

Aged Candidate for Baptism.

Oct. 18—I went this morning to Thoro, a village about four miles from Allepie, in order to examine the fitness of an aged Candidate for Baptism. A School has been established for several years in this place,

and has yielded, I trust, some fruit. Most of the people are of the Chogan caste, and support themselves by drawing and selling toddy. Several families are Roman Catholics. All seem alike indifferent about the one thing needful, except the few who have for some time been in connection with the Allepie Mission.

The Candidate is an old woman, the widow of the head Chogan in the village, who died about seventeen years ago. She has already passed threescore years and ten; and thus, at the eleventh hour, has been called into the vineyard. In reply to my question, "Why do you wish to be baptized?" she said, that she was now very aged, and hoped, by believing in Christ, to be saved, and happy for ever. She is not able to read, and her powers of recollection are beginning to fail. She has, however, committed to memory the Lord's Prayer, the Apostles' Creed, and some of the Commandments. She appears to give evidence of Christian Sincerity, and her knowledge of the nature and design of the Gospel is perhaps as clear as she is capable of acquiring in this world. Who, then, can forbid water that she should not be baptized? On the following Sabbath I promised to receive her into the ark of Christ's Church; and having granted her request, that, on the Monday following, the members of the Allepie Congregation might be allowed to rejoice with her, and partake of a feast she would provide for them, I returned home, cheered, thankful, and hopeful.

Oct. 20—After the second Lesson of the Morning Service, the aged inquirer was solemnly admitted into the outward fellowship of the Church militant; receiving, at her request, the honoured name of Maria. Her name, I trust, is among those written in "the Lamb's Book of Life."

On the day previous I had committed to the earth the remains of Kurien, the oldest member of this Congregation. He was in his seventy-eighth year, and was suddenly removed hence. Fear, produced by a heavy thunder-storm, which occurred on the night of the 18th, was the proximate cause of his death. Thus it pleased God to take to Himself one who had for upward of thirty years professed, and, I have reason to believe, honoured, the name of Christ. The suddenness of his death caused considerable excitement among the people, and the respect which they so generally shew to old age was manifested by the large attendance at his funeral.

Difficulties of the Station.

Nov. 26, 1849—I preached this morning on the institution, nature, and employment of the Sabbath, from Isaiah lviii. 13, 14. I had been informed, during the week, that some of the Congregation were in the habit of working on the Lord's Day. This is indeed a grievous charge, and a cause of deep humiliation before God. From the great amount of traffic that is constantly carried on in Allepie, there are many temptations to our people to engage with their heathen neighbours in this unholy course. A large ship will perhaps arrive on the Saturday night or Sunday morning, which is either to be discharged of its cargo, or to be laden, forthwith. An inducement is thus offered; and some are led to dishonour their Lord and His service by yielding to it, for the sake of a little increase of this world's wealth. A measure of Nehemiah's indignation, when his people were enticed to violate the Sabbath by the merchants of Tyre, possessed me on this occasion; so that, in the name of my divine Master, I rebuked their disgraceful conduct; told them, that, while they expected thus to enrich themselves, they were bringing a curse even upon their blessings; and that the gain of a few perishable chuckrums (pence) would be dearly purchased, if, by their unholy conduct, they lost their immortal souls. I feel grieved, also, and disappointed, at the very small attendance of the afternoon Congregation. Although few of the people have far to walk, not one-third of them attend the second Service of the Sabbath. A previous expostulation appears to have produced no good effect. It is in accordance with the practice of the Syrian Church to attend but once a day: their Sabbath, indeed, is generally over soon after nine o'clock, and the rest of the day is spent in levity and feasting.

Observance of Easter Sunday 1850.

March 31, 1850: *Easter Sunday*—A blessed and joyful day. I preached in the morning from 1 Pet. i. 3, 4, and administered the Lord's Supper to thirty-seven Communicants. Many more, I believe, would have partaken of the Lord's Supper, but for the fact, that some of the members had been excommunicated only a few months before. I have reason to hope that this punishment will not only be productive of good to the parties themselves, but also to others, who thus see that the mere profession of the Gospel is not all that their

Pastors expect, but a holy life, as the result and proof of a regenerated heart. While we have been rejoicing in spirit at this delightful season, our Roman-Catholic Neighbours have been very busily employed with their external representation of the crucifixion and resurrection of our Redeemer. They every year theatrically act over again the scene once witnessed on Calvary.

TRICHOOR.

The Rev. H. Harley diligently occupies himself in the instruction of the people under his charge: they have *line upon line, precept upon precept, here a little and there a little*. The truths preached on the Sunday are brought home by personal intercourse throughout the week. Portions of Scripture, committed to memory by the Christians, form the basis of the weekly instruction given to them. Every evening Family Prayer is conducted by the senior Catanar at some one of their houses, which are thus visited in rotation. The Readers meet Mr. Harley every Monday Evening for special instruction, the number averaging from twelve to fourteen. The elder Seminary boys are present on such occasions, and are now beginning to be serviceable. One first-class boy is engaged in teaching English to the children of the Protestant Families at Moolicherry, two others are employed as Assistant Schoolmasters, and one as Assistant Reader to the Mission. The Female School is also found to exercise a direct influence on the well-being of the Mission, many of the females, who were trained there, reading the Word of God to their husbands, and in other ways instructing them.

The following extracts from Mr. Harley's Journal, for the quarter ending March 31, 1850, afford interesting information.

The Moolicherry Congregation.

Moolicherry lies on the west side of Trichoor, at a distance of about eight

miles, and is included in the Chowghaut District in the Calicut Collectorate. It is a quiet, retired place. The number of inhabitants in the village itself is not particularly large; but within a circle of two miles there are other villages, which contain large populations; and as the main road to Chowghaut passes through the centre, it is a great thoroughfare. The houses are arranged apart from one another, and are enclosed by large topes of cocoa-nut trees, which abound in these parts, and form the principal means of subsistence to the people. Most of the houses belong to Roman Catholics, who have a small bazaar and Church at one end of the village: the latter is still in an unfinished state. The houses of the Heathen are interspersed among the rest, but, in general, are screened from public observation by cocoa-nut trees. Those inhabited by the persons who have joined us are close to the main road; and amidst these, in a central position, I have raised a small temporary Place of Worship, built of stone, about forty feet long and twenty feet broad, from funds specially subscribed. Further contributions are much needed for this purpose. Through the good providence of God, and the kindness of a Christian Friend, we shall have a sufficiency to build a burying-ground here. This it is absolutely necessary to do, since, in consequence of the sandy nature of the soil, bodies are liable to be exhumed by animals, if not properly secured. The Roman-Catholic Families who have become Protestants formerly resided at Kotapadi, where they were engaged in various kinds of trade. One of the first who removed to Moolicherry is a man named Waryatha. During his residence at Kotapadi he had read our books, which gave him an insight into the errors of the Romish Church; and both himself and his brother resolved to separate from the Romish Communion. Waryatha applied to me, about seven years ago, to establish a School at Moolicherry; but being unable to comply with his wish at that time, he himself taught in the village, and thus, with his relatives, obtained further insight into the Truth. Since that time, the inhabitants applied to me in a body for instruction in the Protestant Faith, which has been imparted, and has led to their renunciation of Popery. The greater portion of them now read the Word of God, and use our Prayers; and, I trust, are confirmed, settled, and strengthened in the true faith. I have given par-

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ticulars regarding these from time to time in my Reports.

The Syrians—their Increased Willingness to be taught.

March 7, 1850—I started at three o'clock in the morning for Kunnankullam, and arrived at seven o'clock. The cholera has prevailed here to some extent, and many Syrians have died. I took occasion to speak to them on the design of afflictions, and their spiritual use. The Syrians have, I am happy to find, become more attentive in listening to the Word of God. I well remember the time when I first preached in this bazaar, and the opposition which I had to encounter. At that time the minds of the people were in a state of great spiritual darkness; but now the light of the Gospel has shined, and evidently the Priests and people have become far more enlightened by the diffusion of God's Word. I was followed to the bungalow by many of the Syrians, who appeared deeply interested in listening to the words of Eternal Life. Several came to me for solution of Scriptural difficulties. One rather elderly man always makes it a point to call upon me. His conversation is generally of a spiritual nature, and regarding the Saviour. I trust he has had grace given him to flee from the wrath to come. Several youths who have learnt in our School, and have arrived at years of maturity, are diligent in the perusal of God's Word; so that I trust the means which have been in employment for improving the spiritual condition of the people have not failed of success.

Efforts for the Instruction of Slaves.

March 14— I have intimated that we have been endeavouring to get the slaves under Christian Instruction at Moolicherry. The greater portion of the slaves belong to Brahmins and Nairs, from whom a member of our Congregation, named Davasy, has hired several for work. Konan, the man who is employed in instructing them, has had some difficulty, as they are daily employed in work, and even the children go out with their parents. He, however, collects as many as he is able daily, and instructs them. I this morning walked a considerable distance, in order to examine them. As soon, however, as they heard of my coming, they all ran away. A report had been spread, that they were to be carried away in a boat to another country. We have many difficulties to contend with in bringing the slaves under instruction,

as the owners are opposed to it. Should, however, the funds be insured, we shall persevere; and doubt not that the Lord will in His providence open some way.

West Indies.

CHURCH MISSIONARY SOCIETY.

BRITISH GUIANA.

Illness of the Rev. J. H. and Mrs. Bernau.

THE Rev. J. H. Bernau, who, previous to the arrival of the Rev. J. J. Lohrer in Dec. 1848, had felt unwell, a few weeks after was attacked by severe illness, so much so as to cause serious apprehensions as to the result. During this time of trial, many touching instances occurred of the affection which the Christian Indians entertained for him. Mrs. Bernau, in a Letter dated Feb. 15, 1849, refers to some of these.

One of the poor Carabeese came one day to Mr. Bernau, and told him that he had been dreaming of him the previous night, and thought he had said to him, "Pierre, pray for me." He then awoke, aroused each of his family, and assembled them for prayer. This is not a solitary instance: many others have told him how their hearts have been drawn out in prayer for him, that God would help them, and once again restore him to them. One of the women said to me, with much apparent feeling, "Oh, Mrs. Bernau, my heart has been too, too sore; but I lay prostrate on the ground before my Father in heaven, who is able to help, and I hope He will do so." So many of his dear people came to see him, that we were at length obliged to request them to wait until it should please God to give him more strength.

On his partial recovery, Mrs. Bernau's health began to fail; and, a change to the islands becoming indispensable, they left for Barbadoes in June 1849, returning, in improved health, the subsequent October. We now present Mr. Lohrer's

Report for the Year ending Jan. 20, 1850.

My first impression on arriving at the Grove, last year, was a favourable one; and I have no doubt any new comer

would receive such a favourable impression: for here, in the midst of a moral wilderness, he sees a neat Church, in which the bread of life is distributed to starving souls in all its purity, and two School-houses, in which a number of the most ignorant, and almost brute-like, children of both sexes, receive daily instructions which are calculated to make them wise unto salvation, and useful members of society. And if he has an opportunity to compare these cheering facts with the Native Indian in his nudity, often painted over and ornamented in the most hideous, disgusting, and even frightful manner, he cannot but receive a favourable impression. With such an impression I entered upon my work—with great timidity indeed, but with humble reliance upon God's almighty power, wisdom, and grace.

General Statement.

Mr. Bernau introduced me into the several branches of his labour, and I was soon able to release him of the greater part of the duties in the School, and to assist him in the ministerial department. I became gradually acquainted with the people. The Lord blessed me in my preaching and teaching, and gave me a peculiar delight and longing desire to acquire a knowledge of the Carabeese Language, upon the study of which I had entered. I already formed plans of visiting the Indians in their different settlements; but He whose ways are higher than our ways, and His thoughts than our thoughts, ordained it otherwise.

During Mr. Bernau's illness my time was sufficiently occupied with the School, the Sunday duties, and the instruction of the two Interpreters on a Saturday. The study of Carabeese was laid aside, and to go in search of Indians was altogether out of the question. Mr. Bernau being sufficiently recovered, again took part of the lessons in School, and half the Sunday duties; but he soon found that he was not very strong, and Mrs. Bernau's health began to fail likewise. After a long delay, and a trial of a local change in the river Essequibo itself, without any benefit, they set out, at the end of June, for Barbadoes; and I was now left with the work, without the advice of my dear experienced fellow-labourer, for upward of three months. It pleased the Lord to give me health and strength to go through all the different duties that devolved on me: they had, however, a very weakening and ener-

vating influence upon me; and a continual sort of low fever makes me at times feel much debilitated. The Bernaus returned in October; and as, under God's blessing, the change had been of benefit to them, Mr. Bernau could resume his duties, and we seem now tolerably settled in our work, and (D.V.) have the prospect of extending our Missionary operations further during this than during the preceding year.

Schools.

After this general statement, let me enter upon some particulars. And here the School must take the first place, for it is the chief branch of our work. The number of our children during the last year was continually fluctuating between 45 and 55. These numbers, however, do not include the day-scholars: with them, the average would be the same as in the preceding year. Most of the children enter the School in total ignorance; and have then, before they can receive any other knowledge, to learn the English Language. This they do in quite a mechanical way: they say their A B C without meaning, and, having acquired a knowledge of the letters, combine them, nearly in the same mechanical way, into syllables and words. They, however, soon begin to understand a little, and are then anxious to know more, which makes them go on slowly but patiently in their learning. It is sometimes exceedingly painful to see the children taken away just when they begin to improve a little. This was the case with nearly all the children that came from the Pomeroun:* their parents, on leaving the place, took them away. One instance only was encouraging. A family with three children, a boy and two girls, was among the number: the mother wished to take the children, but the father remonstrated with her. I, of course, encouraged him to leave them at School, and was rejoiced when he said to his wife, "I will leave my boy, that he may be taught. I was brought up in ignorance by my parents, and now I am without understanding. You may take one of the girls: the other, and the boy, I will leave." He left them, and the boy particularly was going on nicely, but, several weeks after, he returned, and took them away. His wife, no doubt, troubled him too much about them. From what I have observed, the women seem to have the com-

mand over the men among the Carabeese. The children, for the most part, wish to go: their parents have a sort of brutal affection for them, and leave them without any restraint whatever—there is no trace of discipline among them. In School they are under discipline: however evangelical that discipline may be, the natural man finds it a law, a heavy burden, and is ready to shake it off whenever opportunity presents itself.

The fifth and highest class read the Old and New Testaments, and Dr. Barth's General History and Church History. They also learn the weekly Collect, Epistle, and Gospel; a hymn; the Church Catechism, and, of late, the Articles: occasionally they will learn a Psalm, or some other portion of the Bible, of their own accord. Their knowledge of Bible History is not to be measured by their answers, for they are very reserved. I am convinced they are not inferior to many of our best village Schools in England, and superior to not a few. In the singing and geography lessons Miss Dawson has taken great trouble to bring them on. Geography, however, seems to be more than they can master: they forget the foreign names continually, notwithstanding the frequent repetition.

In their outward behaviour, and in their work out of School, the boys have given me general satisfaction: with few exceptions, they are diligent, truthful, and honest. The girls have sometimes been very obstinate and idle.

But you will ask, "How stand matters among them as regards their spiritual life?" and my answer must be given with trembling. I am afraid that, whilst their intellectual faculties are cultivated, their hearts are unchanged. They know a great deal of the truth, and of the way of salvation; but the letter, without the spirit, killeth. It is not the least among our trials to see so little life among them. It is ours, however, to wait patiently God's own time; to labour, and to pray that it may please our covenant-keeping God to say, *Come from the four winds, O breath, and breathe upon these slain, that they may live!* There is, perhaps, in a few cases, some sign of life observable; but one feels cautious in the extreme when we remember how those who once promised well turned out very badly. Let our dear Missionary Friends at home not be discouraged when they hear of such trials in the field; let them not murmur at the apparently unpromising success;

* *vide* p. 247 of our Volume for 1849.

but let them rather pray more earnestly for the outpouring of the Holy Spirit upon our different Mission Schools.

Sunday School.

The Sunday-school is a very important means to improve the people in their knowledge. It is to be regretted that the adults, and those young people who have been brought up at School, do not avail themselves of this opportunity as we could wish. The regular attendants, I fully believe, derive great benefit, and many a blessing: these are the better sort, some of whom are real Christians. A bright example is Frederick, the Arawak interpreter. Erie is very inferior to him, shows himself negligent and careless, and causes much grief, especially to Mr. Bernau, who saw him once in a prosperous state. We greatly feel the want of Teachers in the Sunday-school.

Congregations.

The Services at Church have been regularly attended by many; whereas others have been extremely negligent, and prevented from using the Means of Grace by the slightest cause. On Sunday afternoon the Arawaks and Carabeese assemble in different localities—the former in the Church, the latter in the Boys' School-room—and are addressed by Frederick and Erie respectively. Mr. Bernau superintends the meeting of the Arawaks, but the Carabeese have been alone, as I have had a catechetical lesson with the children at the same hour. This lesson will be taken, for the future, by the new School-master, and I shall then be able to give my Services to the Carabeese.

Trials from Sickness, &c.

In our outward affairs we have gone on tolerably well. The Lord found it good to afflict us with much sickness during August and September. I was often occupied for two hours and more, in the morning, in visiting the sick and preparing medicine for them. Our children suffered much from fever. It pleased the Lord, however, to recover them all but one boy, who was taken with fever whilst he was absent with his father. The father brought him in quite an exhausted state, and medicine was of no avail. He did not wish to die, and I could hardly get any thing out of him; but I directed him to look to Jesus, and hope the Lord received him. He departed this life on a Sunday afternoon; and as, on such occasions, a number of people collect together, I improved the

opportunity, and spoke to and prayed with them. The children were deeply impressed when he was buried; and I trust the simple words on the uncertainty of life, and the necessity to prepare for the world to come, were blessed to them. The Indians are very quiet in their behaviour, and easily dealt with, if great kindness is combined with energy. Some of the Coloured people are more troublesome, but, most of all, the Blacks, who come occasionally from the wood-cutting establishments. Several parties came during Mr. Bernau's absence. I had a close eye upon them, and nothing of a disagreeable nature occurred.

North-West America.

CHURCH MISSIONARY SOCIETY.

The Indians' Need of the Gospel.

THE humbled position of the Indian Tribes—once the undisputed lords of the great American Continent, now a people peeled and scattered—their rapid diminution, and the extreme misery endured by wandering parties of this suffering race during the cold winter, which their own improvident and unsettled habits unfit them to contend with, point to the Gospel as that which can alone be effectual to raise them from their present degraded state, and preserve them from extinction. Except so far as the Gospel interposes for their preservation, they must inevitably perish as a people, their place know them no more, and their name become obliterated from amongst the nations of the earth. Wherever man is, whether living amidst the rich abundance of a tropical clime, or the inhabitant of the cold winter-stricken regions of the north, his need of the Gospel of Christ is urgent; and nowhere is that deep-seated necessity more apparent than amongst the Indian Tribes of Rupert's Land. It is, therefore, a happy office to trace the onward progress of that Gospel, as it goes forth on its mission of love, exhibiting itself in its true character, *glad tidings of*

great joy to all people, making glad the desolate spirit of many an unhappy Indian; transforming him from a restless wanderer into an industrious cultivator of the soil; transferring him from the rude wigwam into the comfortable house, built with his own hands; and, in his conversion to God, calling forth into action all his torpid energies.

Arrival of the Bishop of Rupert's Land at Red River.

In our Number for January of last year, we mentioned the arrival of the Bishop of Rupert's Land and family, accompanied by the Rev. R. Hunt and Mrs. Hunt, at York Factory, on the 16th of August 1849. On Wednesday Forenoon, Oct. the 3d, they reached the Indian Settlement, and in the evening of the same day the Lower Fort, where a comfortable and commodious house had been placed at the Bishop's disposal by the Hudson's-Bay Company. Having, however, purchased the house, &c., of the late Rev. J. Macallum—for sixteen years a fellow-labourer with our Missionaries—who died just as the Bishop entered the Colony, he has transferred his residence to the Upper Church, and, in combination with other and important labours, has commenced that which is of first moment, the training of hopeful Natives for the service of the Gospel amongst their countrymen. There are now resident at the Institution Mr. Henry Budd, his eldest son, and the eldest son of Mr. James Settee, the Native Catechist at Lac-la-Ronge. The Ordination of Mr. Budd, sen., has been arranged to take place on the 23d of December.

General View of the Mission.

The Rev. W. Cockran, in a Letter dated Aug. 1, 1850, presents the following general view of Missionary Results in the Colony—

Permit me to congratulate you on our good fortune in having so excellent a

Bishop appointed to superintend the Church of Rupert's Land. He is truly a Missionary in his feelings and operations, and his heart burns with ardent zeal to spread the Gospel amongst the Indians of this benighted country. He has consecrated the Rapids Church, ordained Mr. Chapman, Deacon, and held five Confirmations—four in the Settlement, and one at the Cumberland-House Station. In these five Confirmations he has confirmed above 500 persons; so that, with the 800 who were confirmed by the Bishop of Montreal in 1844, we now have a band of above 1200 confirmed Christians. At the five Stations we have above 450 Communicants. In the burying-ground of the Upper Church lie 425, who have been committed to the dust in sure and certain hope of a resurrection to eternal life. Each Station, according to the length of time it has been established, has deposited in the earth a number of those who believed. Many of those departed in the faith, love, and fear of God, and are now before His throne, and serve Him day and night in His temple. Thus you see we have a Church triumphant in heaven, as well as a Church militant on earth. We may well ask, in the language of the Psalmist, *What shall we render unto the Lord for all the blessings which He has conferred upon us? He hath done great things for us, whereof we are glad.*

GRAND RAPIDS AND MIDDLE CHURCH DISTRICTS.

The Rev. R. James has been enabled to carry on his labours with fidelity and good effect. We regret that the seriously-declining health of Mrs. James renders it imperative that he should visit England. The following are extracts from his

Report for the Year ending Aug. 7, 1850.

We have been brought safely and prosperously to the close of another Missionary Year, for which we thank the Father of mercies. We have read of Labourers being removed by death from other Missions—from East and West Africa, from India, and China—but the Lord, "the Master of Life," as the Indians call Him, has spared us and our families.

General View.

You can readily imagine that the year has been one of unusual interest, in conse-

quence of the presence of the Bishop, and the occurrence of many Episcopal Services, which have given, I believe, fresh life to the Lord's work among us and in us. We have had a Consecration, Ordination, Clerical Meeting, Missionary Sermon and Meeting, and Confirmations in all the Churches. Mr. and Mrs. Hunt were a great comfort and help to me by their residence in the Lower District. They rekindled our zeal and refreshed our spirits, and left the Settlement with the prayers and esteem of every Christian Settler.

The Society know the nature of my work so well, that they will not expect to hear of heathenism being overturned where it does not exist; but will desire to hear of the work of grace advancing in the hearts of my people. That work has advanced in this District beyond any former year since I came. I have not been privileged to baptize a single Heathen this year, though I have had many close conversations with them, as opportunity has offered. I have seen none but *Sauteaux*, and they agreed in the sentiment of one to whom I lately spoke, on his way to a great superstitious festival—"We like our way as much as you like yours." I told him that on my knees I should pray every day to the powerful Spirit of God to convert them all from darkness to light. He angrily and obstinately replied, "We shall be what we are." Among our Christian people the renewing work of the Holy Spirit has been deepened, the life of Jesus manifested. An evident decision and seriousness can be traced among the adult youths, which calls forth the thankfulness and joy of my heart.

Confirmations and Communicants.

Among the gratifying tokens of the advancement of the Lord's cause, I may notice the 140 persons confirmed by the Bishop in May last—the largest number at any of the Churches. I had twenty more applicants, but, after thirteen weeks' instruction, did not see fit to present them for Confirmation. A still more substantial and joyous evidence that God is among us is to be seen in the increase of my Communicants. Last year I reported 180; but this number has decreased by 20, in consequence of deaths, removals, and the administration of the Sacrament at the Middle Church. Blessed be God! however, I have admitted during the last year, after repeated careful examinations and instruction, in which Mr. Hunt assisted me, no fewer than 53, of whom

24 are young persons. The number would have been larger, had I not unsparingly weeded it. Of these new Communicants, two left the Settlement in June; so that there remains the large number of 211 Communicants at the Rapids Church, who, I believe, adorn their holy profession, and *walk in newness of life*.

Attendance at Public Worship.

You will not be weary with the repetition, if I say still that the attendance at Public Worship is all that I could desire. You are aware that we have been assembling within the walls of our spacious new Church for the last seven months: the feeling on a hot July Sabbath is very different from that of the old Church, when filled almost to suffocation. The Church is not far from full: whole families, parents and children, can now unite in the worship of God; and the two Services enable all to be in the Sanctuary each Sabbath day. Sabbath desecration is a thing I never witness.

New Openings.

During the year I had an appeal from a Chief of a large tribe of Indians, encamping about Fort Pelly, perhaps 300 miles to the north-west of Red River, for a religious Teacher. The case was so irresistible and encouraging, that I felt for a moment impatient to respond, ready to violate my restraint, and return with the messenger. It appears so eligible for a Missionary Station, that I hope the Society will not lose sight of it. O that we had one at hand to enter this door which God has opened, that we could at once take advantage of a desire which may pass away, as Mr. Cockran found among the Indians at Beaver Creek, whom he visited seven years after they had desired a Missionary! Last spring he undertook the journey, about 100 miles to the west of Fort Pelly, to attempt the formation of a Christian Settlement. However, his enterprise failed. Every thing discouraged him, and he returned immediately. It is probable that Mr. Cowley will pay a visit to Fort Pelly, to converse with the Indians, and examine the prospect.

Some additional information respecting this application from the Fort-Pelly Indians is contained in the following extract from Mr. James's Journal—

Aug. 20, 1849—This morning a man named Peter Richards came to my house. He said that he was commissioned by the Chief and other Indians of Fort Pelly to

see the Ministers in Red River, and ask for a Minister to live among them. Peter himself is a Christian Man in the Company's employ. He came to me because all his relatives reside near the Rapids. He gave me the following information. There are at Fort Pelly 300 adults, and a great number of children. They are, for the most part, Crees, with a few Saulteaux. Generous, sober, quiet, they are all sincerely desirous of having themselves and their children instructed in the Christian Religion. The men are frequently absent to hunt; but they promise that the women shall remain, and that the children shall attend School. The old men are also stationary. The place abounds with provisions, and is eligible for agriculture and building. There is at the Fort a Chief Trader, who has resided at the Rapids during the last twelve months, and nine servants, chiefly Half-breeds from Red River. This messenger has lived among the Indians twenty years, and, as a Christian Man, verily believes that they are sincere in their wish, that they are well inclined, that they would abandon their heathenism and embrace the Gospel. No Priest has ever been there, Protestant or Romish. The Chief of the tribe was very urgent with the man to do his utmost; and, indeed, the man himself pleaded earnestly and eloquently on their behalf. I dismissed him with encouragement, and with a present for the Hooke-mow (Chief), as a proof that their ambassador had seen me and discharged his trust.

Here is another cry to the Church for a religious Teacher. May He who has created the desire enable us to meet it! I discovered that they were prompted to make this application by hearing that a Minister was proceeding to the north of them, namely, to Lac-la-Ronge. I thought, as Peter went away, of the words which first nerved my own arm to grasp the Missionary plough — "Whom shall I send, and who will go for us?" Perhaps, because this demand was addressed to myself, I never saw the Church of Christ in such a guilty light. As was found by Mr. Cockran to be the case at Beaver Creek, the good desire may have passed away before we respond to the call, or, what is more affecting, they who made it.

We now resume Mr. James's Report—

My Journal speaks of another endea-

our to enlighten the Indians, to the south, at a place called White-dog, near Lac-la-Place. This entirely failed. It is very remarkable that the Indians, far and wide, have been all the summer in a state of the greatest excitement. Some marvellous conjuror has arisen in the country, to whom they all give heed. He has foretold many wonderful things; among others, that bright days are about to dawn on the Indians—not Gospel days, alas! but days of feasting and plenty. He also foretels the disappearance of White People out of the country. May this be a presentiment of blessings more than earthly about to descend upon this deluded people! May this Caiaphas have his prophecy—the day dawn, and the day star arise in their hearts.

The paragraph in his Journal to which Mr. James refers is as follows—

June 12, 1850—By the Bishop's direction I saw Charles Cumming embark for Rat Portage, to investigate the disposition of the Indians at that place with respect to the formation of a Missionary Station among them. Rat Portage, or rather White-dog, the exact location of the Indians, is eastward of Red River, and distant, according to the usual route, 200 miles. The Bishop was visited last winter by an Indian from this quarter, who left with him three boys for instruction. In fulfilment of a promise made to this Indian, Charles Cumming was sent this spring. He is a pious and intelligent Half-breed, and a very consistent member of my Church. His father was a Chief Factor in the Service, but ill discharged his duty to his family. I may state here, respecting this messenger of the Bishop, in exemplification of his character, that when, in examining new Candidates for the Lord's Table, I have asked, "What induced you now to make this good determination to come to your Lord's Supper?" this has been the frequent answer, "I have had some talk with Charles." O that every parish had a little of such leaven! Many such "good stewards of the manifold grace of God," who, "having received the gift," so quietly, diligently, and irresistibly "minister the same one to another." But to return to the Mission. The Bishop wrote to the Chief of these Indians a very paternal Letter, surprisingly full of Indian thought and idiom. Charles was to make every inquiry which might help to decide the propriety of commencing

a Mission among them. The Indians are of the Saulteaux Race.

A few days after the departure of Charles, I heard that the Indians, in large numbers, were awaiting the arrival of the Teacher promised by the Bishop last winter. So far, encouraging. My own fears are not about openings, but the means of entering them. However, both are from God, and alike easy to Him. Will not He who has ripened the harvest send forth labourers into His harvest?

July 19—Charles Cumming has just returned from his exploratory visit to the Indians at White-dog. He saw 200 Indians, but did not find one willing to relinquish his heathenism and embrace Christianity. Even their children would only be given up on the condition that the whole family be fed by the Missionary. They were anxious only, Charles said, for *the meat which perisheth*. This is the true Saulteaux character, wherever found. May the Lord spare, and yet have mercy on them!

Again resuming Mr. James's Report, we come to the

Formation of a Church Missionary Association for Rupert's Land.

At our last Anniversary Missionary Meeting we organized a Church Missionary Association for Rupert's Land. The auspices could not have been more favourable. All the Clergy in the country were present, except Mr. Hunter. When shall we all meet again? In the course of the Meeting the Governor, Major Caldwell, gave 50*l.* to the Society.

We now present, from Mr. James's Journal, some of his interesting details.

The Harvest Season.

Sept. 3, 1849—Thirty-five of my people appeared in my field this morning, and during the day reaped about two parts of my wheat. Though busy themselves, every family sent one, and some two.

Sept. 4—Nineteen reapers finished my reaping. They were, to-day, from the families below the Rapids. This prompt kindness in my people was exceedingly gratifying, and the act was the more generous, on account of their refusing payment for their labour. However, I did not accept their generosity. (Jer. xxii. 13.)

Sept. 16: *Lord's Day*—A lovely autumn day. I preached my harvest Sermon at both Churches, from Psalm lxx. 11. *Thou crownest the year with Thy goodness, &c.* If David had to feel thankful for the fruits of the earth, we far more. In the heart of a wilderness, at the mercy of an inconstant clime; without an Egypt whither, in distress, we might send or flee; our harvests depending, humanly speaking, on so many contingencies; it was impossible for us to regard with silent indifference the return of a season loaded with the Creator's Bounty. Should we be silent, the very sheaves would cry out, and publish our shame and ingratitude.

All the grain was garnered this week: no rain fell. How merciful our Father in heaven!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Wesleyan Miss. Soc.—On October 20, 1850, the Rev. Dr. Kessen and the Rev. William Hill embarked for Ceylon—On October 23, the Rev. James Edney and Mrs. Edney and child, with Messrs. Robert Gilbert and Richard Fletcher, embarked for Sierra Leone—On October 26, the Rev. William P. Wells embarked for Newfoundland—On November 18, the Rev. Messrs. Ebenezer A. Gardiner and George B. Richards embarked for the Gold Coast, Western Africa—On November 19, the Rev. William and Mrs.

Moister, and the Rev. John Thomas and Mrs. Thomas, embarked for the Cape of Good Hope.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Mrs. Coles, the wife of the Rev. J. B. Coles, of Bellary, died on the 4th of July.

NEW ZEALAND.

Church Miss. Soc.—The Rev. T. S. Grace and Mrs. Grace, arrived at New Zealand on the 9th of July.

Missionary Register.

FEBRUARY, 1851.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 38 of the Number for January.)

South Africa.

(Continued.)

FREE CHURCH OF SCOTLAND.

Cape Town—W. Gorrie—P. 65.

Arrangements are in progress for separating the Congregation at Cape Town from the Mission Board, and leaving it to its own resources, or for placing it in connection with the Colonial Department.

Lovedale, 60 miles from Grahamstown—Wm. Govan in charge of the Seminary, James Laing, James Weir: Miss Harding, Teacher; 1 *Nat. As.*—At an Out-Station, Miss Thomson, Teacher—P. 65. Messrs. Govan and Laing take charge of a Church at Alice, about a mile from Lovedale, and also of an Out-Station at Birtland. Communicants, 45. Miss Harding and Miss Thomson are supported by the funds of the Ladies' Association at Glasgow. In the Seminary 28 Pupils, of whom 12 are Boarders. Mr. Govan, after a visit to Scotland, reached the Mission in February last.

I am enabled at the present time to tell you of some instances of the power of the Gospel in this place. Yesterday five persons were admitted into the visible Church by baptism. Two of their infant children were at the same time baptized. The number of Candidates at this Station is thirteen.

In referring to those whose minds have been destitute of Bible Training till they are advanced in life, and to the consequent difficulty of their attaining to definite views of religion, parents, and all who

Feb. 1851.

have the training of youth as their work, are taught to be diligent in cultivating the youthful mind; for nothing can fully make up for the loss of this important season of our earthly existence. It is our lot at present to endeavour to fill with religious ideas minds, which for thirty, forty, or fifty years have been wandering in the darkness of heathenism. But why need I complain? There is an Illuminator, and He is a Divine One. He can enlighten the darkest mind. [Rev. J. Laing.

I have no doubt that I shall soon have numerous applications from Caffre Youths and others for admission. I am more convinced than ever of the importance and necessity of this Institution. The joy with which my return has been hailed by a number of my former pupils has been very gratifying, and I have received a very hearty welcome from all classes. My reception by some of the Native Christians was both amusing and affecting. In several instances they not only shook me cordially by the hand, but continued for a time looking me steadily in the face, as if to assure themselves they were not deceived. I rejoice that I am here. I trust that the hand of God will enable me to do something for His cause in this dark land. [Mr. Govan.

There is a class of agency just coming into the field hitherto wanting, and of large promise. The Caffre Mission has existed for nearly thirty years; and there are now in the families of the Missionaries persons qualified to engage in teaching and other Missionary Work, with all the advantages of an African Birth, and a

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Free Church of Scotland—

Caffre as well as an English Tongue. Two of the Caffres' sons have been in Scotland for nearly four years studying, with a view to their returning and engaging in Missionary Work. One of these has completed his theological course, is now under trial for licence, and will probably leave this country for Caffreland in autumn; and the other was last year a student of logic. Other young men, also sons of the Missionaries, entered the Seminary with Mr. Govan in February; and several of their daughters are already employed as Teachers. [Committee.

Burnshill, 17 or 18 miles E of Lovedale—Alexander M'Diarmid: Miss M'Diarmid, Teacher; 2 *Nat. As.* Congregation, 40 to 200: Boys, 50; Girls, 20—P. 65.

Pirie, 19 or 20 miles E of Burnshill—John Ross: Miss Ross, Teacher; 1 *Nat. Cat.*

At a Station within the Colony, James Bennie is labouring, who is at present supported by funds independent of the Mission—P. 65.

In reference to the state and prospects of the Mission it is said—

It is only by comparing the present with the past that we are entitled to speak of progress. When our Missionaries began their labour the Caffre Language had not been reduced to letters. The Scriptures, Catechisms, School Books, and other Publications, are now translated. Native husbandry was conducted with wooden instruments instead of iron, and was unworthy of the name. Now wheat and

barley are grown in luxuriance, and oxen are trained for the plough. Polygamy was almost universal, and the women were treated as brute beasts. Now Christian Females refuse to marry in such circumstances: they dress in a becoming manner, and some of them earn their bread by the use of the needle. Then there was little or no Sabbath beyond the Mission Premises. Now the Sabbath is generally respected over the district. There are probably a thousand Native Christians in the district, and these are, in many cases, educated, and able to instruct others. The more decided among them are even exemplary: the worship of God may be heard from many a Caffre Hut when families in this country called Christians are besotted with drink, or irreligious and profane. The native mind has already been found equal to any ordinary degree of culture; and one Native Teacher or Preacher is, other things being equal, worth many having the tongue of a foreign land. Both sons and daughters of the Mission Families are already able for the work. Nothing was more common than to allege that the White Man's religion did not suit the Coloured. Their habits were, it is said, inseparable from their race; the contrary is now rendered manifest. It is not long since a Caffre would throw from him his implements of labour when under industrial instruction, complaining that his back would break; and now they are quarrymen, sawyers, and otherwise able and industrious. Mr. Govan says that some of his native pupils have proved equal to the average of young men in this country. All is full of hope, but ours is, spring-like, a time of toil. [Rev. D. Macfarlane.

UNITED SCOTCH PRESBYTERIAN CHURCH.

The Stations held by the Society at the date of our latest information were *Chumie*, *Iggibigha*, and *Uban-kolla*—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 Irving*, *Gaza*, *Antokasi*, *Pella*, *James*, *Pepe*, and *Notishi*, engaged as Labourers in the Mission—P. 66.

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.
Wagenmaker Valley: 30 miles N E of Cape Town—1830—From the Report for 1848 we learn that Isaac Bisseux had received 2 Converts—In the Report for 1850 this Station is called *Wellington*: inhab.

6000 or 7000 Free Negroes, with many descendants of French Refugees. There were 7 persons baptized during the year, and the sum of 40*l.* has been collected for Missionary Purposes—P. 66.

BASSOUTA—BECHUANA.

Bethulia: 54 miles S E of Philippolis: inhab. 2500, chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellisier. No account of this Station was given in the Report for 1848. In that for 1849 it is said that 20 persons had been baptized in the preceding year. Communicants, 110. The Report for 1850 states that 7 new Converts had been received. Communicants, 200. The attendance of the school-children varied from 40 to 200. Missionary Contributions, 40*l.*—P. 66.

Carmel—1846—equidistant from Bethulia and Beersheba. P. Lemue, and J. Langa have charge of the Seminary established at this place. The buildings have remained without further progress in their erection for two years. Authority has now been given for their completion. It is intended to accommodate 12 Students—P. 66.

Beersheba, on the Caledon River: 60 miles S W of Plaatsberg—1835—Samuel Rolland. No accounts of this Station were given in the Report for 1848. In the Report for 1849 it is stated that 48 persons had been baptized. In the Report for 1850 it is stated that 34 persons had been baptized. Communicants, 300. The Gospels and Acts have been translated and printed at this Station. M. Joseph Ludorf has relinquished this Mission—P. 66.

Bethesda: 73 miles N E of Cape Town—1843—In the Report for 1848 it is stated that Chr. Schrumph, and Constant Goselin, *As.*, have had to contend with very great difficulties, which they have done with admirable perseverance and courage. Disease and domestic trials have sorely tried but not overcome them. At Easter they admitted 4 Converts. In the Report for 1849 it is said that during the year 3 native adults had been baptized. Communicants, 22. In the Report for 1850 it is mentioned

that 5 persons have backslidden and rejoined the Heathen—P. 66.

Morija: 162 miles E of Caledon: among Bassoutos: 4000 inhab.—1833—The Report for 1848 gives an encouraging view of the labours and success of the Missionaries, Thomas Arbousset and F. Mæder. At Christmas 33 Natives were baptized, and 20 conversions had taken place in one village, while 60 Catechumens had been placed on the list of Candidates. The Report for 1849 mentions the baptism of 50 Converts. The Report for 1850 mentions the baptism of 33 persons, of whom 10 were from Thaba Bossiou: there have been 20 Converts during the year—P. 66.

Thaba Bossiou—1827—Eugene Casalis, H. M. Dyke, Lauré. M. Dyke has been set apart to the Ministry; and in the Report for 1848 it is stated that 25 conversions had taken place, and that 53 persons from this Station and Morija had been received into the Church. M. Lauré, as Medical Missionary, has been very successful in his medical appliances. The Report for 1849 mentions 28 persons having been baptized. The Report for 1850 gives the number of inhabitants as being 8000 Bassoutos. M. Casalis has returned to France. There have been 100 conversions, and 10 baptisms—P. 66.

Berea—1843—F. Maitin. The Report for 1848 mentions the death of the Missionary's daughter, who, as was learnt after her death, had been the means of the conversion of a woman at the Station: there had been 5 Converts baptized, and the Chief of the Tribe and two of his wives had also embraced the faith. The Report for 1849 states that 4 adults had been baptized during the year. It is said in the Report for 1850 that there are about 26 Communicants;

French Protestant Missions—

the Chief Koabané is among the number, and he seems to be making progress in piety—P. 66.

LIGHOYAS.

Mekuatling: four or five days' journey N W of Morija—1837—Francis Daumas—We learn from the Report for 1848 that it had been necessary to exercise discipline in respect of several Native Converts. Civilization, the progress of the pupils, and the conduct of the Catechumens, however, were subjects of which the Missionary reported favourably. The Report for 1849 mentions that 22 persons had been baptized during the previous year. The Report for 1850 refers to the dangers to which the Missionaries had been exposed by the war, but from which they had been providentially preserved. The aspect of the country is now flourishing, and

Stations at Cana, Hebron, and Hermon, had been commenced, but the troubles in France had occasioned operations being suspended at those places. It is now ordered that they be resumed by M. M. Keck, Cochet, and Dyke. In the 18 years during which the Missionaries have been labouring in South Africa there have been 2000 Bechuanas brought into the fold of Christ, beside many others on whom the most beneficial influence has been exerted.

M. Casalis represented to Sir Harry Smith the imminent peril of the Missionary Stations of the Society, who expressed, much to his satisfaction, his sense of the important service rendered the country by the Missionaries. [Report.

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.: 3 *Nat. As.*—*Ifumi*, 34 miles S W of Port Natal and 7 from the sea: James C. Bryant—*Umvote*, 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 Stations of the Rev. Wm. Ireland and Messrs. Abraham, Wilder, and Tyler are

civilization is making progress in respect of the houses built at this Station—P. 66.

BECHUANAS.

Motito: 9 miles S W of Old Lattakoo, and about 19 miles from the frontier of the Colony—1833—Prosper Lemue and John Lauga, formerly the Labourers at this Station, have removed to Carmel for the purpose of establishing a Seminary. The Report for 1848 gives an unfavourable view of the Missionary Work at this Station. The Report for 1849 mentions that 6 persons had been baptized at an Out-Station. J. Frédoux labours at this Station, and has 5 Out-Stations in a circuit of about 80 miles. The Report for 1850 mentions 4 baptisms at one of the Out-Stations. Communicants 60—Congregation 100—P. 66.

Friedau: 180 miles E of Motito: J. A. Pfrimmer—P. 66.

not, as yet, known to us—Pp. 66—68.

The circumstances of this Mission during the past year have been encouraging. The Colonial Government continues to manifest the same friendly feeling toward Missionaries and Missionary Operations as heretofore, and to pursue toward the Natives a magnanimous and humane course. At each of the Stations Free Schools have been established, and both children and adults seem anxious to learn. No difficulty has been found in obtaining Congregations ready to listen to the preaching of the Gospel. The numbers who assemble at different Stations vary from 50 to 600, and sometimes to as many as 1000; and they are represented as listening, generally, with apparent interest, and conducting themselves with much pro-

priety. At nearly all the Stations there have been evidences of a divine influence among the people, though the older Stations, Umlazi, Umvoti, and Inanda, have shared most largely in the blessing.

Prayer Meetings have been sustained with much interest at the older Stations, and the Native Converts take a part in them with a good degree of readiness and propriety. The monthly concert has been observed also, and has been often a very interesting meeting; and the liberality with which some of the Natives have contributed out of their deep poverty is well worthy of serious consideration by many members of the Churches of our own land.

There are now eight Stations found among the Zoolos on either side of Port

Natal, and at greater or less distances from the sea-coast, each in the midst of as many people as one Missionary can preach the Gospel to; and there are four Missions yet to be stationed. Churches have been formed at several of the Stations, in one of which are 21 members. Fifteen were added to this Church during the past year, and 16 to another. The manifest influences of the Holy Spirit, and the consequent change in the moral and religious character of some of the people, have awakened opposition on the part of others; but no more than was to be expected, perhaps no more than is, on the whole, desirable. The prospects of the Mission are brightening, and cheering anticipations with reference to the future may be indulged. [Board.

GOSPEL-PROPAGATION SOCIETY.

The labours of the Clergy in South Africa are at present principally devoted to the benefit of the Colonists. Some, however, are exerting themselves in behalf of the Natives, and most of them, with the Bishop at their head, are endeavouring to extend their religious instruction to both.

Cape Town—There is a Collegiate School of which the Bishop is Visitor; the Rev. H. M. White, Fellow of New College, Oxford, is Principal, and gives his services gratuitously; the Rev. H. Badnall, Fellow of University College, Durham, is Vice-Principal; and Mr. Herbert, Assistant Master. M. A. Camilleri, is Minister of the Church in Cape Town, in connection with the Society—*Stellenbosch*: F. Carlyon—*Somerset*: E. Pain—*Beaufort*: John Maynard—*Fort Beaufort*: E. S. Wilshere—*Cradock*: Niven—*Uitenhage*: P. W. Copeman—*Graaf Reinet*: W. Long—*Colesberg*: C. E. H. Orpen—*Swellendam*: J. Baker—*Post Relief*: Joseph Willson—the Stations of the Rev. John Quinn and the Rev. Joseph Shooter are not reported—Pp. 68—70.

The long previous neglect of this important Colony; the evils and difficulties which are felt in consequence of this; as

also, on the other hand, the cheering encouragements, which derive additional value from the unfavourable circumstances amid which they present themselves, and the rapid progress and success which have hitherto marked the awakened and revived energies of the Church; all are brought out prominently by the events of the last few months. Mention was made in the last Report of the additional grant by which the Society raised the total of its contributions to this Diocese, to the sum of 1000*l.* a year for five years. [Report.

I have just purchased 50 acres of land as the site of a future College. The situation is beautiful, well wooded, almost surrounded by mountains, yet lying between the two bays, and enjoying the perpetual sea-breeze which blows from one side or the other. By universal consent, it is deemed at once the most healthy and appropriate situation that I could have fixed upon. The property has been purchased very cheap, 1100*l.* There is a house on it which, with an outlay of 200*l.*, will serve, I trust, as a temporary College, until we can raise the funds necessary for founding an Institution adequate to the wants of the Colony. This cannot be done for less than 10,000*l.*, and it would require 20,000*l.* to complete the building and to provide moderate endowments; so that you will readily imagine that I do not expect to do more than lay the foundation of a great and good work, which others will, I trust, build upon. [Bp. of Cape Town—Sept. 1849.

Five months afterward, the Col-

Gospel-Propagation Society—

lege was in operation, and "quite full."

The time has, I believe, arrived, when it becomes the duty of the Church in this diocese to enter on direct Mission Work. Any longer delay on our part would, I think, be an evidence of unfaithfulness to the great trust committed to us. Our internal organization has now been for nearly two years completed by the addition of the Episcopate. During this period we have been enabled to supply the most crying necessities of our own people. Thirty Clergy have been added to the 14 whom I found on my arrival in the diocese. Several more, indeed, are absolutely required, and the work of education, which is forcing itself on our attention, is as yet almost untouched. Yet, notwithstanding this, I repeat there are circumstances which lead me to feel that we may not any longer, without sin, defer the attempt to found a Mission. The very name of Caffre (infidel), is in itself discouraging. But difficulties should rather stimulate our zeal than damp our ardour. [Bp. of Cape Town—Feb. 1850.

His Excellency the Governor invited

me to found a Mission at a spot pointed out by Colonel Mackinnon, viz. in Umhalla's territory, about 30 miles to the east of King William's Town. After mature deliberation, inquiry, and consultation with others—and not without prayer to Almighty God for guidance—I have come to the conviction that it is the duty of the Church to accept the invitation thus given. The plan on which we propose to proceed is, to engage in the first instance the services of a Priest and Deacon, who shall proceed at once to the field of their future labour, and commence the work with the aid of a Caffre Interpreter, already provided. [The Same.

The Rev. Joseph Shooter sailed for Port Natal, and the Rev. John Quinn for Cape Town, under the provisions of the "Emigrants' Spiritual-Aid Fund," acting as spiritual instructors and Chaplains on the voyage, and receiving a stipend for two years from the date of their appointment; their services to be at the disposal of the Bishop, after their landing, for Missionary Purposes. Mr. W. V. Palmer and Mr. R. Bateman have also gone out to this Colony in charge of Emigrant Ships. [Report.

RHENISH MISSIONARY SOCIETY.

Whale Bay (Keetmansdorf): Schepmann.

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—P. 70.

BERLIN MISSIONARY SOCIETIES.

Zoar: Prietsh; Congregation, including children, 258. *Platberg*: 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. 70.

NORWEGIAN MISSIONARY SOCIETY AT STAFANGER.

Port Natal—1849: Schreuder, Oftung, Udland, and Larsen. An estate was bought near Pieter-Mauritzberg for a Station, called

Uitkomst. Oftebro, Udland, and new Station on the 29th of Larsen, arrived at Cape Town on the 28th of August, and at the October.

African Islands.

MADAGASCAR.

London Miss. Soc.—No report has been received respecting the progress of the work of God during the past year at Madagascar and Mauritius, which may be accounted for from the fact that the friends in Mauritius have been anticipating a visit from Mr. Freeman, and that they propose to avail themselves of the occasion of such visit, for going fully into various important topics bearing on the future interests of the cause of Christ in these sections of the field of labour—Pp. 70, 71.

Religious-Tract Soc.—The 16,000 Books and Tracts, in Malagasy, including "The Pilgrim's Progress" and a "Hymn-book," forwarded to the Mauritius, have arrived; and, in a Letter to a friend, David Ratsarahomba writes—

I have the pleasure to tell you how pleased the Malagasy were when the long-expected Malagasy Books arrived. We have commenced to sell the Hymns, and are going on very well. I have explained to them the reason of selling them, that they may have other Books or Tracts printed with the proceeds. They said, "Do not explain that to us, dear David: it is enough what you explained to us the other day, that our Society depends upon God's blessing, as in regard to religious affairs they serve God according to the means God gives them; and by that reflection, and upon the favour of God upon them, join to send the Gospel abroad to the perishing Heathen; and ought we not to assist them with pleasure? If it were in our power we would pay any thing that came to us for our benefit, but you know we are poor creatures, and it is a very small thing that we can do. May the people of God in England be blessed!"

The author of "The Sinner's Friend" has raised 39l. toward

the translation and publication of that Tract; also, "Come to Jesus," and "It is I," in Malagasy, which he has paid to the Society.

MAURITIUS.

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. 72.

It affords us much pleasure to be able to say that the work is making progress in the midst of us. Adults and young persons of both sexes come forward, anxiously inquiring how they may be saved. We have, during the year, been privileged to admit to Church-fellowship eight individuals—two men and six females—who gave satisfactory evidence that they were born of the Spirit. They have since proved themselves sincere by an upright and Christian Department, holding fast the profession of their faith.

Among our Catechumens we have a young man and two girls of from fifteen to twenty: these were scholars who had left School a couple of years ago. They all testified, with feelings of gratitude, that the religious instruction they had received while at School had produced such an impression upon their minds, that they felt constrained to give themselves up unreservedly to the Lord. Thus has the School connected with this Station proved indeed the nursery of the Church. Pray, dear brethren, that these may be kept faithful unto the end.

At the Out-Station the work is going on well, the people being very attentive and regular in their attendance on the Means of Grace. This is but the seed-time. Pray unto the Lord to bless the seed thus sown in the hearts of many, and cause it to shoot up and bring forth fruit a hundredfold, to His honour and glory.

We are anxiously awaiting Mr. Freeman's arrival to lay the foundation-stone of a new House of Prayer. That day will be for us all a day of rejoicing and thanksgiving.

[Mr. J. J. Le Brun.]

Religious-Tract Society—The Coolies residing at Port Louis have not been overlooked by the Christian Friends in India. In a Letter from the Rev. L. Banks, the Chaplain, to M. Wylie, Esq., the Treasurer of the Calcutta Tract and Book Society, he writes—

The arrival of your cases of books was anxiously waited for by a few Indians here, who do indeed seem touched with a desire to spread the principles of Christianity both far and wide. I am incom-

petent of judging rightly the extent of their knowledge, as we have no language in common; but, with one who speaks a little French, and another who speaks a little English, I contrive to understand something of their desires and feelings. You would be astonished at the stir these poor fellows, with the assistance of your Books and Tracts, have made. I feel, therefore, that my conscience would not allow me, nor, I am sure, would your Committee approve, that I should forbear to again request a grant both of Scriptures and Tracts.

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.
CIRCULATION—To *Malta* 11,021 copies of the Bible in various languages have been forwarded, and the issues have been 12,175—To *Smyrna* and *Constantinople* 1994 copies of the Scriptures from London and 5569 from Malta have been forwarded, and the issues have been 7684. A grant of 200*l.* has been made to the American Missionaries for the Ararat-Armenian Testament, and 225*l.* for a pocket edition of the Modern Armenian Testament—For *Jerusalem* the Bishop has applied for 500 or 600 Arabic Psalters. Mr. Fletnitzer has distributed the 1000 German Bibles and the 5289 German Testaments entrusted to him for distribution.

PRINTING—At *Athens* the work of revising the whole Bible in Modern Greek, after many years of labour, has been completed, and is in course of printing in England—Pp. 72, 73.

In the earlier part of the year the demand for Scriptures in those parts of Italy chiefly supplied from Malta was very great. Such was the eagerness of the people to obtain them, that in one city 500 Bibles were received one day, and sold before the evening of the next: in

the same city not fewer than 2000 copies altogether were sold, and the sale was going on, when political reaction gave again ascendancy to the former Authorities, and the work was stopped. Multitudes are thus left thirsting in vain for the pure waters of Inspired Truth. [Report.

A Naval Officer on duty in the Mediterranean writes—

As I told you, we had resolved to make the Sabbath the day for their distribution. I communicated the fact of having the Bibles for sale at reduced cost, and that I should send some forward to those who wished to buy. The moment the Books were brought out there was such a scene—each and all struggling and striving to obtain a copy. "My name was down first, Master-at-arms!" says one; and another, "My name!"—then, again, others, "Do give me one!" "Pray do give me one!" A regular struggle ensued—all anxious. I question if a scene like this was ever witnessed on board of a man-of-war before. I could really do nothing but retire to my cabin and lift up my hands and heart with gratitude to God, declaring it was all His doing. And what is the result? Why, here and there you see the Bibles read. A prisoner under the half-deck, and two or three of the stewards, may be seen at night, with their Bibles, reading and talking together about their Bibles. I do not know how many applications I had for a Bible from boys. May the Lord pour out His blessing upon us! Yea, and He will do it.

Mr. Lowndes, writing from Athens, says—

When this year commenced an inviting prospect presented itself, as connected with the spread of the Word of God in Italy and parts adjacent. But the principles of religious liberty, which were growing up fast with those of civil liberty, have suffered a check. Yet this check has not been completely fatal, for many copies of the Scriptures found their way, while the door was open, into places which formerly had been closed against them, and a spirit of inquiry was excited among the people on these subjects which has not yet been allayed, and, with the blessing of God, I hope never will be. Of the truth of this we have had pleasing proofs in the appearance of many individuals at our dépôt in Malta, who, driven from their homes, have applied to us for the Scriptures. Since the prohibition has been re-issued, not only have many been sold from the dépôt by retail, but many have been purchased by persons who intended to re-sell them: 530 were sent away for this purpose, at one time, to one individual; and, after he had received them and paid for them, he gave us an order for more. Nothing can be more certain than that persons who purchase Bibles under such circumstances feel confident that there exists in the community a desire to possess them.

The Bishop of Jerusalem writes—

About two years ago I asked for some Amharic Bibles which your Committee had the kindness to grant. But when the Bibles arrived the Abyssinian individuals for whom I chiefly cared had left Jerusalem; and as for a long time I did not observe any earnest desire for the Word of God among the Abyssinians here, I gave only now and then a Testament, but no Bible; until, a few months ago, the very same individuals for whom I had desired Amharic Bibles, but who had since left for their own country, returned, with Letters to me from the King of Abyssinia and a good number of the most influential men in that country, begging me to take the Abyssinian Convent here and its inmates under my special superintendence. This, to a certain extent, as far as my power goes, I have accepted; and now I have the pleasure of informing you that for several weeks past all the Abyssinians here, to the number of above 70, meet three times every day together to have the

Feb. 1851.

Bible read to them by three of their Priests in their own vernacular language. I cannot yet speak of fruits, but I have reason to hope for some.

CHRISTIAN-KNOWLEDGE SOCIETY.

Athens—A Letter has been received from J. Green, Esq., British Consul at Athens, inclosing a Letter in Modern Greek to His Grace the President, from the Holy Synod of Greece, thanking the Society for the service which it has rendered in printing, at its own cost, the Greek Septuagint, the fourth volume of which has been finished. The Consul expressed a hope that the Greek Testament might be allowed to form a fifth volume. The Greek Testament will be printed accordingly—P. 73.

Jerusalem—The Bishop of the English Church in Jerusalem has informed the Society that the School Books granted in May 1848 had proved very useful to the children of his Boarding and Day School in Jerusalem. His Lordship requested further help in spreading Christian Knowledge in the country in which he is labouring. He stated, that in consequence of the dissemination of the Word of God which of late has taken place in this country, a spirit of inquiry has been excited, and that there is much demand for the Liturgy in Arabic. A grant of Prayer Books in Arabic and 100*l.* for educational purposes has been made—P. 74.

Almost every week I receive petitions from the Christian Inhabitants of divers places, as Jaffa, Lidd, Nazareth, Tiberias, &c., asking me to establish Scriptural Schools for their children. The fact is, that I established such a School at Nablous in September 1848, which hitherto has prospered far beyond my expectations; and the report of the progress of the children is spreading from place to place, and thus exciting the desire of Christian Parents in other places of having their children similarly educated.

[*Bp. of Jerusalem.*]

Alexandria—Letters have been

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Christian-Knowledge Society—

received from the Rev. E. Winder, British Chaplain, Alexandria, and the Rev. G. H. Fagan, in behalf of the Protestant Episcopal Church of St. Mark, Alexandria. In Alexandria, in 1838, a fine site for the building was assigned by Mohamed Ali in the public square of the city. The total sum expended on the fabric to March 1849 was 4428*l.*; to complete it on the original plan, but exclusive of the tower, would require 2750*l.* The English Residents in Alexandria have contributed liberally. The Secretaries having reported that the 100*l.* formerly granted by the Society had not been called for, and that subscriptions to the amount of 39*l.* had been received in the Society's office, it was agreed that an additional grant of 400*l.* be voted.

RELIGIOUS-TRACT SOCIETY.

For *Malta* a grant of 6200 Tracts has been made, to be distributed by two Scripture Readers; one, employed under the Chaplain, among the troops in garrison, and the other an Italian Agent, who distributes and sells Bibles and Tracts among vessels of various countries, and one year visited 755 vessels, whose crews amounted to 7806. The sum of 5*l.* has been voted to the Rev. Isaac Lowndes for the publication of a Tract on "Regeneration"—To *Corfu* Books for sale, value 137*l.* 11*s.* 1*d.*, and 8000 Tracts, have been forwarded. Libraries have been placed in the two principal hotels, in the Lazaretto, and in the military prisons—To *Zante* 3500 English and Modern-Greek Tracts have been sent—At *Athens* the Rev. J. H. Hill has printed 2000 copies of the "Two Bibles;" and the Rev. Dr. King is printing and distributing many religious Books and Tracts in connection with a kindred Society—At *Tangier*, Northern Africa, Mr. A. Ben Oliel has distributed

Tracts placed at his disposal, and the Society has sent him 6000 Tracts and Books—P. 74.

EASTERN-FEMALE EDUCATION SOCIETY.

At p. 423 of our last Volume an account was given of the proceedings of the Society's Agent at Jerusalem: we now give an extract from their correspondence—

Much interest is felt in the School by people around us, while the applications for admission from several distant places, as Nablous, Nazareth, Tiberias, Egypt, Ramala, &c., shew a wide-spreading desire to profit by the advantages of it. Our numbers in daily attendance for the last four months have been from 28 to 32, our Boarders, 5; while our Day Boarders, viz. those that dine with us every day, have amounted to 18 or 20, which has greatly increased the expenditure of the School. Our statistics are thus:—Number admitted since the opening of the School, 74; of these, unbaptized Jews and Jewesses, 24; children of proselytes, 11; Arabs, Greek and Latin Church, 25; Mahomedans, 10; Copts, 2; Abyssinian, 1; European Protestant Christian, 1: total, 74. Of these 74, there have been 34 boys, and 40 girls; but the boys have been much more permanent among us than the girls. All are instructed together, without reserve, in Christian Truth and doctrine.

[*Miss Lucy Harding—Jerusalem.*]

BRITISH AND FOREIGN SCHOOL SOCIETY.

In the Society's last Report are the following statements in reference to the progress of education in the Mediterranean—

Athens—Georgius Constantine acknowledges the receipt of a box of slates. Twenty or thirty Teachers are annually prepared and sent forth from the Normal School at Athens. Your Committee were much gratified by inspecting, a short time ago, a number of specimens of writing and drawing of remarkable excellence executed in this School. Portions of the "Principles of Teaching" have been translated by Mr. Constantine, and published in Modern Greek. [Report.]

In Georgius Constantine's communication it is said—

Greece is divided into 10 Nomoi (departments) 48 Provinces, and 270 Com-

munes. These Communes are of three degrees: to those of the first are sent the best Teachers, and so on. The Schools of the first and second degree are divided into two parts, lower and higher. The lower part is taught reading, writing, arithmetic, religious instruction—this consists in prayer, sacred history, Catechism, and the Gospel—lineal drawing, and Grammar; and the higher, being divided into two or three classes, is taught directly by the Teacher the above, but more enlarged and well explained, and also geography, history, and something of natural philosophy and natural history, and vocal music, if the Teacher is qualified. They spend generally in the lower part eighteen months, and as many in the higher. The pupils of the higher part are obliged to do the duties of Monitors for the lower part. The Educational Establishments are—

1. University at Athens, 32 Professors, 300 Students. It is divided into four departments: divinity, philosophy or literature, law, and medicine.

2. Four gymnasiums, at Athens, Nauplia, Syra, and Patras, attended by about 700 Scholars.

3. An Ecclesiastical School, called the Rivarean, established near the bed of the Ilissus, and not far from the town: supported by the money of the two brothers, Rivari, Greek Merchants, who resolved not to marry, that their fortune, amounting to one million of francs, might be applied for the education of the Greek Clergy. The Institution is well conducted.

4. In 75 towns are established as many Hellenic Schools, conducted by 126 Teachers. The number who attend these Schools I may safely put at 6000.

5. Primary, or Schools of mutual instruction—for boys, 290, with 25,225 pupils; for girls, 40, with 3900 pupils: total, 29,125. We may add to these 10,000 pupils attending the private Schools, which makes the total number 39,125. These Schools are partly supported by Government, and partly by the Communes.

Printing-presses have increased to an incredible number, and most of them find profitable work. We have here about sixteen newspapers, and two periodical works. Calligraphies and maps of various sizes are now well printed here in Greek.

The intelligence is decidedly unfavourable respecting Egypt—

Most, if not all, the national and wise Institutions of the old Viceroy, for the furtherance of education and the arts, have been given up. The extensive Schools, once the pride of the aged Pasha, are now empty, and there are thousands of promising lads drafted into the army and navy, or else to till the ground. Youths of the highest mental promise are swelling the ranks of the common soldiers, or else carrying the bricklayer's hod. The cotton fabrics, the paper mills, the iron foundries, &c., with their costly machinery erected at vast expense, have also been discontinued.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE.

1831—William Goodell, H. G. O. Dwight, Henry A. Holmes, Joel S. Everett: Sarah C. Hinsdale, Harriet M. Lovell, *Fem. Teachers*; 3 *Nat. Preachers*; 5 *Nat. As.*—For the *Jews*: Wm. G. Schaffler; Communicants, 99—*Bebek*: Cyrus Hamlin, George W. Wood, Henry J. Van Lennep: 1 *Nat. As.* Out-Stations: at *Nicomedia*, 1 *Nat. Preacher*, 1 *Nat. As.* Communicants, 26; and at *Ada Bazar*,

1 *Nat. Preacher*, 1 *Nat. As.* Communicants, 12—*Magnesia*, 1 *Nat. As.*—*Solonica*, Edward M. Dodd, Mrs. Maynard: *Aintab*, Benjamin Schneider, Azariah Smith, M.D.: Communicants, 8. The Rev. H. G. O. Dwight sailed for this Mission on the 3d of August—Pp. 74, 75, 523.

Difficulties for a while existed in the Churches at Constantinople and Trebizond, as well as at Nicomedia and Ada Bazar; and the minds of some of the brethren were quite absorbed in certain

American Board of Missions—

questions "tending to strife," rather than "godly edifying." As a natural consequence, the work of the Holy Spirit in convincing men of sin, and leading them to repentance, was retarded. These difficulties, which arose from want of experience, are now settled. Great harmony prevails.

The experience of the past year has strengthened all the previous impressions of the Committee, as to the importance of Native Agency in prosecuting the Mission among the Armenians. The Missionary from this country will have his place there for years to come; but he can never be brought in such close contact and intimate sympathy with the native mind as the Labourer who has grown up on the soil; and this constitutes the secret of the superior power of the Native Agency already at work in Turkey. All our plans must be steadily looking forward to the time when the Evangelical Armenian Churches will support their own Ministers and other Religious Institutions; and therefore the raising up and qualifying, so far as human means are concerned, of Native Preachers and Evangelists must occupy a prominent share of attention. Hence the importance of the Theological School, and of Preparatory Schools to qualify some for that Institution, and others for other branches of Evangelical Labour. A due degree of attention to every department of education seems the only way to secure permanency to the work of reform in Turkey, and to prepare the evangelical communities there to stand alone and act independently of foreign aid.

[Report.

The past year has been comparatively one of peace in this Mission. The Evangelical Armenians generally through the empire are now recognised by the Local Governors as a separate community. The Churches have consequently had rest; though individuals sometimes suffer illegally, and oftener endure suffering which the law will not reach, through the ingenious cruelty of enemies. The Churches are now seven in number—at Constantinople, Nicomedia, Ada Bazar, Trebisond, Erzeroom, Aintab, and Broosa. At the time of making up the last Report these Churches contained 215 members. Since that time seven have been reported as added to the Church at Constantinople. Since the last Annual Survey of the Missions, one more

Native Pastor has been ordained, making the whole number five; and a member of the Theological School has been licensed as a preacher. The most gratifying progress has been made by the Mission, in determining and stating to the newly-formed Protestant Churches their duty as to the support of their own Native Pastors.

The valuable building at Bebek, occupied by the Seminary, has necessarily and very seasonably become the property of the Board; and the Institution itself becomes more and more suited to the spiritual exigencies of the new evangelical community. It now contains 23 pupils. Near the close of the year 1848 the Seminary was visited by a special divine influence, and all the pupils not previously church members, except five in early youth, were hopefully converted. The standard of piety in the Seminary was also manifestly raised. Several children of the Missionaries were sharers in this work of grace.

Preaching tours, as usual, have been made by different members of the Mission. The press has been usefully employed. A book of theology, prepared expressly for the evangelical Armenians, is in the press. A part of D'Aubigne's History of the Reformation has been published. The Churches at Nicomedia and Ada Bazar flourish equally with the other Churches, though no Missionary has ever resided at those places; and it is thought that Trebizond may well be left, soon, to the native Pastor and Church of that city, with occasional visits from the Mission. Perhaps Broosa may, ere long, be vacated in like manner. New Stations are contemplated in the interior. Mr. Schneider has removed from Broosa, and joined Dr. Smith at Aintab, where the reformation has assumed an aspect of peculiar promise. In every part of Asiatic Turkey, indeed, there is a religious movement among the Armenian People, and in every important town in the empire, where any number of Armenians reside, there are found at least one or two lovers of evangelical truth. It is evident that there is a spirit of inquiry awakened in Diarbekir, Oorfa, Killis, Malatia, Moden, Kharpoot, Marash, Adana, Tarsus, Arabkir, and Kaisaria; towns of more or less importance in Asiatic Turkey; and a new impulse has been given to the work at most of the Stations occupied by the Mission.

[Board.

The number of pupils in the Female

Seminary in Pera is 23, having neither increased nor diminished during the past year. This Institution has thus far fully answered the expectations with which it was formed. [Report.

The religious interest among the Greeks continues, and gradually increases. In the Boarding School for Females there is a larger measure of divine influence than usual. [Mr. Goodell.

In reference to the Jews it is said—

For seventeen years Mr. Schaffler has been devoted to labours for the Jews residing at Constantinople. As one most important result of these labours the Scriptures of the Old Testament have been given to the Sefardee, or Spanish Jews, in the Hebrew-Spanish Language, their vernacular tongue; and Mr. Schaffler is now engaged with a German Associate who resides at Berlin in bestowing a similar blessing on the Ashkenazee, or German Jews.

The general principles and plan of this Mission are the same substantially which have been so successfully followed out in the Mission to the Armenian People. Two or three additional Missionaries ought to be sent in the course of the year. [Board.

At Aintab, the most marked and striking progress has been made. The average congregation at that place is now at least 150 on each Sabbath, and this number is steadily increasing. There seems to be an impression very generally diffused over the Armenian Community in that place that the Protestant is the true faith of the Gospel. [Report.

The Jews are beginning to visit me much more than heretofore, and I am rapidly extending my acquaintance with them. [Mr. Dodd.

GREECE

Athens—1831—Jonas King, D.D. —Pp. 75, 76; and see, at p. 523, Notice of Mr. King's engagements with Italian Refugees.

Mr. King has not been molested during the past year, though he has again commenced preaching in his Chapel and has distributed religious books as formerly. A few young men who attend his ministrations are in an inquiring state of mind. In one of his most recent Letters he says—“I have, every Sunday afternoon at five o'clock, a Greek Prayer Meeting, in which

two Greeks habitually take a part, reading the Scriptures and offering an extempore prayer. I consider them brethren in Christ, of whose Spirit they seem to have received, and who mourn over the moral desolations around us.” He is decided in the opinion that the Mission should be continued. His most active and reckless persecutor, and the author of the slanders of 1848, has fallen into discredit with his countrymen, in consequence of recent literary impositions on them. [Board.

I continue to have opportunities for doing good among the Italian Refugees, hundreds of whom receive from me the Scriptures in the language which they understand. [Dr. King, April.

ASIA MINOR.

Smyrna—1833—Elias Riggs, Thomas P. Johnson, Nathan Benjamin: 4 *Nat. As.* Mr. Marsh arrived at Smyrna on the 20th of January, and at Mosul on the 29th of March; and Mr. and Mrs. Bliss arrived at Smyrna in June. The Rev. Henry J. Van Lennep, Rev. Edwin Bliss, and Rev. Justin W. Parsons, with their wives, sailed for Smyrna on the 24th of April—Pp. 76, 523.

Mr. Benjamin has made a tour to the interior parts of Asia Minor.

Our Armenian Meetings have increased in interest, and somewhat in numbers.

[Mr. Riggs.

Broosa: at the western base of Olympus: 18 miles from the sea of Marmora—1834—Daniel Ladd, Oliver Crane: 2 *Nat. As.*: Communicants, 15—P. 76.

A decided progress of the Missionary Work during the past year is reported of Broosa. [Report.

The Armenians generally seem disposed to treat the Protestants with civility; and many are ready to hold friendly conversation with them in public. Great numbers of them are intellectually convinced that the truth is with the Protestants. [Mr. Ladd.

Mr. Crane has found great difficulty in hiring a house. Every possible obstacle seems to have been thrown in his way.

Trebisond: on the south-east

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shore of the Red Sea: inhabitants 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Philander O. Powers: 1 *Nat. Preacher*—Communicants, 16—P. 76.

At Trebisond the ordinary Means of Grace are well attended, and according to the latest accounts some in the city and a few from abroad are inquiring after the Truth. One young man, a native of Trebisond, who was for a while a member of the Seminary at Bebek, but was obliged to leave on account of ill health, has recently been hopefully converted in Mr. Powers' family, and is daily ripening for heaven. There are others under serious impressions, one of whom gives some evidence of a change.

[*Report.*

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.* The printing in the year was 21,000 volumes, containing 5,582,000 pages of various sizes, or 10,500,000 pages 12mo.—Pp. 76, 77.

The accounts given by the brethren at Erzeroom of the tendency and progress of the people toward the Gospel in the district of Geghi, south-west of that city, is highly encouraging. A Vartabed from one of the Churches there, has become obedient to the faith, and now belongs to the Evangelical Church in Erzeroom. Another Vartabed at Tarsus is reported to have embraced the Gospel; and a Priest at Aintab has forsaken his Church and his perquisites, and joined himself to the people of God. A new impulse has also been given to the work of reform at most of the Stations occupied by the Mission. The brethren at Erzeroom write that there is now a more favourable state of feeling among the Armenians of the old Church than previously, and that many desire to know the Truth and follow it.

[*Report.*

There seems more interest here than of late. Several youths have begun to attend our Meetings on the Sabbath, and three have visited me at my house for religious conversation.

[*Mr. Peabody.*

SYRIA AND PALESTINE.

Beyrout—1823: suspended 1828; renewed 1830—Eli Smith, W. Frederick Williams: Henry A. De Forest, M.D., *Physician*; George C. Hurter, *Printer*; 3 *Nat. As.*—Communicants, 30. The Rev. W. M. Thomson sailed for this Mission on the 15th of June—Pp. 77, 523.

From Beyrout accounts are of a cheering character. The truth seems evidently to be making progress there. The Congregations have frequently, during the year, been larger than formerly; a very marked and solemn attention has been paid to the preaching of the Word; and cases of open and full renunciation of the errors prevalent in the East have been more frequent than in former years.

In Syria, as well as among the Armenians and Nestorians, God seems to be raising up a number of very promising young men to preach the Gospel to their countrymen, some of whom are now rendering important aid to the Mission by Missionary Tours, as well as in other ways. Mr. Thomson, after an absence of seventeen years, has been on a visit to America, with the approbation of the Committee. Mr. Smith has begun a new translation of the Scriptures into Arabic. The printing during the year 1848 exceeded a million of pages. About 400 pupils are under instruction: 16 of these are in the Seminary at Abeih. Eight new members were received into the Church, which now numbers 18.

An important work is going on in Syria through the instrumentality of the Missionaries of the Board. A change is coming over the minds of the people, which is preparing large numbers of them to listen candidly to the preaching of the Gospel. Old prejudices are wearing away; hard hearts are becoming softened; and the bigot and the infidel, alike unsatisfied with their present grounds of confidence, are seeking in the Gospel of Christ that solid peace of mind which their experience is teaching them can be found nowhere else. Surely it is a time for active effort and for fervent prayer on the part of all who desire the coming of the kingdom of our Lord.

[*Board.*

Abeih, in Mount Lebanon, 15 miles south of Beyrout—1843—George B. Whiting, Simeon H.

Calhoun: C. V. A. Van Dyck, M.D.; 1 *Nat. As.* Out-Stations at *Bhambun* and *Hasbeiya*—P. 77.

At Abeih a serious attention is given to the Word preached. [Report.

At Hasbeiya the Natives were very much troubled who joined the Missionaries. A sentence of excommunication was published, which deprived the poorer of them of their means of subsistence. Happily, "their greatest enemies are now at peace with them."

Our Seminary continues to prosper, and we are not without tokens of a work of grace in the hearts of some of the pupils. Our field is enlarging, and becoming more encouraging. [Dr. Van Dyck.

Aleppo—Nominal Christians, 20,000—Wm. A. Benton, John Edward Ford: 1 *Nat. As.*—P. 77.

An outbreak of opposition has been experienced at Aleppo, which, however, has passed away; and it seems to be generally understood by the people that there is to be liberty of religious opinion at Aleppo, as well as in other parts of Turkey, and that, sooner or later, a Protestant Community will be organized there. [Board.

We have many indications that the Holy Spirit is our field. We have seen the timid man become bold, the cup of intoxication abandoned, and sins forsaken. [Mr. Benton.

Tripoli—1849—David M. Wilson, Horace Foot.

At the Station commenced at Tripoli by Messrs. Wilson and Foot for some months a vigorous and persevering opposition prevented their obtaining houses in the city, but they succeeded in securing them in April. They have had the usual difficulties of a new Station to contend with, beside being themselves but imperfectly acquainted with the language. [Board.

PERSIA.

Ooroomiah—1833—Justin Perkins, Wm. R. Stocking, Austin H. Wright, M.D., Joseph G. Cochran, George W. Coan: Edward Breath, *Printer*; Fidelia Fisk, Mary Susan Rice, *Teachers*; 12 *Nat. As.*, of whom 4 are Preachers.

—In the Seminary for Males 40, for Females 30; in 33 Schools, Males 463, Females 45. Messrs. Breath and Coan, with their wives, reached this Station on the 13th of October—Pp. 77, 78.

The Mission has had during the year more than the usual prosperity. The persecuting career of Mar Shimon, the Patriarch, has been singularly arrested by Providence. The Native Helpers have been greatly quickened and emboldened in preaching the Gospel. The revival of religion, gladdened the Missionaries in the early part of the year. The two Seminaries, as in the revival of 1846, were remarkably affected. It was felt in Degala, in Charbash, in Ardishai, in Vazerowa, and other villages, where large Congregations listened solemnly to the preaching of the Gospel. Neither the Patriarch nor his supporters dared openly to oppose a work which so decidedly received the approval of the great body of the Priests and people. His brother, a strong-minded man, was among the hopeful converts; as was also Malek Aga Beg, the most influential layman among the Nestorians, and Mar Yohannan, the Bishop who some years since visited the United States. This revival, as described by the Missionaries, must have had all the characteristics of the best revivals seen in our country.

The two Seminaries contain 70 pupils, and the thirty-three Village Schools about 500. The translation of the Old Testament into the Modern Syriac has been completed.

The Koordish Chieftains, who were so long the terror of Koordistan, have been carried captive to Constantinople, and the mountains are now under Turkish rule. This has opened them to the Gospel; and Messrs. Perkins and Stocking made a preaching tour last spring as far as Mosul, accompanied by some leading Nestorian Ecclesiastics. [Board.

A Deacon labouring in the mountains, of the name of Guergis, writes—

Many tares (bad words) are sown in these mountains from Mar Shimon's mouth, for the purpose of having me stoned; but I am ready to be stoned for the sake of Jesus Christ, who was hung on Calvary. Warm blood ran down from His wounded side, and His soul was

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troubled for my sake. But O my friend, let us not be weak in this temptation.

Acts vii. 57, Heb. xii. 2, James i. 12. See, O Mr. Stocking, how much Christ received from sinners.

AMERICAN EPISCOPAL BOARD OF MISSIONS.

CONSTANTINOPLÉ.

1839—Horatio Southgate, D.D., Missionary Bishop, has gone to America. Among other reasons for his visit to the United States, he gives these—

1. I wish to see and examine some of our best Institutions of learning and systems of instruction, and this both for our own benefit in this department, and for the better aiding and guiding Native Institutions that are springing up.

2. I wish to procure necessary apparatus, Text-books, &c., for the prosecution of our labours in education, and this both for ourselves and for Native Schools. I have frequent applications for aid in this way.

3. My health has been somewhat impaired for the last two years by nervous affection in the head. It has been improved considerably by my removal from the city. But the evil still continues in some degree, and I fear a chronic disorder may follow if it is not attended to. I have the opinion of physicians, that a temporary change of climate and a sea-voyage will effectually remove it.

4. I desire to lay before the Church the importance of education in this country, and to enlarge by additional contributions our means for the purpose. It may be desirable to erect buildings if we are going into the work systematically. I am now paying more than 400 dollars a year rent. This would be saved; beside, we should have buildings suited for the purpose, and more perfect freedom in carrying out our plans on premises of our own. This object would, I think, awaken special interest, and funds expressly for this purpose would be needed. The effort might be extended to England, if necessary, where I have reason to believe the Mission is regarded by many with great interest.

Pp. 79, 80, 160.

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PIRÆUS—R. F. Buel—P. 80.

Mrs. Buel has continued her classes on week-days and Sabbaths, and visited the sick and afflicted. Among Mr. Buel's hearers are some of the most considerable characters in the community. At Zante and Patras things are favourable. Appli-

Acts vii. 57, Heb. xii. 2, James i. 12. See, O Mr. Stocking, how much Christ received from sinners.

GREECE.
Athens—1830—J.H.Hill: Miss Mulligan, Miss Baldwin; several Greek Teachers—Scholars, according to last accounts received, 400—P. 80.

The Committee have continued to receive from various quarters most satisfactory testimony as to the efficiency and beneficial influence of the Mission School at Athens. So quiet and uniform are the duties of those connected with it, that very little is afforded that may be embodied in a Report. The Schools have been conducted with regularity; the course, which embraces secular and religious instruction, has remained the same; the usual examinations have been held; and the year has rolled around, affording many pleasing incidents. [Report.

We have resumed our labours this year with every prospect of as extensive a sphere of usefulness as we have ever enjoyed here. On the 10th we re-opened our Schools, and on the 13th every seat was occupied, while applications continue to be made daily for admission. Through God's goodness, we were allowed to pass the two months of our summer vacation in health, and in the enjoyment of much tranquillity and peace. My family spent the summer months at Mr. Bracebridge's cottage, on Mount Hymettus, and four miles from town, so that I was able to keep up Divine Service at our Church regularly every Sunday Morning; and on Sunday evenings, with a few friends who came out to us from town, I held a second Service at the cottage. Our Congregation, which has been scattered during the summer, is now nearly complete; and since we returned to town on the 10th I have resumed the full Service on Sundays twice a day.

[Rev. J. H. Hill.

cations have been made for baptism from both places. There is a Bible Class at the latter. The seal of divine approval seems to be set upon the Mission. [Report.

CONFU: 25,000 inhab.—A. N. Arnold: H. E. Dickson, Female Teacher—Pp. 80, 81.

Two were baptized at Corfu July 4. One of them is now studying with Mr. Arnold preparatory to Evangelical Labour. An English Service is held on the Sabbath: the Greek Congregation is small. The Church consists of five, exclusive of the Mission Family. At the Weekly Lecture and Monthly Concert about fifteen attend. The Missionary Collections average 3 dol. 50 cents. at the concert. [Report.

Feb. 2, 1850—The Greeks make religion only the means to a worldly end, the Church the mere tool of the State, Orthodoxy but the servant of patriotism, and the spiritual kingdom of our Redeemer an engine for building up a temporal kingdom of their own. So, like the Jews of old, they seek to monopolize Christ, and make Him a NATIONAL Saviour and glorifier of the GREEK race. In verification of this charge, take the following extract from a newspaper:—"The entire Greek Race, in all parts of the earth, in Asia, in Europe, in Africa, in America, and wherever scattered throughout the whole world, preserve the Orthodox Religion unchanged, as a sacred palladium, inasmuch as they reasonably and justly regard it as the only foundation of the future grandeur and glory of their common country, beloved Greece. To speak more plainly, Constitution, State, Nation, Gospel, Church, Orthodoxy, are identical in the view of the Greek. For so intimately are these elements united and joined to one another, that the mutilation or degeneracy of any one of them involves the abridgment or

entire destruction of the rest"

Feb. 12—This evening had at Scripture Class four Italians and three Greeks, all interesting young men. Three of the Italians were lately from Rome, and all three desire to profess themselves Protestants, as well as those who came from Ancona.

Feb. 28—This afternoon an English Gentleman called on me to put me on my guard against evil-minded persons. A Greek Priest had been speaking to him of the excitement which exists among the lower orders about our Br. Xidactilo's conversion. The Priest said there were malignant and unprincipled persons abroad, who were making it their business to stir up the rabble to some act of violence; and that there was every probability that the scenes of December 1841 would be renewed. For some time past Br Xidactilo has been unable to walk the streets without hearing insulting and threatening language, and he is now almost shut up in his room.

March 2—Another warning this evening to be on my guard, from a Greek Lady, a neighbour of ours, who is, however, apt to be much alarmed with little cause. Both she and her husband, who is an Englishman, assured me that the excitement among the lower class of people is very great against us.

March 10—I have been out almost every evening, and, with one exception, alone, and sometimes late; not purposely, but because duty has seemed to require it; but I have not met with any insult.

[Mr. Arnold's Journal.

CHURCH MISSIONARY SOCIETY.

GREECE—*Syra*: 1827—Frederick A. Hildner: 1 *Europ. Schoolmaster*; 9 *Nat. As.*—Communicants, 14—Schools, 5: Scholars, Boys, 225; Girls, 237—P. 81; and see, at pp. 241—243, Report for the year 1849.

ASIA MINOR—*Smyrna*—John Theophilus Wolters: Charles Sandreczki, *As. Superint. of Schools*; Antonio Dalessio, *Nat. As.*—P. 81; and see, at pp. 243—245, General View of the Mission, translations and Printing, Notice of Opposition of Clergy, and Virtual Prohibition of the Scriptures.

From various communications it appears that the Turkish Government is energetically endeavouring to check the spirit of
Feb. 1851.

avarice and oppression which has characterized the proceedings of the Greek and Armenian Patriarchs and their subordinates, in a manner which would not be discreditable to a Christian Government. Measures of this description will necessarily exercise an influence on the Missionary Cause, and ought to be watched and diligently improved, because Mahomedanism at large would be vanquished by the reformation of the Eastern Churches. Just as the struggle against the Letter of Indulgence formed the prelude to our Reformation, so the Sultan's procedure against the abuses of Patriarchs may be the preliminary step toward the same end; for it has already called forth a hitherto unheard-of excitement among the laity, who are henceforth to bear a more equal, or even preponderating share in the administration of worldly affairs. By little and little they

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may be carried on, through the combat of worldly interests, to that of higher ones in search of truth; and then they will learn to value that liberty of conscience which the chief of the orthodox Mussulmans has granted to his Christian Subjects. [*Report.*]

EGYPT — *Cairo* — 1826 — Wm. Krusé, John Rudolph Theo. Lie-der: 1 *Europ. Teacher*; 4 *Nat. As.* — Communicants, 18—Schools, 2: Scholars, Boys, 96; Girls, 82—Pp. 81, 82; and see, at pp. 304—308, Reports of the Mission; Tour in Upper Egypt; Hope for Abyssinia.

Bishop Gobat, while he recommends some change in the arrangements, bears testimony to the results of past operations in Egypt.

The Missionaries seem to follow almost too strictly the plan on which that Mission was begun by us twenty-four years ago; namely, to seek the friendship of the Clergy, especially of the high Clergy of the Eastern Churches, with a view of influencing them gently, in the hope that, by slow degrees, they would become convinced of their errors, and themselves reform their respective Churches. But this system has failed; and I am convinced that it will ever fail with several Eastern Churches, as well as with the Church of Rome. Individual conversion must be the aim, as the only means of prosecuting reformation.

[*Ep. Gobat.*]

The Bishop, speaking of the results of the Mission, says—

Beside disseminating the Word of God and other good books in all parts of Egypt, and the scriptural though imperfect education of hundreds of youths—which two good items cannot remain altogether without good fruits, though not known by the Missionaries—the results of the Mission are the conversion of a few individuals, some of whom have died in the faith; a few youths, now dispersed in Egypt, who have a good report, as if they were at least not only cured from gross superstition, but really seeking the way of life by reading the Scriptures and avoiding temptations; and I might add, that, while many members of different communities begin to doubt about the truth of the superstitions and traditions of their respective Churches, many have learned to respect Protestantism, and to suspect that, after all, it may

be the true religion. This last point, compared with what we used to meet when we first began to preach the Gospel in Egypt, is an immense success, especially with respect to the future. Yet, upon the whole, it must be confessed that the Egypt Mission has not had the success which might have been expected. As to the future, although the prospect is not bright, the importance of the field in many respects would prevent my advising the withdrawal of the Mission, even if I had less cause of hope. But I have much hope, provided the proper means be used. If the Church Missionary Society resolve on continuing their Mission in Egypt, I should strongly advise that Missionaries be sent out without delay to make a trial in some provincial town. Immediately after their arrival they should, if they live separate, each of them seek for, and receive altogether into their houses, some few promising, though not yet converted, young men as their teachers of the languages, while they, the Missionaries, endeavour to train them as Bible Readers; for, in general, pious and simple Scripture Readers are the best agency which can be used in these countries; and, after personal piety, the Missionary ought to consider it his chief duty to train and superintend Native Scripture Readers.

In reference to a tour undertaken for the Society by the Rev. J. Bowen, it is stated by the Committee—

Mr. Bowen proceeded to Jerusalem by Trieste and Beyrout. He has visited Nablous, and spent some weeks among the people, who seem to thirst for Scriptural Instruction. He also spent a short time at Salt, on the other side of Jordan, where a spirit of inquiry is springing up. He accompanied the Bishop of Jerusalem to Egypt, and, after returning to Jerusalem, proceeded to Smyrna and Constantinople. Mr. Sandreczki was to join him at the latter place, and they propose to travel together to Mosul.

JERUSALEM—It is stated in the Report—

The Committee having carefully considered the various providential circumstances which have been described, connected with Asia Minor, Syria, Mesopotamia, Egypt, and Abyssinia, have been brought to the conclusion that a Missionary Station at Jerusalem might not only provide for the instruction of Abyssinian Pil-

grims, and for supplying the general thirst for Scriptural Truth which has sprung up in these countries, but also would form a connecting link between our Asia-Minor and Egypt Missions, and tend in many ways to strengthen those hitherto-isolated Stations. They trust that, in the course of this year, an arrangement may be made for placing Jerusalem upon the list of Missionary Stations of the Society.

EAST AFRICA—*New Rabbay*—1843—John Lewis Krapf, D.D., John Rebmann, James Erhardt—Pp. 83, 112, 160; and see, at pp. 147—152, 246, 278—280, 300—303, many Details of Proceedings.

The various providential circumstances which have concurred to open to our Missionaries a way of access into the interior from that part of the East-African Coast to which their steps have been directed, are remarkable, and well worthy of attention. Some influences, which would have proved serious, if not insurmountable obstacles to any effort of the kind, have been removed, or prevented from extending themselves, while others are found to exist of a favourable character, and calculated to facilitate their researches. Some of these are—

1. The subjugation of the Mombas-Arabian Dynasty by the Imaum of Muscat. From all that they have been able to learn concerning this dynasty, our Missionaries have not hesitated to express their conviction, that, under it, they would not have been permitted to establish themselves among the Wanika, nor to travel into the interior.

2. The removal of the Wakuafi from the intermediate position which for some time they had occupied between Mombas and the interior to the east and south-east. This fierce, nomadic people, issuing from their primitive seat toward the centre, had grievously harassed the Wanika and other tribes, compelling them for security to reside in fenced villages. The road to Jagga, as well as that pursued by Dr. Krapf to Usambára, had been long and grievously infested by them; but latterly they had been chased away by the Masai, a pastoral people from the interior, who have thus cleared the roads by destroying the Wakuafi and repulsing the Gallas, who, since then, have ceased to intrude themselves into these districts. Thus Mr. Rebmann, with a few attendants, has been enabled repeatedly to travel over districts which had once been so endangered that

the Suahéli traders were obliged to carry with them 500 fire-arms, "while," as he says, "I had nothing more than an umbrella." The great plain formerly occupied by the Wakuafi is now left almost entirely to wild beasts.

3. The fact that in this direction Mahomedanism seems to have lost that proselyting energy which has so remarkably distinguished it to the north of the equator. Mr. Rebmann narrates a remarkable proof of this. About 150 years ago, a new dynasty was founded in Jagga by a Mahomedan from the Pangani River, named Muigni Mkoma. Yet, instead of his Mahomedanism having been perpetuated in his successors, and extended among the Jaggas, his descendants have lost all trace of it, and are only to be distinguished from the other Jaggas by their features and fairer complexion. When we consider what a barrier Mahomedanism proves wherever it has once established itself, we recognise in this circumstance a most providential interposition. The highway through the tribes which intervene between the coast and the centre has thus been kept free from this great obstruction. Heathenism is a waste, a desert which needs to be reclaimed, but one where the instrumentalities necessary for the accomplishment of this great result may be brought into operation. Mahomedanism is a precipitous barrier of rock, through which the force of earthquakes will alone suffice to open a way.

4. The relation between the language of the people in the interior, so far as our Missionaries have penetrated, and those on the coast. Mr. Rebmann mentions that the language of the Jaggas possesses this affinity, and that they understand the language of the Wanika sufficiently for purposes of trading. To this we might add, the commercial intercourse existing among the different tribes, especially through the Wakamba, the principal traders between the interior and the coast. They travel in caravans of from 200 to 500 men, carrying their commodities on their shoulders, and frequently requiring from four to six men to carry one elephant's tusk of the largest size. They bring rice, cattle, ivory, and slaves, from the interior, where the main body of the tribe resides, at a distance of from 400 to 600 miles from the coast.

5. The anxiety of the different Chiefs to open an intercourse with Europeans, that thus they might be enabled to dispose of their ivory, of which many of them have

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accumulated much, and to receive, in exchange for it, European goods; and in connection with this, the welcome reception which in every instance they have given to our Missionaries, and their anxiety that they should come and settle among them.

6. The monarchical form of government which prevails among the inland tribes, which Dr. Krapf considers more favourable to Missionary Effort than the republicanism of the coast.

7. And lastly, the vicinity of the mountainous districts to that portion of the coast which was selected by Dr. Krapf as the most suitable for Missionary Operations, and that in utter ignorance on his part of this important circumstance. The upland character of the interior, approaching so

near to the coast at this particular point, perhaps more so than at any other, has elevated the European at once above the unhealthy influences below, and presented a way of access admirably suited to his constitution, by which he may proceed to the countries beyond.

The time and place selected for the commencement of our operations on the East-African Coast have been most felicitous, selected not by us but for us. Shall we not go forward with holy energy and comprehensiveness of effort, assuredly gathering that the Lord has called us to preach the Gospel to the tribes of the interior?

Dr. Krapf has pursued his labours in the study of the languages of Africa, and in the translation of the Scriptures, with his usual zeal and intelligence. [Committee.

JEWS' SOCIETY.

MOROCCO—1844—This Station is for the present abandoned—P. 81.

SMYRNA—Philip Russo, *Colporteur*—Pp. 82, 83.

A change of climate having been pronounced the only means of recovery of Mr. Solbe's shattered health, he accordingly came to England. The expectation of his being able to return to his Station has, however, been disappointed, as, during the past month, Mr. Solbe was under the necessity to announce to your Committee, that the repeated attacks of sickness to which he has been exposed have made it clear to him that he ought not to return to a warm climate; and that he had therefore, however reluctantly, come to the determination of resigning his connection with the Society. [Report.

SALONICA—J. O. Lord: J. B. Goldberg—Pp. 83, 84.

Notwithstanding the obstacles which in a great measure still stand in the way of Missionary Labour here, the prejudices, the ignorances, the moral debasement, the slavish fear of the people of their Rabbies, the Gospel has been preached to many, and thousands have heard the message of peace. The friendly intercourse which your Missionaries have been permitted to establish with the Jews is most encouraging; but especially so the extensive distribution of the Word of Life. Through their instrumentality no less than 3000 copies of the Sacred Volume have been put into the hands of the Jews in less than

three years; some of which have been carried, either by your Missionaries themselves or by other means, far into the country. [Report.

The first fruits we are permitted to see of this branch of labour is an increasing study of the Word of God. Many have applied themselves to it, and several ignorant people have learnt to read at the advanced age of forty or fifty, that they might be able to use the Bible for themselves. "Before," say these, "when Bibles were not only scarce, but extremely dear, we were compelled to remain in darkness; but now that they are so cheap, and brought almost to our very doors, it excites and encourages us to learn to read."

[Missionaries.

In the course of last summer your Missionaries visited ten or twelve towns, which contained, upon a general average, nearly a hundred Jewish Families each: most of them had apparently never been visited by any Missionary. They passed through tracts much infested by robbers, and through a wild and barbarous people; through every variation of climate, in mountains and plains, but were protected by their Heavenly Father from all danger. In most of the places visited they were very well received: with one or two exceptions, all were civil, and gladly bought the books offered to them at a low price.

The Jewish Population of Salonica is generally computed at 35,000. With the exception of a few European Jews, who, though few in number have nevertheless, great influence with their brethren, they

all belong to the old-fashioned class, zealous for the law and the tradition of the fathers. But one portion of the population of Salonica deserves particular mention, viz. the Dolmeyes. They are the children of the followers of a Jewish impostor, who, about A.D. 1666, laid claim to the Messiahship, and afterward, with many of his deluded adherents, for fear of death, turned Mahomedan. Their number here is said to be from 400 to 600 families; and they are, to all outward appearance, Moslems. Your Missionaries have had interesting conversations with them, and found many traces of their national hopes among them. They still count themselves children of Abraham, revere God's Word, have not given up the hope of their restoration, and ardently long for the redemption of Israel. Many of them now possess the Scriptures in their own language, the Turkish, and read them diligently. [Report.

BUCHAREST—J. Mayers: 1 Schoolmaster.

BEYROUT—1842—Vacant.

It is the painful duty of your Committee to report the removal by death of your Missionary who occupied this Station, the Rev. H. Winbolt. In September last Mr. Winbolt was taken so seriously ill with a very copious discharge of blood from the lungs, that his medical advisers at Beyrout insisted upon his immediate return to England, in the hope that his native air would have a beneficial effect upon his constitution, which had been much enfeebled by the Syrian climate. When he arrived in London he felt better, but was advised to go into Devonshire. The hopes entertained for his recovery were, however, not realized, and it pleased God, on the 16th of February last, to remove him from this world of pain and suffering. [Report.

JERUSALEM—1834—J. Nicolayson: J. E. Sinyanki, H. C. Reichardt; E. Macgowan, M.D., *Head of the Medical Department*; R. Sandford, *Surgeon*; E. S. Calman, *Almoner of the Hospital*; M. P. Bergheim, *Med. As.*; — Hershon, *Superint. of House of Industry*; 2 *Colporteurs*. Mr. Ewald has returned home—Pp. 84—86.

The Labourers in this field have had continual proofs that the Lord has not cast away His people, but that there is a remnant according to the election of grace among

them, who will be gathered to the flock of Christ to the praise and glory of His name. Nine adult Israelites have been received into the Christian Church during the year 1849, "after giving strong evidence," according to the testimony borne by the Bishop, "of their sincerity and faith in Christ, as far as their understanding is concerned; while one and another have given proofs that they are partakers of a new life in Christ Jesus, for which His holy name be praised." There were, at the commencement of the present year, 46 souls of Abraham's descendants belonging to the Congregation of Christ Church on Mount Zion. There were, beside, four under instruction for baptism and six inquirers in connection with your Missionaries.

The conduct of several other inquirers, however, was such as to oblige your Missionaries to suspend their instruction and withdraw from them; and they have also, in common with others of their brethren in the Missionary Field, had to mourn over a want of spiritual life and Christian Graces in some of the proselytes. "All this," writes the Bishop in his last Annual Letter, "beside the frequent failings, I trust of weakness rather than malice, of those whom I believe to be sincere and truly converted to God by faith in Christ, has often filled my heart with sorrow and my eyes with tears." His Lordship continues, "I am thankful to be able to say that there is another side, on which the Sun of righteousness has shone. For we have been permitted to observe indubitable signs of the grace of God working in the hearts and on the lives of some of the proselytes; not to say that, notwithstanding the want of spirituality complained of, the greater number of baptized Israelites have endeavoured to walk worthy of their calling, as far as their outward behaviour is concerned; especially those who have latterly been received into the Church by baptism."

There has been much sickness at Jerusalem during the last autumn, scarcely a family of the Congregation being exempt from affliction. Both Mr. Nicolayson and Mr. Ewald suffering from fever at the same time, during the Bishop's absence in Egypt, one Sunday passed without any public Divine Service. Through mercy, however, the sufferers were all restored to health; and the close of the year was especially marked by the goodness of God in bringing back to the Mission, as it were from the very brink of the grave, in a

Jews' Society—

strange land, their beloved Bishop, who, during a tour of visitation through that part of his diocese, had been taken dangerously ill at Cairo, and detained there on a bed of sickness from the 5th to the 14th of November. Mr. Ewald having in the spring of last year suffered much from fever and ague, he was led to try the effect of change of air, as a means, under Providence, for the restoration of his health. On the journey which he undertook in consequence, with Mrs. Ewald, he visited Nablous, Nazareth, Tiberias, Safet, Acre, and other places; and although this was not a Missionary Journey, but a private tour, his Journal contains much interesting information respecting his brethren after the flesh; a large portion of his time having been devoted to intercourse with them in every place where Jews were to be found.

During last autumn Mr. Sinyanki also visited several places in the Holy Land and Syria, and proclaimed to their Jewish Inhabitants the Gospel of peace.

The munificent friend of Missions to the Jews, Miss Cook, of Cheltenham, has given a fresh instance of her love to Israel by placing in the hands of your Treasurer the sum of 100*l.* for the employment of a Scripture Reader among the Jews in Palestine; and the Bishop has, at the request of your Committee, selected a convert at Jerusalem for the office. [Report.

House of Industry—This provision for the immediate spiritual wants of the scattered children of Abraham in the Holy Land is, however, the least portion of what that Christian Lady has during the past year devoted to the furtherance of your Mission in Jerusalem. She has given 10,000*l.* Three per Cents., the interest of which is to be applied in perpetuity to the support of the House of Industry, on the plan already adopted by your Committee, besides 700*l.* for the purchase of more commodious premises; and further, a sum of 4000*l.*, the interest to be given for the relief of inquiring Jews and of infirm and aged converts at Jerusalem. Your Committee earnestly pray that the blessings promised to all those who provide for the sick and needy, and especially to such as favour Zion, may be richly enjoyed by the benevolent donor, who has shewn such liberality in behalf of the poor and the saints in Jerusalem.

The House of Industry, which was reopened and placed on its present footing

on the 21st of December 1848, has hitherto fully answered the expectations and wishes of your Committee. There those Jews who generally persuaded that Jesus is the Christ come to your Missionaries for further instruction are received, lodged, fed, and in general taken care of during the time of their special instruction previous to their being baptized, and the time necessary for them to learn a trade. During the time of their stay in the house, they are placed as apprentices with masters of trades, members of the Mission Church, as tailors, shoemakers, watchmakers, silversmiths, &c.; while every evening they receive instruction in reading and writing, in German and English—most of them being German Jews—in arithmetic, &c., but especially in the Word of God. Of the behaviour of the inmates, at present 8 in number, Bishop Gobat says:—"They give us great encouragement by their steady conduct, diligence, and obedience;" and in a recent Letter from the Rev. J. Nicolayson we find the following report concerning them:—"Mr. Herndon's report to me of the House of Industry states that our young inmates have lately, from their small weekly allowance, raised among them a regular monthly subscription for aiding their poor brethren according to the flesh, especially those who are of the household of faith. Some also of the proselytes out of the House are willing to join our inmates in this work of love."

The Hospital—The state of Dr. and Mrs. Macgowan's health having rendered a temporary sojourn in a more bracing climate advisable, he arrived in this country about the time of your last Anniversary; and as he was unable to return to Palestine until the last few weeks, the Medical Department has, during the year respecting which your Committee has now to report, been without his valuable superintendence. They feel, therefore, peculiar pleasure in being able to state that those in whose charge the establishment had been left have performed the duties entrusted to them most satisfactorily. Mr. Sandford, the House Surgeon, on whom the chief management of the department has devolved, writes:—"The past year has been one of immense labour; about 5000 Dispensary Patients have applied, and nearly 400 inmates have been received into the Hospital: 120 were received during the last quar-

ter. So anxious are the Jews to obtain medical advice, that on out-relief days, which occur three times in the week, they actually come to us with lanterns, and wait several hours before they can be seen. The number is fixed at thirty; and often, as soon as the doors are opened, more than this number rush in at once. I should say, often a greater number go away without relief than obtain it." While thus the hospital continues to impart its benefits to thousands who were ready to perish from want and disease, and while it daily grows in favour with the suffering poor, many of the Rabbies have persevered in denouncing it, as a means of leading the Jews to believe in Christ; but without success. A family has received their first impressions of the truth at the Hospital. Nor has this been the only instance where the Physician of Gilead has soothed with the balm of his peace and comfort a broken and contrite soul within its walls.

The Diocesan School—This School, as its name implies, is not one of the direct objects of this Society, but as your Committee contribute 120*l.* per annum toward the expense of the education of a certain number of Jewish Children who attend, it requires a place in this Report. As may be expected, the attendance of the children of unconverted Jews is very irregular; but, notwithstanding, there is evidence that the instruction imparted to them has not been in vain. The Bishop writes:—"Several give very pleasing indications that they are under the influence of the Spirit of Grace, and nearly all of them are making hopeful progress in the knowledge of the Word of God." During the two years of the existence of this School twenty-two children of unconverted Jewish Parents, and ten of converted parents, have partaken of its benefits. At the commencement of the present year there attended the School nine children of unconverted and six of converted Jewish Parents.

The interests of the Society in general, and the hospital in particular, have been much benefited by the advocacy of Dr. Macgowan at Meetings in various parts of England, during his stay in that country.

Your Committee have considered it desirable for the future good government and spiritual well being of the Mission in the Holy Land that a local Committee should be formed for the purpose of mu-

tual counsel and encouragement among the Missionaries at Jerusalem, and the Stations connected therewith, viz. Safet, Beyrout, and Cairo; and for consulting on the general interests of the Mission, and forwarding such advice as they may deem advisable to your Committee. It is confidently hoped that by this means the several parts of the work will be carried on with increased harmony and efficiency. Your Committee have received the gratifying intelligence of the Bishop of Jerusalem having accepted the office of President of this Mission Committee.

It is with regret your Committee have to state that they have felt it necessary to accede to Mr. Ewald's repeated and urgent request for permission to quit the scene of his important labours in the Holy Land. He has felt his health undermined by the climate, and has suffered much from repeated attacks of fever.

[Report.

JAFFA—A Depository—P. 86.

SAFET—1842—D. Daniel—P. 86.

This Station has remained unoccupied during a considerable part of the past year. Mr. D. Daniel, whom your Committee have appointed an Assistant Missionary in this field of labour, arrived at his destination in November, and has since reported favourably of his prospects for usefulness among the Jewish Population of Safet.

Your Committee feel that for the more complete occupation of the Missionary Field within the limits of the Jerusalem Mission it is desirable that Safet should be placed in a more prominent position, by being made the Station of an Ordained Missionary, and a nucleus being formed of a Congregation for regular Divine Service. By this means they contemplate the visitation at stated periods of Tiberias, Acre, Haiffa, Tyre, and Sidon. Arrangements being made for visiting Hebron and Nablous from Jerusalem, all the places in the Holy Land where Jews reside, will thus come within the reach of Missionary Effort.

[Report.

CAIRO—1847—C. S. Lauria: J. Skolkowski.

Mr. C. L. Lauria has been privileged to find numerous opportunities for proclaiming the glad tidings of salvation to his benighted brethren after the flesh. Before the arrival of your Missionary in

Jews' Society—

Egypt, the Jews of Cairo never thought about Christianity. They never imagined that its truth could be proved from the very Book which was committed to them, and of which they themselves were the zealous and vigilant guardians and preservers for thousands of years. In what a different light many of them have now begun to look upon Christianity appears from the respectful reception which they gave the Bishop of Jerusalem on his late visit to Cairo, on which he, in company with your Missionary, visited and entered into conversation with many of the Jewish Friends of the latter. In referring to this subject, the Bishop says in his Annual Letter:—"I have been delighted in making the acquaintance of Mr. Lauria, the zealous Lay-Missionary of the Society for Promoting Christianity among the Jews. I have visited several Jewish Families with him, where he is both respected and beloved. From what I hear from Mr. Lauria and others, and what I have seen, I believe that there is an open and promising Missionary Field among the 5000 Jews of Cairo; but in order to ensure success, I think that this Mission should be strengthened by at least an Ordained Clergyman and a good Schoolmaster."

Your Committee have recommended Mr. Lauria to the Bishop of Jerusalem, as a Candidate for Holy Orders. [*Report.*]

BAGDAD and BUSSORAH: in Bagdad there are 8000 or 10,000 Jews—P. H. Sternschuss, H. A. Stern Pp. 86, 87.

Bagdad itself contains between eight and ten thousand Jews, and in a circumference of 300 or 400 miles there are upward of 100,000 Jews located, to whom the Missionaries can always have free access. As regards the population of Bagdad itself, the males can read Hebrew, with very few exceptions; some are celebrated Talmudists, and they have a regular College with twenty Students, and three Rabbies who teach. As is customary among the Jews, the adults of the community frequently resort to this College, and on Saturdays it is often crowded. The Jewish Children are taught to read and write, in a court which forms the entrance to the College, and there are often 700 or 800 present. No Jew would in the present state of things send his children to be taught by Christians.

They think that the very circumstance of learning any thing from a Christian would "ipso facto" constitute them Christians. There are some very rich Jews in Bagdad, but there is much poverty among the mass of the community. The chief rulers have much influence with the Government, and have great facilities for persecuting and punishing those who act contrary to their wishes. When the Mission was first established in Bagdad, thousands of Jews crowded to hear the message delivered to them. They listened attentively, and a great impression appeared to be made on them; but the subsequent opposition of the Rabbies prevented the continuance of these numerous visits. A rich Jew bought 500 or 600 copies of this Society's Bibles in Syria, and sold them at a low price to the Jews in Bagdad, in order to prevent their applying to your Missionaries for the Scriptures.

Although your Missionaries in this field of labour have had to undergo severe trials, the prospects which have till now cheered and encouraged them are daily developing to a great extent; and a great work appears to be assigned to this Society in the extensive plain of Shinar, and in the long-neglected mountains of Persia. In the numerous towns and villages which your Missionaries have visited, they were received with the greatest cordiality, invited to the houses of the Jews, admitted to their synagogues, and their words were frequently listened to with open mouths and sparkling eyes. The desire and anxiety of the people to hear the glad tidings of salvation is a warrant for your Committee to persevere in the path they have entered on by the establishment of this Mission, and for seeking, if possible, to place it on a more efficient footing.

Both the Rev. M. Vicars and the Rev. P. H. Sternschuss have made Missionary Journeys during the past year. The Services have also been kept up, together with instruction of such as come to inquire into the truths of Christianity. A room belonging to the Mission is fitted up for Divine Service, and usually from twelve to fifteen Jews attend at the daily Morning Service at dawn of day.

The labours of your Missionaries have hitherto been greatly impeded by the difficulties which stand in the way of a public profession of their faith by such as are convinced of the Christian Truth.

Ejected by his family, separated from his relatives, a renegade in the eyes of his nation, he has no place of refuge, and no means of support.

As your Committee cannot devote the funds at their disposal for purely Missionary Purposes to an object of this kind, however desirable they feel it to be, they have had great satisfaction in receiving, through the kindness of Thomas Greene, Esq., M.P., and J. Ellis Clowes, Esq., as Trustees for the late Mrs. Long, the sum of 250*l.* for the purpose of establishing and carrying on an Institution at Bagdad for the employment of inquiring and believing Israelites, as suggested by and to be carried on under the direction of your Missionary the Rev. H. A. Stern, to be of the most simple form, and in accordance with the habits and wants of the people, and worked on the most economical scale.

The Rev. H. A. Stern's health having suffered from the fatigues and hardships to which he had been exposed during his Missionary Labours in the East, he was permitted to return to Europe for a season. He has now returned to his former sphere of labour.

The Rev. M. Vicens is about to return to England, his connection with the Society having terminated. [Report.

Several of my inquirers have been requested by their relatives to divorce their wives, since they were no longer Jews:

two complied with the wish, and went to the Rabbies for that purpose; but they had scarcely expressed their object when so many pecuniary demands were made that they could not obtain their object. The consequence is, their domestic peace is disturbed, and their abodes are turned into dwellings of strife, misery, and wretchedness.

A few days ago a young man who attended the Morning Service was summoned before the Jewish Tribunal, and questioned about his intercourse with me. As his answers did not satisfy his Jewish Judges, he was deprived of all his money, to the amount of 250*l.* He is at present in great want and poverty, and entirely subsists on the little relief which I occasionally give him. Such are the nefarious doings to which the Rabbies stoop in order to oppose the work of the Spirit, but in their malice they only betray the weakness of their cause, and the impotency of their system.

I have now nine inquirers who regularly attend Prayers and Christian Instruction, beside some who secretly visit me for the same purpose. From the trials which they encounter, and the struggles they maintain with adverse circumstances, I am inclined to believe that they are actuated by an honest conviction of the Truth. This, however, experience must test. [Mr. Stern.

China and India beyond the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—The sum of 300*l.* has been placed at the disposal of the London Missionary Society for Colporteur Agency in distributing the Scriptures; and 300*l.* for the salary of the Rev. J. Stronach, whose services were engaged to Midsummer 1850; and two grants of 100*l.* each have been made to the Chinese-Christian Mission, and 200 copies of the Mongolian and Mandjur Scriptures. The sum of 40*l.* has been voted to Dr. Gutzlaff for printing portions of the Testament in Japanese; and also 250*l.* to him and
Feb. 1851.

Messrs. Hamberg and Lechler, Missionaries of the Basle Missionary Society in China, for the purchase of copies of the Chinese Testament according to the revised version of Dr. Gutzlaff. Also 997 volumes in various languages have been placed at the disposal of the Bishop of Victoria; and 50*l.* have been promised to the Loochoo Naval Mission, toward printing an edition of Luke and the Acts in the Loochooan Language—P. 87.

The revised translation of the Testament, for some years in the course of preparation by the joint efforts of European

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British and Foreign Bible Society—
and American Missionaries, is now brought nearly to a close. The four Gospels and the Acts of the Apostles, carefully and finally revised, were ready July 1849; and the remainder, your Committee are assured, will be in a condition to put to press by the end of June 1850.

Your Committee are very sensible of the pains which have been taken by the Directors of the London Missionary Society to obtain this revision of the Chinese Scriptures, in fulfilment of a request to that effect made to them as far back as the year 1836; and while rejoicing with them in the object being after many delays and hindrances thus far attained, your Committee feel that especial acknowledgments are due to that select band of devoted Brethren, on whom the principal burden rested, and by whom the united and final revision has been accomplished.

The still unsettled state of the controversy as to the proper word to be used for "God" may still cause some delay in the printing of the work, or it may even lead to the adoption of different editions, with a change of terms, to meet the convictions of the respective parties; either of which, especially the latter, your Committee would greatly regret; but as soon as the way is open no time will be lost in multiplying and circulating to the utmost copies of the work. For this purpose, as well as for a general superintendence of the Society's affairs, a Corresponding Committee has been established at Shanghai. A proposal has been received from the united body of Revisors at Shanghai to continue their labours until the Old Testament shall have passed under the same critical review and correction as the New. This proposal, however, for the present, your Committee have declined.

The visit of Dr. Gutzlaff to this country has given him the opportunity of laying before your Committee various proposals for printing and circulating the Scriptures, not only in the Chinese, but in Japanese, the Korean Syllabary, the Tibetan, the Kambodian, and the Laos. His proposals, as regards some of these languages, your Committee have thought it right for the present to decline. In continuing a countenance to the version of Dr. Gutzlaff, after the revision at Shanghai has been brought so nearly to a close, your Committee have no intention to disparage

the latter; but the testimony they have received from various quarters, the opinion of learned men, both in this country and on the Continent of Europe, have left on their minds the impression that this version of Dr. Gutzlaff, especially after all the revisions and alterations it has undergone, is not undeserving of that measure of support which they propose at present to give to it. They acknowledge the general undesirableness of circulating two or more versions of the same language in the same country—a practice, however, to which the Society has often been compelled to yield; but the immense extent of territory over which the Chinese Language is spoken appears to your Committee not simply to justify, but to demand, that no opportunity should be forgone of meeting the overwhelming want. Both the Missionaries of the London Missionary Society and Dr. Gutzlaff propose publishing the whole of the Testament at the cost of about threepence or threepence halfpenny a copy. [Report.

CHRISTIAN KNOWLEDGE SOCIETY.

CHINA—*Victoria*: Beside the 2000*l.*, mentioned in our last Survey, the Board has voted to the Bishop of Victoria 37*l.* for charitable purposes in his Diocese, and Books and Tracts to a young Chinese, Chun Di Kwang, of Hong Kong, introduced by the Bishop of Victoria, who has been educated in England with a view to the Christian Ministry, and who, with Mr. M. C. Odell, B.A., the Bishop was about to take to his Diocese. There has also been granted to the Rev. John Hobson, officiating Chaplain at Shanghai, some Common-Prayer Books, and a few other Books and Tracts for the use of sailors frequenting that port. —Pp. 87, 88.

RELIGIOUS-TRACT SOCIETY.

CHINA—The Missionaries still have extensive facilities, and also their Agents the Colporteurs, for the diffusion of Scriptural Information. By an imperial decree in favour of Christianity the Missionaries are permitted to extend their la-

hours within the wall of China; the Native Evangelists and Colporteurs may go forth, sanctioned and protected by the imperial edict. The grants made to China amount in the whole to 431*l.* 4*s.* 5*d.*

At *Hong Kong* about 53,400 Publications on various subjects have been issued. The Journal of the Colporteur, A-Sun, shews his fidelity to the Saviour's cause, though exposed to the most bitter hostility from the opponents of Christian Truth. The allowance to the Colporteurs has been raised from 12*l.* to 15*l.* per annum. Dr. Legge writes:—"Our work goes on, yet our success is not great. One and another, and sometimes two and three, are added to our fellowship; but the mass of the people continue in superstition and sin. The Lord send us prosperity, and revive our work." The grants to *Hong Kong* have been 150*l.* for the publication of Tracts, and 60*l.* on account of the Colporteurs.

Canton—A grant of 100*l.* has been paid to the Corresponding Tract Committee at *Canton*. A small grant of suitable Books has been made for a Reading-room connected with the Bethel at *Whampoa*.

At *Amoy* the Missionaries have been actively occupied in the circulation of religious works. During six months Tracts were published by the Mission Press, making an issue of 50,900 copies. Many of these Tracts were circulated by the Colporteur Go'to, who met with much encouragement in his daily toils. He has been suddenly removed from his useful labours.

At *Ningpo* the Missionaries find a growing desire for Books, and, whatever be the motives that prompt that desire, the feeling renders a free circulation of religious publications extremely important. About 33,000 Tracts have been

printed in the year, including "Poor Joseph." A grant of 50*l.* has been made to friends at *Ningpo*.

At *Shanghai* 30,000 copies of several important Tracts have been recently printed, which have been freely distributed among the people. The Colporteur, Wong-shan-yet, 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 enjoyed the utmost facility in circulating Books and Tracts. He has since visited the *Po-yang Lake* and the regions beyond. A grant of 50*l.* for *Shanghai* has been paid, and the Corresponding Committee have been authorized to draw for the further sum of 150*l.* In addition to the grants enumerated, the Committee have placed 3700 Tracts with Dr. Smith, the Bishop of *Victoria*, for circulation during his voyage to *China*, and after his arrival. On his Lordship's application, they also granted 5*l.* in Books, on reduced terms, to *Chun Di Kwang*, a Chinese youth proceeding to his native land under his care, and 10*l.* in Books on reduced terms to Mr. M. C. Odell, a friend about to engage in Missionary Work.

SIAM—It has been stated by Mr. Jones, connected with the American Mission, that "the call for Tracts and Books among the Siamese is on the increase, and works distributed are read more thoroughly than formerly." About 24,000 Tracts have been printed within the year. The number of Siamese Tracts and Books distributed has been 48,450; and of Chinese Books and Tracts, during the last eighteen months, about 6000.

BURMAH—The Rev. T. S. Ranney, of *Maulmein*, has informed the Committee, that although no direct

Religious-Tract Society—

efforts can be made in Burmah Proper to diffuse a knowledge of the Gospel, yet the press is sending forth many valuable Tracts and Books in the Burmese, Peguan, and Karen Languages: about 16,230 were issued in 1848, and 17,700 in 1849.

A grant of fifty reams of paper and 2450 English Tracts has been sent to Maulmein—Pp. 88, 89.

EASTERN-FEMALE EDUCATION SOCIETY.

A summary of the Proceedings of the Society's operations in China and Singapore was given at pp. 422, 423 of our last Volume—P. 89.

I have at length, after great discouragements, obtained rooms within the city for the instruction of women. My two young people, M. Leisk and Ati, are the only foreign females here who can speak like Natives. One of them accompanies me twice in the week, when we have an average attendance of perhaps twelve or fifteen, who listen for the first time to the words of eternal life. [*Mrs. Aldersey—Ningpo.*]

I am very thankful that friends at home have been so forward in procuring funds to

keep my little School together; I trust that they will continue their kindness, for without it I should be able to do little. My School is the only one for girls at Amoy: I wish I could say there were more. I have at present 15 girls in the School, of whom 9 are boarders and 6 day scholars: the boarders remain in the house altogether, and go home only once a week to see their parents: the day scholars come in the morning and go away in the evening, taking their dinner here with the other children. I think Amoy would be a very good field for your Society's Agents: there is plenty of work for ladies to do, a large number of girls to educate, and many women to instruct, which must be done by talking to them, as few or none of them can read. Ladies can go where they like in Amoy: the people are pleased to see them. The women are very civil whenever I go to them, and I should like to devote more time to them if I had not so very much to do at home. [*Mrs. Young—Amoy.*]

Mrs. Young was compelled to seek a change of air, and went to Hong Kong in September, whence she wrote requesting assistance in her School. During her absence from Amoy her pupils were left with their parents.

STATIONS. LABOURERS, AND NOTTIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

CHINA.

The Directors observe in their last Report—

The vast and all but boundless extent of the field—the countless myriads of the native population—the moral degradation universally prevalent—and the remarkable facilities which Divine Providence affords for Missionary exertion—are all confirmed by the successive communications of our Missionaries in that distant empire. Dr. Hobson, Messrs. Lockhart, Hirschberg, and Hyslop, who practise Surgery and Medicine as auxiliaries to the still higher objects of Christian Mercy, have, through the Divine Blessing, restored many thousand sufferers who sought their benevolence and skill, while the patients have invariably received the blessing of Christian Instruction sanctified by prayer, and, in many instances, with the most hopeful results.

[*Report.*]

Canton: 1848: J. F. Cleland,

T. Gilfillan: B. Hobson, M.D. The Rev. Wm. Gillespie arrived from Canton on the 26th of September last—Pp. 90, 523.

We learn by a Letter from Dr. Hobson, of recent date, that the hospital under his superintendence continues to prosper, and that the patients enjoy the advantage of attending the earnest and effective ministrations of the venerable Evangelist, Leang-a-fa, the usual attendance numbering about 200. [*Report.*]

Hong-Kong—James Legge, D.D.: J. H. Hirschberg, *Med. Miss.* Pupils in the School, 38; in the Seminary, 2—P. 90.

The Public Services have been regularly maintained. In the Bazaar Chapel the Word has been preached twice on the Lord's Day and twice during the week; and in Union Chapel, Tsun-Sheen has

preached to his countrymen every Sabbath Afternoon. The attendance on these occasions has fluctuated, but the average, both in the Bazaar and in Union Chapel, may be stated at 100. Sometimes the declaration of the Truth has appeared to be accompanied with power; at other times they have remained altogether careless and indifferent under the most solemn appeals to the heart and conscience.

Before Mr. Hirschberg removed to his new hospital he went regularly every week to Kow-lung, on the main land, and also to Shek-paewan, a large village on the Island of Hong-Kong, about seven miles from Victoria. At both these places not only were the sick healed, but the Gospel was also preached, and many Tracts were distributed.

In the new hospital, which has been opened during the year in the vicinity of the Mission premises, Mr. Hirschberg has instituted special Services for preaching the Gospel twice every week, on the evenings of Tuesday and Friday. The inhabitants are called to the worship of the only true and living God by himself, A-gong, and others.

The number of patients in daily attendance on the hospital is between 40 and 50, while the number of those who have sought relief since it was opened amounts to about 900.

Tsun-Sheen has carried on his Bible Class in the Seminary every morning five days in the week, and during the year has, with an attendance varying from 7 to 25, gone through the Epistles from the Corinthians to Titus.

Six members have been added to the fellowship of the Church during the year.

In the School instruction is given both in Chinese and English. For the Chinese Branch of Education two competent Teachers are engaged, who are under the superintendence of Dr. Legge and Tsun-Sheen. The progress of the pupils generally has been highly satisfactory.

[Report.

No department of our Mission has been so successful during the last three years as our School. Eight boys have been received from it into the Christian Church; and there is reason to think hopefully of some others whose minds appear to be under the impression of the Truth. Their whole education is carried on with the design and prayer that it may issue, by the blessing of God's Spirit, in their conversion. The endeavour is made to main-

tain in their minds the consciousness that they are in a Mission School, where a much higher object is contemplated than merely to make them scholars, and I thank God that He has not withheld His blessing from us. [Rev. Dr. Legge.

The Seminary, to which the School is intended to be introductory, originally contained three students, who were baptized at Huntley in 1847, on the occasion of their visit, with Dr. Legge, to this country. One of them, Futt-Keam, has, to the great disappointment of his friends and supporters, recently withdrawn from the Mission. The remaining two, Kim-Sin and A-Sam, have made very satisfactory advance in their English Studies, and have increased greatly in their knowledge of the Scriptures. Two other youths are on the eve of being enrolled among the number of Theological Students. [Report.

Shanghai — W. H. Medhurst, D.D., W. C. Milne, Wm. Muirhead, J. Edkins: Wm. Lockhart, *Med. Miss.*; A. Wylie, *Superint. of the Press.* Rev. B. Southwell died on the 5th, and Mrs. Wylie on the 7th, of October. Miss Philip embarked for this Station on the 5th of November, 1849—Pp. 63, 91, 160.

Excepting during the hotter months of the year, preaching in the open air and itinerating among the surrounding villages have been vigorously sustained. The Services at the Mission Chapel have been kept up without interruption every Lord's Day, and also throughout the week. These have ceased to excite the same amount of interest as when they presented the attraction of novelty: still the attendance has been encouraging, and as many persons have heard the Gospel as in previous years. The Daily Service for the persons employed about the Mission, as well as that for out-door patients, has been maintained in the hall of the hospital, where, on Sunday Evening, Service has also been held. [Report.

To us it seems almost unaccountable how truths, the statement of which in our own and other lands has produced such speedy and perspicuous results, should here be reiterated with earnestness and affection for so long a time in vain. One obstacle is doubtless the aversion to foreigners which they have been taught from their earliest infancy to cherish, added to the recent humiliation which

London Missionary Society—

their proud Government has experienced in being obliged to allow the entrance of foreigners into the five ports. This, combined with the uneasy state of feeling produced by the recent refusal to open the gates of Canton, and the apprehension that it may lead to some retaliation on the part of the British Government, has induced many doubtless to keep aloof from us for the present, and not to allow any impressions which may have been made on them to lead to an open avowal. Another impediment, operating very powerfully on the minds of such a people as the Chinese, is the almost universally prevailing opinion that some present pecuniary advantage will accrue from adopting our religion. No sooner is the motive detected and exposed, accompanied by an explicit declaration that nothing is to be gained, but probably something lost, by uniting themselves with us, than the applicants disappear, and the disappointment of their sordid hopes operates as a repulsion in driving them farther from us.

[*Missionaries.*

My hospital is attended by large numbers of patients, and much relief is afforded. One peculiar feature has presented itself lately, namely, that great numbers of persons have come, seeking to be delivered from the habit of opium-smoking. They came from all places around, and many of them have wholly given up the use of the drug.

[*Dr. Lockhart.*

The last autumn proved a season of severe and unprecedented sickness among the Mission Families at this Station; indeed, the visitation was experienced generally by the Foreign Community, and also by the Natives.

[*Report.*

In the Chapel we have on the Sabbath six Services, from half-an-hour to an hour each, and, during the week, Service once every morning, and in the evenings twice. In the hospital every morning a Service among the servants, printers, &c., and in the middle of the day one with the patients. When the weather permits, one or more of us go into the country to some large town or city, distributing Tracts and preaching. This is a weekly practice; while, also, we have open-air Services, frequently in the most public thoroughfares or temples in Shanghai. There is, of course, a great difference in respect of numbers at these Services. The Chapel is capable of accommodating 400, and sometimes it is filled to excess: at other times

the chapel is very well attended; so that it is a rare thing not to have an encouraging Congregation. Every week there are not less than 800 to 1000 individuals within the walls of the Chapel. At the hospital, daily, the attendance is from 70 to 200. In the country the population can only be calculated by hundreds, and in such places the attendance is proportionate; but in every case we never fail, on duly announcing our intention, in securing a very great number of the population.

[*Mr. Muirhead.*

Amoy—John Stronach, Alex. Stronach, Wm. Young: James Hyslop, *Med. Miss.* On the 5th of November 1849 Mrs. Alex. Stronach embarked for this Station—Pp. 63, 91.

Our brethren continue to enjoy many unequivocal tokens of the divine favour. The converts remain steadfast in the faith, and others are coming forward.

The three Chinese Christians at present in Church-fellowship continue to manifest vital growing piety. Tan Li-ch'un is a faithful and laborious Colporteur of the Religious-Tract Society, zealously and acceptably endeavouring to disseminate Divine Truth in the town and around the wide suburbs of Amoy. Penang and Tantai continue to approve themselves true-hearted and earnest Christians. Their addresses to their countrymen at the meetings in the Chapel on the Lord's-Day afternoons manifest the genuine work of the Holy Spirit. Several individuals have offered themselves as Candidates for Baptism.

In May of last year Mr. A. Stronach commenced a Boarding School, with a view to the careful training of a few select Chinese Youths. He has at present four pupils under his charge. Mrs. Young's Boarding School for girls continues to prosper.

The Medical Department of the Mission, under the charge of Mr. Hyslop, is making very satisfactory progress. The aggregate number of patients admitted during the year was 557. Of these, 457 were dismissed cured, and 57 relieved. Of the rest, 25 were dismissed as incurable, and 10 for irregularities: 2 had died, and 8 remained under treatment. Mr. Hyslop states that the department of the patients generally has been very correct, and, while attending on the devotional Services, decent and becoming. Tan Li-

ch'un, the Native Colporteur, renders effective service at the hospital by preaching and distributing Tracts among the patients.

[Report.

SINGAPORE.

Singapore: at the northern ex-

(The Survey will be continued at p. 113 of our Number for March.)

Biography.

BRIEF NOTICE OF THE REV. ANDREW BRANDRAM,

ONE OF THE SECRETARIES OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Committee having received the mournful intelligence of the death of their invaluable Secretary, the Rev. Andrew Brandram, which took place at Brighton, on Thursday, December 26, 1850, they entered the following Notice on their Minutes :—

While they bow in silent submission to the will of the Most High, they desire to record their profound sense of the loss which the Society has experienced by this painful event.

Twenty-seven years ago, on the decease of the late Rev. John Owen, the first Clerical Secretary of the Society, Mr. Brandram, after some hesitation, accepted an appointment to the vacant office. Though not distinguished by the same power of eloquence as his highly-gifted predecessor had been, he brought into the service of the Society a mind equally vigorous and well cultivated, an aptitude for business not less remarkable, and an attachment to the principles of the Society quite as sincere; while the high reputation which as a double First-Class man he had obtained at the University; his manly, straightforward, and uncompromising spirit; blended with genuine and unostentatious piety, soon gained him a standing in public estimation and confidence which he never lost.

Having once made up his mind to undertake the office, he gave himself to its duties with the most unreserved devotedness; throwing his whole soul into the work; "which he ever believed to be," as he assured the Committee in a Letter dictated from his dying bed, "a work of God in our day."

His attachment to the Constitution of the Society was not less marked than his unremitting efforts to promote its great and important object. So fully was he imbued with the conviction that its prosperity depends, under God, upon strict adherence to its original principles, that nothing could

induce him to swerve from those principles, even in the slightest degree; and against any and every attempt on the part of others to touch or alter them he at all times stood firm; personal considerations weighing little with him, when he considered the integrity and well-being of the Society to be at stake.

It may be truly said of him that he was in labours most abundant: year after year an increase of those labours was rendered necessary by the constantly enlarging operations of the Society. From his first entrance into office, he charged himself with a large part of the extensive correspondence of the Society, both Domestic and Foreign; and in many other ways watched over its multifarious concerns; beside which, he devoted no inconsiderable portion of his time to travelling throughout the kingdom, for the purpose of attending the Anniversary Meetings of the Auxiliaries and Associations. These, in connection with his other duties, domestic and pastoral, persevered in from year to year, exacted from him an amount of effort which few could have sustained so long, and under which even his robust and vigorous frame at length gave way. The result was, that, when it pleased God that the hand of disease should be laid upon him, all the springs of life seemed to have been broken at once: he quickly sank into a state of entire prostration, and from the couch of utter feebleness rose only to depart and be with Christ for ever.

During his illness his mind was calm; he meekly yielded to the will of his Heavenly Father, often whispering, in the

silent hours of the night, "*Thy will be done.*" On the morning of his departure he was heard feebly to exclaim, "My Saviour, My Saviour," and, soon after, he entered into rest.

Of their beloved friend the Committee will only further say that he combined qualities but rarely found in the same individual: strength of body and of mind; talent and learning; solidity of judgment; singleness of purpose; integrity of conduct; together with an independence of spirit always kept under the controul of Christian Principle. To these endowments were added a tone of feeling at once generous and tender, and a heart under the habitual influence of that *charity, which is the bond of perfectness.*

Though firmly attached to the Church of England, both in its doctrine and government, yet, in a truly catholic spirit, he could cordially co-operate with his fellow-Christians connected with other departments of the Universal Church. Not

having respect to his own ease, nor shunning reproach for Christ's sake, he laboured, and toiled, and watched, and prayed; in all things commending himself to the approval, not of men but of God.

While the Committee express their sincerest regrets on the loss of so endeared an associate—regrets that will be fully shared, not only by his family, but by the whole body of his parishioners, and even by the Church of Christ at large—they are constrained to acknowledge the goodness of God in having permitted them so long to enjoy his faithful services; and they would, at the same time, offer up an earnest prayer, that He, who is Head over all things to His Church, may deign, now as formerly, to raise up and point out to them a suitable instrument for carrying forward a work so deeply connected with the glory of God and with the highest good of mankind.

OBITUARY NOTICE OF MRS. DALESSIO,

MOTHER OF MR. A. DALESSIO OF SMYRNA, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

IN Mr. Dalessio's Journal is the following notice of his mother's conduct in reference to the Scriptures and her last hours, which we hope, in answer to prayer, were the season of a hopeful change.

July 15—To-day my mother died, after fifty-eight days' illness, at the age of fourscore years. She was more than twenty years with me. Often as I called her to join us while we were reading from the Holy Scriptures and praying, she never wished to do so. Many times I asked her the reason of her refusing to unite with us in Family Prayer, and she answered that she had not permission from her Priests. The principal cause, therefore, of her not uniting with us in prayer proceeded from the false and corrupt doctrines of her Church—the Roman-Catholic—which penetrated so deeply into her heart, that, humanly speaking, it seemed impossible that the doctrines of the Gospel should have any effect upon her. The Priests are holding their people in ignorance and superstition by the closest bonds. Though in the interval of twenty years which she spent with me, I neglected no opportunity of speaking to her from the blessed Word of God, yet she was like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers, charming never no wisely. This made me to be very often in sorrow

and affliction. While, with my infirm heart and feeble lips, I was offering my prayers to the almighty and merciful God, I said, "God, wilt Thou, who sentest Thy beloved and only Son into the world to shed His precious blood for the salvation of men, leave my mother to die in her sins? Have mercy, O Heavenly Father! upon her. O Jesus, Lord, Thou Lamb of God that takest away the sin of the world, have mercy upon my aged mother, and say to Thy Father, Father, forgive her, for she knoweth not what she does." This was my prayer to God, and blessed be His name, that, before her death, He opened the ears of her mind to attend willingly to the filial exhortations which were given her from the sacred volume.

Three days before she died she called my son, and said, "I beg you to tell your father, whenever he reads the Gospel and prayer, to do it in my room, that I also may hear." She at last seemed to understand that the forgiveness of her sins depended on Jesus Christ; and with all her heart she asked pardon from God, through Him, for her trespasses. I en-

tain the cheering hope that she died in Christ. I was with her two hours before she died, exhorting her to seek pardon from Jesus, our Saviour and Redeemer. After I had left her, my wife went to her, and found that the very moment of her departure was drawing near. She com-

mended her spirit into the hands of God, saying, "Oh, receive her soul into Thy bosom! forgive her sins through our Lord Jesus Christ! hear, I pray Thee, O God, the prayer of Thy servant!" The very moment when my wife finished her prayer, my mother died.

Proceedings and Intelligence.

Inland Seas.

CHURCH MISSIONARY SOCIETY.
EASTERN AFRICA.

*Journey of the Rev. Dr. Krapf to
Ukambáni.*

DR. KRAPP now decided to attempt his long-intended purpose of visiting Ukambáni, the country of the Wakamba. Reference has been frequently made to this African tribe, of which detached portions are to be found on the coast, while the main body lies 400 miles in the interior. Their commercial habits, the intercourse which they sustain with other African tribes—the Gallas, Wakuafi, and Masai excepted—rendered it important that their country should, if possible, be visited, and its suitability as a field of Missionary Occupation ascertained. The undertaking was likely to be accompanied with considerable danger; the Wakamba, on their way home, being often surprised by the Gallas, who rob them of all they have received for their ivory, and kill them. Dr. Krapf has furnished us with the following condensed report of this journey—

In the course of 1848, a Chief of Ukambáni, of the name of Kivoi, was present in Mombasa at a time when a French Brig of War lay in the harbour, with the officers of which he became acquainted, and the commander of which gave him a respectable present. Mr. Rebmann being just then absent in Jagga, I promised Kivoi that one of us would, some time or other, pay him a visit in Ukambáni, as we loved the Wakamba, and wished to pro-

Feb. 1851.

claim the Gospel of Christ among them. He told me that we should come, and promised to give us a good reception. Here ended the matter at that time, and I went afterward to Usambára.

Upon Mr. Rebmann's return from his third journey to Jagga, in June 1849, I felt strongly inclined to perform my design, and, by a personal view of matters in Ukambáni, previous to my voyage to Europe, to ascertain what might be done by our Mission at Rabbai for the good of the people of Ukambáni, and the tribes to the west and north of that country. My two brethren, Rebmann and Erhardt, having expressed their consent with me in regard to my plan, I prepared for a speedy departure; but, owing to various circumstances, a delay of several months occurred, and it was not before the commencement of November last year that I was able to leave Rabbai. I had collected a small caravan of fourteen men—bearers, guides, servants. Each bearer was to receive eight dollars for the journey to Ukambáni, and two dollars more for accompanying me as far as the banks of the Dana, in the north of that country. The Dana was to be the termination of the journey. I was not unmindful of the difficulties of the undertaking; but past experience of God's goodness toward myself and my brethren, under the most difficult and distressing circumstances, and the consciousness of the sole object of this journey—the extension of the kingdom of God in the interior of Africa—being in harmony with the divine revealed will, caused me to disregard whatever might seem unpleasant or terrifying to the outward man. *The Lord will provide! He is strong and mighty, and with His people always!* This was the anchoring ground of my faith, and I am thankful to confess, to His glory, that my faith hath not been put to shame.

The first days of November were spent

with the Wanika in Toruma. These people were very troublesome by their constant begging. At one place, from twenty to thirty of them approached us in a waddance, with the sound of the war-trumpet, asking for presents. After much bargaining, they were dismissed with a *doti*, i.e. a piece of cloth worth half a dollar at Mombas. Their beggaries generally are not upon the Abyssinian scale. These people are satisfied with less, contenting themselves with trifles, if their supposed title to some sort of a tribute is acknowledged by the stranger.

After having safely passed through the Toruma territory, we entered the great Wakuañi desert. The direction I took was at first more westward, till, on the fourth day after we had left Toruma, we came to Mount Maungu, when we went in a more northern direction. Up to our arrival at Maungu we had found water almost every day. The road was always level, but sometimes went through almost impenetrable thickets of thorns, where an ass or a horse would have been of no use: in fact, these travels have all to be made on foot, until better roads are to be had. Before we came to Maungu, we had to pass a certain lurking-place of the Galla which is called Kadkisa. It is a large open spot with few trees, over which lies the road where Wakamba caravans are often surprised before daybreak by lurking Galla, while engaged in arranging their baggage, or performing their superstitious ceremonies; or by day, when they not unfrequently stop long at a place for no other reason than the desire of meeting with favourable auguries from the flight of birds and the like. They regard the flight of a bird from the Galla Country as unfavourable; from the Wanika Country, as favourable for themselves. My own people, and some accompanying Wakamba, intended also to use these follies, but I went on, and they were obliged to follow. Afterward they voluntarily discontinued these practices, saying, that they now travelled with Christ, and that He, and not their charms and auguries, could protect us.

At Maungu we rested one day, and took in provisions. An old Mkamba lives on the top of the mountain, with a few Teita families. These people are friendly to strangers, to whom they sell maize, beans, and other provisions, for beads and cloth. Water is found on the top of the mountain, from whence it has to be fetched by caravans. The plantations, also, of the co-

lony are on the top of the mountain, the ascent of which is very steep, but from which a splendid view is to be had of the Kadiaro, Usambára, Jagga, and of the Galla Country and Ukambáni Proper. I conversed, as well as I could in the Kikamba language, with the old Chief and his people, on the principal subjects of the Gospel; and succeeded in establishing a friendly connection with them, as we shall need it in our future intercourse with Ukambáni—for unless you go to Ndara, there is no place on the road where to obtain fresh supplies of provisions except here. But the Wakamba are at enmity with the people of Mount Ndara: lately several Wakamba were killed with poisoned arrows, shot by Ndara people into the Wakamba camp.

From Maungu we proceeded in a northern direction toward the Galla Country, in order to avoid Ndara. We entered into a fearful jungle, where we found no water; for the river Woi, which comes from Bura and enters into the river Sabaki, was dried up when we crossed it. Some of our people, after much exertion, at last met with water near Ndara, at a place where the Woi has always some water in the sand. After having taken here a sufficient quantity of water, and set ourselves right concerning the road, we again entered a thick and terrible jungle, in order to avoid the Bura mountains, with whose inhabitants the Wakamba are likewise on a hostile footing. The Wanika, especially those of Rabbai, have no enemies in these quarters, excepting the Bura people in the East; but on account of the Wakamba in our caravan we were obliged to take this circuitous route. Some of these Wakamba had with them their wives and young children, carried on the backs of their mothers. These poor little creatures suffered terribly from thirst, and cried much. Now, as the least noise was prohibited on account of the Buras, Ndaras, and Gallas, of which the poor urchins of course knew nothing, their distress, and the inconvenience of the caravan, was great. I frequently gave them of my water and bread, and had consequently to check the anger of my water-carrier against the children.

After a forced march—November 13—we arrived at a watering-place, where we hoped to refresh ourselves; but not a drop of water was to be found. This gave us all very much pain; for we were still from thirty-six to forty miles distant from the river Tzavo, where water never fails. The

weather was very hot that day, and this was felt intensely as we walked over sandy and stony ground. On the 14th, in the afternoon, some of our bearers began to complain that they could go no further, and stretched themselves on the ground. I endeavoured to encourage them to make a strong effort to get on, in order by all means to reach the Tzavo that evening. Some of them followed me, others remained. I also felt my strength gradually declining, but, with God's assistance, it was upheld by the fixed determination to reach the Tzavo. I could have paid a dollar for a bottle of the worst description of water, if it had been obtainable. At last, about sun-set, we found ourselves at once before the deep bed of the Tzavo, which one cannot see until standing on its high banks, which are adorned with high trees. We first crossed the fine river, whose water reached my loins, and then lay down on the opposite shore to refresh ourselves with its cool yellow water, so coloured from the ground over which it flows. No emperor or king can possibly more relish his most exquisite and delicate wine, than I with my people did this precious water. Indeed, the hardships of African travelling are valuable, for they create appetite, and, in spite of all exertion, one feels in the best possible health. It is incredible what a man can bear when obliged, and how wholesome exertion and labour are. To this was added, in my case, the interesting character of the spot. The Wanika urged me to hasten away on account of Galla or Masai who might perhaps be lurking there; but the importance of the river and the place did not allow me such a hurry, although I was not insensible of the danger. My people thought to have discovered the footsteps of the Masai, as we had previously heard at Maungu that they had made an irruption into the Galla Country; but they had soon returned.

The river, which flows here from west to east, measured about twenty-five or thirty feet in width. It issues from the east and north sides of the Kilimanjaro, and consequently chiefly consists of snow-water. It is said to be afterward joined by the river Adi—of which I shall say more below—and to traverse the Galla Country, probably under the name of Sabaki, which river falls, by Melinda, into the sea.

After having finished drinking, bathing, and, as regards myself, observing, we encamped about half a mile further on, as it

was not advisable to sleep so near the river. The Wanika always use this precaution on such occasions. Next day we were rejoined by the other party of the *caffila*. On the evening of our arrival, two of our men had returned with water for the thirsty, but they had missed them.

Having then sufficiently refreshed ourselves by food and drink, we cheerfully resumed our journey, having the high mountain Theuka on our left, and the Galla Country to the right hand. The country was rather waste, and of a volcanic character. My guide shewed me a small mountain, where he said, fifteen or twenty years ago, noises similar to the reports of cannon were heard. The Wakamba who lived in the neighbourhood, thinking that Europeans must have arrived in the interior of the mountain, by some subterranean canal from the sea, suddenly fled, and since that time the Theuka, as well as the little mountain, has been uninhabited. There are still some Wakamba on the Ngolia, another mountain of respectable height; but they do not enjoy a good reputation. After we had passed the Ngolia, I saw the snow mountain Kilimanjaro very distinctly, and apparently near. It was a fine clear morning. At Maungu I had already seen a little of it, but now I saw it much nearer, and from the east and north. I also saw the territories of Rombo and Useri, and the smaller sharp-pointed mountain mentioned by Rebmann as seen by him when in Kilema. But the Kilimanjaro is higher than all the surrounding mountains, being like a giant among children. Its top is vaulted like a dome. It has a great plateau covered with snow, which descends several thousand feet from the top. Whoever will hereafter continue to doubt the existence of this snow-mountain may do as he pleases; still, there it is: Rebmann and myself are witnesses, and so are all Natives that see it.

After we had passed by Ngolia to our left, we reached the high mountain Julu, which is likewise inhabited by Wakamba. At last we reached Kikumbulu, where we met with some Wakamba. Kikumbulu is a large plain, here and there inhabited by Wakamba. Formerly the savage Wakuafi infested this neighbourhood, and endangered the access to the Wakamba. The ground is, in several places, very fit for cultivation. Where the Wakamba live, there they have left a great thicket between their habitations and the

wilderness, as a protection against sudden invasions. We encamped at Idumuo, near a well, which, during the dry season, has but little water, and that not good. Wherever I went, the Wakamba surrounded me; nor could they get enough in seeing the White Man, the "man of the great water," or the "man with the rain-house," *i.e.* umbrella. Young and old jumped about me like little children, as though I were a being of another world. At the same time they were respectful: no man begged—a thing which I had never before witnessed in Africa. True, the Wakamba who know the coast, and communicate with Mombas, have acquired the habit of begging; but the genuine Wakamba of the interior rather give to the stranger than beg of him. If it were only for this feature in their character I would love them; but they likewise lent a willing ear to the Gospel, however imperfectly I was able to express myself. I was, indeed, asked whether I could not make rain, and several other things gave me an insight into their superstition—their fear of evil spirits and their practice of witchcraft—but on this account they have the greater need of the Gospel, which makes men free from those things.

We rested a few days at Kikumbuli, and then went on to Ukambáni Proper, a considerable distance. Our road lay through a perfectly uninhabited wilderness, in which, however, we were now and then met by small parties of Wakamba. Even before we had reached Kikumbuli, we had often met with Wakamba caravans going to the coast with ivory and cattle. This makes the road frequented, and gives it an advantage over that to Jagga.

A Mission in Ukambáni, once established, would always have opportunities of communicating with the coast: this would not be the case in Jagga, because the Jagga People seldom go to the coast. Several Wakamba People have taken permanent residences on and near the coast, from whence they occasionally return to their country for commercial purposes. A considerable number of them emigrated to the coast some thirty years ago: there they have increased in number, and surrounded the Wanika: still they have not mixed with them, but have preserved much of their original habits unchanged. The inhabitants of Ukambáni Proper occupy themselves chiefly with agriculture, and, as a secondary employment, with cattle-breeding: those on the coast, contrari-

wise, are chiefly given to cattle-keeping, and only lately have taken up agricultural pursuits.

Before we entered Ukambáni Proper, we crossed the beautiful river Adi, which is said to come from the mountains of Kikuyu. It has always water, is seventy feet wide, and has high banks, and is, during the rains, a mighty and impassable torrent. I saw it gliding quietly and majestically along the foot of a mountain which separates Ukambáni Proper from Kikumbuli. This mountain runs like a wall, or a girdle, round Ukambáni and the Galla Country to the Wanika Territory, where it slopes down toward the coast. Thus it forms the eastern boundary of the Wakuafi Desert, and a sort of rampart against the Galla.

After having crossed the Adi, we ascended about 1500 or 2000 feet, and arrived in the Yata District, the beginning of Ukambáni Proper. From this to the Dana River, the northern boundary of this country, it is said to be seven days' journey of upward of thirty miles each, and the same dimensions between the eastern and western boundaries: the whole area between 5000 and 6000 square miles. I believe this to be pretty correct. From Yata we travelled four days' strong walking to Kivoi's residence, and it is said to be from thence three additional days' journey to the Dana. In Yata I enjoyed a very extensive prospect in all directions into far-distant and utterly unknown regions of central Africa. The climate was cool and pleasant; the people not so childishly curious as in Kikumbuli. They brought us for sale flesh of elephants, buffaloes, and giraffes, and we relished it, to the vexation of our Mahomedan Bearers. The Wanika People are not despisers of animal food, and I was hungry enough not even to refuse elephant's flesh. It was roasted; for none of these people eat raw flesh, as the Abyssinians do.

From Yata we had to descend a little, and then our road was pretty level. To the east, north, and west are the chief mountains of Ukambáni. To the west are the high mountains of Ulu, which protect the Wakamba against the Wakuafi: the east and north-eastern mountains are their protection against the Galla. The country seems most thickly inhabited in the south-west and north-east. As we proceeded, we had to pass village after village, in which people flocked to-

gether to see the White Man: many also brought provisions with them, without asking any thing for them. No man, great or small, Chief or servant, stopped the road, or came to beg. The only question they put to me was, "To whom do you go?" And hearing that I went to Kivoi, they were satisfied, for Kivoi is much respected in Ukambáni.

I saw mount Kilimanjaro often on my way, although I was about eight or ten days' journey from it.

After this we reached Ilangilo, our last station before coming to Kivoi. Here I had a hard struggle with my bearers, who now demanded thirteen dollars instead of the original eight, and, beside this, all the ivory which Kivoi would give me in return for the presents which I had for him. They threw down their bundles, declaring themselves determined to leave me if I did not yield. I told them simply that this was not the place to settle the point, but at Mombas, where the agreement had been made for eight dollars: if the Mombas authorities should condemn me to thirteen dollars, I would pay them; if not, I should abide by the original agreement. Frightful scenes did now occur, in which the Suahéli People were the worst abettors, joined with our own servant: indeed, I believe that they would have murdered me if I had not yielded. You have no idea how impudent these people become on a journey; whereas in Mombas and at Rabbai they are the most abject flatterers.

At last we arrived at Kivoi's hamlet. That tall and great man, who once sat mute and grave in my hut at Rabbai, rose and gave me a friendly welcome, saying that he had not expected me to be as good as my word in visiting him in his own country. He was very much dissatisfied with the Wanika People, but made more of the Suahéli, as they are of use to him in his commercial—ivory-trade—connections with the coast. He erected a hut for me and my Suahéli, killed a cow, and conversed with me on several subjects. When I told him that I wished to extend my journey to the Dana, he said, "That is good: I also go there, for I intend to go to Kikuyu and to the Wandurobbo, in order to fetch my ivory, which I left there on an elephant chase. You remain with me and the Suahéli from Mombas; but let the Wanika go back, lest they should rob me of my ivory, and because they have often in-

sulted me. In a month hence, we shall be able to cross the Dana, whose water will then reach a man's neck, and the people of Mbè will carry us over: this is their duty to travellers. After having collected my ivory, which will be about three or four months hence, I shall go to Mombas: then you may go with me, if you like. Meanwhile I will take you to whatever place you wish to go." This was Kivoi's first proposal. When, in the course of conversation, I mentioned that I had seen mount Kilimanjaro, he said, "In Kikuyu there is another, and a much higher snow-mountain than in Jagga; and if you go to the top of the hill near my village, during fair weather, you can see it. It is only six days' journey from hence." I afterward went up that hill, but the weather was too cloudy to permit me to see the Kenia, as that mountain is called. The second day of my sojourn with Kivoi, people came from various quarters to see "the White Man of the great waters;" but behaved respectfully; and I was permitted to speak much of the Gospel of salvation to them, although considerably hindered by my imperfect knowledge of the language.

From Kivoi, and other people who went in and out his house, I learned that the Dana rises from the Kenia, by the melting of the snow with which it is covered. A number of smaller rivers and rivulets, coming from the same mountain, afterward join the Dana, which subsequently is said to divide into two branches. This either refers to the river Osi, which may perhaps be a branch of the Dana,* or it may refer to the river Jub, or Goshob, which may descend from this mountain, as the Tzavo issues from the Kilimanjaro. They also mentioned to me a river which flows north of the Kenia, but its volume was described to me as of such a size as almost surpasses my belief. They all added, that people by the Baheri might go to Usunguni, *i. e.* Europe. Now, if we consider that this large snow-mountain most likely sends some of its waters to the north, and that they probably unite, receiving tributaries from other mountains, perhaps likewise snow-mountains, the idea gains ground, that what the Natives call Baheri, which signifies both sea and large river—as both the Nile and Euphrates here are honoured with that appellation—may be

* The name used among the Natives for the Quillmancy.

formed. If we further take into account the great distance to which Wakamba People travel on their elephant chases and commercial pursuits, we come to the conclusion, that their assertions deserve some credit, although they still require to be confirmed by intelligent and truthful European Travellers. I myself saw the Kenia eight days after this, on a fine afternoon, and it was indeed a very majestic sight. It extends very far from east to west by north. From the general mass two immense peaks are seen towering toward the sky like mighty pillars. The sight was overwhelming. Truly it is much higher than the Kilimanjaro, and I do believe that it will prove to be the mountain that gives birth to the principal branch of the Nile. Ptolemy, and the assertions of a Native as given by d'Abadie, agree with the supposition.

However, let us set aside this geographical question. When once Christians shall be filled with a proper zeal for evangelizing the centre of Africa, then, and not till then, will its mysteries be disclosed. Let us first have a Missionary Station in Ukambani, and then, whatever is of a secondary nature will follow as a matter of course.

On our return to Rabbai we used great speed, making an average of thirty to thirty-six miles daily. The greatest exertions, however, did not affect me in the least: on the contrary, I felt much better on my return home than on my way out. The rain annoyed us frequently: against it a traveller ought to be better provided than I was, with water-proof habiliments, &c. During the last day of our home journey, we were without water in the desert: at once the sky blackened, and a most copious shower inundated the whole country, so that we went up to our knees in the water for half a day. At last, on the 21st of December, I reached Rabbai in health and strength, and told the brethren what the Lord had done to me. We rejoiced together, praising the Lord for His mercy, and devising new plans for the furtherance of His kingdom.

SMYRNA.

Our Missionary, the Rev. J. T. Wolters, resides at Bonjah, in the immediate vicinity of Smyrna, and Mr. A. Dalessio, the Catechist, in the city itself. They diligently improve such opportunities

for usefulness as are available, and which consist principally in conversation with individuals, and the distribution of portions of the Scriptures and Tracts.

Mr. C. Sandreczki had accompanied the Rev. J. Bowen on an exploratory tour to Mosul.

Some extracts from the Journals we have received will best illustrate the character of the Missionary Work amongst the diversified population of Smyrna and its vicinity—Turks, Greeks, Armenians, Roman Catholics, &c.

Conversation with a Greek Priest.

Jan. 12, 1850—A Priest came this evening to visit us. Though he speaks sorrowfully about the gross ignorance of his fellow Priests, and denounces the errors of the Greek Church, which keeps the poor people in darkness; and though he despises the vain glory by which the Hierarchy is animated; yet he stands in need of a better knowledge of himself and the Word of God. He says, that if he were to declare to the people who come to confess, that the doctrines of their Church are not in accordance with the Scriptures, but that she is in error, he would be persecuted by the Hierarchy, and despised by the people. "The Reformers of the Protestant Church," I said, "were at that time in greater danger than you are now. At that time there existed the Inquisition; and with any who would speak against the false doctrine of the Church of Rome the Inquisition would begin its cruel work of torture and death. But now, every one is free to act according to his conscience. Whoever is now afraid or ashamed to speak the Word of God shews that he has no faith. A Priest who knows the Scriptures, and fears to communicate them to the people, is like him to whom his Lord gave the one talent, and he went and hid it in the earth. Jesus said, *He that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.* It is not sufficient that a Christian has learned little or much, if he does not go forward in learning the will of God and the way of salvation, and improving every opportunity to make known to the people what he has learnt from the Scriptures."

The Romish Doctrine of Purgatory.

Aug. 8, 1850—This evening I went with my wife to pay a visit to a Roman-Catholic family. The eldest son was very ill of consumption, and his friends supposed that he had not many hours to live. My wife entered the room where he was lying, and took a seat near his bed. The mother began to weep, when my wife tried to comfort her with the Word of God. The young man said, "I am not afraid to die, but because I shall go to purgatory." Then my wife endeavoured to make him understand, that, according to the New Testament, such a place does not exist. "Be not afraid," she said, "but only commit your spirit into the hands of God, through our Lord Jesus Christ, who redeemed us by His blood. He Himself purged our sins. Believe in Him, who is the Lamb of God that takes away the sin of the world."

I was sitting in the court-yard, with some others, and also with the parish Priest. We were speaking on religious matters. One of them said, "How agreeable a thing is it for a man to die on his own bed, among his family, and his parish Priest attending him!" "Yes," I replied; "but more agreeable is it to a man to repent of his sins, and to die in Christ."—"I am sure," said another, "much as a man may be a sinner, when he is sick many days he will certainly repent." "This may be," I said; "but a man ought not to neglect his repentance while he is in good health, because he does not know, as the Gospel says, *when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly He find you sleeping.*" Another said, "A man cannot be pure in this world; but he must go to purgatory. There he shall be cleansed from all his sins; because, first, he shall stay there according to the time which is appointed for him; and secondly, his relatives shall help him, paying for masses for his soul." "Yes," replied the Priest, "you speak right: the souls who are in that place are relieved by the prayers of their fellow-members here on earth, as also by alms and masses offered to God; and if they have no relatives or friends to pray for them, and to give alms and pay for masses for their relief, the Church is obliged to perform several masses in a year for this purpose. But, of course, a man must try to repent here."—"Do you believe, then," I said to the Priest, "that there exists such a place as

purgatory?" "O yes," he said: "we are sure, because our Church teaches it."—"I know that your Church teaches not only this, but many other things; but I beg you to tell me whence did your Church learn it? from the Holy Scriptures?" "We do not believe only," he said, "what the Old and New Testaments teach, but receive also the traditions. And we are sure of what we read in the Book of Maccabees, the Gospel of St. Matthew, and the Epistle to the Corinthians, where we are plainly told about this place"—purgatory.—"But," I replied, "the Books of Maccabees have no evidence of their inspiration, and therefore no quotations from them are to be relied on. I learn from the Prophet Isaiah that the righteous *shall enter into peace: they shall rest in their beds, each one walking in his uprightness*; and also from the New Testament we have many proofs that there exists no such place. We also read in the New Testament about the rich man, who was clothed in purple and fine linen, and the beggar named Lazarus, who desired to be fed with the crumbs which fell from the rich man's table. *And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.* When we read these and many other words from the Gospel, we are sure that there exists no other place than paradise and hell. Then the Priest said to me, "You are neither a Priest, nor do I believe that you have been taught theology. Why do you, then, dare to speak with a Clergyman?" "Though I am neither a Priest, nor have been taught theology in the College, yet I am a learner in the school of Christ, and read the precious book, the Gospel."

I cannot relate all that was spoken with the Priest. While we were speaking, two dogs were making a noise, and the Priest went to stop them; and when he returned no more was said on the subject of religion.

Discussion on Justification.

Aug. 12, 1850—This afternoon a Turk, accompanied by another, came to pay us a visit. It was one of the festival days—Bairam—after the Ramazán. I asked them how they passed the days of the Ramazán, the days being so long and so warm. They replied, "We do not suffer so much from not eating as from not drinking."—"I am sure," I said, "you

did not suffer from hunger, because you eat the most part of the night during the Ramazán." "It is not for this reason," he replied, "that we do not suffer from fasting, but because God strengthens us, doing His will."—"Where is it written," I asked, "that God commands to fast in such a manner?" "In the Korán," he replied.—"And what do you believe you shall obtain by fasting?" "God says," he answered, "you must fast in the month of the Ramazán, and fear me, and then I will forgive your sins. But we must give alms at the same time, and pray also."—"Do you believe," I asked again, "that through good works we may obtain the forgiveness of our sins?" "Yes," he replied: "God promises this to us." "But we learn the reverse of this in our holy book the Gospel. *When ye shall have done those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.*" "Yes," he replied; "but when a man has done a good thing to another, he certainly may expect a recompense from him to whom he has done good."—"But," I said, "there is a great difference between man and God. Man, having fallen from his original state of happiness, became a sinner, and all his works, good as they may appear, are imperfect: therefore we have nothing worthy with which we may appear before God." "No" he replied, "this is not true, because every man who has done good must expect that he shall be rewarded by God."—"But we read," I replied, "in the Gospel, that, *by the deeds of the law there shall no flesh be justified in the sight of God; for by the law is the knowledge of sin.*" These passages I read to them. "We are taught, also, that we must remain in the love of God, looking for the mercy of our Lord Jesus Christ, the Son of God, who was sent into the world to be a Redeemer to all who believe in Him; and, believing in Him, we must expect nothing from our good works. If, for instance," I continued, "you owe a large sum to a person, and have only a single piastre with which to pay him, do you think that that man will be satisfied?" "No," he replied.—"Though this single piastre is something, and yet the creditor is not satisfied with it, how can we give to God any thing when we have nothing?" "But God is merciful," he replied, "and will forgive us on account of our doing good to the people."—"Yes," I said, "it is true that God is merciful, and He has

shown His mercy by sending down on earth His beloved Son to fulfil that which we were not able to do. Neither prophets, nor angels, nor saints, can pay our debt of sin, nor forgive us. Only the Son of God can do this. *We look unto Jesus as the author and finisher of our faith.*" "You frequently speak of Jesus as the Son of God," said the Turk; "but you are in error, because He is the son of Mary."—"Yes," I said, "as man He is the Son of Mary; but as God He is the Son of God, being conceived by the Holy Ghost, and born of the Virgin Mary." "You learn," he said, "these things from the New Testament; but you are deceived, because the Jews have stolen the genuine New Testament, and given you a spurious one, and you believe that it is the original."—"Do not speak thus," I said, "for it is a shame. You know very well that the Europeans are more clever and learned men than the Turks;* and they are instructors, not only to them, but also to the Egyptians and Indians. How, then, do you say that they are deceived by the Jews in receiving a spurious New Testament!" "We must," he said, "stop here, and another time we shall speak again on this matter." They went away, promising to come again.

Missionary Tour.

Mr. Wolters has forwarded to us the Journal of a Missionary Tour by Magnesia, Kassaba, over the heights of Mount Tmolus, to the plain of the Caister and the town of Odemish; then, ascending Mount Mesogis, to the plain of the Mæander, by the town of Aidin to Scala Nuova—called by the Greeks New Ephesus, and about three hours distant from the ruins of the ancient Ephesus—and thence by Malkajik to Smyrna. Some extracts from this Journal we now introduce.

Boujah to Magnesia—Proceedings there.

April 26, 1850—Having joined with our families† in prayer, and commended them, as well as ourselves, to the care and protection of our Heavenly Father, we left Bou-

* This is often acknowledged by the Moslems themselves, even in a proverbial way.

† Mr. Dalessio, who was to accompany me, had brought his family to Boujah for a day or two.

jah at half-past two P.M., and proceeded over the range of mountains which separates Boujah from the plain of Bournabât. With difficulty we descended to the village of Koukloujah, on account of the rain having filled the narrow path with water and mud. After crossing the plain of Bournabât, and a rugged range of the promontories of Mount Sipyllus, we descended again into an extensive valley, watered by a mountain stream, which we crossed. The sun was now near setting, casting his last rays on the surrounding mountains, while a beautiful rainbow appeared in the dark clouds before us. Silence was all around. In the midst of this mountain scenery we passed by a Turk engaged in his evening devotions, in which he seemed to be so absorbed that he hardly took notice of our passing by. I was inwardly moved to pray for the deluded followers of the false prophet. May the time soon come when they shall learn to bow their knees before Him, who has said, *God is a Spirit: and they that worship Him must worship Him in spirit and in truth!*

April 27, 1850—Having slept at Yakâkoy, we started a little before eight. Looking from the village over the valley, the sky appeared clear, promising a fine day. The heights of Mount Sipyllus, however, were still enveloped in clouds. The road leading over this mountain to Magnesia is one of the most difficult, and the descent toward the plain of Hermus very steep. The prospect over this plain, on which was fought the great battle in which Scipio Asiaticus routed the forces of Antiochus, is magnificent. The river Hermus is seen winding its way in different directions toward the sea. In pursuing our path over the mountain, we gave utterance to the feelings of our hearts by singing the Morning Hymn. Having reached the valley below we could proceed at a quicker pace, and arrived at Magnesia at noon.

In the afternoon we went to see some Armenians of our acquaintance. Two of them are employed by the American Missionaries, one as a book-agent, and the other—a young man recently sent from Constantinople—as a Teacher. Both act also in the capacity of Catechists. The book-agent is at the same time a shop-keeper, and some shelves in his shop are occupied with the Holy Scriptures, and other books and Tracts.

April 28: Lord's-day—After our private

Service we went to the Khan, and thence to the bookseller before mentioned, at whose house we also found the young man sent here by the American Missionaries as a Teacher. At the house of this Armenian a few Armenians assemble on Sundays to read the Word of God, and sometimes there are also one or two Greeks present. They seem to have some desire to hear scriptural truth, and consent to what they hear; but they are at the same time afraid to come forward and confess the Truth. It seems to me as if they were doubting inquirers, doubting on the one hand some of their own superstitious tenets, and, on the other, the Truth, which our Armenian friends try to press upon their minds. It is a matter of thankfulness, however, to see some marks of an inquiry after spiritual things.

We then went to visit another Armenian, a young man, who has been employed for several years by the American Missionaries as a translator. He is now sick of consumption, but we were glad to find him in a very happy state of mind. "If it be the Lord's will," he said, "to restore my health again, I shall of course be glad: if not, blessed be His name. It is better to be with Christ than in this world of sin." Having spoken some words of comfort to him, I took leave, expressing the hope of meeting again in heaven. He was moved to tears, and so was I. Having known the young man for a number of years, it was painful to me to see him suffering; but I rejoiced to see his resignation to the will of God, and his willingness to depart and be with Christ, which, as he himself said, is far better. He was subsequently taken to Constantinople, where he died.

April 29—After breakfast we went to the Khan to arrange our books, part of which we leave with our Armenian friend, who will put them in his shop for sale. Having finished this little business, the hour had come to call on the Bey, to whom we were introduced by Dr. Velasti, our kind host. He was sitting in his parlour on the divân, and received us in the most friendly manner. We found with the Bey the Greek Bishop of Magnesia, who had come for some secular business. We could not introduce the subject of religion at this first complimentary visit. The Bey had the kindness, however, to give us a Letter of introduction to the Governor of Kassaba.

On our return to the house of Dr. Ve-

lasti, I was astonished to find the Greek Bishop of Magnesia there. He was well known to the Rev. J. A. Jetter, and Mr. Dalessio knew him before he had received Deacons' Orders. He was then a teacher, and received some of our books for his School, which Mr. Dalessio used to visit. A few years ago he entered the ministry, and, though he was a young man, in quick succession he rose from his Deaconship to the sacred office of a Bishop. Though at one time he received the Scriptures for his School, yet since he has become Bishop he would do every thing in his power to oppose their circulation.

Magnesia to Kassaba—A Greek Convert.

At one o'clock P.M. we were ready to start for Kassaba, which is about five hours distant from Magnesia. The road is good, and leads along the foot of Mount Sipylus. After an hour's ride we came to a place where, at a considerable height in the rock, there is seen a figure resembling a female. Below, the water rushes out of the solid rock, and is called "the tears of Niobe."

In this neighbourhood the Bey of Magnesia has built a mill, and led the water a considerable distance for this purpose. Gradually our road took another direction, toward the Lydian Plain. Proceeding toward Kassaba, we were astonished to see the fields full of young locusts. Khalil-Pasha of Smyrna has given orders to gather and destroy them wherever they are found, and thousands of oke—an oke is equal to about two pounds—have already been gathered. The Government pays two piastres for each oke.

It was near evening when we arrived at Kassaba. We were received in the house of our friend, Mr. Montesanto, with so much kindness, that I am unable to express it. Mr. Montesanto is quite a Protestant in his views, and his wife agrees with him. Were it not for Mr. Montesanto's being an English subject—he is from the Ionian Islands—no doubt the Greeks would annoy him in many ways. But even Rayahs (Turkish-Christian subjects) at the present day can no longer be persecuted as formerly on account of their religion. The Sultan has given liberty of conscience to all his Christian subjects.

April 30, 1850—Our Greek friends joined us in our morning devotions. Hitherto I did not know all the particulars of Mr. Montesanto's history, and I was happy to learn that he also is a fruit of our Mission, as he became acquainted with the Gospel

through Mr. Jetter. From his lips he first heard it, and afterward from the American Missionaries. He is not ashamed to confess the name of Christ before men, and to bear His reproach. Particularly zealous is he in speaking to the Priests of the Greek Church. Beside other commercial business in which he is engaged, he keeps a small apothecary's shop, in which he has a depository of Scriptures, and other Books and Tracts, in different languages, from which he occasionally sells or gives gratis, according to circumstances. Close to this shop is the workshop of an Armenian, who has received the Scriptures from Mr. Montesanto, which he diligently reads, and was actually reading while we were there.

Parsa—A Liberal Turk.

May 1—We set out this morning to visit Parsa, a village two hours and a-half distant from Kassaba. Our friend accompanied us. The road leads through a delightful country, along Mount Tmolus. Parsa is beautifully situated on an elevated spot. The hills are covered with the richest verdure, and mountain streams water the place. The shade afforded by plane and other trees makes it a most pleasant residence during the heat of summer. It contains about sixty Greek and 200 Turkish houses. We were sorry to find most of the people, and especially those acquainted with Mr. Montesanto, absent. They had all gone to gather locusts.

Mr. Dalessio entered into conversation with a Turk, to whom he gave a copy of Genesis and of the Bible History, translated by Mr. Sandreczki. This Turk walked with us through the village. He said that he had wished to send his son to Europe to learn European Languages; but as soon as his intention became known to the Turks they began to trouble him, and actually put him on an ass, and led him through the streets as an object of ridicule and reproach. What a difference there is between this Turk and most of his nation, especially in the interior of Asia Minor! While most of them are dull and reserved, and often hardly deign to look at a Frank, this man seems to be of a very liberal disposition, owing, as I understood, to a more frequent intercourse with Franks. Mr. Dalessio had taken a Turkish New Testament, which we intended to give him if he would have accepted it. We found, however, another Turk who accepted it willingly, and

read part of it in the presence of three other Turks who were listening.

Visit to the Governor of Kassaba.

May 2, 1850—We called on the Governor to-day, and were received in a very friendly manner. Coffee, pipes, and *kho-shâb* (water with sugar and the juice of dry fruit), were served. Our conversation was for a while on general subjects. Mr. Dalemie then told him that we had some books with us, and, having understood that he is fond of reading, we would offer him some, if he would accept them. One of them, we told him, was the Gospel (Injeel), the source of our religion, and the rule of our faith, according to which we endeavour to conform our life. On telling him that we were Protestants, he was astonished to hear that we have no pictures in our Churches. Speaking about Christ, we freely expressed our belief in His Godhead, and His being our only Saviour and Redeemer. We were astonished to find in this man a tendency to scepticism and infidelity, strengthened, as it seemed, by light-minded and infidel Christians, with whom he had had intercourse.

Kassaba to Odemish—A dark Turkish Village.

May 3—The Governor sent us this morning a plate of *kaimak* (sweet cream) for our breakfast. He sent also one of his men with us to shew us the way over Mount Tmolus. Having joined once more with our Greek friends in our Morning Prayer, and having *commended them to God and the Word of His grace*, we left Kassaba at half-past nine A.M.

On our way, immediately outside the place, we met great flocks of goats belonging to the Yuruks, who are now proceeding to the summer pastures on Mount Tmolus. The flocks were driven chiefly by women and children, and a few men. The women had their little infants tied on their backs, or on the camels. It was indeed pitiful to see the poor helpless creatures in such a position, exposed to the wind, dust, and sun, which, one should think, was enough to kill them. And yet they live, being accustomed to such hardness from their very infancy. Great care was taken by the women and children to keep the numerous flocks, walking in close succession, separated from one another. We saw also people returning to Kassaba carrying young locusts, and others gathering them. Two men hold a large white cloth in such a manner that the insects, being able to

jump only a very short distance, are easily swept upon it by a third person with a besom. The cloth being full, it is emptied into a bag. The great quantities of insects thus gathered are buried in the earth.

In pursuing our way, we gradually rose to the heights of Mount Tmolus. Without a guide it would have been exceedingly difficult to find our way, now ascending and then descending, and winding along the mountains and valleys. The prospects on the surrounding mountains were delightful. Once or twice we could look into the plains of the "auriferous Hermus," through which this river is seen winding its way in different directions. After some hours' ride, the valleys and hills appeared cultivated, and we concluded there must be villages near. On a beautiful spot we stopped to lunch, our thirst being quenched by fresh water from the mountain stream. The scenery around was delightful—birds singing, and the air filled with aromatics to refresh us. The Greek word for spring is *ἀνοιξίτε*, and indeed there is an "opening" in nature all around, the foliage and blossoms breaking forth from every tree and shrub. In ascending again from the valley, we observed several small villages on the hills. The vine is much cultivated here. Among the trees the plane-tree occupies the first place; and we saw some, the trunks of which were of considerable circumference, and the branches spreading out far in all directions. I do not remember to have seen a more beautiful tree in Asia.

Early in the afternoon we reached the Turkish village of Dagh Mermeri. The people of these villages seem to be in the lowest scale of civilization, if it can be said that there is any civilization at all. The children stared at us as if they had never seen human beings like ourselves.

May 4—We could do nothing more at this place than bow our knees and pray for the poor benighted souls around us. They are indeed sitting in darkness, and in the shadow of death. May the time come when the Sun of Righteousness shall arise upon them with healing in His wings! Our Christian friends at home know something of Heathen and Mahomedan darkness, because they have heard and read. But Missionaries see, and their hearing is of a different kind. Oh! if our Missionary friends at home knew with what feelings a Chris-

tian Missionary travels in a land like this, they would pray and labour more zealously for the spread of that Gospel in which they themselves have found rest and peace for their weary and heavy-laden souls. We are praying and labouring here, but we must be upheld by the prayers of our Christian Brethren and sisters at home. We must be upheld—yes, by the grace of God strengthening us in our weakness. All who love the Lord Jesus Christ ought to assist us earnestly by their prayers and labours of love. Prayer is the Christian's vital breath, and the spiritual lever of all Missionary Operations.

Our way led again over the mountains, ascending and descending, until, after three hours' ride, we came in sight of the plain of the Caister and the town of Odemish. High on the mountains this morning the air was keen, and had almost induced us to make use of our cloaks; but, descending into the plain, we found it warm and sultry. Very much fatigued, we arrived at Odemish early in the afternoon.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

HIMALAYA MISSION.

Baptism of Two Girls.

SINCE the death of the Rev. M. Wilkinson, in Nov. 1848, the Simla Station has been relinquished by the Society. Kotghur, the original Station, remains under the charge of the Rev. J. D. Prochnow. He has been much encouraged in his work by the conversion of two interesting girls, of sixteen and twelve years of age, the first-fruits of our Himalaya Mission. The following account of them is from Mr. Prochnow's Report—

The chief event in this Mission, during the past year, is the conversion and consequent baptism of two girls of the Girls' School. The elder one is a native of Kanawr, about sixteen years of age; the other, a native of Kulu and an orphan, about twelve years old: the latter has been five years with us, the other only three. Two other day-scholars of the next village expressed their conviction of the truth of Christianity at the same time, but

the threatenings of their parents kept them back. One of them was severely whipped because she told her parents that she believed on Christ, and would become a Christian too. When she came to School afterward, she said the love of Christ could not be whipped out of her heart. We are convinced that our blessed Lord, who is not only a beginner, but also a finisher, will not leave them, but will accomplish the work begun in their hearts, and bring them into His fold. The baptism of the two just named took place on the 8th of July, and a very impressive scene it was. All the boys and girls of the Schools, all our servants, and many from the next villages, who had heard what would take place, were present, and many have taken back with them very deep impressions. The two girls chose for themselves the names Elizabeth and Christiana: the first had to undergo a great deal of persecution by her mother and brothers, who are living here, but she behaved most exemplarily; and twice she was called before the Heathen Authorities here, and witnessed a good confession.* Both have gone on, since the time of their baptism, most satisfactorily, and have given us great joy. Their eagerness for instruction, love to the Word of God, and happiness in reading it—in short, their whole consistent walk—has caused me and Mrs. Prochnow to shed many a tear of joy. O that the Lord might give us many more such children! that He would rend the heaven and pour out His Holy Spirit upon the adults, and put to shame all those who mock and ridicule Him and His work, and say that there is no reality in Christianity in India!

Mr. Prochnow expresses his conviction that the leaven of truth is working in the minds of many, especially the elder school-boys; but as yet the fear of man and the thralldom of caste keep them back. His Congregations in the villages are small—from five to twenty—but at the Melas more than hundreds. Missionary Tours have been made in Kulu, and along the Sutlej, with much encourage-

* "Though very shy and quiet," says Mr. Prochnow in another account, "she had great joy, and confessed boldly that she could not leave off obeying Christ. She was ready, she said, to obey and honour her mother even more than before; but she must obey God rather than man."

ment. The people, although listening attentively, were found to be very ignorant, scarcely one in a hundred being able to read or write.

South Seas.

WESLEYAN MISSIONARY SOCIETY.

FEEJEE.

THE Rev. John Watsford, writing from Lakemba, July 23, 1849, says—

We have been nine months at Lakemba, during which time we have had some trials and difficulties to contend with, have received many blessings from the hand of our Heavenly Father, and have seen some fruit of our labours.

We have very much work to do—too much for two Missionaries to do well. On the island where we reside there are twelve towns, and there are eighteen other islands connected with the Circuit: some of these are forty and fifty miles from us, and we have to visit them in a native canoe. Having a good canoe, which cost Mr. Calvert much trouble and labour last year, we have been enabled to visit nearly the whole of the islands during the last nine months. We think that we ought to visit them at least twice a year, and we shall endeavour to do so. There are nearly 1500 members in Society in this Circuit, and these need much care and attention.

The King of Lakemba is still a heathen, as are also a few of his people; but the number is becoming very small, and we hope soon to see the day when every knee in this place shall bow to Jesus. We have not been at all surprised to find the remaining heathen a little troublesome at times. Christianity has robbed them of many of their sinful pleasures, and they would sometimes make a stir in favour of their sins; but it is useless and vain; the Gospel is winning its widening way, and all the opposers must be vanquished.

Many have embraced Christianity during the year on this island, and in many islands in the Circuit. Out of the twelve towns here, nine are wholly Christian, and in the other three the greater part are such also. We have often heard persons inquiring what they *must do to be saved*; and have been pleased to see a concern manifested by many of the young men for the salvation of their souls.

Wankkaimalang, the third Chief in Lakemba, was taken ill in October last, and became concerned about his soul. When he recovered, although there were many obstacles in the way, and his friends did all they could to prevent it, he gave up all his wives but one, to whom he was married. He began to meet in class, and is a changed, we trust a converted, man. His conduct is very consistent, and he is very zealous in recommending Christianity to others. We glorify God on his behalf.

Two Roman-Catholic Jesuits here have been very active, and have tried every means to extend and strengthen their system of delusion; but we are very thankful to be able to state that they have lost more followers than they have gained during the last year. We have preached the Truth, and exposed their errors; and our people have received more light, and the confidence of many of their's has been greatly shaken. After all, we cannot but feel very much while they are so near us. We know how Popery deceives, and we know how congenial their outward show and ceremonies are to the corrupt mind. They have studied the Tonguese and Feejean Character, and they make their system as pleasing and attractive as possible. Their Priests are very zealous, and do all they can for the cause in which they are engaged.

In the Journal of the Rev. R. B. Lyth, of Lakemba, are the following entries:—

Oct. 19, 1849.—We praise God for what our eyes have seen and our ears have heard this day. Tuinayau, the King, has made a public profession of Christianity, and with him five others, including the only remaining Priest, and others of his near friends. There has been great joy in the city and in the whole island.

Oct. 21: *Lord's Day*—A memorable Sabbath in Lakemba. The King, for the first time after professing himself a Christian, attended the House of God and joined with his people in worshipping Him who is *King of kings and Lord of lords*. Tui Tumbou, another influential Chief, bowed for the first time before the Lord. The Chief of the town of Nasankalau, on hearing the other day that the King had *LOTUED* (that is, openly professed his belief in Christianity) ordered the chapel-drum to be beaten, and immediately went to the House of Prayer, and, with several of the

remaining heathen of that town, knelt before God in token of his becoming His willing subject, and his people God's people. So the language of the Prophet has its literal accomplishment—*And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also.*

West Indies.

CHURCH MISSIONARY SOCIETY.

BARTICA GROVE.

Efforts for the Instruction of Heathen Indians.

WHAT I have written hitherto is more an account of what already is, and of the keeping up and furthering the same, than of direct Missionary Labours among the Natives in their darkness. You may therefore well ask, What have you done for these? and where are your Candidates for Baptism? Here our account is very discouraging; and this, perhaps, has been the greatest trial I have had to contend with. For the Natives in their darkness we have been able to do little more, during the greater part of the year, than our dear friends at home can do for them. We have, indeed, spoken to many, who have occasionally come to the Grove, of their lost state, and of the way of salvation; and Mr. Bernau visited several parties of Indians before he went to Barbadoes, but, on one occasion, he found them in a state of intoxication, and could only return with a heavy heart. These occasional addresses and visits, however, are utterly insufficient for raising them from their degraded state: they must have continual attention, if something effectual shall be done among them. How to pay them this attention is quite problematical. They are accustomed to roam. There is hardly any outward inducement for them to settle down on the Grove, for we cannot feed them; and without energy and exertion, which they have not, they cannot find their living.

It was only after Mr. Bernau's return that we could think of seeking the lost wanderers in their native haunts, which to do we were most anxious. I accordingly set out with a good craft, on the 24th of October, to visit the Settlements of the Carabees in the lower part of the Massaruni

and Cuyuni Rivers. About 11 o'clock A.M. we arrived at the first and only Settlement in the lower Massaruni. Here I found three families, partly occupied in making arrows and spinning cotton, and partly lying idle, either on the ground or in their hammocks. There was a young man among their number who had formerly been at School, but was taken away by his father before he had learned any thing to speak of. He often came to Bartica during the first few months of the year, and used to attend Sunday School and Church occasionally, but does not appear to have profited much hitherto. I spoke seriously to him of the danger he was in, and of the necessity to rescue his soul from destruction, and invited him to see us oftener. He assented to what I said, and promised to come, which he did several times on a Saturday, and stayed till Monday. There was another man, with his wife and four children, to whom I spoke about sending his children to School. I shewed him the advantages of such a step, even in a temporal view of the matter, but the still greater advantages as regards their souls. He listened, but was comparatively indifferent; and, on closer application, shewed himself unwilling to part with his children. When I invited them to meet me on the following day in the Cuyuni River, at an appointed place, they all, ten in number, promised to come.

We now turned from the Massaruni into the Cuyuni. We halted at the entrance to several Settlements on the right of the river; but in the first hut found only a few people whom I invited to come out of their darkness, and to embrace the blessings of the Gospel. I especially had some conversation with a young man who spoke English tolerably well. He seemed to be interested in, and to feel the force of, the Truth, for he was very attentive, and could not but answer in the affirmative when I asked him whether he thought it would not be better for him to care for his soul, and to become a Christian, than to live in his present state of darkness.

In the second hut were only five people, among whom was a girl who had been brought up at School. I spoke to her of her dangerous path; reminded her of the blessings which God had given her; brought before her the sad departure of her mother, a short time ago, who, only a fortnight previous to her death, had mocked at the warnings and admonitions

that were given her by a Carabeese Christian; and tried to win her with the sweet promises and invitations of the Gospel. Poor creature! she seemed to be quite hardened, and yet was not "past feeling." She would answer me any questions, except those that referred to her inward state of mind. My heart yearned within me when I left her with the dreadful prospect of her continuing in her evil course.

A very disagreeable walk of about half a mile brought us to the third place. Of twenty-five persons who live in four or five huts here, I found, to my great regret, about ten absent. My first conversation was with a captain, lately come from the Pomeroun. I reminded him of his age, and of the nearness of his end, and asked him where he wished to go after death. He said he did not know. I then told him, "You have a soul, which cannot die, but will live for ever; and there are two places, to one of which your soul must go after death. You are a sinner, and sinners must go into a bad place, hell: good people only will go to heaven. We cannot make ourselves good, but God will help us and make us good. He has spoken to us, and made known to us the way to heaven; and He has sent me to tell you of this way, that you might go to heaven, and not to hell." Perhaps you will think this sort of speaking superficial and unsatisfactory, and I grant it is so; but their ideas are not capable of rising higher. The old man's countenance brightened on hearing these few remarks, and he said, "I never heard these good things." After I had spoken to several, my attention was especially drawn to an old blind woman. "How long have you been blind?" I asked. She stretched out all her fingers, and then pointed to two of her toes, indicating that she had been blind for twelve years. "Whom do you think has made you blind?" "I don't know, but I suppose the conjurors."—"But I rather think God has made you blind, and He did so that you might be willing to receive light in your mind, and learn to seek Him." She was much pleased with this statement, and thought it more correct than her supposition. I took advantage of this case in speaking to those around her, and especially to her son, who was very ready to receive the Word. One family appeared entirely careless and indifferent to all I had to say: all the members, from the father to the smallest of the

children, presented a most pitiable aspect: they were painted in the ugliest manner I ever saw, and covered over with filth and dirt from head to foot. Yet they apparently believed, when I told them that it was my desire to be their friend and to do them good; and they promised, with the rest, to meet me the following day on the other side of the river.

Evening was now coming on very fast, and the men were perhaps more fatigued than myself; but there was one family more, about a mile higher up the river, which I desired to see that evening, and where I intended to stay over night. So we turned toward the water-side, took some refreshment, and went on. We reached the place, which was close to the river, in less than a quarter of an hour. These people had been frequently at the Grove; and though they seem entirely careless, as regards their souls, yet they were really glad when they saw me. I told them of my intention to stay there over night, when they emptied one of their huts for my men. Whilst they prepared their dinner, I put up a sort of table and chair, and lighted a candle which I had with me; and after dinner I assembled all around the table, read the 115th Psalm, and made a few simple remarks, which Eric repeated in Carabeese, and then concluded with prayer. The Lord was with us of a truth. I now retired under the tent of the boat, gave thanks to the Lord for His goodness, commended myself and all my friends to Him, and felt more than ever that there is a communion of Saints, though I was here in a wilderness completely alone.

The night's rest was so perfect, that I slept from ten till after five in the morning of the 25th of October. After we had commended our way unto the Lord, we set off, and went first to a place just by, where once the sound of the Gospel was heard. Oh, how my heart wept at the desolation! Not a trace of the Chapel can be seen, and the only thing remaining from Mr. Youd's time were two orange trees, which he had planted, but they seemed fruitless too: one orange was all that I could pluck, which I did with much pleasure. Our course was now toward the left bank of the Cuyuni; and about nine o'clock we came to the place which I had appointed for the meeting. It was delightful to see the small corials approaching from different directions. About ten o'clock they were all assembled. I re-

mained in the boat till they were ready ; and, on entering the large hut, under which they were assembled, I found them seated on trunks of trees, and in their front was a seat prepared for me. There were about fifty persons. I first expressed my joy at their readiness to come and hear the good Word of God. I then told them the object of my coming, read the 121st Psalm, and made some practical remarks on it, which Erie translated to them sentence after sentence. They were attentive, and expressed a desire that I might come again. When I asked those who had children with them to send them to School, I was pleased to see the readiness of the old captain to give me his two boys. One, however, was too old, and I only took the younger. Another man gave his girl ; and a third wished to give his too, and was angry when his wife refused the child, and said, "The mothers are so foolish." One mother was less foolish, and gave her boy. At the end I invited them to the Grove, and promised soon to see them again.

About twelve we turned homeward, and reached the Grove a little before five o'clock. On our way home I tried to

cheer the three children whom I had got from their parents ; and when we came near the Penal Settlement they had so much confidence in me, that they were rejoiced when I said, "Now you must go into that prison and be locked up," for they knew that I intended better things for them.

For a few Saturdays after this visit many of the Indians came, and I met them at Erie's house. One Saturday I spoke to them of baptism, and asked several whether they did not wish to become Christians, and be baptized. One said he wished it, but none would follow him. Another said, he did not know. To the former I said, he must not care about others : he must do what he knew would be good for him. The latter I asked, "If you were in danger of being drowned in the river there, and one should stretch out his hand to save you, would you not know what to do?" I then made the application. A woman said she would first be instructed, and if the Word came into her heart she would become a Christian. This answer was a very sensible one, such as we do not generally hear from Indians in their natural state.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On Sunday the 22d of December the following Students of the Society were admitted to Deacons' Orders by the Lord Bishop of London, at the Chapel Royal, Whitehall—Messrs. Edward Dicker, Charles Hillyer, Edward Thomas Higgins, A. Mann, Henry Stern, A. Klein, Conrad Diehlmann, and Christian Pfeifferle—On the 2d of January, at the National School-room, Church Street, Islington, the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to the Rev. Dr. Krapf, on occasion of his return to East Africa, and to the Rev. Conrad Diehlmann and the Rev. Christian Pfeifferle, on their proceeding to join that Mission. The Instructions having been acknowledged by each of the Missionaries, they were addressed by the Bishop of Bombay, and commended in prayer to the protection and blessing of Almighty God by the Rev. John Hambleton, Minister of the Chapel-of-Ease, Islington—The Rev. Dr. Krapf, and the Rev. Messrs. Diehlmann and Pfeifferle, left Dover on the 4th of January for Trieste, where they would be joined by three German Mechanics, and thence proceed to Alexandria, on their way to Aden—On the 13th of January, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to the Rev. F. Ehemann, on occasion of his return to Sierra Leone. The Instructions having been acknowledged by Mr. Ehemann, the Rev. J. Johnson,

of Congleton, Cheshire, addressed a few words to him ; and the Rev. G. Hodgson, of York, commended him in prayer to the blessing and protection of Almighty God.

Baptist Miss. Soc.—Mr. Wheeler embarked at Liverpool in the "Auckland" on the 6th of December—There seems to be no hope of Mr. Dawson's safety ; the ship in which he embarked from Ceylon not yet having been heard of. The underwriters have paid the insurance.

CEYLON,

Wesleyan Miss. Soc.—The Rev. Joseph Rippon arrived in Ceylon on the 24th of September 1850.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—On the 18th of October the Rev. C. Reuther and the Rev. E. Droege were admitted to Priests' Orders, and the Rev. Messrs. J. N. Mark, S. Bost, and J. J. Mayer—Lutheran Clergymen, who have lately joined the Society—to Deacons' Orders, by the Bishop of Calcutta, at St. Paul's Cathedral, Calcutta—The Rev. C. C. Schreiber and Mrs. Schreiber safely arrived at Bombay on the 25th of October, and intended to leave that place for Kurrachee on the 27th of November.

London Miss. Soc.—Mrs. Lechler, the wife of the Rev. J. M. Lechler, Salem, East Indies, accompanied by the Misses Woodman, Addis, and Walton, arrived at Madras on the 2d of October.

Missionary Register.

MARCH, 1851.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 95 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:
3 *Nat. As.* Scholars, 20. There
is a Bible Class and Public Wor-
ship daily. The Services at Hong
Kong have been attended by 30
Chinese, and sometimes as many
as 50 have been present. The
Gospel by St. Matthew has been
revised and 3000 copies printed;
also the first five chapters of Gen-
esis; the Acts has been revised and
printed, St. John's Gospel has been
reprinted, and 20,000 Tracts.

Ningpo: with one Out-Station:
J. Goddard, E. C. Lord, D. J.
Macgowan, M.D.: 1 *Nat. As.*
Scholars, 25. All the Missionaries
have been sick, but are recovered.
About 50 or 60 Chinese have at-
tended the Preaching of the Mis-
sionaries. Mr. Lord and Dr. Mac-
gowan have Bible Classes; and Dr.
Macgowan has attended 12,956
Chinese Patients. Public Worship
is held at Out-Stations, and at one
place in the Temple of the tutelary
deity of the city. Two Tracts have
been printed and distributed, beside
1322 copies of portions of the Scrip-
tures, being 42,020 pages of Scrip-
ture, and 47,364 of Tracts.—P. 113.

SIAM.

Bankok: about 25 miles up
March, 1851.

the River Meinam: inhabitants,
500,000: the principal city of Siam,
a country said to contain 3,000,000
inhabitants—1833—*Siamese De-
partment*: J. T. Jones, S. J. Smith,
J. H. Chandler: H. H. Morse, *Fem.*
Teacher—*Chinese Department*: 4
Nat. As.: 2 Out-Stations. Mr.
Smith arrived at Bankok, May 23.
Rev. Wm. Ashmore has sailed for
this Mission. The Rev. W. Dean
reached Bankok in March. Com-
municants, 61—Pp. 114, 523.

There is a great demand for Siamese
Books, and they are becoming widely scat-
tered in the country. The printing of the
New Testament is completed as far as
Romans. The Old-Testament Biography
has been revised and enlarged, and more
than three-fourths of a new edition of 3000
copies exhausted. Total printing in Siam-
ese, 2,214,167 pages 12mo. A School
for girls is instructed by Mrs. Chandler
and Miss Morse; and one for boys by
Mrs. Jones.

There was never a time, perhaps, when
the people of Siam were so accessible to
Missionary Efforts as now. Missionaries
are free to travel throughout the country,
and books are taken, and, it is believed,
read by all classes, from the lowest of the
people to the King on his throne.

The Church have exhibited a degree of
liberality strongly evincing their sincerity.
The members are generally poor. The
income of Hongkit—about eighty-four dol-
lars a year—was double that of any other
Native Christian; yet they contributed

American Baptist Missions—

in 1848, for the spread of the Gospel, nearly 42 ticals, about 2 ticals, or 1 dollar and 20 cents, for each member, exclusive of donations for sick and indigent members, burials, &c. The same year 202 ticals were paid for building an asylum, &c., for aged and infirm members, of which the Church gave 16. The remainder was contributed by British Merchants, Missionaries, and others. In 1849, Hongkit, the Principal Assistant, was supported without expense to the Mission treasury, at 144 ticals per annum; also 2 Schools, male and female, containing 20 or 30 pupils, who are taught and furnished with books and paper, and more or less with food and clothing for more than half the year.

[Report.]

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*, E. A. Stevens, L. Stilson: T. S. Ranney, *Printer* and *Depositary*; T. Simons, *As.*; Lydia Lillybridge, *Fem. Teacher*; 10 *Nat. As.*—*Amherst*: 3 *Nat. As.* There are 30 Preaching-places connected with this Mission. Dr. Judson died at sea, on the 12th of April 1850. Mr. and Mrs. Kincaid, and Dr. and Mrs. Lawson, sailed for this Mission on the 25th of July, and also Mr. and Mrs. Wade. Communicants, 212—Scholars: Boarders, 60; Day, 40. In 5 Day Schools there are 103 Boys, and 38 Girls. At Amherst, 60 Pupils. In the Theological Class, 4 Pupils—Pp. 114, 115, 489, 523.

In consequence of the absence of other Missionaries, the Boarding School is under the charge of Mr. Stilson, and the English Church of Mr. Simons, who also visits more or less extensively among the Burmese. In other respects the arrangements of the Mission are the same as last year. Mr. Stevens has charge of the Preaching Assistants, and of the Church, Assistants, and School, at Amherst. Mr. Mason, of the Tavoy Mission, who is at

Maulmein, translating the Scriptures into Karen, has generally been among the Burmans, preaching and distributing Tracts. The Native Assistants preach nearly every day at the Zayats in the city, except when they are sent to remoter Stations. At Amherst the Sabbath Services are regularly conducted by a Native Assistant. The number added to the Churches by baptism is 19; the average aggregate attendance on Public Worship has been about 350. Pages printed, 1,096,900; whole number from the beginning, 92,590,237. There are 7 founts of type in Native Languages, and 6 in English; a fount of music made by a Native, and a lithographic and copperplate-printing department. Contributions, 380l. [Report.]

Maulmein—Karen Department

—F. Mason, N. Harris, W. Moore: M. Vinton, H. Elizabeth T. Wright, *Fem. Teachers*. There are 7 Out-Stations and 35 Preaching-places, including 20 in Burmah Proper: 5 *Nat. Preachers*; 29 *Nat. As.* Miss Wright sailed for this Mission on the 18th of October, and arrived on the 18th of March. Mr. and Mrs. Vinton sailed for this Mission on the 25th of July. Mr. and Mrs. Howard sailed for America on the 13th of February; and Mr. and Mrs. Binney on the 22d of April—Communicants, 1708—Scholars: Boarders, 50; in the Karen School, 33; in 5 Day Schools, 55; in all, 174 Pupils—Pp. 63, 114, 115, 523.

At the annual visitation of the Churches they were generally in a prosperous state. Some had passed through severe trials. All had received additions by baptism: 9 Churches have received 69 persons. The Annual Meeting of the Maulmein Association, composed of the above-named Churches, except those in Burmah Proper, and embracing Burmese Churches—in all seventeen Churches and Branches with more than a thousand members—was held at Bootah on the 10th and 11th of January. The Theological Seminary, in charge of Mr. Binney, completed its eighth session October 1. Number of Students, 27; of these, 10 were from Arracan or its borders, 2 from Tavoy, 2 from Amherst province, and the rest from Rangoon and its vicinity. The studies were the same as in former sessions, and the progress of the

pupils satisfactory. Normal School, pupils 36, including 14 girls. They all read English with considerable ease. The oldest class have been through the Old Testament, except the Minor Prophets, and can answer historical questions from Genesis to Daniel: 19 are members of the Church. [Report.

Rangoon: the chief sea-port: 670 miles S E of Calcutta: inhab. 40,000—1813—renewed 1830—There are several Schools taught in this district—P. 116.

Tavoy, with 10 Out-Stations: in British Burmah, S W of Maulmein, and open to the sea: inhab. 9000; it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—C. Bennett, E. B. Cross, J. Benjamin: 14 *Nat. Preachers* and *As.*—Communicants, 872—**Mergui:** D. L. Brayton: 4 Out-Stations: 5 *Nat. As.*—Communicants, 61. Mr. and Mrs. Mason are temporarily at Maulmein. Mrs. Brayton reached Maulmein in March. Mr. and Mrs. Benjamin arrived at Tavoy in April. Pupils, including 4 Boarding Schools, 377—Pp. 116, 523.

Mr. and Mrs. Wade are to labour in connection with the Burman Mission at Maulmein. The several Churches have been visited by the Missionaries. Those in the northern section were found in an unsettled and somewhat dilapidated state, in consequence of the dispersion of the people through fear of the small-pox. The 6 Churches in the neighbourhood of Pyeekyah were in a more prosperous state. Those in the south were in a less orderly condition. Several of the Churches have erected new Chapels or repaired the old. Genesis and the Psalms have been printed in Sgau Karen, and the Karen and English Vocabulary. Whole amount of printing reported, 2,096,960 pages; of issues, 849,676. Donations to the Tavoy Missionary Society, rs. 669. 12. 3, of which rs. 204 were from native sources. [Report.

ARRACAN.

Ramree: Burmese Department: in Arracan, a district containing 300,000 inhab: Harvey M. Campbell: 1 *Nat. Miss.*—**Akyab:** with an Out-Station at *Cruda:* C. C.

Moore, H. E. Knapp. There are 5 *Native Assistants* connected with this Mission. Mr. and Mrs. Moore arrived at Akyab in March, and Mrs. Moore died on the 5th of the November following. Messrs. Knapp and Campbell, with their wives, reached Madras on the 3d of February, and Akyab March 13. Mr. Ingalls has sailed for America—Pp. 116, 117, 523.

The most cheering prospects are opening before the Mission in Arracan. Mr. Ingalls remarks: "I have never seen so many indications of good in Burmah since I entered the empire as now. We are daily at the work of demolishing the false system that now enslaves these multitudes. Some of the most talented Burmans, though not publicly Christians, join us, and deal heavy blows. There is a wide-spread impression that Buddhism is a system of lies and deception, and that the religion of Christ will soon prevail. Many have forsaken idolatry who have not yet embraced Christianity. Since the last Report, 22 have been baptized, and 5 have died."

The Native Assistant at Cruda having died, another has taken his place who is sustained by the Church at Akyab. There is a School among the Kemees, who are anxiously expecting their Missionary. At Ramree, 300 or 400 come daily to hear the Gospel. The Native Assistant, Moug Pyoo, was ordained with reference to this field of labour, and entered upon his work in January. [Report.

Sandoway: E. L. Abbott, J. S. Beecher, H. L. Van Meter. There are 36 Out-Stations and 44 *Nat. Preachers and As.*—Day Scholars, 421—Baptisms, 373—Communicants, 4341. There have been more than 5500 persons baptized from the commencement of the Mission, of whom 700 or 800 have died.

There were also reported 5124 unbaptized Christians, maintaining a religious life, only not baptized; 12 substantial Chapels are completed, beside nearly 20 of an inferior order. There are but few cases of discipline. Additions are made year by year; Day Schools are established in nearly every village: 40 Native Assistants are studying with Mr. Abbott. The converts manifest a rare spirit of liberality. They

American Baptist Missions—

have been particularly encouraged to contribute to the institutions of education and religion among themselves. In 1848 they sustained for a period of 4 months or more 19 Schools, with an average of 22 scholars. In nearly every Christian Village they have erected Houses for Worship, which are durable and commodious in proportion to the number and ability of the converts. During Mr. Abbott's absence, the Christians of 2 villages by their own contributions and almost entirely by their own labour erected 2 Chapels, either of which could not have been built by the Mission for less than 400 dollars. Beside this, they supported 3 Preachers, at an expense of about 60 rupees each, and 2 Schools, one of 75 and the other of 50 scholars. One of these Churches then numbered about 60 families, and the other 40. Some of the Churches now support their Pastors entirely. In 1848, 40 Native Assistants were supported in connection with the Sandoway Station, at an expense to the Union of only 600 rupees. [Report.

ASSAM.

Sibsagore: on the right bank of the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—N. Brown, O. T. Cutter—*Nowgong*: I. J. Stoddard: 1 *Fem. As.*—*Gowahatti*: A. N. Danforth: there are 4 Native Assistants labouring at these Stations. Mrs. Cutter is in the United States, and also Mrs. Barker. Mr. Barker died at sea on the 31st of January. Mr. and Mrs. Bronson have been on a visit to America, and sailed on their return to their Station with Mr. Wm. Ward and Mrs. Ward, Mr. S. M. Whiting and Mrs. Whiting, Miss M. S. Shaw, and Mrs. Cutter, on the 25th of July—Pp. 117, 523.

At Nowgong, Mr. Stoddard has been alone in charge of the Station during the year. In the Orphan Institution are 40 scholars, of whom 10 are girls: 5 of the

pupils have been baptized and 2 have died. The School includes children of all the Hindoo Castes. The Church is prosperous. For many months a serious feeling has been manifest among the boys and girls.

At Gowahatti a brick building has been erected for the Girls' Boarding School. The School is flourishing. The Boys' School is doing well: pupils 40.

There is a great demand among the people for Schools. Some time since, 30 very promising lads from 12 to 15 years of age came 30 miles to the Station. They were the representatives of 80, who had formed themselves into a School, and came to beg for books and a teacher. They were dismissed with a few copies of Luke's Gospel, and a promise to visit them, the only encouragement which could be given. The entire district is accessible to the preaching of the Word.

A large and interesting field is opening for spiritual cultivation from Nowgong Station, among the Mikirs, Nagas, Kukis, and Garrows, mountain tribes on the south-eastern borders of Nowgong District. Several British military posts have been established among them, and 2 Schools; and several thousands of them acknowledge British Authority, and ask for British Protection. They speak a dialect of their own, and do not understand the Assamese. A young and promising girl from these hills is now in the Orphan Institution.

Native youth have indited the most affecting communications to the Christians of America, praying for Gospel Truth. "The Assamese people," says one of them, "are not dying for worldly riches, but they are dying for the bread of life, which came down from heaven, not alone for the Americans, but also for the poor Heathen." "More than two-thirds of the country," says another, "is lying destitute for want of Preachers: therefore it is a very great grief to our souls; for the Lord Jesus did not pour out His precious blood on the cross for us only, but for all the world, i. e. for every one that believeth on Him. But how can they believe unless they hear the Gospel? And how can they preach unless sent from American Churches?" [Report.

AMERICAN BOARD OF MISSIONS.

CHINA.

Canton—1842—Elijah C. Bridgman, D. D., Dyer Ball, M. D., James G. Bridgman: Samuel W. Bon-

ney, William A. Macy, *Licensed Preachers*; S. Wells Williams, *Printer*—P. 118.

Mr. Bridgman is still at Shanghae, en-

gaged with others on a revised translation of the Scriptures. The labours of the Mission have been continued as formerly. But little is yet done in either of our China Missions in the department of education; and it is the opinion of the Committee that education, regarded as part of the system of Missionary Operations, should be made the subject of particular correspondence with the Missionaries in China, with the aid of all the light afforded by past experience, before any considerable expenditures are authorised in this department. There can be no doubt, however, that Theological Schools for educating a Native Ministry at some stage of the Mission, and Preparatory Schools, and Schools for the education of the children of Native Christians, are of vital importance. Between three and four millions of pages have been printed during the year.

Dr. Ball, in a Letter dated June 21, states that for about four weeks he had held a daily Service in his preaching-room, fronting the street. He occupies from half an hour to an hour in reading, explaining, and enforcing passages of Scripture. "From 30 to 40 persons attend. Many sit and listen very attentively.

In the early part of the year two Services in two different dialects were held regularly on the Sabbath at Dr. Ball's house; and there was also a Preaching Service three times a week, Sabbaths, Tuesdays, and Thursdays, in front of the Hong. In March the exorbitant demands of his landlord induced him to leave the house rented by the Missionaries of the Southern Baptist Board, the use of which was generously given him. At the same time much excitement existed in regard to the entering of the city by foreigners, and all the Services, except one at two o'clock on the Sabbath, were suspended. In June Dr. Ball obtained part of a Hong a few doors from the one he left in March, and the Morning Service was resumed. "The Congregation," he says, "is composed principally of the Printers, domestics, our School, and the Day School of the Baptist Board." The usual number is not mentioned. [Board.

By the Chinese Press under my care there were printed, from the 1st of July 1848 to the 31st of December, 52,700 copies of Tracts, numbering 669,900 Chinese Pages; and from the 1st of January 1849 to the 1st of July, there were printed 85,500 copies of Tracts, numbering 1,299,400 Chinese Pages. Of the Gospels and the Acts, during the same pe-

riod of time, there have been printed 9600 copies, containing 520,100 Chinese Pages. The portions of Scripture have been principally given to those who have attended the Meetings, each individual being furnished with a copy of the book from which the subject was selected, which, at the close of the Service, he was allowed to take away with him. There have been printed for the Baptist Mission in Hong Kong several thousand copies of Tracts, and an edition of 3000 copies of Dean's Commentary on St. Matthew's Gospel.

[Dr. Ball.

The effects of the use of opium in China are in some measure understood by the Christian Public; yet the probability seems to be that the present effects are far more terrible than has been supposed, while the evil is constantly extending, and is threatening to become ere long truly appalling. Dr. Ball dwells at length upon this subject.

[Board.

Mr. Williams, writing in July, speaks of the political relations of China being in a very unsettled state. The new Emperor, Hienfung, is young and inexperienced. His father's remains are refused a place in the hall and tomb of the monarchs of his dynasty, because he dismembered the empire by ceding Hong Kong to the British.

Amoy—Elihu Doty: 1 Nat. As. Scholars, 46 Boys. Mr. John Van Nest Talmage went on a visit to America, but sailed on his return to Amoy on the 19th of March—Pp. 118, 119, 523.

This most promising Mission has been deeply afflicted and seriously weakened by the death of Mr. Pohlman, who was drowned in December 1848, shipwrecked while on his way from Hong Kong to Amoy. This is the first instance in which a Missionary of the Board has perished by the dangers of the sea. Mr. Pohlman was thus mysteriously cut off in the midst of a career of singular usefulness and promise. Nor did this affliction come alone to the Mission. His sister's health, which had not been good, was now so seriously affected, that her return to the United States became a matter of necessity; and it was also necessary that Mr. Talmage should accompany her. Mr. Talmage is therefore now in this country, but will return to his Mission as soon as possible. It is

American Board of Missions—

the design of the Prudential Committee to send other Labourers into this field.

The Chapel has been completed and opened for religious worship, and is found to answer its purpose well. The little body of Church Members remains as it was a year ago. In no respect, except the loss of Labourers, are the prospects of the Mission less encouraging than formerly, while every year adds something to the means of success. [Report.

Mr. and Mrs. Talmage, who sailed from New York on the 19th of March last, reached Amoy on the 16th of July. Of the circumstances of the Mission, Mr. Talmage says, "Our Mission seems to be as prosperous as could be expected. Brother Doty's labours have been blessed. There are now 6 applicants for baptism, 2 males and 4 females. The Lord is with us." On the 19th of May Mr. Doty administered the ordinance of baptism to 4 children—his own infant, and 3 children of Native Converts. It was the first time the rite had been administered to any child of the Native-Church Members at Amoy, and must have been an occasion of much interest. [Board.

Foo Chow: the capital of the Foo Kien Province—contains 600,000 inhabitants, and is 30 miles from the mouth of the river Min—Ste-

phen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Wm. L. Richards, Justus Doolittle. Mr. and Mrs. Doolittle embarked for this Mission on the 22d of November—P. 119, 523.

Mr. Johnson has a School with 12 pupils, and Mr. Peet has one with 17. Mr. Peet has secured a large and commodious room for a Chapel on one of the principal thoroughfares of the city. It has been his intention to visit this Chapel twice each day, once for the distribution of Tracts, and again for preaching. His prospects thus far have been encouraging, He has found a strong desire on the part of the people to receive religious books, and has commenced writing a series of Tracts to meet this desire. The Mission, situated in the valley of the Min, is surrounded by 2,000,000 of souls speaking the Foo-chow dialect, and mostly living within 20 miles of the houses of the Missionaries. [Board.

SIAM.

Bankok—1831—Asa Hemenway—P. 119. This Station is relinquished by the Board. What course Mr. Hemenway has taken has not yet been communicated to us.

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 18 Boys—P. 119.

Amoy—1843—inhab. 200,000: no notice is taken of this Station by the Board, so that it is presumed that the Station is relinquished—P. 120.

Ningpo—1844—inhab. 300,000: M. S. Culbertson, A. W. Loomis,

R. Q. Way, M.D., J. K. Wight, H. V. Rankin, J. W. Quarterman, D. B. M'Cartee, M.D., S. D. Martin, W. P. Martin: M. S. Coulter, *Superint. of the Press*. Communicants, 6 Natives. In the Boarding School 63 Scholars; in 2 Day Schools 33. Printing, 3,994,354 pages. Metallic moveable type not wooden blocks are used.

SIAM.

Bankok—occupied first in 1840, suspended in 1844, resumed in 1846—S. Mattoon, S. Bush: S. R. House, M.D.—P. 121.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

China—1836, renewed 1845: *Shanghai*: Wm. Jones Boone, D.D., *Missionary Bishop*: E. W. Sytle, Miss Jones, Miss Morse, *Teachers*.

Mr. Spalding was compelled by

ill health to leave his sphere of labour.

March 31—Attended the marriage ceremony of Chung-Chang and his wife, at the Mission Chapel: the Service was in

Chinese, and performed by the Bishop. It was that of the Church, translated entire from the Prayer Book. Chung-Chang is the eldest boy in the School, and was betrothed when he was received by us. When the time came for the marriage he told his parents he could not, after all the Christian Instruction he had received, worship heaven and earth, which is part of the Chinese marriage ceremony. With much reluctance the parents consented to his being married according to the rites of the Christian Church. The young man is not himself a baptized person, and consequently there were no vows of renunciation of heathen rites upon him. Taking all the circumstances into consideration, it was an interesting ceremony, and we pray that God will enlighten his heathen mind until he shall become a decided follower of the Lord Jesus. Chai has contrived to read to me regularly, and has now nearly finished the reading of St. Matthew's Gospel, with Commentary. I trust at the end of this year he will be prepared to receive the office of a Deacon in the Church of God, and exercise the same to His glory and the good of souls. May it please God to call many more Labourers into this field, over which you are set in the Lord, and bless you abundantly in the guidance of the work committed into your hands, is the fervent prayer of your obedient servant in the Gospel of Christ.

[*Rev. P. D. Spalding's Journal.*]

July 17—To-day the scholars re-assembled, after about a fortnight's holiday given them to allow time for washings and removals, and the School was re-opened at the new School House, very much to the gratification of all concerned, and amid feelings of great thankfulness that the growing wants of our Mission had been so graciously and opportunely provided for by our Heavenly Father. May many, many souls be here led into a personal experience of that grace and spirit of adoption whereby they shall be taught to call the Lord their God—their reconciled Father in Christ Jesus!

August 13—Held two Services in the Chapel. Some Romanists were present, and, after the Service, they produced, as proof of discipleship, one a medal, and another a printed table of fast days, both in honour of the Virgin Mary; another proof that what they preach most prominently is not the Gospel—not of the blessed God, but of the blessed Virgin.

August 23—A gentleman resident here has given me 12 dollars to pay the rent of a Schoolroom. Rather than not take advantage of the opportunity which seems to have been providentially afforded, I have resolved to make the School at the South Gate a FREE one. The rent is paid, and the Bishop's premium of one dollar a year for each scholar is an encouragement to the Teacher: current expenses must be met as best they may, from time to time, on this basis: six scholars are now under instruction.

Sept. 18—The numbers of my little School at the great South Gate have increased very encouragingly, though I have been so unfortunate as to scare away one of them to-day. I was told that he was sick, and, with the instinct of an old Sunday-School Teacher, I went to visit him. But I soon found the mistake I had made. The people of the house where he lived barred the doors and fled to the inner apartments when they heard me knocking; and even after I had gained admittance from an old man it was plain that my coming was a terror rather than a pleasure to them.

Oct. 22—On questioning my Teacher as to the ideas of his people about prayer, he says, "It is not a regular settled thing. Burning of candles and incense is considered prayer: when these are lighted the worshipper bows to his god, and the thought of his heart is prayer. When a great worshipping takes place the party who bears the expense spreads out the meats and the wine before the idol, and then kneels down, while an attendant reads off a list of the offerings: this is prayer. Also, when the Buddhist and Taonist Priests recite their odes and supplications on behalf of those who employ them it is considered prayer: the idea of it all is that of those two sentences in your Lord's Prayer—'Lead us not into temptation'—'Deliver us from evil.'" This account is, I think, a correct one; and who can fail to see in it the essence and natural exhibition of symbol worship, meritorious offerings, and vicarious masses.

But the Lord is graciously visiting the hearts of some of this people, and teaching them what it is to worship Him in spirit and in truth. This afternoon our Bishop baptized, in the School Chapel, one of the oldest of our boys.

Nov. 1—The day appointed for holding a Jubilee of the Church Missionary Society. A large meeting of Missionaries

American Episcopal Missionary Society—

located here from various Societies, both English and American, took place at the Rev. Mr. Farmer's house.

Nov. 18—My idea concerning what is generally to be considered attainable in regard to the Chinese Language is this: at the end of one year a new-comer should be able to converse intelligibly and usefully on the simple topics of religion; at the end of two years he should be able to preach publicly in the local dialect; and at the end of three to read the ordinary books. In attaining this last stage of advancement I have failed decidedly, and have little hope of reaching the point specified in less time than another twelve-month. This is to me a very lamentable fact; but I know of no remedy except perseverance, and a greater attention to books than I have hitherto given.

[*Mr. Syle's Journal.*]

I write in a very sad mood, under very sad circumstances. Our dear brother Spalding has left us with health so impaired as to leave us no grounds to hope that we shall ever see him in this world

again. We scarce venture to hope that he will be spared to reach you, he has latterly sunk so rapidly. It was most sad to take leave of him—to feel that he was going away alone, to be among entire strangers, none of whom, perhaps, will know any thing of the precious promises of the Gospel, to minister comfort to his fainting spirits when disease brings languor and distress upon him. It was most sad to send away from this field, crying out for Gospel Labourers, one who had shewn so very peculiar adaptedness for the work—who had already met with so much success in its prosecution. But it is the doing of the Lord of the harvest; it must be well. Should my dear brother live to reach you I know he will be treated with the greatest kindness and consideration by yourself and all the members of the Committee. Indeed, it becomes us to hold such in reputation for their works' sake.

Since I last wrote we have lost one of our scholars, a lad of sixteen, named Amoo. He died in peace, with a full assurance of pardon and salvation, through Christ.

[*Ep. Boone—Sept. 6.*]

AMERICAN METHODIST MISSIONS.

There have been two additions to the two Missionaries sent to China three or four years since, but we have received no information respecting their labours—P. 122.

Oct. 2—Dr. and Mrs. Taylor, Episcopal Methodists, arrived to-day: another family of their company are detained at Hong Kong for the present. Both are intended for this place. [*Rev. E. W. Syle's Journal.*]

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. There are 4 Out-Station; 3 Nat. Preachers; 4 Nat. As. Communicants, 39. Scholars: Day, 42; Sunday, 12—P. 122.

Chittagong, during the last year, suffered much from a storm, probably never in these regions surpassed in fury, which took place in May; and also from visitations of sickness and mortality. It is said that during the storm not a single house nor a single vessel in the harbour remained uninjured. Vast numbers of habitations were levelled with the ground, and many lives were lost, especially amongst the sailors and boatmen.

The Chapel in the neighbouring village

of Chandgao was completely destroyed, but has since been re-erected, so that the brethren living in the locality again have worship there, and the children their School. About 30 boys attend it.

In the town itself about 25 persons attend the two English Services, and about 22 the two Bengalee Services held on the Lord's day in the Chapel. There are three week-day Services in the Chapel; and another in the house of one or another of the members.

The labours among the Heathen, preaching, itinerating, and distributing Scriptures and Tracts, have been carried on with uninterrupted regularity. [*Report.*]

Hong Kong—The Congregation of Regent Chapel, Lambeth, contribute 25*l.* annually for the support of a Native Teacher.

CHURCH MISSIONARY SOCIETY.

CHINA.

Shanghai — 1845 — Thomas

M'Clatchie, John Hobson—P. 123.

The Missionaries have free access to

the people. Large Congregations attend their Services; many have joined a Bible Class; and they collect round the Missionary whenever he visits their villages; but no one has as yet appeared prepared to make such an intelligent and sincere profession of the Christian Faith as to warrant his reception into the Church of Christ by baptism.

The worship of their ancestors three centuries ago was reported to be the great stumbling-block by the Romish Missionaries who visited China. The Jesuit Missionaries allowed their converts to retain this practice, though the Missionaries of other Orders protested against such a compromise with idolatry. It appears that the Romish Missionaries of the present day follow the pernicious practice of the Jesuits; and as their converts are very numerous in the neighbourhood of Shanghai the difficulty of the Protestant Missionary is thereby greatly increased.

[*Report.*

Wealth is the "summum bonum" of the Chinese. Their common salutation on New-Year's day is, "May you become rich this year!" Their most solemn worship, that of ancestors, seems to be engaged in from an expectation that their imagined dutiful conduct may be rewarded by the acquisition of wealth. While crossing a ferry I entered into conversation on the subject with a man who stood near me. He asked me whether we worshipped ancestors in foreign countries, or not. I told him that it would be a breach of God's first commandment, which says that Jehovah alone is to be worshipped. On hearing this, another man exclaimed, "Why should you imagine that foreigners worship ancestors? They have plenty of money, and therefore need not do so."

May 11—A large Congregation was present. During the course of my sermon I spoke on the sin of worshipping ancestors, as well as the folly of such a practice. As soon as I touched on this point a large proportion of the Congregation rose up and went out; others laughed aloud; and all were evidently displeased. Such is generally the result when I speak on this subject.

June 3—I commenced a Service in a small village behind our Mission House. About a hundred persons were present.

The Journals of the Missionaries in China exhibit a remarkable diversity from those which come from other heathen lands. The minds of the Chinese are not pre-occupied by any system of false religion; there is great readiness and clearness in their apprehensions.

March, 1851.

As I returned home I was invited by several to enter their houses, and sit with them for a short time.

We have hitherto laboured under much disadvantage in not having a settled centre of action. Now that we have got our Church, we can bring our teaching and preaching to bear on the same neighbourhood, which is a great point gained. I had two Services on Lord's Day last in our Mission Church; and for the first time every individual present, great and small, followed my example, and knelt during prayer. There is an end gallery for those females who choose to attend our Services: a great number were present on Friday, and also at the Afternoon Service on Lord's Day. All we want now is men.

[*Rev. T. M. Clatchie.*

Ningpo—1848—Robert Henry Cobbold, Wm. Armstrong Russell, Fred. Foster Gough—Pp. 123, 124.

It is exceedingly unlikely that a Missionary should be generally well understood till he has spent three or four years in the acquirement of the dialect; but I do not think that any one need wait this length of time before he opens his lips. Perhaps, however, he would do well to wait this time before he ventures to do much in public street-speaking. The speaking in a room, and on a subject more or less prepared, and where those who come do not interrupt you, is very different from speaking to a noisy crowd, whose attention you have to gain, whose clamour you have to silence, and whose questions you have to answer.

With reference to our Congregations during the year, they have been, as I learn all Congregations here are, very uncertain. On a fine day our hall will be full; and on a wet day we have to begin with two or three, and at the most ten or twelve more come in during the Service. At our new Chapel the number will probably be seldom less than thirty or forty, as it is well situated on a large thoroughfare.

[*Rev. R. H. Cobbold.*

Hong Kong—1850—E. T. R. Moncrieff. The Rev. Wm. Welton is temporarily at Hong Kong, and Mr. Robert David Jackson.

Church Missionary Society—

hension of the doctrines and the precepts of Christianity; the practical issue between the love of the world and the Gospel of Christ seems to come at once. In fact, the experience of the Missionaries in China approaches more nearly to that of a Parochial Minister at home, among nominal Christians, than to that of Missionary Labourers among the Heathen.

It is impossible at present to anticipate the difficulties which will arise, or the devices which Satan has in reserve. The leading feature of the work is now THE OPENNESS OF CHINA FOR THE RECEPTION OF THE GOSPEL. The Committee earnestly commend this Mission to the thoughtful consideration, the earnest prayers, and the zealous support of their Christian Friends. [Committee.

JEWS SOCIETY.

In reference to the Society's contemplated plan of opening a Mission to the Jews in China the Committee report—

Your Committee have proceeded in carrying out the objects of the proposed Mission of Inquiry in China, and have to acknowledge with grateful thanks the ready and kind interest and co-operation in its behalf of the Bishop of Victoria. His Lordship proposes availing himself, for the purposes of this Mission, of the

services of Chun-di-Quang, a Chinese Convert, who with that view is being instructed in the Hebrew Language under his Lordship's direction; your Committee having had great pleasure in furnishing him with the necessary books, as well as in supplying the Bishop with copies of the Hebrew Scriptures for the use of the College at Hong Kong. Your Committee pray that every success may attend these efforts for seeking out God's ancient people in so vast an empire as that of China.

MEDICAL MISSIONARY SOCIETY.

CHINA.

Hong Kong—The readiness of the Chinese to avail themselves of the assistance of medical aid offered them by foreigners has now become very general. No detailed accounts

of this Society has reached us; but the reception met with by Medical Missionaries of other Societies makes it manifest that the Chinese are very sensible of the value of the strangers' medicines—P. 124.

GENERAL BAPTIST MISSIONARY SOCIETY.

CHINA.

Ningpo—T. H. Hudson: Joseph Hudson, *As.*; 1 *Nat. As.*—Pp. 124, 125.

Mr. Jarrom has left Ningpo, finding his own views so different to those of Mr. Hudson as to render their co-operation impracticable. At the same time he bears testimony to Mr. Joseph Hudson's fluency as a Chinese speaker, and he speaks favourably of Mr. T. H. Hudson as a Missionary.

The labours of the brethren have been continued as usual in the city of Ningpo and in the surrounding country. Missionary Tours, it is stated, have been taken to many distant places, and thousands of Tracts and portions of the Word of God have been circulated among a reading population. The Missionaries are usually heard with respect, and not unfrequently with attention. Though your brethren

see not much yet of that fruit for which they pray, they are not destitute of encouragement, as is evident from the recital of facts they mention. [Committee.

This Sabbath afternoon an interesting incident occurred at the City Chapel. Three men voluntarily professed a belief in Christianity, so far as they had been able to understand it from the Tracts and portions of Scripture which they had read. They came from a village a few miles below our Mission Premises, and which we have occasionally visited, and by the distribution of Tracts, together with our preaching, endeavoured to awaken the people to reflection on their sinful condition. I promised to pay a visit to their village the first fine day. In the mean time I gave them one or two of the Gospels and several Tracts, and admonished them to an attentive perusal of them. They departed pleased. [Mr. Joseph Hudson.

Le Seen, the first convert, appears to grow in knowledge, and goes on well, acting worthy of his holy vocation. The City

School has been continued under the care of Le Seen Sang, who is described as an excellent Teacher for it, and who has also become generally known as a good native physician. He gives his advice free of charge, and, had he the means, would be happy to give to the poor medicines also.

The scholars were, as usual, dismissed for their new-year's vacation on January 30th. Fourteen were present to listen to the parting addresses given to them, and at the re-opening there were 24 scholars.

[Committee.]

GERMAN MISSIONARY SOCIETIES.

CHINA.

Hong Kong: Theod. Hamberg, Rud. Lechler—P. 125.

At the request of Dr. Gutzlaff, on his leaving China for Europe, Mr. Hamberg undertook the direction of the Chinese Missionary Union; but finding afterward that the majority of those engaged and sent out by Dr. Gutzlaff as Preachers were impostors, he withdrew the support from them, and left them to their own fate. According to the last accounts Mr. Hamberg was still in Hong Kong.

Mr. Lechler took up his residence at Yamtsao, from whence he occasionally makes preaching tours in the district. On the 21st of October 1849 he baptized two Chinese in Yamtsao, and on the 31st of the same month five others in Tien-

kang. Soon after the new converts were called to suffer persecution.

[*Bible Miss. Soc. Report*]

ASSAM.

Tezpoor—1848—In reference to this Station—see p. 125 of our last Volume—we have received the following information from the Directors of the Society—

Br. Däuble of Tezpoor has gone over to the American Baptists at Gowahatty, and Br. Hesselmeier found support and employment under a local Missionary Committee of English Churchmen at Gowahatty. Mr. Lehmann proceeded to Mangalore to join our Mission there. Thus ended our Missionary efforts in Assam.

India within the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—This Auxiliary has printed during the year 25,000 copies of portions of the Scripture, and has proposed to publish 72,000 during the current year. The proposal has met with the concurrence of the Parent Committee, who have voted 1000 reams of paper and 2400*l.*, to be drawn for in two years, and also 1770 Bibles and Testaments. During eleven months 17,738 copies have been distributed, and from the commencement 602,266.

Agra—The issues of the third year are 17,900 entire copies or portions of the Scriptures; and 8000 copies have been printed for the Society since the closing of the Report: and 1000 reams of paper have

been granted by the Parent Committee. The fourth Report states that between 15,000 and 16,000 copies have been distributed during the last year. A lady has given 74*l.* 10*s.* for circulating Scriptures in Afghanistan.

Bombay—Of the revised edition of the Mahrata New Testament 372 copies have been issued, and 4860 copies of other portions of the Scriptures in the same language. No part of the Old Testament has been printed during the year. The revision of it proceeds slowly. In the Guzerattee an edition of 2000 copies of the Gospel by St. Matthew has been issued from the press at Surat. A translation of the same Gospel in Scindee, made by Captain G. Stack,

British and Foreign Bible Society—

has been received, and an edition of 500 copies ordered to be printed. There have been sent to Bombay 737 copies of the Scriptures.

Madras—In the revision of the Malayalim difficulties have occurred to impede for the present the prosecution of the work. In the Teloo-goo and Hindoostanee little progress has been made: the principal labours of the year have been in Canarese and Tamul. In the Canarese a thoroughly-revised translation of the New Testament has been completed, and the press is busily employed in printing it. The revision of the Old Testament is now in hand. The revision of the Tamul Testament is still unfinished, but the several books are being printed as they are prepared. The Union Version of the Tamul Old Testament is making progress. The total issues amount to 50,348 copies, and there have been granted 1500*l.* to aid in printing and distributing 35,000 Gospels of St. Luke and 10,000 Acts in Tamul, Teloo-goo, and Hindoostanee, together with 287 copies of the Scriptures in different languages.

It was stated in our last Survey that it had been proposed to place a copy or a part of the Testament in every family in India in which there was one person who can read. The Calcutta Committee have offered to supply books and money for their district to accomplish this, but they calculate that only 3 in 100 can read. The Madras Committee, with the same view, propose to print 45,000 copies of parts of the Testament, and the Parent Committee have voted 1500*l.* toward printing and widely distributing the Scriptures—P. 126.

The result of Bible Labours in Southern India may be seen to great advantage in the numerous Christian Schools throughout the Presidency. Some thousand youths of both sexes are receiving a Bible Educa-

tion. They are daily instructed in the Scriptures which are able to make them wise unto salvation; *the Word of the Lord is unto them line upon line, precept upon precept; the Word of Life is nigh them; in their mouth and in their heart;* it is the subject of daily discourse, meditation, and prayer; it is, to a very great extent, understood, apprehended, and remembered; and when the Spirit of God, according to His own promise, shall quicken these seeds of incorruptible truth, and when they shall break through the soil which covers them, and yield *fruit after their kind*, then will the friends of the Bible rejoice before God according to the joy of harvest, and as men rejoice when they divide the spoil.

Further, as to the result in Southern India, there are now many Native Christian Churches, with their Sabbath Schools and Bible Classes. In these the Word of God is steadily dispensed, and divine ordinances are celebrated. The seed of truth is sown under circumstances favourable to its growth: it is carefully watched and protected from injurious influences, and the Christian Husbandman is privileged to reap the fruits of his anxious toil.

[*Madras Report.*]

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—A grant of books at members' prices, value 55*l.*, and other books for the service of the Church at Muttra and the Communion Table at St. Paul's, Civil Lines, has been made to the Rev. Henry Smith. In recommending Mr. Smith's application the Bishop of Calcutta writes—

Three millions of inhabitants in the Punjaub alone, permeated by European Christian Soldiers and Civil Servants of the Hon. Company, present a field of usefulness scarcely ever equalled in the history of British India. The progress of things will, no doubt, be very gradual, and much prudence will be required in every measure adopted; but if God pours out in His blessings of grace the needful aid, we cannot doubt that the glory of the Incarnate Saviour, in His atoning sacrifice and sanctifying Spirit, and in the morals and virtues which are the fruit of faith and love, will be ultimately made known.

A grant, value 15*l.*, has been made for soldiers at Bangaloor; and, at the request of the Rev. J.

Morant, books have been granted to him for a similar purpose; and 10*l.* to assist the son of a late Missionary of the Society in qualifying himself to be a Schoolmaster.

Madras—His Lordship, the Right Rev. Dr. Thomas Dealtry, previously to sailing from England for Madras in December 1849, requested a large Bible and Prayer Book for the performance of Divine Service on board ship, as well as a selection of works for the use of persons during the voyage. These Publications were placed at his disposal. The sum of 40*l.* was voted for the repairs of the Church at Nazareth; 50*l.* toward the completion of a Church at Secunderabad; and books for Divine Service in a new Church on the Shervaroy Hills, near Salem. Books and Tracts granted by the Board have been placed in the hands of Missionaries and Catechists proceeding to Travancore, Tinnevely, and other parts of Southern India; and a grant has been made for use and distribution at Masulipatam, at the request of Mr. Nicholson, who was going thither as Master of an English School established in that place for instructing the Brahmin Youths of the district in the English Language. Grants of money to the amount of 2000 rupees have been made by the Madras Committee for building and enlarging Churches in the Tanjore Mission—Pp. 126, 127.

RELIGIOUS-TRACT SOCIETY.

CALCUTTA.

In looking back on the first fifty years of the Society's history, it appears that upward of 100 standard religious books have been printed in thirteen different languages and dialects; about NINETEEN MILLIONS of copies of 1200 Tracts in different languages have been circulated; and 30,786*l.* have been granted from the funds of the Institution for the benefit of India.

Tirhoot—The German Missionaries at this place have distributed about 35,000 copies of small Tracts; and the Committee have granted them 3860 Tracts and 32 reams of paper—P. 127.

Calcutta Christian-Tract and Book Society.

A selection of books for sale has been sent, value 375*l.*, and a grant of books value 300*l.*, at half price. About 40,000 Tracts and Periodicals were also voted to the Calcutta Committee, and 500 reams of paper. In addition to the supply of English Works, the Parent Committee authorized the Auxiliary to appropriate out of the proceeds of sales during the coming three years, the sum of 250*l.*, to be applied to publishing new works in the native languages.

The publications issued from the depository, exclusive of English Books, have been 81,097; which, added to 3,610,692, the numbers in former years, gives a total of 3,691,789.

A Hebrew Tract, entitled "A Voice from the East for all the Seed of Jacob," translated by a converted Jew, is now passing through the press, for those persons of that interesting race who reside in Calcutta. For about eight months a Native Christian has been employed in the capacity of "Colporteur." Thus far, a very considerable measure of success has attended his work. A few friends have contributed the sum required to offer a prize of three hundred rupees for the best Essay on the subject of Hindoo Caste.

Calcutta Christian School Book Society.

The Local Committee has ordered 50 copies of each of the Society's Histories of Greece and Rome, with copies of all the other works that may appear in the Society's educational series.

Central North-Indian Religious-Tract Society.

A grant of 200 reams of paper

Religious-Tract Society— and 21,036 Tracts and Childrens' Books has been voted to this Society, whose head-quarters are at Benares—P. 127. The Rev. R. C. Mather, of Mirzapore, has continued his series, entitled "Picture Books for Children," in Roman, Persian, and Nagree Characters. They have a large circulation: 30*l.* has been received for casts of wood engravings, for which a supply of 40*l.* has been returned.

Agra Christian-Tract and Book Society.

Hærnle's translation of Dr. Barth's "Bible History" has been revised and carried through the press by Mr. Schneider, and 1000 copies printed. Mr. Pfander has also completed 3000 copies of the lithographic editions of books in Persian. The Agra Society has determined to supply the most frequented of *dâk* bungalows and hotels in the north-west provinces with small Libraries of religious and entertaining works,

In *dâk* travelling many vacant and unprofitable hours are passed in these halting-places. During the hot weather, especially while the days are long, the heat forces the traveller to remain within their walls from morning to evening. Few are provided with the means of usefully occupying their minds during these long hours, which are therefore, at the best, wasted in listlessness, or become burdensome. [Report.

The Parent Committee, to help this novel plan, has granted 25*l.* in books, on payment of half, in addition to a former grant of the same amount. The Committee have voted to the Agra Society 150 reams of paper and 24,690 English Tracts for the military, a Loan Society and a Colportage Agency. In addition to the grants which have been recorded, books value 100*l.* have been forwarded to the local Society, for which prompt remittances have been received.

The Committee have renewed to the Rev. J. T. Thompson, of Delhi,

their grant of 24 reams of paper, and have sent him 9000 Tracts for soldiers and others—P. 127.

Orissa Religious-Tract Society.

The intelligence received from this Society contains several statements shewing either the actual conversion of sinners by Scriptural Tracts, or that they were among the indirect means blessed by the Holy Spirit to that great end. During the past year 40,000 Tracts have been printed and circulated. A monthly periodical, entitled "Gyan-aruna; or, Dawn of Intelligence," has been commenced, of which Mr. Lacey is the editor. A grant of 100 reams of paper and 8375 Tracts has been made to the Society—P. 127.

BOMBAY.

Bombay Tract and Book Society.

The Tracts printed in various languages have been 35,500. The issues from the local depository 26,326.

The plan of circulating Tracts and Books among the native population by sale, rather than gratuitously, has met with general approval, and is now extensively adopted, not only in the Bombay Presidency, but in other parts of India.

The receipts during the year have been 8835 rupees, of which 4677 rupees are on account of the Translation Fund, and 1676 rupees the proceeds of English Books.

The Committee have voted to the Bombay Society 300 reams of printing paper, and 13,550 Tracts. The Books sent on sale amount to 167*l.* 15*s.* 2*d.*—P. 128.

Truth is gradually making an impression on the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold on the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian Ideas and Doctrines are quietly gaining an influence over the minds of many. [Mr. Hume.

Mangalore—The press has been actively at work, and 6000 copies of various publications have been printed by the German Missionaries. A grant of 150 reams of paper and 3118 Publications in English has been made to this Station; and 5*l.* to the Missionaries at Mahi Kantha, a new Station about 100 miles from Surat—P. 128.

MADRAS.

Two friends of the Society have offered prizes for the best Tracts on "The Identity of Popery and Idolatry." For this a prize of 50 rupees has been offered by an American who lately left India; and "A Comparison of Christianity and Mahomedanism, in refutation of the latter." For this a prize of 100 rupees has been offered.

Madras Tract and Book Society.

The Tracts received into the Madras Depository in the year have been 70,799, and the issues 172,421; being 101,000 publications beyond the preceding year. The total issues, 2,954,175 Tracts, 24,751 bound Books, and 41,558 School Books; making, with 60,000 copies of periodicals, about 3,078,524. The receipts were 7868 rupees, the whole of which had been either expended or was required for the issue of numerous works. The English Books realized by sale 2942 rupees.

There has been made a grant of 250 reams of paper, 30,100 English Tracts, a supply of French Publications, and the "Bible Catechism" in Indo-Portuguese—P. 128.

Vizagapatam Religious-Tract Society.

About 35,500 Tracts have been printed; and 78 reams of paper and 2575 English Tracts have been voted to the Society. There are many proofs of the Tracts having been readily received, and it is be-

lieved with great advantage to the recipients.

Bellary Religious-Tract Society.

The sum of 36*l.* 15*s.* has been received for Books sold. The total number of Tracts which have issued from the depository during the year is 17,705, and the stock on hand amounts to about 45,000. Of those which have issued from the depository, 14,000 have been distributed in Bellary and the surrounding district, 5906 of them being English. The demand for these is considerable. A consignment, value 25*l.*, has been made; and a grant of 16 reams of paper, and English Tracts value 5*l.*—P. 128.

Bangalore Tract and Book Society.

The grants made in the year were 48 reams of paper and 5175 English Tracts—P. 128.

Nagercoil Native Religious-Tract Society.

During the past year, 48,000 of the general series, 44,500 of the monthly papers on religious intelligence, 17,000 of the children's series, and 10,000 of a handbill, have been published, most of which are now in circulation. The monthly papers continue to be popular, and are circulated among the principal Tamul Stations in the country. A grant of 100 reams of paper and 2650 English Tracts has been made—P. 128.

Neyoor Native Religious-Tract Society.

In the year 20,300 Tracts and Books were printed on a variety of subjects, ranging in size from 12 to 224 pages. About 18,993 of these were distributed in Neyoor and the neighbouring districts—P. 128.

CALCUTTA DIOCESAN ADDITIONAL-CLERGY SOCIETY.

The Report for the last year has not yet been received—P. 129.

EASTERN-FEMALE EDUCATION
SOCIETY.

At pp. 423, 424, of our last Volume we stated the general proceedings of the Agents of the Society in their labours in India. We now give an extract from the Letter of Mrs. E. Porter:—

I deemed it desirable that Rebekah and four of the elder girls should be with us at Mudnampilly, and if possible learn to be good wives, and in that country place they have a much better opportunity of doing so than they could have had at Cuddapah. Rebekah certainly made good proficiency, and it would, I am sure, have gratified many of our kind supporters could they have seen our little bride so soon settling down in her new home, making it as clean and comfortable as any English Cottage, and then finding time to read and work, cutting out little garments, and making them for the children of the poor. She is, I believe, a truly pious character. We have still 18 in the School, as another has been received in Rebekah's place. Oh, that all of them may grow up to be ornaments of the Christian Name! They need much patience, much grace: pray for us that strength and wisdom may be given to *do what we can*.

Miss Hansford, writing from Cot-tayam, says,—

I am quite happy in my work; and Mrs. Johnson, the lady with whom I am associated, is every thing I could wish as a fellow-labourer in such an important employment as that of teaching heathen girls

the true and only way of salvation: she speaks the language like a native, which makes her services doubly valuable. I can already read Malayalim, but am not able to speak much. Since Mrs. Bailey left for England we have had her School added to ours; so that, instead of 45, we have now 60 girls, and a Day School, in which the usual attendance is from 18 to 20. As soon as our finances will allow we hope to give them rice once a day, which will induce a larger number of them to come: many of them living at a great distance now only attend in the morning, on account of not being able to walk in the hot sun. We have great hope that many of our boarders are of those who shall be *given to Christ for His inheritance*: this encourages us, though we have many discouragements. Most of our girls' parents are of the Syrian Church, which, alas! is only one remove from heathenism, though professedly Christian.

The accompanying collar was knitted by one of our girls, whom we believe to be a follower of Jesus: we call her the widow. She was betrothed, but before the marriage was consummated the young man died; a circumstance regarded as an ill omen by the Natives. We are somewhat troubled to get her a husband; for never having been married is in this country thought so disgraceful, that every one avoids the unfortunate woman as they would the plague. We have another, whose betrothment was to have taken place in three days: that young man also died. This case is not thought quite so bad as the other.

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*. R. C. Walker, the Powerscourt Scholar, died in December 1849—P. 130.

The new Principal entered on his duties at the commencement of the year 1850, and the Society has had the gratification of receiving from the Right Reverend the Visitor an assurance of his readiness to give him the benefit of his cordial co-operation, as well as an expression of "his entire satisfaction in the new Principal's first proceedings." [Report.]

In reference to the death of R. C.

Walker, a young man of very high promise, Professor Street writes:—

Truly God's dealings with this place are mysterious. Hatchell, Haycock, Walker, in succession taken from us, in the height of promise, at the full blossom of our hopes. To me it is like parting with so many children or brothers; nor do I find that joy which perhaps I ought to have in the reflection that they walked as dear children of God while among us. How many tombs I have reared in our cemetery over those who seemed most likely to be able ministers of the cross of Christ! Truly each tomb there seems a cross.

Professor Weidemann writes on

the same subject:—

Another of our best and most promising students is taken from us. A youth of so amiable a temper as to gain the regard of our heathen servants, and I can truly say, to the best of my knowledge, of real piety. We all liked him, thought much of him, and expected much in the cause of the propagation of the Gospel from his religious disposition and considerable talents. Yet, while I deeply regret his loss and the disappointment of long-cherished hopes in him, I cannot but be grateful to God for having in His providence directed him here, where his active mind and good heart have been turned to matters which concern the soul's eternal interests. At one time he wavered, and wished to leave us; but victory in that trial seemed to give him new energy and strengthen his first resolution to devote himself directly to the work of Christ as a Missionary.

The Report says—

Principal Kay has hitherto had scarcely more than time to state his first impressions, and effect a few improvements in the conduct and discipline of the College. But the Society has the fullest confidence that in conjunction with his colleagues, he will labour to make the College as efficient as possible for the great purposes of its institution. He says, after entering on the consideration of some proposed amendments of the College Statutes:—"After so much business, let me only add that I am disposed, (as by God's blessing I have been from the first) to take a hopeful view of matters. Seeds of good have been scattered in various directions by my coadjutors, and their and my predecessors, which I trust will grow up gradually to adorn the profession of our Christian Faith, till this barren land become as the garden of the Lord."

Calcutta—G. C. Mitter—P. 130.

The Society regrets to be under the necessity of announcing the resignation of the Hindoostanee Mission by the Rev. Samuel Slater. No inconsiderable progress had been made by him in the very difficult work of dealing with Mahomedan Minds; and both his natural disposition and his studies seemed especially to qualify him for the task. The Committee of St. Paul's School, however, having unanimously offered him the vacant Rectorship, he thought it his duty to accept it. And the Society cannot but apprehend in con-

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sequence a serious check to the progress of the Mission. [Report.

Howrah: O. B. Smith, Jud-
donath Ghose—Pp. 13, 131.

Tallygunge: Daniel Jones, R.
T. Blake; 28 *Nat. As.*—Pp. 131.

On Monday Evening I joined the Rev. Mr. Jones at Tallygunge, and the next day set out for Jhanjera. We drove some two or three miles to a village called Kowrah-Pooker, on the banks of a small canal which branches off from Tolby's Mellah, and holds its course due south to Mogra Haut, where it joins the Puchimbäonee Khal, hard by St. Andrew's Church, B'rálli. When carriage-way failed us, we proceeded a short distance on foot, and then entered a canoe in which we continued our course, passing Jaidagote and Sojnaberria, and landing at Bágishor, from which we could see the Church at Jhanjera, distant between two and three miles across the fields. At Jadaigote are a dozen families of converts, and the Rev. Mr. Jones has just constructed there, at his own expense, a very commodious Chapel, with pukka pillars and thatched roof. As we floated toward Sojnaberria, my attention was arrested in the early morning light by a small belfry, surmounted by a cross, which Mr. Jones has added to the Chapel there. This Chapel was originally an idol temple. Not long after my arrival in the country I heard of the conversion of a man at this village, to whom the temple belonged, and that he had made over the same for the use of the Mission. He was himself subsequently obliged to quit the place, owing to persecution for the faith; and some time afterward I remember that I saw the ruins of his deserted but, and learnt that he was dead. But the temple, thenceforth a Chapel, remained in the Missionary's possession; and last year the Diocesan Committee made a grant of money for its repairs, by means of which and (I must conclude) other help, the Rev. Mr. Jones enlarged it, so that there is now a commodious Chapel. These alterations were accompanied by what was at the time wholly unforeseen the accession of eight families of inquirers from the immediate neighbourhood, the members of which still continue in the class of Catechumens. Quitting Bágishor, we proceeded on foot across the fields to Jhanjera. There I read the Morning

Gospel-Propagation Society—

Service, after which the Rev. Mr. Jones catechized the Congregation. This consisted of 113 men and women, baptized, beside a few Catechumens, and among them were twenty of Mr. Jones's Readers. He began by catechizing these on the subject of his sermon on the previous Sunday, viz. our Lord's Ascension, and from them proceeded to catechize on the same subject the rest of the Congregation. The answers from the Readers were most creditable, and those of others of the Congregation shewed that the extreme silence and decorum which prevailed were no unreal signs of attention and a wish to learn. History, type, prophecy, doctrine, and practice, all had their places in the examination.

Mr. Jones pays his Readers very low salaries, from six to sixteen rupees, and I had estimated their worth somewhat by their pay, and on the way had been urging him to diminish the expenses of his Mission by reducing their numbers, for he has, I think, 28 Readers and Schoolmasters in all. But I now thought within myself that however desirable a reduction of the expenditure may be, I had an erroneous prejudice in my mind as regards the capacity of the men for their humble task. Whether they have a corresponding zeal in its performance, I cannot say. Another thing by which I was forcibly impressed was the very great silence and decorum that prevailed in the Congregation, seeing its members—and this on a week-day—are composed of poor day-labourers.

This Church, I am sorry to say, is very damp, owing to its site; and the walls are much damaged by unconquerable assailants, viz. the salt exhalations of the soil, and the action of the strong winds and heavy rain which beat on it unbroken by any adjoining screen of wood. It is, however, well situated, being very nearly in the centre of the Rev. Mr. Jones's cure, excepting always the Ramghur District, near Fullah. I think that a radius of five miles from the Church as a centre would include all Mr. Jones's villages. A happy contrast this with the state of things in the Dhanghatta and Mogra Haut Districts.

While the gong was sounding for Service, a man, well advanced in years, came up and declared his wish to become a Christian; and he was followed by a woman, but no connection. Both were

suitably addressed by Mr. Jones, admonished and exhorted, and assigned for instruction to the Readers to whose districts they belonged, and then took their places in the portion of the Church allotted for such persons. Mr. Jones had told me on the way that he is daily receiving accessions to the faith in this manner; and when I noted the serious quiet way of the two applicants who chanced on this occasion to come under my notice, and thought that the same was going on almost daily, and one hears nothing of it, I remembered the words: *So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how.*

Lately, I am informed, on one Communion Sunday, the non-Communicants having withdrawn, one of those who remained, a well-known regular Communicant, leaving his seat knelt down in the sight of all as a penitent, and so remained, while they communicated, himself declaring himself unworthy. The Service ended, he explained himself to the Rev. Mr. Jones, and was in due time reconciled.

It was just nine o'clock when the catechizing ended. The people dispersed to their labour in the fields, the Readers returned to their villages, and we soon walked back to our canoe.

We landed at Jaidagote, to pray with a dying boy, eleven years of age, and reached Tallygunge again about one P.M.

At Tallygunge itself the Rev. Mr. Jones's Congregation is increasing. I could not but sympathize with Mr. Jones's wish that he had a decent Church there also. But I was obliged to make a difficulty about a new thatch to the miserable building in his court-yard which now serves as a Chapel, and is about equal to a respectable coach-house. [*Professor Street.*]

Barripore: 16 miles south of Calcutta: inhab. 6000. The Barripore Mission is divided into 6 circles—1829—C. E. Driberg, A. H. Moore.

Nerbudda: J. G. Driberg—P. 131.

Cawnpore: in the District, inhab. 500,000: J. T. Schleicher—*Tamlook*: De Mello—P. 131.

BOMBAY.

Bombay: the Rev. George Candy has been on a visit to England—*Ahmedabad*: G. W. Pieritz. The Rev. Wm. Darby has resigned his charge, and Mr. Pieritz finds his position an extremely difficult one, but is determined to struggle on in the path of duty, in reliance upon the divine help and blessing—Pp. 131, 132.

The Society's principal Mission in this Diocese for some years past has been that to the Indo-British, or people of mixed race at the Presidency. That the Mission has been productive of great and lasting good seems to be admitted on all sides; but the Society being desirous to devote its whole expenditure in India to the strictly Missionary Purpose of the Christian Instruction and conversion of the Natives took advantage of Mr. Candy's visit to England last winter to enter into communication with him, as to the possibility of sustaining the Mission from independent sources. The Society has long been familiar with the liberal disposition of the English Residents at Bombay. Mr. Candy expressed his conviction that they would cheerfully do so.

The Society, however, proposed to continue the reduced allowance of 100*l.* for three years. This Mr. Candy generously declined, and on his suggestion the amount intended to be given in annual payments was at once added to an endowment fund for the support of the Indo-British Mission: and the Society, further to mark its high sense of Mr. Candy's disinterested conduct and past services, agreed to defray the expense of his passage back to Bombay. [Report.

MADRAS.

Madras, or Vepery District, with St. Thomé; and Out-Stations—1727—A. R. Symonds, *Principal* of Vepery Institution, Thomas Brotherton: 1 *Country-born Cat.*; 3 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 195; Women, 312; Children, 357—Schools, 5; Boys, 97; Girls, 115—*Chindadripet/ah*: C. Ariolapen: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 33; Women, 64; Children, 53—Schools,

2: Boys, 89—*Poonamallee, Tripasore, and Vallaveram*: W. Howell: 1 *Country-born Cat.*; 3 *Nat. Cat.*; Baptized: Men, 70; Women, 158; Children, 140—Schools, 3: Boys, 53; Girls, 13—TANJORE: 1766: J. Guest: 5 *Nat. Cat.*; 14 *School Teachers*. Baptized: Men, 251; Women, 355; Children, 479—Schools, 8: Boys, 195; Girls, 81: *Canangoody*: C. Hubbard: 8 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 123; Women, 134; Children, 228—Schools, 11: Boys, 164; Girls, 29—*Vediarpooram*: H. Bower: 2 *Country-born Cat.*; 8 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 222; Women, 231; Children, 321—Schools, 3: Boys, 203; Girls, 6: *Boodaloor*: 1 *Country-born Cat.*; 7 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 142; Women, 152; Children, 227—Schools, 8: Boys, 132; Girls, 5—*Aneycadoo*: W. L. Coombs: 3 *Nat. Cat.*; 3 *School Teachers*. Baptized: Men, 55; Women, 73; Children, 152—Schools, 3: Boys, 67; Girls, 20—*Combaconum, and Negapatam*: S. A. Godfrey, A. Johnson: 1 *Country-born Cat.*; 19 *Nat. Cat.*; 13 *School Teachers*. Baptized: Men, 377; Women, 470; Children, 810—Schools, 17: Boys, 188; Girls, 42—TINNEVELLY: *Nazareth*: A. F. Cæmmerer: 21 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 641; Women, 687; Children, 964—Schools, 11: Boys, 380; Girls, 269—*Moodaloor*: 7 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 326; Women, 366; Children, 645—Schools, 10: Boys, 219; Girls, 179—*Sauyerpooram*: M. Ross: 2 *Country-born Cat.*; 3 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 64; Women, 62; Children, 148—Schools, 5: Boys, 173; Girls, 38—*Edeiyenkoody*: R. Caldwell: 1 *Coun-*

Gospel-Propagation Society—

try-born Cat.; 22 *Nat. Cat.*; 16 *School Teachers*. Baptized: Men, 306; Women, 276; Children, 451—*Schools*, 24: Boys, 292; Girls, 195—*Christianagaram*: H. C. Huxtable: 11 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 223; Women, 233; Children, 417—*Schools*, 7: Boys, 200; Girls, 76—*Puthookotei and Ramnad*: T. P. Adolphus: 2 *Country-born Cat.*; 9 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 73; Women, 51; Children, 119—*Schools*, 9: Boys, 101; Girls, 20—*Erungalore*: C. S. Kohlhoff: 9 *Nat. Cat.*; 20 *School Teachers*. Baptized: Men, 266; Women, 271; Children, 490—*Schools*, 18: Boys, 293; Girls, 56—*Trichinopoly*: G. Y. Heyne: 3 *Nat. Cat.*; 7 *School Teachers*. Baptized: Men, 144; Women, 208; Children, 244—*Schools*, 6: Boys, 231; Girls, 67—*Madura and Dindigul*: W. Hickey: 1 *Country-born Cat.*; 9 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 230; Women, 204; Children, 394—*Schools*, 4: Boys, 88; Girls, 27—*Cuddalore*: 1 *Country-born Cat.*; 1 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 61; Women, 119; Children, 110—*Schools*, 3: Boys, 97; Girls, 10—*Secunderabad*: N. Parenjody: 1 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 58; Women, 67; Children, 67—*Schools*, 7: Boys, 221; Girls, 12—*Vellore and Chittoor*: S. W. Coultrup: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 52; Women, 87; Children, 91—*Schools*, 2: Boys, 57; Girls, 8—*Bangalore*: 1 *Country-born Cat.*; 3 *School Teachers*. Baptized: Men, 52; Women, 103; Children, 88—*Schools*, 3: Boys, 82; Girls, 22. The Rev. J. K. Best, the Rev. G. U. Pope; and the Rev. S. Sandberg, are for a time absent from the Mission—P. 132.

Summary of the Madras Mission.

Missionaries, 23 — Catechists: Country-born, 14; Native, 156: School Teachers, 149—Baptized, 15,642; of whom 398 have been baptized during the year—*Schools*, 169: Boys, 3622; Girls, 1290: Total, 4912.

I have had the happiness to become acquainted with all your Missionaries in and around Madras, and it affords me much pleasure to testify to their high character and useful labours. On Wednesday last, April 8, I held my first Confirmation of Native Converts in the beautiful Church at Vepery. There were more than 140 Candidates, of whom 95 were from your Society's Mission. It was an edifying sight. I had got up sufficient of the Tamul Language to repeat the prayer in connection with the imposition of hands, and to pronounce the benediction. Your Missionaries told me I was quite understood.

[*Bp. of Madras.*]

The improving state of several of the more important districts of the Tanjore Mission has afforded me sincere gratification and thankfulness. The people are evidently in a more satisfactory state of subjection to those who are placed over them in the Lord, than at any former period. Caste has received a salutary check, and can hardly now be said to have any place in the Churches or the Schools. A godly discipline has been put in force, with a decidedly beneficial effect in the Congregations generally, and especially in the Boodaloor District, after earnest and solemn instruction and warning. The Seminary, and the superior English and Tamul Boarding Schools, have also afforded me great pleasure.

I have observed in several places, and especially, but not exclusively, in the Coleroon District, a patient endurance of persecution, and in some cases a zealous exertion for the extension of the Redeemer's kingdom, which can only be ascribed to the effectual working of the Holy Spirit; and some instances of conversion have been brought to my notice, which afford as remarkable evidences of Divine Influence as have existed in any age or country. I must not omit also to mention that the Reverend the Missionary Clergy are evidently encouraged by these favourable indications, and are stirred up to thank God and take courage.

[*Archd. Shortland.*]

Of Schwartz's Mission it is said—

I was received at some distance from this Station with the usual songs of welcome, by the Catechists and a considerable number of the Native Christians. Within the small or inner fort, the citadel, is the noble Church built by Schwartz, with the assistance of the British Government, on the occasion of his celebrated Mission to Hyder. In the nave are deposited the remains of several members of the former British Garrison; and at one end is the celebrated monument by Flaxman, erected at the expense of the Rajah Serfojee, representing his Highness with his attendants at the death-bed of the venerable Missionary. A more interesting monument can hardly be imagined, or a Church invested with more pleasing associations; a witness at the same time of the success of Christianity in a former age, and a pledge of the triumph of the Gospel.

It is impossible to see this Mission, with its large Congregation, its noble Church, containing the earthly remains of five of the faithful Missionaries of a former age, who, *being dead, yet speak*; its extensive Boarding Schools, its Library, its excellent Mission Houses, its exclusively Christian Town, and the second admirable and spacious Church, so excellently situated in the citadel, at the head of the principal street of Tanjore, and at the very gate of the most sacred pagoda, without the deepest interest and earnest prayer that the Spirit may be poured out from on high on all connected with it.

Vediarpooram—I derived great satisfaction from the examination of the students in the Institution, which included the Tamul and Teloo-goo Classics, Latin and Greek, the Thirty-Nine Articles, the Evidences of Christianity, Pearson on the Creed, and the usual branches of a liberal and Christian Education; but I would earnestly recommend that the building, which is already too confined and crowded, be enlarged by the erection of a suitable range of apartments for the Monckton Scholars without delay. It is of the utmost importance that the number of senior students should be considerably increased.

Negapatam—An old Danish Settlement, now a British Station, where, in addition to the English and Tamul Congregations, there are still many Indo-Portuguese, for whose religious instruction a respectable European Catechist is maintained.

The Church was built before the Settle-

ment came into the possession of Great Britain, and affords a remarkable instance of the undeniably greater attention paid by all foreign nations, Protestant or Romanist, to the erection of suitable edifices for the worship of Almighty God than by the British. While it occasions no little shame and regret to the Christian Sojourner in our Colonies, it must be considered as reflecting disgrace on a people to whom so large a measure of wealth and religious privileges has been vouchsafed.

The Church of Negapatam is a noble edifice, and its internal arrangements, with stalls which would do no discredit to a Collegiate Church, its handsome pulpit and reading-desk at the north, and the organ-gallery at the south end, are such as I have seen in no part of India, and would afford a most suitable plan for Churches in our English Stations and largest Missions.

Erungalore—A large and handsome Church is far advanced toward completion, and, from its elevated position, will present a striking object, visible for some miles on every side. The transepts are conveniently arranged to afford accommodation to the women on one side and the children on the other, while the nave will be occupied by the men; and this appears to me the most suitable arrangement for all our Mission Churches.

A tablet will commemorate that this sacred edifice was built in part from funds subscribed for a monument to the memory of the pious and venerable Missionary, Mr. Kohlhoff, the pupil and colleague of Schwartz, inviting his successors in the Missionary Field to follow him as he followed Christ.

I had the gratification of preaching in the temporary Church in the Mission Village to a crowded Congregation, on the deeply-interesting occasion of the baptism of the Moonsiff and Headman of an important heathen village.

The Headman of Pullumbody is graciously sustained under all his trials, and enabled to maintain a consistent profession. The value of his testimony to the truth of the Gospel is felt and acknowledged by Natives, high and low; and he is most zealous in endeavouring to bring many of his countrymen to Christ.

[*Archd. Shortland.*]

We notice with thankfulness the improvement that has taken place in the Vepery Grammar School since the

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arrival of Mr. Wright, the present head Master. The number of pupils has increased from about 40 to 130, and a marked progress has been effected in the general discipline and proficiency of the pupils. Mr. Frederic Nash, who acted in the same relation to Mr. Wright at Southampton, is now happily gone to aid him at Madras. At the Missionary Seminary, which was opened in June 1848, under the care of the Rev. A. R. Symonds, 8 young men are now under training for future employment in the Missions.

"Living with me," says Mr. Symonds, "sitting at my table, and in all respects forming part of my family, I could not undertake to have more than twelve. Those now with me afford me much comfort and satisfaction."

[Report of Madras Committee.

My lectures at present embrace the Septuagint, Greswell's Harmony, the Epistle to the Colossians in Greek, Butler's Analogy, Pearson on the Creed, Marsh's Lectures on the Criticism and Interpretation of the Bible, Heeren's Manual of Ancient History, Tacitus, Latin Composition, Logic, and Rhetoric. The senior student, Clay, also reads with me Plato's Phædo. A portion of the day is also devoted to the study of Tamul with a Moonsee. *[Mr. Symonds.*

Beside superintending the Seminary, Mr. Symonds officiates as Minister at the Church of St. Thomé, without, however, receiving any remuneration from the Society. *[Report.*

The English Native School recently established in the Vepery Mission is going on satisfactorily, and generally the Schools in connection with this Mission have increased and improved. At Trichinopoly the School set on foot last year under the charge of Mr. McCarthy met with such success as to induce the Committee to open a second School of a similar character

in another part of this large town. This also has met with great encouragement. The VEDIARPOORAM Seminary has already supplied to the Mission, beside the one about to be ordained, six Catechists and Masters of a superior description.

[Madras Com. Report.

The following is the Madras Committee's Report of Churches and Schools built or enlarged during the year—

At Puthukotei, Tinnevely, a small but substantial Church has been finished and opened for Divine Service.

At Nazareth, Tinnevely, the Church has been added to and improved, and the Schools considerably enlarged.

At Mukupury, Tinnevely, a tower has been added to the large and substantial Church there.

At Sawyerpooram a small Village Church has been completed, and will immediately be opened for Divine Service; and grants for the completion of two others in the same district have been sanctioned.

At Aneycádo, in the Tanjore Circle, a very neat and substantial Church has been completed and opened for Divine Service; and the erection of Schools and Mission House is in rapid progress.

At VEDIARPOORAM the building of a Church on the same plan as the one at Christianagaram is being commenced, and the erection of a new house for one of the Assistants in the Seminary is in progress.

At Erungalore the Church, which has for so many years been under erection, and which is intended as a memorial of the late venerable Kohlhoff, is almost finished.

At Kullagoody, in the Erungalore Mission, a Catechist's house has been built.

In the Madura District a Mission House is under erection at Cullucotei, a central spot, which is to become the headquarters of this Mission.

BAPTIST MISSIONARY SOCIETY.

Calcutta — 1801 — James Thomas, John Wenger, Andrew Leslie: J. Manuel, *As.*; C. C. Aratoon, Shujaat Ali, and 1 other *Nat. Preacher*. Communicants, 290—Schools, 2: Scholars, 120. *Entally* — 1838 — George Pearce: Ram Krishna Kabiraj, and 2 other *Nat. Preachers*. Communicants,

49. *Hourah* and *Salhiya*—1818 — Thomas Morgan: Ganga Narayan, and 2 other *Nat. Preachers*. Communicants, 26—Schools, 3: Scholars, 180. *Narsingdarchoke* — 1824—with 4 Out-Station: C. B. Lewis, W. Thomas: 3 *Nat. Preachers*. Communicants, 52—Schools, 1: Scholars, 25. *Luch-*

yantipore—1833 — with Out-Stations: G. Pearce: F. De Monte, and 3 other *Nat. Preachers*. Communicants, 67 — Schools, 4: Scholars, 100. *Kharee*—1831—G. Pearce: Jacob Mandal, *As.*; 1 *Nat. Preacher*. Communicants, 48 — Schools, 1: Scholars, 40. *Malayapore*, 20 miles South of Calcutta — 1845 — G. Pearce: 1 *Nat. Preacher*. Communicants, 7—Schools, 1: Scholars, 45. *Dum Dum*—1845 — C. B. Lewis: 1 *Nat. Preacher*. Communicants, 25. We have taken the above statement as best we could from the last Report; but it may be right to mention that the accounts given of Labourers in different parts of the Report do not coincide. The Rev. J. Russell, and the Rev. J. Leechman sailed on the 20th of August as a deputation to India to investigate the whole of the Society's circumstances and proceedings in India; and on the same day Mrs. Yates, and the two daughters of the late Dr. Yate, Mrs. Penny and her three children, Mrs. Biss, and Mrs. Sykes, with their families, sailed for Calcutta—Pp. 134, 447.

South Colinga—Through the mercy of the Lord we have during the past year enjoyed peace among ourselves, but apparently the Word of God has not been accompanied with the same power to the conversion of sinners as in the year before, and we have reason to fear lest some of us should become indifferent. Mr. Manuel continues to be encouraged by the Church in preaching labours among the Heathen. [*Missionaries.*]

Entally—The two Services on the Sabbath and on Thursday are attended by about 80 persons. Mr. Pearce instructs a class of young men twice a week, and one of women once a week. The Native Preachers preach to the Heathen and Mahomedans twice a-day. Their audience ranges from 50 to 250. Other members also engage in preaching occasionally. Three persons have been baptized during the year, one a very respectable Mahomedan. The other two were Hindoos, one of them the lad Denonath. [*Report.*]

Narsingdarchoke — To the unhappy Hindoos and Mahomedans the Gospel is constantly preached in market-places, &c. [*Report.*]

We have four Candidates for Baptism, and six for restoration, and of many of these we hope well. The Means of Grace have been well attended, and I trust many of our poor people are growing in grace. The Native Preachers have attended to their duties in a satisfactory manner. With regard to contributions to the Mission Funds, my poor people are miserably indigent. All their efforts have hitherto been directed to the relief of the poor among themselves. A "gola," or granary, has for some years been established. This is stocked with rice in the harvest season, and grants to the poor are voted out of it as circumstances demand. [*Missionaries.*]

Howrah—The Native Church has been a source of great grief. One member fell into sin; another became involved in his guilt; the Native Members seemed disposed to screen the latter. Four were excluded, and others were suspended. In order to narrow that broad line of distinction which separates the Hindoos and the Christian Communities, I opened a Sunday School in the Chapel at Howrah. The Hindoos are ever timid and suspicious. This novel plan produced, therefore, some commotion: the Brahmins were alarmed: many of the boys, however, come from the Day Schools. [*Mr. Morgan.*]

Luckyantipore—In this locality famine was at one time to some extent experienced. When the anxiety of the people on account of the want of rain had reached a very high point, they determined on holding a special Prayer Meeting for imploring rain. The supplications proceeded from full hearts, and it is a remarkable fact that several who attended the Meeting were scarcely able to reach their homes before a copious shower descended. During the last month of the usual rainy season the rains were so plentiful that the crop, after all, proved an average one. The attendance in the Central Chapel at Luckyantipore, on the Lord's Day, amounts occasionally to 200 adults, though usually it is somewhat less. [*Report.*]

Kharee—Beside the two usual Services on the Lord's Day, there is a Catechetical Service at noon; and on Wednesday a Prayer Meeting with a short Lecture; and another Catechetical Service on Friday. The Preachers also visit the people

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at their houses to instruct them; and proclaim the Gospel twice or three times a-week to Hindoos and Mahomedans. [Report.

Malayapore—The Gospel is regularly preached to the Heathen in the neighbourhood, to about 500 persons a-week. Eight among the schoolboys read the Bible fluently. [Report.

Dum Dum—At this Station there is much to encourage, and much to dishearten. We have suffered very severely by the removal of our English Members, who are all in the army. At present, with the exception of three whom I baptized on the 23d of December, there are none of our European Members resident with us. All have been drafted off to distant parts of the land. Hindoostanee Worship with the Native Members of the Church has been regularly conducted by our Brother Soobroo; and the Gospel has been regularly preached by him in the bazaars at the Station, and in the surrounding villages. [Mr. Lewis.

Serampore—1799—recently added to the British Dominions—W. H. Denham, John Robinson: J. C. Fink, *As.*—8 Out-Stations: 5 *Nat. Preachers*. Mr. Denham has been for a time unwell, and obliged to seek in Burmah renovated health, and is returned much better. Mrs. Robinson died on the 10th of March. Communicants, 127—Schools, 8: Scholars, 750—Pp. 135, 327.

Many have been under concern for their souls, and not a few added to our numbers. The Gospel has been preached without interruption at home and at our several Places of Worship, and in the villages and neighbourhood. Until the rains, the Pastors, accompanied by the College Students, successively visited the villages on either side of the river. They met with a kind reception everywhere. At home our labours have been carried on as usual. Meetings are regularly held among the young. The youthful Members of the Bible Class have successively given themselves to the Saviour. Out of the Girls' Asylum one has joined us; as also two from the College School. Our Congregations are undiminished in numbers.

We have baptized 23 this year. Some of our people have occasioned us much distress and anxiety, but we have still

reason to rejoice that these cases have been very limited in number; and the indignation which they have created among the Members of the Church and community has been such as to afford satisfaction. [Local Report.

Jessore: 65 miles N E of Serampore; 1800—J. Parry, *As.*—10 Out-Stations: 10 *Nat. Preachers*. Communicants, 206—Schools, 4 Scholars, 150—P. 135.

This district is very extensive and densely inhabited, like almost the whole of Bengal, containing a population of probably not less than 1,200,000 souls. [Report.

With few exceptions, the Members of the Church are walking in the fear of God, and endeavouring to live to His glory. The Gospel meets with a good reception wherever it is preached. The Hindoos and Mahomedans generally listen to it with great attention. The latter seem to be in great agitation in consequence of a dispute between the Ferazees (Pharisees, who, like their prototypes, think it sinful to be subject to unbelievers) regarding the mode of placing the hands during prayer. The Hindoos respect the Gospel, and are often loud in praising it, but make no efforts to comply with its demands.

During the year I baptized 36 converts, after religious instruction for many months previous to their public profession of the Gospel. I have cause to thank God for the grace and mercy bestowed on them, whereby they have continued to evince the sincerity of their faith in the Lord Jesus Christ ever since they acknowledged Him to be their Saviour. The greater number of the converts above alluded to were Mahomedans previous to their embracing Christianity. In this district there are upward of half a million of Mahomedans. Some of our Tracts in Bengalee and Hindoostanee, which we have widely circulated, have tended to enlighten them by exposing the errors of the Korân. These Tracts are duly appreciated by most of the Mahomedans within our reach. The want of Labourers, I mean Native Agents, owing to the want of funds for their support, prevents my bringing into cultivation a large portion of the field occupied by myself and Native Assistants. [Mr. Parry.

Burishol: 140 miles E of Serampore—1828—10 Out-Stations, and 22 Sub-Stations: J. C. Page,

J. Sale: 10 Nat. Preachers. Communicants, 177—Schools, 8: Scholars, 150—P. 135.

We have baptized four men, of whose piety we continue to think favourably. Several, also, who were at the beginning of the year in connection with Mr. Bareiro, have been, after much care, received into Church-fellowship. You will doubtless be grieved to see that there have been so many exclusions. On the whole, we feel there is much to cheer us. The people generally manifest a great desire to be instructed; and in all directions we have applications for Teachers to be stationed among them. Such as can read seem to like nothing better than joining a Bible Class; and many will spend half the night in putting questions and receiving answers on religious subjects. It is easy to introduce profitable conversation when they are thus met together. Indeed, we have no doubt of the decided piety of many, both men and women. The Churches seem more alive to the necessity for discipline. Offenders are rarely screened. Considerable deference is paid to the decision of a Church Meeting. Even in disputes relating to money, instead of an appeal to the law or the Zemindar, the opinion of brethren is received as decisive. The Sabbath is observed, outwardly at least, by nearly 700 adults. Two-thirds of this number are to be found, week after week, attending the Worship of God; and nearly half this number meet for prayer and instruction once, and in some villages twice every day. There is a marked improvement of character among the women: Our lack of pious intelligent Female Teachers is the only obstacle in the way of their wishes and our intentions being realized. We have, some months past, commenced a Boarding School for girls, and thus far are encouraged to go on with it. We should be glad to receive some contributions toward making a School House and a Dwelling House for the children. There are at present 18 Candidates for Baptism. It cannot be expected, however, that we should have no trials and discouragements. Of these we, too, have had our share. Every now and then things take place which cause us pain.

[Mr. Page.

Cutwa — 75 miles N N W of Calcutta—W. Carey: 4 Nat. Preachers. Communicants, 31—Schools, 1: Scholars, 10—p. 135.

March, 1851.

Our native brethren have been out among their countrymen as usual; and they have had good and attentive audiences. Some of the fairs have also been attended. All our stated places of preaching have been attended to as usual. Our means are so small that we can hardly move hand or foot in the work. Oh that we may soon see better days!

[Mr. Carey.

Soory: About 130 miles N N W of Calcutta — 1818 — 3 Native Preachers. Communicants, 36—Schools, 2: Scholars, 100—P. 135.

About 1000 portions of Scripture and between 3000 and 4000 Tracts have been distributed. We have had regular weekday as well as Lord's-Day Services; also weekly and monthly prayer meetings; and particularly the regular monthly administration of the Lord's Supper; all which Services, and especially the last, have been on the whole well attended.

[Mr. Williamson.

Dacca: 190 miles N E of Serampore—inhab. 300,000—1816—W. Robinson: 4 Nat. Preachers. Communicants, 21—P. 135.

Mr. Robinson has persevered in his labours, notwithstanding his advancing age and consequent infirmities. The native brethren under him have made several extensive itineracies into the adjacent districts.

[Report.

I have baptized but three during the year, and two of them were not baptized till the 26th of December. I went to their own village and baptized them, that others might see and turn their attention to the subject. My wish is that these two should form the nucleus of a new Church in that village.

[Mr. Robinson.

Dinagepore: inhabit. 20,000: about 260 miles N of Calcutta—1805—H. Smylie: 1 Nat. Preacher. Communicants, 18 — Schools 2: Scholars, 86—Pp. 135, 136.

The Church has not received any additions by baptism; but several hopeful inquirers promise soon to be added.

[Report.

The attendance on Public Worship has been regular, and a greater degree of attentive watchfulness appears among our members. "In the bazaar and other places the Heathen have quietly and attentively listened to the Word. Cases of op-

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position and cavilling are now exceptions.

[*Mr. Smylie.*]

Monghyr: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: 3. *Nat. Preachers*; 4 *Schoolmasters*. Communicants, 49—Schools, 2: Scholars, 90—P. 136.

Last year, I stated that Brother Hurter had commenced a Station at Bhagulpore, which was to be carried on in connection with Monghyr. But he had scarcely finished his arrangements ere he was called away to nobler services above. By his lamented death our hopes of a Station at Bhagulpore with a view to the Hill People have been disappointed, as we have no one to send in his room.

As in former years, we have given our chief attention to preaching the Gospel, both in the Station and in the surrounding villages. Our stated English and Native Services, as well as preaching in the bazaars, have been regularly maintained. The native prisoners in the gaol, amounting to some hundreds, have been repeatedly visited on the Lord's Day, and portions of the Scriptures have been given to numbers who asked for them. The Gospel has also been preached to servants in private houses by Nainsukh, when in the Station. But we want more preachers—men who will not be soon disheartened because they do not meet with much success. Only three persons have been united to us by a public baptism; and only one Native restored, who had been for more than twelve months under suspension.

We have been as much engaged in itinerating as we could, without inconvenience to our regular Services at the Station. During the greater part of the past twelve months two or more of our number have been from home preaching the Gospel to the Heathen. Thus the seed of the kingdom has been scattered on all sides, and among many people of all castes; and now, like the husbandman, we must patiently wait for the harvest, in the assured hope that in due time it will appear. Our difficulties and discouragements, I think, have been less than in former years.

[*Mr. Lawrence.*]

Patna: a few miles from Digah, 320 miles N W of Calcutta: inhabitants, 300,000—1820—This Station has been relinquished—Pp. 63, 136.

Benares—1817—George Small, W. Smith, H. Heinig: 3 *Nat. Preachers*; 9 *Schoolmasters*; 1 *Schoolmistress*. Communicants, 20—Schools, 5: Scholars, 270—P. 136.

My labours are, as usual, confined for the most part to preaching to the Natives, in which I find great delight, and in catechizing the children in our School at the Sadar Bazaar. On the Lord's Days in the morning we preach alternately to our Native-Christian Congregation, when, generally, most of the children and Teachers of our Bazaar Schools attend. To our Christian Congregation are from time to time added those that make a profession of faith in the Lord Jesus Christ. In the evenings of the Sabbaths Mr. Small preaches in English in our commodious School-room at the Sadar Bazaar, the Congregation at which is very encouraging. The School-house has recently been built, which cost about 550 rupees. The boys are making good progress in English, Persian, and Hindoocce, &c.

[*Mr. Heinig.*]

Agra—1811, renewed 1834—R. Williams: 1 *Nat. Preacher*. Communicants, 119—P. 136. This is chiefly a Congregation of Europeans, and not dependent on the funds of the Society.

Saugor—1848—The district contains 30,000 square miles, and 2,000,000 inhabitants; and the city 700,000: 1 *Nat. Preacher*. Mr. Makepeace has returned to England. Communicants, 21—P. 136.

The Baptist Mission at Saugor originated in the offer of G. J. Rae, Esq., of 50 rupees a month toward the support of a Missionary. Mr. Makepeace arrived there on the 7th November 1848; but after the lapse of a brief twelvemonth is compelled by the failure of his health to relinquish his post and proceed to England.

[*Report.*]

During my stay seventeen were added to the Church; one of them a Telooquo Brahmin, whom I have left at Monghyr for instruction until my return.

A Sabbath School was established, numbering about 35 boys and girls; a Christian Library; measures were taken also, for a branch of the Agra Bible

Society; supplies of Scriptures were on their way at the time of my departure. We have experienced encouragement, also, in our labours in the city and villages.

[*Mr. Makepeace.*]

Chitaura—1848—*J. Smith*: 3 *Nat. Preachers*; 1 *Schoolmaster*. Communicants, 23 — Schools, 2: Scholars, 60.

The past year has not been crowned with much visible success. We have been sowing rather than reaping, pruning rather than enjoying much fruit. On the whole, however, we have little of a discouraging nature to record, and much to encourage. Three years ago we sat in the old building in the village nearly alone and almost despairing of success. The place on which I write was then a barren plain: now it contains two bungalows, a comfortable building used for Chapel and School, and three rows of Christians' houses, containing altogether a population of about ninety souls. Schools have been commenced for boys and girls, and are well attended and prospering. The Prayer Meetings have been well attended, and most of our people have regular Family Worship in their homes and with their families. Orphan Schools have also been commenced. In the month of June eighteen girls were received from the Patna Orphan Refuge, four of whom have been married to Native Christians and are settled in our village. Preaching to the Heathen has been regularly attended to. Ninety villages have been visited, some frequently and some only once: everywhere we are received with kindness, and the Gospel listened to with attention.

[*Mr. Smith.*]

Muttra: 30 miles NE by N from Agra: inhab. 50,000—1842—*T. Phillips*: 2 *Nat. Preachers*. Communicants, 9 — Schools, 1: Scholars, 60—Pp. 136, 137.

I have only had one baptism in the year, and the Candidate has since then gone back entirely to the world. It is a painful case. The rest of the members remain faithful, viz. 4 Natives and 5 Europeans. We have had many inquirers this year. As to the School, it has gone on very prosperously this year, as far as numbers and regular attendance are concerned. Until your Letter came to hand requesting us to

(*The Survey will be continued at p. 161 of our Number for April.*)

reduce our expenditure we had two separate Schools one for Sanskrit and the other for Hindooee. After this we dismissed the Sanskrit Pundit and his School.

At the commencement of the year we made a tour through Rohilkund, attended the Melas in our neighbourhood, and gave away a few books. Perhaps we have given away not less than 2500 portions of Scripture and many Tracts. [*Mr. Phillips.*]

Delhi—1818—2 *Nat. Preachers*. Communicants, 15—*Mr. J. T. Thompson* died on the 27th of June—P. 137.

I have been enabled to labour in the city and abroad, through all the months of the year. Daily it has been my happiness to read to and address from 20 to 80 persons in the principal streets of the city; and I have obtained from them a more fixed and serious attention than in past years. In the Chapel twice a week, in the house, and at the Drummers' Place of Worship, I have regularly had an audience, chiefly Hindoos with some Mahomedans. At Hurdwar ten days were spent among the people of the fair. The generality of the people this season listened to the Word in a quiet manner. Some even made solemn and apparently sincere affirmations as to their desire to know more of the Saviour and His Gospel, and their wish to believe on Him. In October, at Gurknurkeshwar, good numbers were addressed. Crowds upon crowds attended on the last two or three days, and seemed to be under an excitement to inquire about the new way.

[*Mr. Thompson.*]

Madras—1847—*J. C. Page*: 2 *Nat. Preachers*. Communicants, 41—Scholars, 3—P. 137.

Our little Church grows steadily, and is I trust becoming useful in this dark land. God is raising up brethren who have the power of making known the great salvation to the Heathen in their own tongue; and they have begun to do this in a way that has most cheerfully shewn their love to Christ and to souls. In taking the responsibility of the payment for our Chapel, &c., on ourselves, we were influenced by a simple desire for the good of the Heathen around us, to whose benefit, rather than to our own comforts, we were anxious to appropriate all the money raised in England.

[*Mr. J. C. Page.*]

Biography.

BRIEF NOTICE OF THE REV. J. T. THOMPSON,

MISSIONARY AT DELHI, IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Two Indian Periodicals have supplied the following notice of the late Rev. J. T. Thompson, who so long laboured at Delhi.

His illness, which may be said to have commenced about the 20th of June, seemed to be chiefly a prostration of strength, accompanied during the last few days with low fever. For some time previous to this date he had been suffering considerably from very painful boils in the hands, which were evidently the cause of his fever. Notwithstanding the great weakness under which he laboured, his zeal in the cause of Christ manifested itself in endeavouring to the last to make known to all to whom he had access the way of salvation. On the date above referred to, and a few days afterward, the entries in his diary are as follows:—

“20th, Thursday—Read two Tracts to about 150 village hearers chiefly, and gave Gospels and Tracts. O Lord, have mercy on my weakness, and graciously strengthen me, I pray Thee!

“21st, Friday—Read to about 30 people, and gave Tracts.

“22d, Saturday—Doctor—attends me these two days, and, O my Lord, do Thou be pleased to grant Thy blessing!”

The next day he administered the Lord's Supper, although a fortnight earlier than his usual stated period for this ordinance. When asked by Mrs. Thompson his reason for doing so, his reply was, “I may not live to see another Sabbath.” We, however, little thought that we were all receiving the Sacrament for the last time at his hands. On the afternoon of that day he held his accustomed Hindoostanee Service with his native members and others, when he delivered a discourse, which, however, was briefer than usual on account of his extreme weakness. The following day, Monday, found him still more reduced in strength, but this did not prevent his going out to his usual labour in the city. It seemed to afford him no little satisfaction, even in his illness, to be thus engaged in endeavouring to make known the truth as it is in Jesus to the Heathen. This he plainly intimated to us as often as he was desired to spare himself. Tuesday and Wednesday were marked by still further

prostration of strength, yet he was enabled to sit up in bed, and make a few remarks at a Hindoo Service on Wednesday Afternoon, on the 18th chapter of Luke's Gospel, which was read by one of his children at his own request. During the night he was very restless, and at times unconscious. While labouring under this aberration of mind, he frequently sat up, and spoke of revising one of his Tracts, viz. “The Ten Hindoo Incarnations,” and of sending it to Calcutta to be printed. He also repeated different passages of Scripture, amongst others, part of 2 Tim. iv. 8: *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.*

Thursday Morning, the 27th, he appeared to be much worse than at any previous period; still he joined his family at the breakfast-table, and partook of a little food. His strength seemed to be hourly diminishing. At about eleven or twelve o'clock of the day he conducted, as usual, English Worship with his family, and was observed to sing with great earnestness, and apparently in as strong a voice as ordinary, part of the following Hymn of Watts—

“Mine eyes and my desire
Arc ever to the Lord.”

Between three and four P.M. he fell into a slumber, previous to which he was heard for some time to be in earnest prayer. In the mean time the Doctor called in, and soon discovered the painful truth that he was near his end. About eight o'clock, while Mrs. Thompson was in the act of commending his soul to God his Redeemer, he, without having once awakened, quietly fell asleep in Jesus without a sigh or a groan.

The funeral took place next morning, and his remains were followed by a large number of friends from the house to the city burial-ground, where a still greater number awaited the procession. Some 500 Natives of Delhi, among whom he had for so many years preached the Gospel,

were present on the mournful occasion. The Funeral Services were performed by the Rev. Mr. Boyle.

The "Friend of India" says—

Last week we recorded, with deep regret, the removal by death of the Rev. W. Thompson, who has laboured in the Missionary Field at Delhi and in the neighbouring districts for the lengthened period of thirty-eight years. We cannot allow one who has devoted a long life to the service of his fellow-creatures to descend to the tomb without recording some memorial to his valuable labours. He was the oldest Missionary but one at this Presidency. It is now forty years since the attention of the late Mr. Ward, one of the Serampore Missionaries, was drawn to a young man in one of the Government Offices in Calcutta, whose extraordinary zeal and activity in the cause of religion gave tokens of future usefulness. After a short period of probation he was selected for the Missionary Station at Patna, in which great and populous city he laboured with much assiduity for five years. Dr. Carey had then just completed the first translation ever made of the New Testament into Hindooee, and was anxious to establish a Station at Delhi for the more effectual distribution of it among the people. Mr. Thompson was selected for that post, and removed to it in the year 1817, and continued his Missionary Labours in that vicinity for the long period of thirty-three years. When, on the death of Dr. Marshman, the Serampore Missions were broken up, and all its Out-Stations were transferred to the Baptist Missionary Society, Mr. Thompson was placed on the establishment of that body, and continued to labour in connection with it to the period of his death. He was, perhaps, the most complete master of the Hindooee Language to be found in the Missionary Circle. He

spoke it with such singular fluency, accuracy, and taste, that his ministrations among the Heathen were peculiarly acceptable, and he was always able to command a most attentive auditory. His translation of the New Testament into that language has always appeared to us to be one of the simplest and most idiomatic, and therefore one of the most useful of the versions in use, though doubtless it is susceptible of much improvement. Some years ago he published a brief Commentary on the New Testament, in the English Language; but his forte lay in the native languages. He was the author of two valuable Hindooestane Dictionaries, the one a large royal octavo, equal if not superior in value to that of Shakespear; the other, a small School Dictionary in the same language, which has proved highly useful in promoting the object for which it was designed. To him, also, the cause of Missions is indebted for many valuable Tracts, which have had an extensive circulation. As long as health and strength permitted, he was distinguished for the zeal and assiduity of his Missionary labours, into which he always threw his whole soul. Of his private virtues in the various relations of life we need only say that they have endeared him to a large circle of relatives and friends, who have now to bemoan the loss of one whose ever-cheerful aid and kind sympathies they can never forget. But it is as the faithful, zealous, devoted Missionary of forty years that his character appears most interesting to those who seek the welfare of India. If we could calculate upon a hundred such Labourers as Thompson, educated and trained in the country, imbued with the same warmth of Christian Zeal, and thoroughly at home in the language, the habits, and the feelings of the people, the Missionary Field would soon present a very different aspect.

Proceedings and Intelligence.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

SMYRNA.

Proceedings at Olemish.

May 5: *Lord's Day*—The Greek Easter. I read the Church Service in Greek with Mr. Dalessio. We had been invited by a Greek Friend of Mr.

Dalessio, who lives in the house of his future father-in-law, to dine with him today. Hoping to find an occasion of speaking a word of Christian Instruction and exhortation, we accepted the invitation. The bride, according to the custom of the country, is not permitted to appear before strangers; but, in honour of us, an exception to the rule was made: she

served the sweet-meat, after which she disappeared, and did not shew herself again. We heard much from our friend about the superstitious notions of the people of this country. The Greeks follow the customs of the Turks in many things, and especially the female sex is kept in the same slavish submission as the females among the Turks; at least there is very little difference. The husband hardly sees the female members of his family, and never goes out with them, or appears with them in any society whatever. We asked our friend whether his bride could read. "No," he said: "how are girls here to learn to read?" "Then," we said, "you must teach her."—"I can hardly see and speak to her," he said, "and shall I teach her letters?" We were sorry that we were not able to speak to our friend's father-in-law, an old man of about seventy years of age, almost deaf. His wife, to honour us, sat down with us at the table, while one of the younger daughters served the dinner. After dinner we directed our conversation again to the subject of religion. I tried to give them a picture of a Christian family, by telling them how, in the morning, we assemble the members of our family together for the purpose of reading the Word of God and prayer. Having thus worshipped God in the morning, and begun the day with seeking His blessing and committing all our concerns to Him, the day is a blessed day to us. In trouble and in joy God is our portion and consolation. In the evening we unite again in prayer and praise for the mercies vouchsafed to us during the day. The woman and her future son-in-law listened with the greatest attention to what I said. Especially the woman's countenance seemed to express some inward feeling of the miserable state in which the females of this country are kept.

May 6, 1850—Our Greek Friend came in the forenoon to accompany us to some Greek houses. Our religious conversations with him had prepared the way to offer him a few of our books, which he willingly accepted, viz. 1 Modern-Greek New Testament, 1 Greek Sermons, 1 Jenks's Prayers, 1 Psalter, and 1 Whateley's Evidences of Christianity. These books, we afterward heard, were received with the greatest joy by the old deaf father-in-law, who said that he liked such kind of books, and that with reading them he would now occupy his time usefully.

In the afternoon we visited the Armenian Church. We found nearly the whole community—at least most of the male members—assembled in the Church-yard, where preparations were going on to feed a large number of children and the poor. Trays filled with bread, meat, eggs, cheese, and sour milk, were brought from the houses. Tablecloths were spread on the ground in long rows, and wooden spoons were supplied for the eating of milk: forks, of course, the Natives of eastern countries are not accustomed to. The original meaning of this usage we did not ascertain. "Such is the custom," is generally the answer to any inquiry after these things. There is no doubt connected with it some notion of self-righteousness, it being considered as something meritorious. The noise and bustle connected with this proceeding was so great that it was impossible to enter into quiet conversation. We had only a short talk with one of the Armenians, a respectable man apparently, and a native of the province of Karabagh, near Persia, in which I resided about three years, while connected with the German Mission at Shoosha.

Odemish to Aidin, through Baidir and Tyria.

May 7—We left Odemish for Baidir, and travelled for several hours through the beautiful and fruitful plain of the Caister. No village was on the road—an evidence of the thin population of this beautiful country—and we had to proceed until we reached a coffee-house, where, in the shade of a large plane-tree, we rested and took some refreshment. In less than two hours we reached Baidir, a town of about 3000 Turkish and 600 Greek Houses. A few Armenians also reside at this place. The situation of it is beautiful—on the declivity of the mountain, and overlooking the plain. We met two English Gentlemen from Smyrna, who are here for mercantile purposes. One of them, who is well acquainted with the state and condition of the country and people, gave us a very sad description of both. There appears, as yet, hardly any progress in civilization, and the condition of the people is, in many respects, worse than before the new organization of things—the Hatti-shef —was introduced. This new organization seems, indeed, to be only a piece of new cloth unto an old garment; and the rent is made worse. True Christianity alone is the remedy for healing the wounds under which Mussulman countries are now

bleeding to death.

May 8, 1850—We left Baidir at half-past ten o'clock A.M. Our way led across the plain of the Caister, which river we passed by a stone bridge. The country around is low, and partly of a marshy soil, which must make it very unhealthy during the summer. Baidir is only four hours distant from Tyria, which lies at the foot of mount Mesogis, and is a considerable place, containing perhaps more than 8000 Turkish and 200 Greek Houses. But the town has been so exceedingly depopulated in modern times—from the plague and other causes—that many of the houses are quite deserted. We were told that a house may be obtained for the small rent of fifty piastres (equal to about ten shillings) a year. The town, as is the case more or less with all the Turkish Towns in the interior, is in a state of decay, the houses of the more wealthy Christians excepted. We delivered Letters to two of the first Greeks of the place, whose indifferent and haughty demeanour proved at once an obstacle to any friendly intercourse with them, and even with others. Nobody seemed to take any notice of us: no opportunity for conversational preaching was found.

May 9—We started soon after seven, and began immediately to ascend Mount Mesogis, the top of which we reached in two hours. Part of the way I had to walk, on account of the steepness of the ascent. Mr. Dalessio had to remain on horseback, difficult as it was, on account of his asthma, which did not permit him to walk up hill. The descent was again very difficult, and we had to walk the greater part of it. Owing to the heat, we became so fatigued, that we were longing for a resting-place, which we found down in the valley, near a stone bridge built over a mountain stream. In continuing our way, we followed this stream for several hours through a ravine of the most romantic description, crossing the rapidly-running water at least twenty-five times. At last the plain of the Mæander burst upon our view; and having entered it, and joined the Smyrna road to Aidin, we reached this town soon after sunset.

Aidin is a large and populous town, containing about 12,000 houses, and inhabited by Greeks, Armenians, Turks, and Jews. On a hill which hangs over the town there are still found some ruins of the ancient Tralleæ. Here a community of true Christians once existed, whom Ignatius

—in his Epistle to the Trallians—calls “the holy church; the beloved of God, the Father of Jesus Christ; the elect and worthy of God,” &c. And now, how fallen! how forsaken! Lord, have mercy on the fallen Churches of the East!

Aidin to Scala Nuova, by Sókia.

May 11, 1850—Having left Aidin, we pursued our way through the plain of the Mæander, apparently not inferior to that of the Caister on the other side of the Mesogia.

In this neighbourhood are the ruins of the ancient Magnesia-on-the-Mæander, so called to distinguish it from Magnesia-by-Sipylos. The Epistle of Ignatius to the Church established at the former place gives evidence that the spirit of the Gospel was at that time exerting its influence among its members. It is now a forsaken spot, and only the shepherd's voice, or that of the lonely traveller, is heard among its ruins.

In good time we reached Sókia, a large village of about 800 houses, of which 234 are Greek, 16 Armenian, and the remainder Turkish. The place is beautifully situated on two sides of a river, which comes from the mountains, and is a tributary to the Mæander.

Sókia was visited by Mr. Dalessio in the year 1846, when he made the acquaintance of a Greek, who shewed him much attention and hospitality. With the same kind feeling he received us again in his house. This man spent some years in Greece to pursue his studies. He is a native of the island of Samos, and now settled here as a farmer. Four years ago Mr. Dalessio found him strongly infected with infidelity, and he endeavoured, with the help of God and His Holy Word, to lead him back to the simplicity of faith. Mr. Dalessio then left with him a copy of the Old and New Testaments and the Liturgy of our Church. These books we found in his room, all, and especially the New Testament, bearing the marks of a diligent perusal. We were indeed happy to find in our friend a sincere inquirer after Christian Truth.

May 13—We reached Scala Nuova about noon. The town, called by the Greeks New Ephesus, and about three hours distant from the ruins of the ancient city, is built on the declivity of the rocky hills bordering the sea. A great deal of trade is carried on here with the interior, whence the different productions are brought on the backs of animals to be shipped here. The Smyrna Merchants have, or send,

their agents here, and European Vessels are often ordered hither to take in their cargo. Consuls of almost all European Nations are residing here, but they are mostly natives of the country. The English Consul, on whom we called, and who received us with great civility, is a Greek from Patmos.

The Priest Eustathius—Scala Nuova to Boujah.

May 14, 1850—We left Scala Nuova at seven A.M., guided by a Greek Lad from Giaur-kol, the native village of our friend Priest Eustathius. On reaching that place we were quite disappointed in not finding him. He had left with his family before Easter, and is now at Malkajik, another Greek Village, belonging to Messrs. Van Lennep and Co. We took up our lodgings in a coffee-house, and were happy to hear only good about Priest Eustathius. "He is a light," said one of the Greeks with whom we conversed. Priest Eustathius is indeed "a light," when compared with the great number of the Greek Clergy. He is not a man of great knowledge and abilities—he was at one time Mr. Jetter's servant—but he is a humble disciple of Christ, endeavouring to adorn the doctrine of God our Saviour in his life and conduct.

May 15—We left early for Malkajik. The brightness of the morning, and the beautiful scenery around, were peculiarly calculated to tune the heart to prayer and praise. It was no little joy to meet our Christian brother, the Priest, and we spent the remainder of the day with him. In the evening both he and his wife united with us in reading the Word of God and prayer.

May 16—Accompanied by Mr. E. Van Lennep, we visited a small Colony of German Alsations in the neighbourhood. They are mostly Protestants, and at least a few among them are anxious for religious instruction. I visited the families in their houses, and invited them to meet together for the purpose of addressing them. They nearly all came, and, in the corridor of the house of the Headman, I preached to them the Gospel of our Lord Jesus Christ. Most of them were attentive, and some were moved to tears. May the Lord bless the word spoken in weakness!

May 17—We started before sunrise, and reached Boujah early in the forenoon.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

THIS city contains a population of 700,000. Its numerous suburbs are as hives swarming with congregated multitudes, over whom the heathenism of India has long exercised a power which will not be surrendered without a struggle. There is therefore in this city, amongst the learned and influential Heathen, much of determined opposition to the Gospel, and many who say, *We will not have this man to reign over us.* In the estimate we form of the degree of success which has attended Missionary Operations at Madras, this must be taken into consideration: an amount of progress, small in itself, becomes important when viewed in contrast with the difficulties in the face of which the onward movement has been made.

Our Missionaries, the Rev. J. Bilderbeck, the Rev. J. B. Rodgers, and the Rev. D. Gnanamuttoo, assisted by the Head Catechists Cornelius Pillay and Alexander Chapman, are diligently prosecuting their labours among the Heathen, Mahomedans, and Romanists, of this densely-crowded city. The following is Mr. Bilderbeck's

Report for the Year ending June 30, 1850.

On reviewing the state of the Mission for the past year, we have reason, I think, on the whole, to be thankful, and to take courage. There has been a slight increase in the number of our baptized persons, Communicants, and attendants on Public Worship. I wish I could say that this was occasioned by accessions from among the Heathen and Mahomedans of this populous city; but the Gospel, to all outward appearance, seems as yet to be preached among them only for a witness. Whether, however, the little accession to our numbers be from among those who are avowedly enemies to the Truth, or from among nominal Christians, we would humbly desire to be grateful, if any souls have been

added of whom we may have occasion to rejoice in the day of the Lord.

Native-Christian Congregations.

There are, in all, about 500 souls under pastoral supervision. These have the Means of Grace provided for them at the Church-Mission Chapel, Black Town; at Trinity Church, John Pereira's Gardens; at Perambore; the Tinnevely Settlement; Korakapettah; and the large Parchyery. Six regular Services are held every Lord's-day, and two every Wednesday, beside four other stated Meetings in the week for exposition, catechetical instruction, and prayer. The attendance on Public Worship on Sabbath Mornings has been encouraging, having been marked with greater regularity and seriousness than on former occasions; but our afternoon attendance on that day has indicated no improvement. Perhaps the time of Service interferes with our people's domestic arrangements; and circumstances render it impracticable to fix upon a later hour, though it might suit them better. Our Week-Evening Services have continued much as usual; but our catechetical exercises, as being less formal, afford us an opportunity of getting more readily at their minds; so that, though our numbers on such occasions are comparatively small, yet we have the satisfaction of knowing that instruction is thereby conveyed to them in a plainer form, and that they understand us better.

With so many means and opportunities of spiritual improvement, it would be gratifying to me if I were able also to state that our people were proportionately growing in knowledge and grace, and adorning the Gospel of God their Saviour in all things. We feel, however, the need of an abundant measure of the out-pouring of the Holy Spirit before we can hope to realize such salutary results. We have, indeed, a few who appear not to have received the grace of God in vain, and the propriety of whose deportment leads us to expect better things of them, even things that accompany salvation. But while we would praise God on their behalf, and pray that this good leaven may speedily leaven the whole lump; yet at present, with regard to too many, we cannot but lament the want of Christian Consistency; yea, we stand greatly in doubt of them. Even the standard of their common moral character is too painfully low. How can it be otherwise with those who seem, from their earliest asso-

March, 1851.

ciations, to be familiar with vice, without being conscious of its heinousness?

Communicants.

Our number at present is 165, the increase, compared with our previous returns—149—having been caused by the admission of some who were lately confirmed. None are admitted but those who are able to *give a reason of the hope that is in them*, and with whose general Christian Character we have just grounds to be satisfied. We therefore still continue to make it a rule to meet our Communicants preparatory to the administration of the Lord's Supper, that we may instruct and prepare them for the due celebration of it; and I think I may add that we have always found the exercise one of mutual interest and profit.

Baptisms.

Seventeen children have been baptized during the last year, and there are now three adult Candidates for Baptism. Although there have been at different times many inquirers after truth, yet only few, comparatively, shew themselves willing to be placed under preparatory teaching for the reception of this ordinance. This arises not so much from a want of interest in their minds toward the Gospel, as from a lack of moral courage openly to avow what they know to be the truth. Though we have received none by baptism into the fold of Christ from among the Heathen or Mahomedan Population, yet eleven adults and nine children have joined our communion from the Church of Rome, and now profess to acknowledge none but Christ as the Mediator between God and man. The Romanists are now very much divided in their religious interests, a schism having broken out amongst them since the arrival in this country of the Irish Priests. Some hold to their new teachers, and others still keep to their former ones, the Goa Priests; but the providence of God seems by these means to be preparing their minds gradually for the reception of a purer faith than either of them can promise. It is a pleasing fact, that a great portion of the children who attend our Christian Schools at Black Town are Romanists, notwithstanding the efforts which are constantly made by these Priests to keep them away.

Labours among the Heathen.

We have continued as heretofore to carry on our out-door preaching, as far as the diversion of other duties would allow.

By means of Christian Schools, public preaching, and the distribution of religious Tracts and Scriptures, a great many appear to have obtained some knowledge of the main truths of Christianity. The ignorance they betray often seems to be merely affected, in order that they may thereby draw us into discussion, or try our patience and temper. Yet we are thankful that we are permitted freely to declare the truth as it is in Jesus, whether men will hear or forbear. We have nothing particularly to complain of as to our reception among them. This, on the whole, has been encouraging. They hear us, for the most part, with attention, and seem not unwilling to meet us again. Some of them even visit us afterward as Inquirers; and I have had more calls at my house from such, during the last year, than I remember having had at any time before. The demand for Tracts and portions of Scripture has also been on the increase. Several likewise have been induced to attend our Public Services; and it has been sometimes no little encouragement to us to see them repeat their attendance on the Means of Grace. This has been occasionally so at the Church-Mission Chapel and Trinity Chapel, but particularly at our Meeting House in the Tinnevely Settlement.

Schools.

The number of these is nine; viz. six for boys, and three for girls. The former number about 169 children in all, and the latter about 203; making, altogether, a total of 372 children who are daily receiving Christian Instruction. All, with but one exception, are Day Schools.

I am sorry I cannot speak satisfactorily as to the efficiency of our Boys' Schools, although the lads have acquired a tolerable knowledge of Scripture and its main doctrines. While instruction is communicated in this way to many Heathen and Romanist Youths, who might otherwise be left neglected or drawn to objectionable places, their chief utility to us is, that they give us an opportunity of indirectly making ourselves useful to the population around; for often, while we are engaged in catechizing them at their several localities, spectators gather, and we are enabled to speak to them as well as to the children.

The Girls' Schools wear a different character, and, being under the immediate management of competent and pious persons, work more satisfactorily, so far as the improvement of the children is con-

cerned. Their annual examination in December last was such as gave abundant testimony to their efficiency and progress. The sound and clear scriptural knowledge which they acquire by such training, though it may not be attended with any present visible results, may yet go far, under God's blessing, eventually to raise the female character from that moral degradation in which it has hitherto been sunk. The Female Boarding-school on our premises has, during the last year, averaged from seventeen to twenty-two children. They are progressing very satisfactorily; and I cannot but hope that some fruit will spring forth from the seed sown. Indeed, we have already had some little glimmerings of better things; for, in making up my statistical returns last month, one little heathen girl, with many tears, entreated that she might not be numbered among the heathen children, but that she might soon be baptized, and reckoned among the lambs of Christ's Fold. There are some others who are equally promising; and our hearts' desire and prayer to God is, that they all may be taught of Him, and grow up to praise His name.

Missionary Tour.

I made a tour in January last as far as Chittoor, and, during this, visited several native towns and villages about Arcot. Being well known by the people in that direction, I had, as usual, many callers, and opportunities of making known the Gospel. Several brought back the Tracts they had received during my former visits, and exchanged them for a new supply; and loud was their request for me to settle among them again.

We append to this various extracts from the Journals of our Missionaries, which, entering as they do into the details of everyday effort, enable us to form some idea of the character of Missionary Labours at Madras.

The Journal of the Rev. J. B. Rodgers, to which we first refer, is inclusive of the quarter ending September 30, 1849.

Pastoral Visiting.

July 6, 1849—I visited an old member of the Trinity-Chapel Congregation, and conducted Family Prayer in her house. When I proposed this, she called

in two of her neighbours. This is the first time I have commenced this practice in John Pereira's. I have to some extent followed it for the past month with the members of our Congregation at Korakapettah, when I have called there on Tuesday Mornings, and have found it very beneficial. It is a great relief to myself after disappointments and discouragements, which I sometimes experience in my intercourse with the Heathen, to enter the house of a Christian Family where I am gladly received, and to join in social worship with them. The practice will, I hope, aid to promote Family Prayer in the families which I visit, beside giving me an opportunity of quietly impressing upon them truths which they need to be taught, and which perhaps could not be conveyed to them so effectually in any other way. I have found our Native Christians more sociable since the practice has been adopted; and when they meet in this way they open their minds more fully.

Street Conversations.

July 19, 1849—I was very unsuccessful at Perambore this morning, finding only two individuals willing to converse on spiritual things. Cholera was the subject of our talk. It has just appeared in Perambore, having carried off several from the Settlement there. One of the men with whom I engaged in conversation, a bricklayer, seemed apparently skilled in the statistics of the disease, and had his own way of accounting for its origin. He was positive that it made its appearance at first, in the south of India, about fifty years ago, and was a judgment inflicted by Aummen because her accustomed sacrifices were denied her, and preference given to another goddess. He could not, however, account for its still continuing its ravages. He agreed with me that the sins of the people called down upon them this judgment; but would not allow that idolatry was one of the sins it was inflicted to punish, because it prevailed as much among Christians as among Heathen. Rather than dispute this with him, I strove to impress upon him the awful danger of meeting death unprepared, and the necessity of making our peace with God without delay, seeing we knew not what the next moment might bring forth. I left with each of them a Tract on cholera.

July 20 — Walking along the town

walls, near Trinity Chapel, this morning, we met a party of blacksmiths with whom we had engaged in conversation some mornings since. They were seated on a log of wood, and invited us to come and take a seat with them. The prevalence of cholera in the neighbourhood made that the engrossing subject of talk. I gave them an account of the sacrifices offered in the lines of the native corps stationed at Vepery to avert the disease; and Mr. Chapman enlarged upon the folly of such means being resorted to, as they only increased the causes of the disease, and, by their sinfulness, provoked God to punish them all the more severely. They were of opinion that this was the only effectual way to check the disease: Aummen, they said, thirsted for blood, and would be satisfied with nothing but blood; and the more victims that were offered, the sooner would she cease from her work of destruction among men. They were told that humiliation for our sins before God, and a sincere renunciation of them, were the most likely means to avert the anger of God from us.

July 24—In the bazaar-street of the Tinnevely Settlement we engaged in a long and interesting discussion with a number of the Tinnevely Settlers, and other Heathen living in the neighbourhood. We took our stand in a clear space, and with only one, a bricklayer, to commence with. Daniel began reading aloud to him a Tract, entitled "The Excellency of the Bible." A large number very soon collected, and an elderly man, from the midst of the crowd, interrupted Daniel by saying that every thing said in praise of the Christian Religion was useless, because it was of such late origin, and not, like Hindooism, existing from the very beginning. Granting what he said about the modern origin of Christianity, I remarked, that antiquity was not a safe standard whereby to determine upon the truth of a religious system; and that the comparatively late promulgation of the Christian Religion did not detract from its truthfulness or efficacy. "Cholera," I added, "has been committing its ravages here for many years, and no effectual remedy for it has yet been discovered; but should some one now discover a universally-effectual remedy, the lateness of its discovery would not impair its efficacy, nor be urged as an argument against its adoption." When this illustration was ap-

plied to the Christian Religion, he demanded to know what proof there was of the efficacy of the Christian system to remedy the evils occasioned by sin. I pointed to the whole of Europe, and large portions of other parts of the world, which owe all their enlightenment and pure morality to the adoption of the Christian Religion. I spoke of Great Britain in particular, giving them an idea of its state of cruel barbarism and ignorance while it was a heathen country, and comparing that with its present state. The discussion continued for a long time, and was conducted in a good spirit throughout. We parted very good friends after the distribution of a few Tracts.

The Journal of the Rev. D. Gnanamuttoo refers to the same period.

Visit to Pulicat.

July 9, 1849—This evening I viewed the ruined fort of Pulicat, the burying-ground, the town—which contains a great number of Mahomedans, a few heathen houses, and many ruined houses—and two large tanks west of Pulicat, and was struck with the grandeur of the place while it was in a prosperous condition, which naturally led me to think of the changeableness of this world and the riches thereof.

July 12—This morning I spoke at large to a native physician at Pulicat, and gave him two Tracts, desiring him to read them carefully. I then went to the bazaar-street, and declared the blessed truth of the Gospel to a great number of people, who heard the words spoken with remarkable attention, and several of them received Tracts with much pleasure. I could have distributed 300 Tracts in that place alone, if I had had them with me. Leaving them, I went to another street, where I spoke to a few people, and gave them Tracts; then went to a Tamil School, kept by a heathen Schoolmaster, with whom I entered into conversation, in the hearing of his scholars, about the truth of the Gospel, and distributed Tracts; and at last met with an East-Indian, who was repairing a boat, and spoke to him of the same subject. I returned to my lodging, praising the Lord, who had graciously opened a door for my work. The Heathen of this place were more disposed to hear the Gospel preached than those at Madras. There were several Protestant Christian Families, Europeans, East-Indians, and

Natives, who were occasionally visited by Missionaries. It is great pity that a resident Missionary is not in such an interesting and encouraging field of labour as this.

Christian Resignation.

Aug. 10—This morning I visited Surkunen, who was very ill at the Tinnevely Settlement, and shewed him how the Lord is good, even in His sending afflictions to us. I was very glad to see that he was so patient as to utter no word of complaint. His trials had been various. The Tinnevely Settlers did not allow him to draw water from any well which they made use of, and abused him and his family. In addition to this, his wife, having heard of her sister's death in England, fell sick; and at last, being himself laid on a long sick bed, he was compelled to go to his native land, Tinnevely. Under these trials, I was glad to observe in him a Christian Disposition, a quiet mind, and fervent spirit. I may so far venture as to say that he is one of the fruits with which the labours of the Madras Mission have been blessed.

Continued Stedfastness of Pragasum.

Aug. 24—I saw Pragasum at his house, reading Church History, and, according to his habit, he asked me to explain several points which he did not understand. I never saw him at home to be idle, or to trouble himself much about worldly matters, but to read the New Testament, or any devotional work published in Tamul.

New Zealand.

CHURCH MISSIONARY SOCIETY.

WESTERN DISTRICT.

WANGANUI.

General View.

THE Rev. R. Taylor continues perseveringly to carry on the work of evangelization in this District. At Putiki, the resident Station of the Missionary, there have been, on Sundays, two Native and two European Services, and, on Wednesdays and Fridays, evening meetings have been held with the Communicants and Candidates for Baptism. Mr. Taylor, in his Report for the half-year ending December 1848, thus writes—

I am thankful in being able to give a generally favourable report of my wide District. All are dwelling in peace, and, I think I may say, are more than usually attentive to the Means of Grace. The great increase of Communicants, and of Candidates for Baptism, is a very satisfactory proof that the great work is progressing. At no former period have I had so many at the Lord's Table, or received so many by Baptism into the Church. At Christmas, 709 commemorated a dying Saviour's love at Putiki; and, amongst those received into the Church, were some of the most influential Chiefs engaged in the late war.

The Wanganui District is one of great extent, stretching along the coast a distance of 130 miles, and into the interior from 100 to 200 miles. In this vast range of country Mr. Taylor has hitherto been the only Missionary; and, in his efforts to meet the spiritual wants of the Natives, has been continually engaged in long and fatiguing journeys along the coast to Waitotara, and up the Wanganui, Manganuia-te-ao, and Manawatu rivers. Every now and then a native village is selected, sometimes in one, sometimes in another part of the District, where it is understood that Mr. Taylor will be on a given day, and where all within a reasonable distance may assemble for instruction. These assemblages are generally of a most interesting character. We shall refer to some of them, as they are detailed in the Journals.

Visit to Hikurangi.

This Pa is situated on the Wanganui, and was visited by Mr. Taylor in September 1848. The particulars of this visit are thus related by him—

Sept. 27—I left, to administer the Sacrament at Hikurangi, accompanied by Mrs. Taylor and Mr. Baker. The entire population of Putiki had preceded us the day before, so that there were not sufficient left to paddle my canoe. Some of the young men, however, found that out on reaching Tunuhaere, and a crew of eight came back for me. The day was

showery, but we managed to reach Parikino for the night. The bank of the river there was quite picturesque. In the foreground a great number of canoes was drawn up, and beyond them was the encampment of those who had arrived thus far on their way to Hikurangi: their little tents, being formed of sheets and blankets of every hue, gave an enlivening effect to the landscape. We pitched our tent in a shed, as it turned out rainy.

Sept. 28—Examining Candidates for Baptism, &c.

Sept. 29—I found this morning that the river was flooded: the water had risen nearly eight feet, and covered all the low lands, so that the encampment on the bank of the river was compelled to be broken up during the night, and removed to a higher spot. The scene was very animated this morning when we started, so many canoes leaving at the same time. The rain, however, soon commenced: we had a heavy shower, accompanied with hail, and our canoe was so deeply laden that the water could scarcely be baled out as fast as it came in. On arriving at Koponga, I was obliged to lighten the canoe, by leaving three of our number to proceed by another. A little further on a large canoe from Hikurangi came to meet us. It had Henio, the Teacher of Pukehika, and Aperaniko, the Teacher of Hikurangi, on board. They shot past us, and then wheeled round and came alongside of us. They had come on purpose to meet me and take us on, as they feared the flood would hinder us from reaching our destination this day. The canoe had been the favourite one of Maketu.* It was about sixty or seventy feet long, and four or five feet wide, formed of one totara tree,† and manned by twenty-five men. I could not help thinking it remarkable that this canoe, belonging to the Chief who had formerly been so hostile to religion, and had openly cursed me as a Minister, should now be sent to fetch me in order to examine his own people for Baptism. The stream ran with great velocity, but the Natives pulled with such vigour as to overcome it, and we proceeded so rapidly, that we reached Hikurangi about 4 P.M., where, after some delay in waiting for my tent, which was left in my canoe, we finally got housed in a shed erected for me near the Church. We had a

* This Chief was killed in an engagement with the British troops in 1847.

† Podocarpus.

loud welcome given to us on landing, and found already a very large encampment formed, although none of the canoes from the coast had then arrived. I was obliged to have Service in the open air, on account of the number of people. They remained very quiet, although it was extremely cold and rainy. Afterward, I examined 64 Candidates for Baptism, all from Pukehika, which occupied me until a late hour. I find the number of Candidates is very great from every place. The reaction is general: all declare that they wish to devote the rest of their lives to God, and to live in obedience to the Christian Faith. May they be enabled to do so!

Sept. 30, 1848—I held Service in the open air with upward of 1000 persons. This large Congregation was very cheering. I felt strengthened to proclaim the Gospel, which appeared to be listened to with great attention. Afterward, I was occupied until the evening in examining Candidates for Baptism, having not only a great number of those who had been examined by me during my last journey up the river, but also a great number of fresh applicants; so many, indeed, that I found myself compelled to leave more than 100 unexamined, to their great disappointment. In the evening I held a meeting with the Teachers, when many things for the improvement of the people were proposed, such as appointing magistrates amongst themselves; the giving up the use of putrid corn as food; the putting away all necromancers from among them; the appointing Teachers, &c. It was near 1 A.M. before the meeting terminated.

Oct. 1—It was a cold, frosty night, but the morning was lovely: not a cloud was to be seen. My pulpit was carried out on a grassy plain near the Church, which was enclosed with the tents and sheds of my Congregation, built in continuous lines, so as to form a square. On one side was the Church, and beyond it a lovely grove of karaka trees*; on the other side, a beautiful grassy slope, crowned with houses and people; in front, a mountain, forming an amphitheatre, running to the height of near 1000 feet, crowned with verdant grass and trees; and behind, a mountain range, rising abruptly from the banks of the river. Before me was a Congregation of fully 2000 in number. The Lesson for the day (Mark iv.) was very appropriate—Christ preaching to the mul-

titude from the deck of a ship; from the calm surface of a lake, which, though hushed in deep repose while He proclaimed the Word of Life, afterward was ruffled with storm and tempest. I selected this subject for my text; and I trust I was enabled to speak a word in season. There was something peculiarly interesting in this assembly, it being the first re-union of the tribes which has taken place since the war. Many have assembled here who never before joined the Church. With them this has been the first acknowledgment of their faith in Christ, and this was the case with the great heathen Chiefs of this river; so that I cannot but regard it as a memorable day—one which will have a lasting effect upon these tribes.

After Morning Service, the Communicants, 440 in number, assembled in the square before the Church, which was too small to contain so many. Standing, therefore, at the door, I commenced the Sacramental Service, as far as the consecration of the elements, when half the number entered, and received the Sacrament: they then went out, and the other half took their place. Amongst them was my old friend Wirihana, of Pipiriki, who is perfectly blind. Whilst these were receiving the Sacrament, I caused those who did not partake to hold School with the unoccupied crowd.

After Service, I examined three more Candidates for Baptism, who were deeply grieved at being omitted in my yesterday's meeting, as they had long been on my books; so that I was obliged, though wearied, to give way. I accepted two of them, and then was busily employed in entering the names of infants until it was time for Evening Prayers.

I arranged my Candidates for Baptism, in number 120 adults and 40 children, in a double circle in front of the pulpit. In the middle was laid a poor woman, in nearly a dying state. I never baptized so many Chiefs at once. Among them were nearly all the chief leaders of the late war. It was an interesting sight to see them all kneeling in a large circle, dressed in their best, to be admitted as servants of the living God. I was much pleased with their reverential deportment. The sun had set before the Service was over.

I afterward visited the sick, and baptized a poor dying boy. It is most distressing to see how the children suddenly droop and die: there are several in an almost hopeless state. In the evening I

* *Corynocarpus levigata*.

met a number of young men from the late hostile Pas, who had tattooed themselves and fallen into sin. I addressed them affectionately on their evil course, and heard each one promise to give up his evil way, and then restored them to Service, concluding with committing them in prayer to the Lord, that they might be strengthened in their good resolutions. It was 10 P.M. before I concluded this day's work.

Celebration of Christmas at Putiki.

Christmas season, the midsummer of New Zealand, is always observed by the assembling of the Christian Natives at Putiki. The Christmas reunion of 1848 seems to have been marked by circumstances of peculiar encouragement.

Dec. 21—This is our longest day, and was very warm. In the morning I examined upward of 80 persons for baptism, of whom I accepted nearly 60. I was much pleased with the simple faith displayed by several of the old people who were Candidates. I was assisted by Mr. Baker, and we were occupied the whole of the morning. In the evening I had a very large Congregation, and afterward held a meeting of the Candidates for the Sacrament; but the number was so great that I was obliged to divide the District, taking those only from Pukehika to Tunubaere, who completely filled the Church. There was some noise and confusion on entering, which caused me to speak most strongly on the impropriety of Candidates for the Lord's Table acting in such an irreverent way. From that time to the termination of the meeting, which was not until after 10 P.M., nothing could exceed the quietness and decorum of this large assembly, who walked out without the least noise, although, from the excessive heat of so great a crowd, two poor women fainted. I received 267 of those who came, and rejected a woman whom I noticed speaking loudly in the Church.

Dec. 22, 1848—This morning I had the Service outside in my field, where I had the pulpit carried, the Natives being too many to be contained in the Church. Afterward I examined Candidates for Baptism, and administered medicine, until the evening. It is wonderful to behold such a reaction among the people. I feel jealous of admitting so many into the outward Church, and at the same time afraid

of refusing them, when they thus come confessing their faith in Christ, and supporting the declaration by a consistent walk and conversation. Many were very old, some in an almost dying state, and one was deaf and dumb. After the Evening Prayers, I addressed the remainder of the Candidates for the Sacrament, which occupied me until 11 P.M. I have accepted the large number of 672. It is a very gratifying consideration that I have such a body of persons living in my District, who are so consistent, that even the most censorious cannot allege any thing against their moral or religious conduct; for such is the closeness of the examination, that, if it can be proved that any have even given the hand to a known sinner, he is rejected. I have declined receiving those who were baptized at Pukehika until another Sacrament, otherwise the number of Communicants would have been much greater.

Yesterday and to-day the Settlers held their first races, which were attended by the entire European Population, and some strangers; but one of the number remarked it as very strange, that, in so large an assemblage of Natives, so very few should have been influenced by curiosity to go and see them. The Natives, indeed, have viewed them as an open profanation of this season of our Saviour's birth, and thus have not been drawn away by this European novelty. I could not help contrasting it with the different way in which this season is celebrated by the Natives. Whilst perhaps near 700 Europeans were assembled at these races, on one side of the Wanganui river, and many of them passing their time in drinking, swearing, and gaming; exactly opposite, nearly 4000 of the lately barbarous Natives had congregated from all parts, some near 150 miles distant, to celebrate a Saviour's birth.

Dec. 24—I commenced Service a little after 7 A.M. It was a glorious day—not a cloud to be seen; but it was a still more glorious sight to see before me upward of 3000 Natives uniting in the solemn Service of our Church, and listening with deep attention to the Word of God. Around the pulpit stood my band of fellow-labourers, the Native Teachers present—no inconsiderable company, being upward of 100 in number—and amongst them were assembled nearly all the principal Chiefs of this District, gaily dressed in their newly-acquired European Clothing.

The Lesson for the day afforded a most appropriate text—Paul's confession before Felix, that, after the way they called heresy, so worshipped he the God of his fathers. After the Sermon, about 360 partook of the Sacrament. The heat was very great, as the Church was quite full. Two poor sick women communicated. They were laid at the rail of the Lord's Table.

During the Evening Service I baptized 162, including nearly 40 children. The sun had set before the Service was terminated.

Dec. 25, 1848: Christmas Day—This was a fine day, but very hot, the thermometer being 74 in the shade. I addressed my large Congregation from the Morning Lesson (Luke ii. 14), and afterward administered the Sacrament to about 350, making a grand total of 707, the largest number who have ever assembled in this land to receive the Sacrament.

I called over the list of Teachers for the ensuing year, 150 in number, and also the list of Chiefs who are recognised by the Natives as magistrates—there are about 30; and then I concluded with a discourse from Titus, the Second Lesson for the day, which was most appropriate; exhorting them who had believed in God to be careful to maintain good works, as the most effectual way of proving their love to Christ, and faith in His salvation. Thus the Services of this interesting meeting terminated.

Improving Habits of the Natives.

In our Reports of the other Districts we have referred to the progress in civilization which is manifest among the Natives. In the southern Districts the same tokens of improvement may be traced, more particularly in their houses.

Dec. 11—I visited Tamehana, Rauparaha's son. His house, which is ornamented in the native style, is divided into three rooms, which are very neatly finished off by an English Carpenter. The house is about thirty-three feet long by eighteen wide, well erected, and finished in the native style. The supports are broad totara posts, painted in native patterns, white and red; the intervals between the posts are pannelled with white and black lattice-work, very pretty; the ceiling also being painted, and finished with reeds. There are two centre posts

in the house, the lower part of each being carved in the grotesque figure of a Native: so also the posts of the verandah. I found Tamehana, his wife, and a friend, at breakfast. The table was covered with a very clean cloth. They had tea, bread and butter, both the latter of their own make, and also fried pork chops. They were dressed quite in the European Manner, nor could the most fastidious have detected any impropriety in their behaviour. Indeed, there is actually more refinement of manner than is ordinarily met with amongst our own countrymen. I could not but notice Ruta, his wife, who really was quite ladylike in all she did. They have been honoured by the company of Governors, Captains, Judges, and all the great men of the colony. I was also much pleased with Martyn's house, which, though far less pretending than the other, was still a picture of neatness and cleanliness. I saw his dairy, churn, milk-pans, &c., all kept in the greatest order.

June 2, 1849—I went down to the Pa this morning to see my Natives. George King shewed me his new house, which is to be a ware wakawa (court-house) as well. It is really a noble building. The verandah is supported on carved pillars, and the inside is beautifully ornamented. This building was erected by the joint labour of nearly all the Wanganui and neighbouring tribes, and is a great mark of respect to this Chief. Indeed, in the native estimation, there are only three grand signs of chieftainship—a carved house, an embroidered garment, and a green jade mere (a weapon of war).

Visit to Rangatapu.

Sept. 9—A lovely morning. We were obliged to hold Service in the open air, on account of the multitude, which completely filled the space before the Church, full 100 feet square; and the sloping sides gave all the people an opportunity of seeing the Minister. In front was a deep precipice, with the Wai-ngongoro flowing beneath; and beyond, a lofty cliff, which shut out the view of Taranaki with its hoary head. The scene was beautiful, and the Congregation most attentive. In alluding to the light emanating from Judea, and gradually spreading over the world until it at last reached this remote country, I compared it to the morning sunbeams, striking first the top of the mountain, and gradually descending and illuming its

sides, then the low-lands, and, lastly, the whole surface of the earth. Afterward, I arranged the Communicants in rows round the Church, which I found was the easiest way of administering the elements, and with the least confusion. I went five times round, and 462 communicated. The Church was very hot. After the Service was concluded I distributed all the books I had brought with me to the Teachers, as a supply of fresh food for the soul.

Sept. 10, 1849—I heard my Natives having prayers by 4 A.M., and before it was light most of them were on their way back. I also arose by candle-light, and held Service with the Natives of Rangatapu, to whom I preached on their privileges as children of God, and solemnly exhorted them to shew, by holiness and purity of life, that they were the children of God. I married two couples, and then left, accompanied by some of the Natives.

Prayer Meetings: their influence for good.

Sept. 14—At our Prayer Meeting this evening one prayed that his sins might not sink his soul down, like a stone, into the abyss; but that, through grace, it might float like a piece of pumice—the prevailing stone at Wanganui. John Williams said that Abraham sought for a permanent abode, but, though one was promised his seed, he did not obtain one for himself: so, it was not for the body we should look for a lasting abode, since it was only a perishing body, dwelling in a perishing world; it was for the soul we should seek an enduring habitation, that when the body perished it might have a new and lasting mansion to live in. One mourned that his Minister sowed much seed amongst the rocks, the hard rocks, which was thus wasted, as it did not spring up; but he prayed that I might be enabled to sow all the seed in good ground, that all might bring forth fruit to perfection. I think that a perceptible blessing rests on these Prayer Meetings, and that they act as a great check to the evils arising from bad European Example. During my last journey to the Central Committee, at all the Prayer Meetings throughout my District express supplication was made in my behalf that I might return in peace.

Peace on Earth.

Nov. 4—We had a very full Congregation, and all very attentive: 107 partook of the Lord's Supper, and amongst them was Tamati Wiremu, who for the March, 1851.

first time met Panapa, the murderer of his father Ngarangi, but now, as servants of the same Lord, they both bowed their knees together in prayer. Tamati appeared to be greatly moved, but he went and gave his hand to him, who, but for the Gospel, would have been his mortal enemy.

Native Judges.

Nov. 26—Several Natives from Pipiriki arrived. They were sent by Pehi to ask George King and the other Kai-whakawa—Native Assessors—to go up to Pipiriki, seventy miles, to try a case relative to a dispute between him and another about the possession of a piece of land. They immediately agreed to go, and at once made their preparations and left. In former days this quarrel would, in all probability, have caused bloodshed; but now, the principal Chief of the river is content to submit the cause to a court of Native Judges. I see every day reasons to be satisfied with the good results of this new system.

Visit to a Sick Chief.

Dec. 10—Wiremu Kingi Rangitaurira came down the river, very ill. I went to see him, and inquired what was his disease. He said it was old age; that he could not expect to be otherwise, but his soul was light; that had he not been a believer he should have been dead before this. The calm, contented way in which he spoke was a satisfactory token of his spiritual state.

Do all in the Name of the Lord Jesus.

We had very few at the Morning Service, all having gone to fish. On these occasions they start before it is light, and when they arrive at their fishing-ground they assemble all the canoes together, and have prayers before they commence fishing; thus invoking, as it were, the Divine Blessing on their labours, that they may be enabled to throw their nets on the right side. Even in their heathen state they never thought of hunting or fishing without first offering up their prayers to gods.

We conclude our review of this Station by extracts from Mr. Taylor's

Report for the Year ending Dec. 1849.

By the Divine Mercy we have been permitted uninterruptedly to enjoy the blessings of peace, and the Natives generally have made a steady advance in the habits of civilized life. The Pa at Putiki has been laid out by the Government, at the request of its inhabitants, as a town;

and they have destroyed the fortifications and pulled down their houses, wherever they interfered with the plan: this they would not have done had they not reposed confidence in the Europeans, and been really desirous of living in peace with them.

The houses and fences now being erected are of a more permanent character, and superior in workmanship to those of former times. Such a decided desire of improvement, and efforts to secure it, warrant the hope that a permanent change for good is taking place; and being sustained in their adoption of European manners by the example of an increasing body of Settlers, there will be little fear of their again relapsing into their former customs.

In taking a view of the religious state of the Natives in the District, I have to report, that they are not only generally living in a quiet and peaceable way, but that they are also using every means to ensure the continuance of it, by the appointment of magistrates among themselves, to whose decision even the highest Chiefs have been content to submit; and thus already several quarrels have been amicably terminated, which in former times would have inevitably led to war and bloodshed.

The number of baptisms during this year has been less than in the preceding one: still it has been considerable; and I have the pleasure of reporting an increase in the number of my Communicants, as many as 776 having attended the Lord's Table last Christmas Day. Although I am unable to report any signal instances of spiritual advancement, beyond the death of a few whose faith supported them in the last trial, still, the general consistent conduct of the whole may be adduced as a satisfactory evidence that this branch of the Lord's vineyard is not altogether fruitless.

NORTHERN DISTRICT.

General View.

This District, the Station of Kaitia excepted, was the immediate seat of the war with Heke, which, from the cutting-down of the flag-staff at Russell in June 1844, to the capture by the British Troops of the strong Pa at Ruapekapeka in January 1846, kept the whole of this part of the island in a state of injurious excitement, disturbing the minds of the Natives, and sus-

pending for a time the progress of Missionary Work.

The Reports for the year ending June 1849 indicated improvement; and those which we now present are confirmatory of that expectation. The hopeful symptoms are acquiring strength; and, as there is now every prospect of general and continued tranquillity in New Zealand, there is abundant opportunity presented to us for the prosecution of that work of Christian Instruction which, in the present transition state of the New Zealander from barbarism to civilization, is of vital importance.

KERIKERI.

This Station was formed in 1819, under the protection of the renowned Chief E'ongi, the Napoleon of New Zealand. It is situated at the confluence of the fresh-water stream, the Kerikeri, with the sea-tide, and stands in an amphitheatre of small extent, the surrounding hills of which shelter it from the prevailing winds. The river is navigable for vessels of 150 tons burden to within four miles of the Settlement, and for small craft up to the wharf on the Station. The following is the

Report, by Mr. Kemp.

During the last six months I have visited the native villages Takou, Waiaua, and Ti, once a month, each visit occupying three days, for the purpose of giving the Natives religious instruction. The Church Service is read on the Lord's Day, and the Natives are regular in their attendance. Some, I trust, have seen their folly in attending to their heathen customs, and have returned to attend the Services of the Lord's Day, when the Scriptures are read in class, and the Catechisms repeated.

The Christian Natives stand much in need of being frequently visited. Many have been led away from their Christian Profession by the crafty insinuations of their heathen Priests, who have, since the late war, gained great influence over many. It has been a sifting time to this infant Church in New Zealand. Our consolation is, that all who are sincere will come forth as gold purified.

The Service has been regularly held in the Settlement, and frequently a greater number of Natives than usual have come to attend Service on the Sabbath Morning. For want of Prayer Books, however, many have not been able to join in reading the Psalms, &c.; and on Sunday last it was proposed, after Service at the Ti, to send a Prayer Book to the Fathers of the Church in England, that some might be printed and sent to New Zealand. The want of it is very much felt.

In the Settlement the Natives assemble morning and evening for reading the Scriptures and prayer. The Sabbath afternoon is devoted to catechizing and reading. I have visited the sick Natives, to administer to their wants in medicine and food. A young Chief, whose Christian name is Shortland, has been ill during the last year. I have frequently visited him, and have always found him patient and resigned to the will of the Lord. He now appears to be fast hastening to his end. On Sunday last, when speaking to him as to his ground of hope for pardon and acceptance with God, his answer was, "Christ alone;" and he trusted that Jesus would receive him when called from hence. He has been a living witness of the Truth; and dying, he will, I trust, find the consolation of the Gospel of Christ able to support him while passing through *the valley of the shadow of death*.

PAIHIA.

This Station is situated on the south side of the Bay of Islands. It was commenced in 1823. Different Settlements of the Natives are visited from this place—amongst others, Kororarika. The immoral habits of the sailors from other lands, frequenting the beach at Kororarika, have ever proved a sad injury to the Natives, and a hindrance to Missionary Work. The following is the

Report, by Archdeacon Henry Williams.

During the last six months the duties of this Station have been carried on with regularity when the weather would permit. I trust the improvement amongst the tribes around has been gradually progressing.

At Kauakaua the people are the most steady and regular in their religious duties. Waikare—which until lately has

been, since the war, in a very stagnant state—is, I hope, in some degree reviving. There is now a good and steady Congregation. At this place there was a strong party who held with the Papists. When I was last there, on Sunday the 23d of December, all these attended our Service. At Wangai, also, there is some resumption of the duties of former days; and the same may be said of some Natives in connection with Pomare. Though that Chief remains in his heathen state, he has given his full approbation to this movement. All these tribes were fully engaged in the late war, and I trust there may be sincerity in their present profession. The tribes in Paroa are in a listless state at present, which may be attributed to the long and tedious preparation for the Hākari* held at Kororarika in September, which was provided by these tribes.

It is gratifying to notice, amidst much evil, that the applications for Testaments and Prayer-books have been very numerous. Of Prayer-books we have been long out.

The native Settlements around have been visited as opportunities would admit; but the difficulty of doing so appears to increase, owing to the reluctance of Natives to go out in the boat, which is the only means of seeing the Natives of this Station. The people at the various villages always appear most glad to see me and receive instruction.

Sickness has prevailed around in more than an ordinary degree, and many deaths have occurred. The departure of many, I trust, has been with hope. One young man, Hemi Hangarau, who long resided with Mr. King at Tepuna, died at the Kauakaua. It was his desire to breathe his last up the Kauakaua, where he might remain in peace, without fear of his body being exhumed according to the revived ancient custom. He remained sensible to the last, feeding upon the promises of God, and looking forward with a sure hope. There were two others at the Kauakaua, and one at Kororarika, whose hope appeared to be built on Christ.

In September I went to Kalkohi, to administer the Lord's Supper to the Natives of that District; and toward the close of November to Kaitaia, where I spent two Sundays, November 25 and December 2, and had an opportunity of seeing all the Natives.

* A native feast.

Recent Miscellaneous Intelligence.

London Miss. Soc.—The Rev. J. J. Freeman arrived from his visit to South Africa on the 26th of January.

Wesleyan Miss. Soc.—Messrs. Clegg and Rotherham embarked on the 18th of December for the West Indies.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. F. Bultmann and Mrs. Bultmann arrived at Freetown on the 2d of December.

Wesleyan Miss. Soc.—Messrs. Edney, Gilbert, and Fletcher arrived at Sierra Leone on the 2d of December.

SOUTH AFRICA.

London Miss. Soc.—The Rev. David Livingston has renewed his visit to the Lake, in the interior of Africa, with a view to make a more minute investigation of the region. Mrs. Livingston and his children accompanied him. Two of his children, however, his driver, and his leader, were attacked by fever; and the party was obliged to return to the Station at Kolobeng.

INLAND SEAS.

Papal Prohibition of the Scriptures—In a Circular to the Clergy, signed by the Roman-Catholic Archbishop and seven Bishops of the Province of Lombardy, are the following passages, in reference to reading the Scriptures "in any vulgar tongue," being prohibited. "It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiff, has forbidden her children to read the Bible in any vulgar tongue whatsoever, and has not even sanctioned the versions of Catholic Authors, though free from all

suspicion, unless they had previously received the approbation of the Apostolic See, and were furnished with annotations taken from the works of the holy fathers, or of learned and Catholic Writers. His Holiness Pope Clement VIII. has moreover declared, that no Bishop whatever is at liberty to permit Bibles of the above description to be kept and read. It is further well known to you how rigorous have been the measures at all times adopted by the Roman Pontiff, to prevent Bibles of any kind that may issue from the presses of heretics from falling into the hands of the faithful; and such are, in all respects, the mutilated, and on many accounts erroneous, copies of Diodati, which have been so widely disseminated among us, to the crying injury of the faithful, and to our most poignant distress." "Let the faithful read the Holy Scriptures; but let them be in such form as they are furnished by the Church, which is the sole depositary and interpreter of the Sacred Volume.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—On the 24th of November the Rev. W. S. Price was admitted to Priests' Orders, and Dajee Pandarung and James Bunter, Native Catechists, to Deacons' Orders, by the Bishop of Madras, at Bombay.—The Rev. Messrs. Thomas and Beütler, with their wives, and Mr. J. Whitechurch, arrived at Madras on the 3d of December. They were accompanied by Mrs. Pettitt, who is on her way to join her husband in Ceylon.

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. E. S. Thompson, of Jamaica, has died of fever.

Miscellanies.

THE Committee of the Church Missionary Society has issued the following Address in reference to the present crisis.

The Committee of the Church Missionary Society cannot allow the commencement of a new year to pass over, in the present crisis of our Church's history, believing that in this crisis the interests of our Society are deeply involved, without a Special Address to their supporters throughout the country.

It has not been thought right that the Society, in its collective capacity, should address the Queen against the late Papal Aggression, because that act does not directly interfere with the main object of the Society, to send the Gospel to the Heathen. But the Committee have not, on the other hand, overlooked the indirect effects of the efforts of Rome upon their cause, in the event of their success, to undermine the Protestant faith, to multiply among us fatal but seductive errors, and to bring down the just displeasure of God against us as an ungrateful people, insensible of His mercy in vouchsafing to our land the blessed Reformation.

Hence the Committee have seen, with heartfelt gratitude to God, the spirit which has been called forth by this aggression—in defence of the Protestant faith, in resistance also of Popery in all its forms, whether

open or in disguise, and in support of those blessed principles of the Reformation for which the Martyrs of the Church laid down their lives.

There are also special reasons which should make the friends of the Church Missionary Society watch with deep and anxious interest the present Protestant Movement.

First, the Protestant and evangelical principles which are now upheld, and which are manifesting their vitality and power throughout the nation, are those very principles which animated the hearts of the Founders of our beloved Society; and in the strength of which they wisely and firmly laid the foundations of that great work, in every quarter of the globe, which our ears are privileged to hear of, and our eyes to behold. This Society was enabled to uphold these principles in times when they were less esteemed, when they served to estrange many from us, when our strict adherence to them threatened our existence as a Society. What, then, may we not now hope for, when God teaches our Church at large their value, by bringing near to us the dangers of an antagonistic and corrupt system? In this way many Christians have been aroused to embrace and cherish with more ardent zeal the pure and simple truths of the Gospel; which alone are effectual, when implanted in the heart by the Holy Spirit, to produce a sincere and steady desire for the extension of the Redeemer's kingdom, and for the salvation of mankind.

Again, the Members of the Church Missionary Society may well sympathise in the just indignation which has been awakened among a Christian People, by the attempts of the Bishop of Rome to counter-work our National Church, through an organized agency, assuming an exclusive spiritual authority over the land. For the Society has long had to resist and contend with the same assumption and aggression directed against its Missions in many parts of the heathen world. No sooner had the blessing of God enabled the Society to bring under instruction a large body of Native Converts in New Zealand, than Rome sent thither a Bishop and a large body of subordinate agents, who at once endeavoured to bewilder the minds of the Natives, by discrediting the Protestant Bible, and by pretending to the exclusive possession of the truth. In the Reports circulated in Europe, the Romish Bishop claimed, as under his oversight, and as part of his spiritual charge, the many thousands who had been converted by Protestant Missionaries; and on this statement Rome appealed for pecuniary support to sustain so important a Mission. In Krishnaghur and Tinnevely Rome has attempted similar aggressions. In Travancore, Madras, Calcutta, North-West America, and at other Stations, Romish efforts are counter-working our Missions. The Society is thus actively involved in the conflict with the Church of Rome, and with Romanizing Principles. It is upholding a witness for Protestant Truth. It refuses all compromise with Popery under every form. The Missionaries abroad are contending against the combined support of idolatry by the Heathen and by Papists: they address the same call to all, to separate themselves from a system of fatal error, and to embrace the truth as it is in Jesus; and so greatly have these efforts been blessed, that large numbers, who were once entangled under the bondage of Rome, are now publicly offering to God a pure worship according to the Liturgy and Services of our own reformed Church. Hence the Society sees, in the conflict against Romish principles and practices

which the whole nation is now sustaining, a sanction, a strengthening, and an encouragement of their own efforts in the same cause.

On these special grounds, as well as on those which are common to all Protestant Christians, the Committee call upon the Members of the Society to thank God for having, in so wonderful and unlooked-for a manner, awakened throughout the country a zeal and jealousy for His Truth; and to enlarge their expectations of the benefit which may accrue to our own special department of the Lord's work, by an additional impulse being given to the extension of Christ's kingdom upon earth. While they take their stand with those who are determined not to remit their exertions until the late Papal Aggression shall be effectually defeated, and all Romanizing tendencies within our Church suppressed; while as individuals they give expression to their views in the way of Public Addresses and Petitions; let them, as members of this Society, still keep in view the great Missionary effort to which the present crisis calls and invites us. Let them guard against the temptation to expend and exhaust their efforts upon an immediate pressing evil, so as to neglect a special opportunity of advancing the cause of Christ.

Idolatry, whether among Roman Catholics or the Heathen, is offensive in the sight of God. Let the conflict be carried into the heart of the enemy's country. The triumphs which are there gained, through the presence of Christ with His faithful servants, will redound to the safety and enlargement of the Church at home. Let prayer, then, be made continually for the out-pouring of the Holy Spirit, through which alone the real errors and fatal tendencies of Popery can be discerned, and the kingdom of Christ advanced either at home or abroad. The sure word of Prophecy has repeatedly and indissolubly connected together these three great topics—the repression of the enemies of the Church—the out-pouring of the Holy Spirit—the conversion of the Heathen. Two out of many passages may be here referred to—“UPON THE LAND OF MY PEOPLE SHALL COME UP THORNS AND BRIERS—UNTIL THE SPIRIT BE Poured UPON US FROM ON HIGH, AND THE WILDERNESS BE A FRUITFUL FIELD.” (Isaiah xxxii. 13, 15.) “SO SHALL THEY FEAR THE NAME OF THE LORD FROM THE WEST, AND HIS GLORY FROM THE RISING OF THE SUN. WHEN THE ENEMY SHALL COME IN LIKE A FLOOD, THE SPIRIT OF THE LORD SHALL LIFT UP A STANDARD AGAINST HIM.” (Isaiah lix. 19.)

We may take encouragement from many indications in the present state of Missions, and of the world at large, that the promised conversion of the Heathen is, in the good Providence of God, at hand. Protestant Missions shew a preparedness for incalculable enlargement, if men and means can be supplied in any adequate proportion. The Heathen Countries on all sides are open, as they never were before, to receive Missionaries. The means of communication with these parts are daily multiplying. The facilities for acquiring the native languages, and for the multiplication of versions of the Scriptures, bespeak another pentecostal era. One striking fact may be mentioned, as illustrative of the advancement of the Missions of this Society. During the last three months, while the hearts of many Christians at home have been trembling for the continuance of the truth of the Gospel with us, a far larger number of men than at any previous season—men of tried evangelical, Protestant principles have been ordained, or are about to be ordained, either as Priests or Deacons, for Missionary work, in different

parts of the world. At Calcutta, 5; at Bombay, 3; in Ceylon, 5; in Tinnevely, 7; in North-West America, 2; in China, 1; in London, 8; total, 31; of whom eleven are Native Christians.

Thus the Lord is thrusting forth Labourers into His harvest. We may regard these as the first-fruits of an abundant ingathering. Other Protestant Missionary Societies are also able to recount their successes. Surely these encouragements, occurring at this very crisis, are a proof that the Lord is ready to pour out a blessing upon us, if we have faith to receive its fulness.

The Committee earnestly appeal, therefore, to their supporters and friends to renew their efforts; to take advantage of the present movement as an opportunity given to those who long and pray for the triumph of God's truth throughout the world—to abound in more earnest efforts and importunate prayers for the conversion of the world to Christ. Many who have hitherto hesitated to assist Missions may now be induced to help the cause: the lukewarm may be stirred up to fervent zeal, the people of God may have their hearts enlarged to devise liberal things. As true-hearted friends of our reformed Church, we desire to see her fulfilling her high calling in dependence upon the life-giving influences of the Holy Spirit of preaching the Gospel to every creature; assured that, while she thus seeks the honour of her Lord, "He will deliver her and set her on high," and make her light to arise and shine even to the ends of the earth.

SINGHALESE DEVIL-DANCERS.

ON the following page is an Engraving of two Singhalese devil-dancers under a banyan-tree. The two men were drawn from life by a gentleman who has lately returned from Ceylon.

An English Officer, travelling through the solitudes of Ceylon, found at one lonely place a single human being. He was a Capua, or devil-dancer, and gained a livelihood by pretending to foretell events, and by giving medicines to travellers. His hut, which served also as a devil-temple, was built on the bank of a sluggish stream, and shaded by an immense banyan-tree, the Indian fig-tree. A banyan-tree will cover a very large space of ground. Under its shade the villagers meet when they have business to transact, while above, springing from branch to branch, are innumerable monkeys. This banyan-tree stretched its huge branches on one side over the temple and 300 Natives who had gathered to witness the ceremony, and, on the other side, extended far over the stream. The tom-toms beat, and the Capua, a strong and active man, holding a torch formed of resin and nitre, danced to the noise, keeping excellent time with his feet and hands, on which, as well as on his neck, arms, and ankles, he wore large hollow metal rings called salamba. As he became excited, his movements became more rapid, his flesh quivered, and his eye-balls became fixed and staring, as if he were endeavouring to see something in the gloom around. Then, advancing toward the person on whose behalf the devil was invoked, he told him his fate. The devil-dance generally ends in shameful scenes, which shew the effect produced on the morals of the people.



SINGHALESE DEVIL-DANCERS.

Missionary Register.

APRIL, 1851.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 139 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, *Sec. of Corresponding Com.* D. Phillips, *As. Sec.*—Timothy Sandys, James Long, Samuel Hasell: J. Dearden, *As.*; 26 *Country-born* and *Nat. As.*—*Agurparah*: Felix J. De Rozario; 10 *Country-born* and *Nat. As.*—*Thakurpooher*: 3 *Nat. As.* The Rev. Thomas Valpy French and the Rev. Edward Craig Stuart embarked for Calcutta on the 9th of September. Communicants, 136—Schools, 14: Boys, 1114; Girls, 48; Youths and Adults, 7—Pp. 161, 447; and see, at pp. 315—319, a General View of the Mission, Schools, and Districts.

It was announced in our last Report that nearly 700*l.* had been raised in Bengal on account of the Jubilee Fund. That sum was doubled in the course of the Jubilee Year. In addition to these sums, 800*l.* was raised for the Church Missionary Associations which collect considerable sums annually, and almost every Station receives direct aid in support of its Schools, Buildings, &c. The amount thus raised is estimated at 4000*l.* annually, in addition to the 800*l.* specified above. Such contributions are a sufficient testimony that the work of the Society approves itself to those observers who are best able to appreciate its character. The Correspondent, April, 1851.

sponding Committee, in their Annual Report, estimate the whole number of Native Christians in connection with the Society in North India at 6164, of whom 1024 are Communicants. [Report.

It is said, on one occasion—

Above 500 children were gathered together under one roof, nearly 300 of whom were the Students who attended the English School, Hindoos chiefly, though it was pleasant to observe that several Mahomedans were there, and exhibited a fair advance in their studies. About 130 boys came in from the three Vernacular Schools subordinate to the Institution. About 70 of the children were the Christian Boys and Girls. A considerable degree of activity was manifested in the proceedings of the morning.

Burdwan: 50 miles N N W of Calcutta: 1817—*Bancoorah*, westward of *Burdwan*: 1825—John James Weitbrecht, Bernard Geidt: 1 *Country-born*, 11 *Nat. As.*—Communicants, 54—Schools, 9: Boys, 574; Girls, 50; Sex not mentioned, 32—Pp. 161, 162; and see, at pp. 320—322, Report of the Schools, Preaching to the Heathen, and Notice of Excursions.

The machinery of the Mission has been strengthened by a Church, erected at the cost of between 700*l.* and 800*l.*, including two fine bells and a clock. The Rajah of *Burdwan* subscribed 50*l.* toward the tower. It is reported to be one of the best specimens of modern Gothic Archi-

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Church Missionary Society—

ecture to be found in Lower India. It stands in a clump of trees by the roadside: "the chaste elegant spire, rising high above surrounding objects, stands as a silent but unquestionable witness that Christianity is settling in this still heathen land." [Report.

I have had several young men, among whom were one or two Brahmins, who came often to my house, sat down for an hour, and read the Bible with me. There is a seeking in many of them after something better than Hindooism. Some other young men, of a lower caste, have come and remained even in our Compound for a few days, expressing a wish to become Christians. These instances shew that there is certainly a leaven working among them. Who of this class would have ventured, ten years ago, to live for some days or weeks within the limits of a Mission? [Mr. Geidt.

Krishnaghur: eastward of Burdwan—James Innes, Charles Henry Blumhardt — *Chupra*: Henry Christian L. Krückeberg: 1 *Europ. Fem. Teacher*—*Bhollobpore*: John Gottlieb Lincké—*Solo*: Christian Bomwetsch, G. F. H. Ansorgé—*Rottenpore*: Christian Wm. Lipp—*Joginda*: Paul Ansorgé—*Kabastanga*: Fred. Schurr. The Rev. C. T. Krauss died on the 14th of October 1849 at Hooghly, whither he had gone for medical advice. The Rev. C. H. Blumhardt and family arrived in England on the 11th of May. Communicants, 548—Schools, 38: Boys, 1238; Girls, 261; Youths and Adults, 26—Pp. 112, 162, 288; and see, at pp. 348—356, Baptism of a young Hindoo, Reports, and Proceedings of the Missionaries.

The greater part of the necessary Mission Buildings having been erected, or nearly so, the Missionaries are able to give their time and attention, more than hitherto, to visiting the Christian Flocks still dwelling in scattered heathen villages, to personally instructing the Schools and Native Teachers and Catechists, and to preaching Christ to the multitudes still ignorant of His great salvation within the district and around it. Seventeen years

ago the name of Krishnaghur first appeared in the records of our Society as an Out-Station to Burdwan, where a School for heathen boys and girls had been commenced. This was the first attempt of the Missionary to disturb the unbroken heathenism of the District. [Report.

Establishments—1. There are six Stations now occupied, and an Out-Station may be counted as a seventh.

2. Churches are built, substantial and durable. At the Sudder Station the Church is a beautiful structure. At Kabastanga almost every thing is a model of neatness and order.

3. The Missionary Dwelling-houses are as stable and permanent buildings as the Churches. A day spent at any of the Stations is extremely interesting, so various and pleasing are the occurrences and employments succeeding each other. There is an early bell for prayers, for both the School-children and the people. Some of the Missionaries go to the villages for worship with the Christians, and others to preach the Gospel to the Heathen. The children come in classes to the Missionary's Study to receive their lessons. Then the people come about for medicine. After some time the School-girls, and at some Stations the married women, come to sew or knit in the verandah for an hour or two, and so on throughout the day. About seven o'clock in the evening the bell rings for Evening Prayers.

4. The School-houses are also permanent buildings. New Girls' School-houses at four Stations are partly finished.

5. The Christian Villages, where Christians only are permitted to locate themselves, are another interesting object, and now exist at every Station. The cottages and huts, for there are both, from ten to fifty in number, are generally neat and comfortable. They are of many sizes and degrees of style and neatness, from the Catechist's well-raised, plastered, divisioned, and ornamented house, with its little offices attached, down to the simple but neat one-roomed hut of the agriculturist, whose wages, being but about three farthings a day, cannot afford a fine house. They can read their Bible; and poor indeed is the hut which has not, hanging on, or stuck into its mud walls, a rude shelf containing a Bengalee Testament, the Psalms, perhaps a Common-Prayer Book, a Hymn Book, and two or three Tracts or School-books.

Instruction—1. For adults, the Sunday Services of the Church, with reading and exposition of the Scriptures morning and evening during the week. Their answering in the responsive parts of Public Worship—hearty and audible—is quite delightful; and their improvement in singing is very striking.

2. For children, the Schools afford valuable means of instruction. From 25 to 60 girls, and from 30 to 80 boys, are taught in each School. Beside the School studies, the lads are taught some trade. Infant Schools have been begun in some of the Stations, with every hope of success.

Missionary Extension—Some progress is being made. Converts are gradually, though slowly, coming in from day to day. Much more might be done by means of Schools for the Heathen in the large villages; but the want of Teachers is still grievously felt in the Mission: before we can have them we must make them. The circle in which the Gospel of Christ is known is now gradually widening; and though there are many difficulties, yet is the field full of promise.

[*Rev. G. G. Cuthbert.*

The Bishop of Calcutta arrived at Krishnaghur on the 25th of September 1849, and on the following day held a Conference with all the Missionaries of the District, and afterward administered the rite of Confirmation in the Mission Church.

[*Report.*

The season of the year made it difficult to bring all the Native Christians, who were prepared, from their several villages. There were therefore only 94 confirmed; though, had the time of the year been favourable, there would have been many more. The Rev. H. C. Krückeberg, as the senior Missionary, was appointed to act as interpreter of the remarks which the Bishop made to the assembled Native-Christian Flock, in his usually impressive way on these occasions. The young Brahmin who was recently baptized, and also a fellow-convert from the same caste, who was brought up in the same Mission School, and baptized two years ago, were among the persons confirmed. [*Ven. Archd. Pratt.*

The Missionaries have been enabled to devote more time to the carrying of the Gospel to the Heathen than in former years. [*Report.*

Bhagulpore: E. Drøse. This is quite a new Station.

Benares—1817—Wm. Smith,

Charles Benj. Leupolt, Michael Joseph Wilkinson, John Fuchs, C. Reuther, Alex. Acheson, John Mackay, J. Woods, *As.*; D. P. Broadway, and 1 other *Country-born As.*; 31 *Nat. As.* On the 23d of February, at the Mission Church at Sigra, the Rev. M. J. Wilkinson and the Rev. J. Fuchs were admitted to Priests' Orders; and Mr. C. Reuther and Mr. Drøse to the Order of Deacon, by the Bishop of Calcutta. The Rev. W. Smith and family reached Calcutta on the 31st of December. Mr. W. Wilkinson left Calcutta, from failure of health, on the 23d of April, and reached London on the 19th of September. Communicants, 74—Schools, 6: Boys, 49; Girls, 39; Youths and Adults, 336—Pp. 163, 207, 447; and see, at pp. 358—362, Notice of New Converts, Orphan Girls, Schools, and City and Village Preaching.

The spirit of our people becomes every year more genuine and Christian, prejudices are slowly eradicated, the moral tone is raised, and the people grow, though but slowly, in grace, and in the knowledge of our Lord Jesus Christ. The Jubilee Year of the Church Missionary Society will be remembered by our people for years to come, as a season in which it pleased the Lord to grant them a special blessing. That blessing is still felt, and we hope may prove lasting through eternity.

[*Rev. C. B. Leupolt.*

The closing day of the Jubilee Year was celebrated by the baptism of six Native Converts, three men and three women—two of the men being Mahomedans, and one a Hindoo. [*Report.*

It was a day of grace to us all; a day of Jubilee to our Christians, to us, and to the Mission at large. Who would despair, or even become faint-hearted, when, beside God's promises, he is permitted to see days like this. [*Rev. C. B. Leupolt.*

In the Church, recently erected in the Mission Compound, the Bishop of Calcutta held, on the 23d of November, an Ordination, when Messrs. Wilkinson and Fuchs were admitted to Priests' Orders; and two new Labourers, who have been for some years Missionaries in India in

Church Missionary Society.

connection with a Lutheran Mission, were ordained Deacons; and on the 28th a Confirmation, when 27 men and 17 women were confirmed. The Service was in Hindoostanee, and the Bishop's impressive address was translated, clause by clause, by Mr. Leupolt. On the next day the Native Congregation was assembled, and after Morning Prayers the Bishop addressed them, through the interpretation of Mr. Leupolt, upon the parable of the lost sheep. During the Bishop's visit, the School was examined by Archdeacon Pratt, who reported favourably of it. The annual public examination was attended by the Hon. the Lieutenant-Governor of the North-west Provinces, and many other gentlemen, and gave high satisfaction to all who witnessed it.

[Report.

Jaunpore: Julius Paheman Cæsar, *Schoolmaster*; 1 *Country-born*, 16 *Nat. As.* Communicants, 19—Schools, 4: Boys, 409—P. 163; and see, at p. 388, a Report of the Mission.

During the visit of the Bishop of Calcutta to Benares, he deputed Archdeacon Pratt to visit Jaunpore. The Archdeacon examined the Free School, containing 150 boys, in the Scriptures, in Geography, and in Euclid, and expressed himself much gratified by the result.

[Report.

Chunar: a few miles from Benares—1814—Dieterich Hechler: 7 *Nat. As.* Mrs. Hechler died on the 14th of July. Communicants, 46—Schools, 6: Boys, 336—Pp. 163, 488; and see, at p. 387, a Report of the Year.

Doubts having been for some time entertained whether Chunar should be retained as a Missionary Station, while so many more important Stations are unoccupied or feebly supported, Mr. Hechler writes—"I wish particularly to put upon record the fact, that from the time when first informed, above two years ago, that the Committee were contemplating my removal and the abandonment of this Mission, a daily Prayer Meeting has been kept up by the Congregation. They commenced it of their own accord, and have carried it on by themselves. At times their prayer has been in language like this—O Lord! take all we have from us:

leave us only the Gospel and our Minister.'"

Gorrukhpore: about 100 miles north of Benares: inhab. about 40,000—1824—John Philip Mengé: J. Greenfield, *Schoolmaster*: at the Farm, Charles Dass, *As.*; 1 *Nat. Cat.*; 4 *Nat. As.* Communicants, 70—Schools, 3: Boys, 148; Girls, 19—P. 163; and see, at p. 388, a Report of Proceedings.

The Native-Christian Flock are located, for the most part, in a Christian Settlement at Basharatpore, where there is now a good house for the Missionary to whom is assigned that division of the work. The whole number of Native Christians is 165.

[Report.

Meerut: Richard Martindell Lamb: 4 *Nat. As.* Communicants, 30—Schools, 2: Boys, 66; Girls, 9—P. 163; and see, at p. 394, Report of the Station.

Agra: inhab. 100,000; Charles Gottlieb Pfander—*Secundra*: Frederic Edward Schneider, Fred. Aug. Kreiss: 12 *Nat. As.* Communicants, 153—Schools, 10: Boys, 323; Girls, 10—Pp. 163, 164; and see, at pp. 390—394, Notice of Female Orphan School, Youthful Native Missionaries, and a Branch Mission at Runkutta.

In addition to the Printing Press connected with the Orphan Institution, a Type Foundry has been erected during the year, which is superintended by an European Type-founder. There is every prospect of this trade proving a profitable addition to the Establishment, and furnishing increased employment to the Christian Population. The profits of the Press during the year have been about 400*l.*, which has been carried to the account of the Mission, for the purchase of property adjoining the Kuttra Mission Compound in the city.

HIMALAYA MISSION.

Kotghur: on what was the extreme northern frontier of the British Territory—1844—Johannes Dettloff Prochnow: 7 *Nat. As.* Communicants, 4—Schools, 6: Boys, 55; Girls, 12—Pp. 164, 165.

Kotghur has risen much in importance since the Punjab has been added to our territories. Its value will be great as a centre from which other Stations in the plains may be commenced.

[*Ven Archd. Pratt.*

The Committee have determined to strengthen the Kotghur Mission, with the view of its extension into the Punjab toward Kangra. The enlarged Mission, also, of Agra will enable the friends of the Society to concert and prepare plans for the establishment of some other Station in the Punjab as soon as there shall appear a providential opening for such a measure.

[*Report.*

Summary of the North-India Mission.

(*As given in the Report for the Fifty-first Year.*)

Stations, 21—Europeans: Missionaries, 24, of whom 1 was at home at the time of making up the Report; Lutherans, 5, of whom 1 was at home; Lay Assistants, 8 Male, 1 Female—Natives and Eurasians, 223 Male, and 23 Female Teachers—Attendants at Public Worship, not reported—Communicants, 1134—Seminaries and Schools, 98: Scholars: Boys, 4912; Girls, 448; Youths and Adults, 369; Total, 5161.

WESTERN-INDIA MISSION.

Bombay—1819—George Candy, *Sec. of Corresp. Com.*, Charles W. Isenberg, Thomas Jerrom: Michael Sargon; 1 *Country-born*, 23 *Nat. As.*; Miss White, *Country-born Schoolmistress*. The Rev. G. Candy left England for this Mission on the 27th of February, and reached Bombay on the 9th of April. The Rev. Charles Schreiber and Mrs. Schreiber sailed for Bombay on their way to Scinde on the 2d of August. Communicants, 14—Schools, 16: Boys, 683; Girls, 194; Youths and Adults, 6—Pp. 165, 166, 206, 248, 368, 408; and see, at pp. 282—287, View of the Mission, Baptisms, and Native and Money Schools.

The Committee have long felt the desirableness of having at Bombay, as at Calcutta and Madras, a Secretary to the

Corresponding Committee, able to devote a large portion of his time to the Society's Operations. They report the accomplishment of this object, by having secured the assistance of the Rev. G. Candy, the Minister of a Church in Bombay, and who lately conducted a branch of the Missions of the Society for the Propagation of the Gospel in Foreign Parts among the country-born population. That Society having relinquished its Mission, Mr. Candy was enabled to undertake the duties of the Secretaryship, for which the Committee esteem him to be eminently qualified in every respect.

The Gugam School is at Miss White's own house. Mothers attend, and the instruction given to the young is reflected back on the preceding generation, and the mother, in the anxiety with which she listens to the answering of her child, receives good to her own soul. On Sunday Miss White has a Bible Class, attended by the Teachers of the different Schools, parents of children, and others, and sometimes her Schoolroom is quite full. They sit round, each with a copy of the Gospel, and, as verse by verse is read, they are questioned and instructed. Such is the growing conviction of the superiority of the native females who have had the privilege of being taught in these Scripture-teaching Schools, that some Hindoo Gentlemen recently came to Miss White with an earnest request that she would receive their wives into her house for instruction. What a happy centre of beneficial influence does not one devoted Christian Lady become, who gives herself to a work like this!

[*Report.*

Nassuck, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhabitants 30,000—1832—John S. S. Robertson, Wm. Salter Price: 7 *Nat. As.*—*Astagaum* and *Malligaum*: Edward Rogers. The Rev. W. S. Price arrived at Bombay, on his way to this Mission, on the 9th of December 1849. Communicants, 29—Schools, 7: Boys, 340—*Jooner*, half-way between Nassuck and Ahmednugger: Charles Cæsar Mengé: 1 *Nat. Cat.*; 3 *Nat. As.*—Schools, 3: Boys, 150—Pp. 160, 166; and see, at pp. 288, 308—314, Reports of Adult Baptism,

Church Missionary Society—

Death of one of the Christians, Preaching in the Streets and Villages, and Prospects.

Our meeting with our beloved sons in the faith, Ram Krishna Antaji, Daji Pandurang, and Sorabji Carsetji, after more than five years' absence, was very affecting. Tears of joy filled their eyes and ours that we were again permitted to meet in the flesh. They all related to us the trials, struggles, temptation, grief, and the sad days passed through, while we were in Europe. All our former and all the new Converts are going on in a very satisfactory way. They present a good sample to the Heathen among whom we dwell. The Schools are going on pretty well. Mrs. Robertson, like myself, is engaged from morning till night in the Mission. While I am occupied with the young men, who are preparing for the Native Ministry, she is taken up with their wives, their sisters, or mothers, &c., teaching some of the most intelligent English, hearing the others read in their native tongue, and shewing all how to knit, sew, &c.

You will bear in mind that I am now writing about those of our Christian Converts who occupy the highest place—those who were, before their conversion, members of the highest caste of Hindoos. Conceive of these, not as of the rude, savage Negroes, but as lively, intelligent, sprightly, polished Asiatics, of the very highest, viz. the Brahminical Family. Some people who either know very little of the Natives, through ignorance of their language, or are themselves unable to approve of any thing but what is English, can see nothing but what is repulsive, nothing but what is abhorrent, in the Natives of India. For my part I am ready to recognise worth wherever I find it.

Most of my students have for some time been employed as Catechists. They are now studying, that they may be furnished with sufficient literature to satisfy the Bishop previous to admitting them to Holy Orders. They are all between 18 and 26 years old, except one, who is about 39. I am very anxious that they should be very well instructed before their Ordination, which, in the case of three or four of them, will, I hope, take place within two years from this time.

[Rev. J. S. S. Robertson.

Summary of the Western-India Mission.

(As given in the Report for the Fifty-first Year.)

Stations, 5—Missionaries, 7—European Catechist, 1—Eurasian and Native Teachers: Male, 38; Female, 1—Communicants, 43—Schools, 26: Boys, 1173; Girls, 194; Youths and Adults, 6: Total, 1373.

SOUTH-INDIA MISSION.

Cochin: on the Malabar Coast, 160 miles N W of Cape Comorin: inhab. about 20,000. The School at this place, formerly in connection with the Church Missionary Society, is wholly maintained by independent funds raised by friends of the late Rev. Samuel Ridsdale, in England—Pp. 166, 167.

Trichoor: about 50 miles N E of Cochin: inhab. 12,000—Henry Harley: 1 *Nat. Cat.*; 14 *Nat. As.*—*Cottayam*: 30 miles S E of Cochin, and near the Syrian College—1817—John Chapman, *Princ. of the College*: Thomas Spratt, *As.*: Henry Baker; Mrs. Johnson, Miss Hansford, *Normal Schoolmistresses*: 29 *Nat. As.*—*Pallam*: Henry Baker, jun.: 22 *Nat. As.*—*Mavelicare*: Joseph Peet: Jacob Chundy, *Nat. Miss.*: 12 *Nat. As.*—*Tiruwalla*: John Hawksworth: John Matthan, *Nat. Miss.*: 10 *Nat. As.*—*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—Edmund Johnson; John Harding: 21 *Nat. As.*—Communicants, 889—Schools, 63: Boys, 1623; Girls, 436—P. 116; and see, at pp. 54—60, 104, Reports and Notices of the Stations.

Trichoor—One great source of encouragement to us has been, that the Word of God has been more sought after and read; persons of influence among the Roman Catholics, as well as several Priests, have sent to obtain copies of our Scriptures. A Roman Catholic and his wife, living about two miles distant from us, have been brought to a knowledge of the

Truth by the perusal of God's Word, and have embraced the Protestant Faith. He is now actively employed in spreading the knowledge of God's Word among the Roman Catholics and Heathen.

At Moolicherry it has been gratifying to see the several families who have lately joined us carrying our Prayer Book and the Word of God to the House of God, and listening with attention to the words of Divine Life. During the year I have had twenty-one Baptisms. [*Mr. Harley.*]

Cottayam—Saturday, the 23d of December, the Bishop rested; but on Sunday Morning he preached to the students of the Church Missionary Society's College, and the scholars of the School attached—altogether 70 in number. I examined the first class of the College, consisting of seven Syrian and Anglo-Syrian Youths, in the Greek Testament, and questioned them pretty closely both on the original text and on doctrine; and was much struck at the decided improvement which had taken place during the last six years—the interval elapsed since the Bishop of Calcutta's last visit to this place. The second class, consisting of 11 boys, I examined in the English Scriptures; and both classes also in other branches of knowledge. The oldest youth in the College is between 17 and 18 years of age. The 70 students are all boarders, and retain in every respect their native habits of dress and food—sitting on the floor at meals and eating like their countrymen, and not adopting English Apparel, not even shoes and stockings. There are two young Syrians now in English Orders, in the Travancore Mission, in connection with the Church Missionary Society, who have, in whole or in part, been trained in this College.

But important and promising as this Institution is, I am sorry to learn that the Malabar Syrian Church is itself in no better condition than it was six years ago. In some sense it may almost be said to be worse; for there are now three Metrans contending for the pre-eminence.

[*Ven. Archd. Pratt.*]

A Normal School under the care of Mrs. Johnson is conducted with great success.

Hill Araans—This infant branch of the Mission appeared to be on the verge of destruction. One of the Schoolmasters, under the effect of fever, terrified the people by the report of visions which he

had seen. A man from a distance, bearing the character of a prophet, visited the people, and threatened the most fearful evils if they embraced Christianity, and made an appeal to certain recent events as ill omens. Some of the inquirers became unsettled in their minds, and commenced re-building the idolatrous huts, and searching for the sacred stones which had been a few months before cast down the hill side. Mr. Baker hastened to visit them, accompanied by fresh Readers and Schoolmasters. His presence soon restored confidence and order; and he fixed on a suitable spot for a Mission Compound. [*Report.*]

The spot is in the centre of the Araan Villages. All the boys are to come to learn at the School, and several families will remove to the place. Families of different castes are desirous of settling; but I refuse all who will not put themselves under instruction. I have got the Brahmin, who is the Zemindar and owner of the soil, to grant me, for the people to cultivate, a diameter of two miles round the spot: rent to be paid only for the ground really under tillage. By this means I shall keep off all intruders.

[*Mr. Hawksworth.*]

Tiruwalla—The Rev. J. Hawksworth's time has been greatly occupied by attention to the building operations necessary on the formation of a new Mission; and yet he is able to report—"I am, nevertheless, thankful to say that I have had more opportunities for direct and individual intercourse with the Heathen than during any similar period since I came to India. With respect to the Syrian Christians I believe that there is scarcely a family unsupplied with the Testament, unless there happen to be no member who can read; and such families are comparatively few. An excellent little book of Family Prayers is also extensively in use." [*Report.*]

Allepie—Upon the removal of Mr. Baker from this Station at the commencement of the year, it was placed under the charge of the Rev. E. Johnson and the Rev. J. Harding. Both being imperfectly acquainted with the language, and inexperienced in the work, have been much tried with difficulties, and with some painful defections from the Congregation: an old Convert has gone over to Mahomedanism, with two of his sons from the Schools of the Society. [*Report.*]

Church Missionary Society—

TINNEVELLY—This Mission is divided into 11 Districts. *Palamcottah*: Thomas Foulkes, W. Clark, *Superint. of Seminary*: W. D. Baker, *As.*; George Huffton, *Country-born As. in Sem.*; Wm. Cruickshanks, W. G. Browne, *Country-born Masters of Nat. English School*; J. Bensley, *Printer and Agent*: M. J. Hobbs, *Miss Newman, Normal Schoolmistresses*; 4 *Nat. Cat.*, 43 *Nat. As.*—*Satanhoollam*: Stephen Hobbs: 4 *Nat. Cat.*, 27 *Nat. As.*—*Kadatchapooram*: John Devasagayan, *Nat. Miss.*; 6 *Nat. Cat.*; 19 *Nat. As.*—*Meignanapooram*: James Spratt: 11 *Nat. Cat.*; 56 *Nat. As.*—*Suwishapooram*: Edward Sargent, *Acting Princ. of the Institution*: Jesudaeen John, *Nat. Miss.*; 16 *Nat. Cat.*; 28 *Nat. As.*—*Dohnavoor*: Charles Rhenius: 4 *Nat. Cat.*; 29 *Nat. As.*—*Nulloor*: Paul Pacifique Schaffter; 2 *Nat. Cat.*; 26 *Nat. As.*—*Pavoor*: Septimus Hobbs: 3 *Nat. Cat.*; 23 *Nat. As.*—*Surrundi*: Theophilus George Bärenbruck: 9 *Nat. Cat.*, 25 *Nat. As.*—*Paneivadali*: Charles Josiah Taylor: 9 *Nat. Cat.*; 20 *Nat. As.*—*Panneivilei*: John Thomas Tucker: 12 *Nat. Cat.*; 49 *Nat. As.* Miss Newman left England in August, and reached Madras, on her way to this Mission, on the 28th of December. The Rev. E. Newman's health led him to leave Palamcottah: he reached England on the 24th of July. The Rev. John Thomas and Mrs. Thomas embarked for Madras on the 26th of August—Communicants, 2680—Schools, 239: Boys, 4389; Girls, 1856—Pp. 167, 168, 248, 408, 447; and see, at pp. 46—53, 476—480, 510—516, many Particulars of the Congregations, Districts, and Schools.

Notwithstanding all drawbacks, we have abundant cause for thankfulness that our

Heavenly Father has afforded us so many proofs of the presence of His Spirit and His grace. [Rev. James Spratt.

With reference to the question in general, What might be the result of our labours if circumstances required the abandonment of our Mission in Tinnevely, and a persecuting power gained the ascendancy in these parts? I cannot but think that Tinnevely would also supply its martyrs not a few, who, witnessing to the Lord Jesus Christ here, would join the white-robed company of the blessed around the throne of God. [Rev. E. Sargent.

The Reports of the various Schools and Educational Establishments in the Mission have been, on the whole, satisfactory. The pressing want of the Mission at the present time is the supply of Native Teachers of such enlargement and maturity of Christian Knowledge, and so confirmed in Christian Habits, that they might safely be trusted to act as settled Pastors to their countrymen, and thus relieve the Missionaries from the pastoral work, which at present prevents them from labouring for the conversion of the Heathen. An Institution has therefore been established at Suwishapooram, by the Rev. E. Sargent, at which a few of the most promising Catechists have been trained and instructed in theology, with a view to their Ordination. To supply the Institution with a succession of pupils, it will be necessary to raise the Christian Seminary for boys and youths to a higher grade than it has hitherto attained. The Committee and the Missionaries are anxiously taking measures with a view to this object. The various religious and benevolent Societies—such as the Bible Society, the Book and Tract Society, the Church-Building Societies, the Friend-in-Need Society, and various Societies for mutual support in sickness—have been carried on with increasing spirit and success during the year; and a new Society has been added to the number termed the "Heathen's Friend Society;" "for the purpose of educating heathen children in the Christian Religion, by employing Native Christians—sincere men—as Teachers, and, if possible, of employing trustworthy and sincere men to distribute Tracts to the people."

On occasion of the Jubilee, land has been purchased entirely by the subscriptions of the Native Christians, on which a village is in course of building; and palmyra-trees are planted, in the hope that the rent of the land will form an

endowment for a Native Catechist and Schoolmaster.

[Report.

*Madras—1815—*Thomas Gajetan Ragland, *Sec. of Correspond. Com.*; John Fonceca, *As. Sec.*—John Bilderbeck, Devasagayam Gnanamuttoo, *Nat. Miss.*; John Benj. Rodgers, *Country-born Miss.*; Mrs. Winckler, *Superint. of Central School*; Miss Spencer, Miss Hogg, *Country-born Schoolmistresses*; 2 *Nat. Cat.*; 17 *Nat. As.* The Rev. John G. Beüttler and Mrs. Beüttler, and Mr. John Whitchurch embarked for Madras on the 26th of August—Communicants, 145—Schools, 9: Boys, 169; Girls, 193—Pp. 169, 447; and see, at pp. 432, 434, Notices of an Established Christian, and an Inquiring Heathen, and Labours of Missionaries.

Among the obstinate and hard-hearted people of Madras a Christian Preacher must not expect to get quiet hearers. If he be a Native Christian he will most certainly meet with opposers and despisers almost everywhere in Black Town, and at all times. But in this respect he is not worse off than the Chief Shepherd of the flock was.

[Rev. D. Gnanamuttoo.

At the Tinnevely Settlement the reception of the Missionaries is scarcely more tolerant. The Heathen resort to every species of persecution short of open violence against those who embrace Christianity. The Missionaries have not been able to procure ground for a School or Chapel.

[Report.

TELOGOO COUNTRY: *Masulipatam—1841—*Robert Turlington Noble, George English, John Edmund Sharkey, *Country-born Miss.*; Thomas K. Nicholson, T. Y. Darling, 2 *Cat.*; J. W. Taylor, James Coombes, T. Howley, *Country-*

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*Calcutta—1816—*A. F. Lacroix, G. Mundy, J. H. Paaker, Joseph Mullens, E. Storrow, W. H. Hill, Charles Buch, D. D., Thomas Boaz, D. D., *Minister of Union Chapel*: 4 *Nat. Cat.*; 4 *Schoolmasters*. Early in 1850 the Rev. J. H. Par-

born Teachers; 1 *Nat. Cat.*; 17 *Nat. As.* Mr. T. K. Nicholson embarked for this Mission in January, and arrived at Madras on the 16th of May—Communicants, 19—Schools, 3: Boys, 103; Girls, 24—Pp. 160, 169, 170, 408; and see, at pp. 436, 473—475, Report of the Schools, Baptism of a Youthful Female Convert, and Proceedings of the Half-year.

The friends of the late Rev. Henry W. Fox, who had been educated at Rugby School under the late Dr. Arnold, have raised a fund to establish a "Rugby Fox Mastership" at one of the Native Schools in Masulipatam, a part of the salary being made up by annual contributions chiefly in the School, and by a collection in Rugby Chapel after a sermon in behalf of the object. Dr. Tait, the late Head Master, gave the plan his best support, and wrote—"I think it very important that the commemoration of Fox should also be made the means of effecting what he had so much at heart, namely, some regularly-established connection between the School and the Missionary Cause." A Master has already been sent out from England upon this Foundation.

[Report.

Summary of the South-India Mission.

(As given in the Report for the Fifty-first Year.)

Stations, 19—Clerical Secretary, 1: Missionaries: 25 European, of whom 1 is a Lutheran; 2 Eurasian or Country-born, and 6 Native—5 European Male and 5 Female Teachers—1 European Printer—6 Eurasian or Country-born Catechists and Male Teachers—2 Eurasian Female Teachers—501 Native Assistants; 70 Native Schoolmistresses—Communicants, 3733—Seminaries and Schools, 314: Scholars: Boys, 6284; Girls, 2509: Total, 8793.

ker and 2 *Nat. As.* took a journey into the interior, up the River Isammatti—Communicants, Native 135; English, 120—Schools: Vernacular 8, Scholars 340; English 3, Scholars 772; Nat. Girls in Boarding School, 36—Pp. 170—172

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Rammakal Choke and Gungree are two villages on the south side of Calcutta, distant from it eleven and sixteen miles respectively. In connection with these places, Divine Service on the Sabbath Day, domiciliary visits during the week, Monthly Church Meetings, and the administration of the ordinances, have been regularly maintained. At Rammakal Choke, two of the older Converts have died during the year. One of them, of twenty-one years' standing, gave in his dying hours the most indubitable proofs of the genuineness of his conversion, and actually breathed his last while engaged in prayer to the Redeemer. At Gungree, which at present is the most prosperous of the Village Stations, six adults have been added to the Church by baptism, and three heathen families have joined the Congregation.

Balkia-Hati is about 30 miles from Calcutta, toward the south-east. The Catechist, J. H. Kennedy, has been re-appointed to this Station. The Chapel has been completely rebuilt, at the expense of H. Frazer, Esq., and another friend. The School, supported entirely by the proprietors of Balkia-Hati Estate, has been kept up, and is well attended.

*Preaching in Calcutta and its Vicinity—*The Gospel has through the instrumentality of the Missionaries and their Catechists been proclaimed to thousands of the Heathen.

*Itinerancies—*At the request of the Missionaries of the General Baptist Missionary Society labouring in Orissa, Messrs. Lacroix and Mullens visited Puri in June last, on the occasion of the great Ruth (Car) Festival, when they had the most favourable opportunities of proclaiming the glad tidings of salvation to thousands of Bengalee Pilgrims, who resort to Juggernaut at that period of the year. Their message was generally well received. Some of the Pilgrims have visited Mr. Lacroix since his return to Bengal. During part of January and February 1849, Mr. Parker joined Mr. Lessell, and two of the Native Brethren from Berhampore, in a Missionary Itinerary in the district of Birbhūm. The people applied to them with much eagerness for books. Mr. Lessell in his former visit to this district three years before had given a copy of the Scriptures to a Hindoo, a Zemindar, residing in one of the villages through which he passed: on re-visiting the place

this year, he met with some members of the family, from whom he learnt that the man was dead; but that he had been in the habit of frequently calling together his family and reading to them from the book which the Missionary had given him, and also sometimes of uniting with them in prayer.

*Cooly Bazaar—*Mr. Mundy arrived in Calcutta, from England, in the autumn of 1848; and on the first Sabbath in the following February he took the pastoral oversight of the Congregation collected at this Station. The result has been highly satisfactory. [Report.

The people at Cooly Bazaar have never before raised more than 5*l.* or 10*l.* per year for the Auxiliary. We had Sermons and a Meeting soon after I arrived; we obtained 25*l.*, and this year they have raised 60*l.*, beside the additional expenses of entirely new-seating the Chapel, of a new pulpit, and several other improvements. I find the people very willing according to their means: what, however, above all calls for thankfulness is the marked evidence of a spiritual influence at work among them, especially among the young. [Mr. Mundy.

Bhowanipore is a suburb of Calcutta, on the south-side, containing about 16,000 inhabitants. The Institution has continued during the past year under the care of Mr. Mullens, assisted by Messrs. Parker, Hill, and Storrow. Scripture History, in Bengalee and in English, and Stories from the Bible, are taught even in the lowest classes, while in the first and second, the collegiate classes of the Institution, in addition to the usual branches of a scientific education, including Astronomy, Mathematics, Natural Philosophy, and Logic, the Students are taught History, Political Economy, and Moral Philosophy, on thoroughly Christian Principles, and constantly read both the Old and New Testaments. Dr. Buch has been specially designated, jointly with Mr. Mullens, to the superintendence of the Institution. The main object of Dr. Boaz' recent visit to this country, to obtain the additional funds required for extending the plan of the Institution, having been crowned with signal success, measures are now in preparation for commencing the necessary erections: an eligible plot of ground has already been purchased.

*Native-Girls' Boarding School—*The number of girls at present in the School

is 36. The spiritual fruits of the labour bestowed in training these young persons have become signally manifest, especially in the cases of two of the elder girls.

English Preaching—Dr. Boaz, on his arrival from England with Mrs. Boaz, resumed his engagements as Pastor at Union Chapel. The Church has been strengthened by the accession of nine members.

Krishnapore is situated on the east side of Calcutta, about four miles distant. The Sabbath Services have been maintained without intermission. The number of Native Christians connected with Krishnapore is nearly 100. [Report.

Berhampore: 120 miles N of Calcutta, and 5 from Moorsheadabad: population around, 20,000—1824—Thomas L. Lessell, James Bradbury. Mr. and Mrs. Bradbury removed in July from Chinsurah to Berhampore; Chinsurah being transferred to the care of the Free Church of Scotland—Schools, 3: Scholars, Nat. 75; English 40. The Rev. James Paterson, and Mrs. Paterson formerly of this Mission, sailed for Calcutta on the 31st of July—Pp. 172, 447.

The Religious Services at this Station, for the more special benefit of the inhabitants of the Christian Village, have been regularly sustained, and in the Bazaars and the surrounding villages the preaching of the Gospel to the Heathen has been systematically and assiduously carried on by the Missionaries and the Catechists. The Christian Community at the end of the year numbered 87; namely, 47 adults and 40 children.

Now that Mrs. Bradbury has undertaken the education of the Christian Girls, all that are old enough to leave their parents, and to live on the Mission Premises, have been placed under her charge.

Of the Christian Boys, some are assisting at the plough, and others are too young to enter the Asylum.

The Station at Doula Bazaar, from which our brethren had been excluded for a season, has again been opened to them. A Catechist has been located there, and a School commenced. [Report.

Benares—1820—J. A. Shurman, Wm. Buyers, J. H. Budden:

Joseph Beddy, *Head Teacher*. The Rev. James Kennedy, and Mrs. Kennedy, with three children, arrived in England on the 11th of May. Mrs. Buyers sailed for this Mission on the 31st of July, accompanied by Miss Hackford. Scholars, 380—Pp. 172, 173, 368, 447.

The general conduct of the members has been marked by propriety, and some appear to be growing in grace. They have spontaneously formed among themselves a meeting for prayer and spiritual improvement, which has been conducted entirely by themselves, and has been well attended. On November 26 the Annual Meeting was held of this infant Society, when it was announced that 33 rupees had been collected; and it was arranged that this sum should be spent in an itinerancy in the Benares District, conducted by two of the Native Brethren.

[Missionaries. The various Religious Services have been regularly maintained during the year. The Native Church has had an accession of three new Members, and one has been restored to fellowship.

The Christian and Orphan Boys supported by the Mission are 10 in number.

The Orphan Girls under Mrs. Kennedy's charge have made commendable progress. The general conduct of the girls has been good, and the readiness with which they have learned portions of Scripture and Hymns has been very pleasing. The *Central School*, under Mr. Shurman's superintendence, contains 190 scholars. In this Institution religion is openly taught to all. None are permitted to absent themselves from religious instruction. On the 30th of October the Annual Examination of the School was held at the School-house; Dr. Duff presided. [Report.

Mirzapore: a large commercial city, 30 miles SW of Benares: inhabitants, 60,000—1838—R. C. Mather, M. W. Wollaston: T. Artope, W. Glen, *As.* Communicants, 18: Schools, 5: Scholars, 192—Pp. 173, 174.

The Christian Village has been enlarged by six new houses, and the village community consists of sixteen families, beside a few isolated individuals. The whole number resident in the compound and

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forming part of the Native-Christian Congregation is 119. A systematic visitation of the members of the Church has been regularly maintained, chiefly by the wives of the Missionaries.

The Religious Services at this Station have been continued as formerly.

The operations of the Orphan Printing Press have been in great activity, the quantity of work having so much increased during the last two years as to render it necessary to double the establishment. In this department the orphans connected with the Mission are the persons chiefly employed, and they have now attained a considerable facility and skill in executing the several works assigned to them.

[*Report.*

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. The Rev. Wm. Clarkson and Mrs. Clarkson, accompanied by the Rev. Alfred Corbold and Mrs. Corbold, embarked for this Mission on the 25th of August—Pp. 174, 488.

In one week seven individuals have been added to this branch of the Mission. I am much encouraged by what I have seen of them. I hope more may come. Several are favourable: one man who was suspected of leaning toward us was taken and confined for three days. May he and others soon openly confess Christ!

[*Mr. Taylor.*

Belgaum: a British Military Station: 200 miles NW of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon: 3 *Nat. As.* Communicants 20—Schools: Vernacular 11, Boys 352, Girls 30; English 1, Scholars 63—P. 174.

Efforts have been continued to preach the Gospel from house to house, in private dwellings, and in the public concourse: to these exercises but little opposition is manifested; but the pride of self-righteousness, the fear of man, and the depravity of the heart, prevent a cordial reception of the humbling and self-denying truths of the Word of God. The Female School in the Out-Station at Shapore has

considerably improved: the attendance has been very constant, and improvement is more visible. The elder girls are able to read the Word of God with tolerable fluency.

Mr. Beynon made two tours during the year. In some instances he witnessed the most decided opposition, and heard the name of Jesus treated with the utmost contempt; at other times he had large audiences, who listened with considerable attention to his statements.

In the month of June last a couple of the Tamulian Caste literally forsook their father's house, with the idolatry of their people, and joined themselves to the Christian Community at this place. The young man, Soobhapultee, at his baptism made this declaration—"By the reading of the Scriptures, with the instructions which I received from my father-in-law in the Mission School, I was made to think what I am, and strengthened to embrace the Christian Religion; and I trust I have been brought from darkness to light, and from worshipping idols to serve the living and true God." The young woman, Aummanee, his wife, about fifteen years of age, made a similar confession.

[*Report.*

Bellary: 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—J. S. Wardlaw, J. B. Coles, J. Shrieves: Enoch Paul, *Nat. Miss.*; 4 *Nat. As.* Mr. Thompson has removed to Cape Town. Mr. Coles removed from Bangalore to labour at this Station. Communicants: Tamul 61, English 25—Schools: Boarding 1, English 1, Vernacular 10; Boys 350, Girls 67—Pp. 174, 175; and see, at pp. 250, 251, an Obituary Notice of the wife of John Reid.

Enoch Paul, previous to his ordination, laboured here as an evangelist for about two years, during which time he had endeavoured faithfully, and not without some measure of success, to promote the cause of the Redeemer.

During the year cholera was permitted to visit Bellary; but the Lord dealt very mercifully with the Mission, two only of its members having fallen victims to it.

The attendance on the Tamul Services has been well sustained, and there is reason to believe that those who know the Lord are diligently seeking to grow in grace. The usual Services in the Pettah have been kept up with as much regularity as circumstances would admit, and two of the Teachers have, in turn, visited weekly the villages around Bellary, within the distance of ten miles—about 25 in number. English Services have been conducted in the Chapel. Early in the past year Mr. Wardlaw, with Onesimus Mechlem, made a tour of three weeks, visiting various villages. [Report.]

When at Rayalacheroo we had the pleasure of seeing Moses and Mary, two of our converts. They told us that after their baptism the people in the villages had manifested great hatred, and had treated them with great contempt; that, looking on them as outcasts and polluted, they had refused them permission to come to their houses, or to the wells to draw water. They had been enabled, however, to bear all the insults the people had heaped upon them. "We trust," said they, "in the Saviour Jesus, and feel sure that if we stand fast it will be for our good in the end. If they persecute us further, we will go to another village, but we will not forsake Christ." Their sincerity could not be doubted: their statements were sustained by the testimony of all around them.

At Chikkatair, the people in the Chavady invited them in, and a lengthened and interesting conversation ensued. Immediately after, a man, named Siddha Lingappah, entered, and sitting down among the people spoke very fully and decidedly in favour of Christianity, pointing out the errors and inconsistencies of the Hindoo Shasters, and the excellence of the Christian Scriptures. After most of the people had left, he, with a friend named Shanthappah, and a few others who seemed not far from the kingdom of heaven, remained behind, and continued conversing with them till a late hour. The two first-mentioned, especially, made many inquiries, and seemed very anxious on the matter of their salvation. [Mr. Wardlaw.]

The Wardlaw Institution continues to prosper. The Annual Examination took place on the 29th of December. The pupils acquitted themselves in a manner gratifying to all present. They were examined in the Scriptures, in Astronomy,

on the Solar System, &c.; in Geography, on the maps of Asia and Africa, and the elements of Physical Geography; in English Grammar, and Arithmetic. A considerable number of the pupils being able to read English with tolerable fluency, and to understand it pretty clearly, a Bible Class consisting of 25 boys was commenced early in the year, in addition to the classes who read daily Scripture Lessons.

The Report of the Girls' School furnishes a gratifying proof that the labour bestowed on this department of effort has not been in vain. [Report.]

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: N. Shadrach, *Nat. Miss.*; 7 *Nat. As.*—Communicants, Native, 56—Schools: Boarders, Boys 30, Girls 23; Vernacular, Boys 90, Girls 45; Tamul 6, Boys 204, Girls 37; English Sunday Schools 2, Scholars 100—Pp. 175, 176.

A considerable number of Heathen are generally present, and listen to the Word with attention, and frequently with apparent interest. Strangers from the country often attend these Services, and carry away with them to their towns and villages the knowledge of the Gospel of Christ. [Report.]

Several men from Goodabundy, a place about 40 miles from Bangalore, on the road to Bellary, having occasion to be present at a law-suit in the Cutcherry attended our Public Services regularly for several successive Sabbaths, held frequent conversations with the Native Teachers, visited us at our own houses, and listened with evident interest to all that was said to them. Some, after attending the Service one Sabbath Afternoon, went to the house of one of our Native Teachers and joined with him and his family in their domestic worship. [Missionaries.]

Preaching to the Heathen continues to engage the same amount of attention as formerly. The majority of the people are still lamentably indifferent to the Gospel, while some manifest their open

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contempt for Christ. A few, however, seem disposed to inquire after the Truth, and many are found to express their conviction that the Gospel will ultimately prevail over heathenism: great numbers have visited the houses of the Missionaries for the same purpose. During the late cold season Messrs. Rice and Sewell undertook a Missionary Tour.

The pupils in the English and Canarese School have made gratifying progress, and the last public examination, held in the Cantonment Chapel, was considered very satisfactory. The Boys' Boarding School, also, though somewhat reduced in numbers, continues to prosper.

A considerable portion of time has been occupied by Mr. Rice in the revision of the Scriptures. The Testament has been completed, and nearly the whole of it carried through the press.

After an honourable connection with the people of God for twenty-two years, Shadrach was solemnly ordained as co-pastor with Mr. Sugden over the Tamul Church.

Under a sermon by Mr. Sugden on the last Sabbath in May the Divine Spirit sent the Word with power to the hearts of many who were led to inquire the way of salvation with much apparent anxiety. All have not, indeed, retained their convictions, but twelve, most of whom were stirred up at this season earnestly to seek after God, have been added to the Church. Ten persons also have been admitted to baptism.

The attendance on the Schools has for the most part been satisfactory. The chief encouragement, however, has been in the Female Boarding School. Four of the elder girls have joined the Church, and of these, two have since been married.

The Tamul Department of the Theological Seminary having been transferred to Madras, the Institution at Bangalore is now restricted to the Canarese, and Mr. Sewell has succeeded Mr. Sugden as Superintendent. *[Report.]*

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 — C. Campbell—Communicants, 12—Schools, 4: Scholars, 77—P. 176.

Preaching to the Heathen is the prominent feature in the operations of this

Mission. The Canarese Language is the medium of communication with the people, and the modes of declaring the Truth to them are as varied as the circumstances in which they are found: a greater number of persons have called upon him to obtain Scriptures and Tracts and to converse on religious subjects than during any former year of his residence at Mysore. The Missionary has occasionally extended his journeys to the surrounding country. The impressions produced in some the most bitter opposition, and in others a spirit of inquiry. *[Report.]*

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: 9 *Nat. As.* — Communicants, 38 — Schools: Boarding 2, Scholars 75; Day 4, Scholars 66; Sunday Scholars 19 — P. 176.

The Congregation in Salem consists of about ten families, all living in or near the Mission Premises, some of the Poor-House people, and all the children of the Orphan and Boarding Schools. Several families and individuals have joined the Mission during the year from other nations and from the Heathen, while three families have left in search of employment. Four Stations in the district are occupied by Native Teachers, who itinerate in the neighbouring towns and villages. *[Report.]*

A lad who had purchased or obtained the gift of a Bible, and had been seen reading the History of Christ's sufferings and death, came to the Teacher, saying, "Sir, while I was reading tears came into my eyes, and when I came to the words of the Saviour, *My God, my God, why hast Thou forsaken me?* something cold ran through my body from the top of my head to the soles of my feet."

A young man, holding up a Bible in his hand, said, "Two years ago I was an idolater, and lived in ignorance and sin. This Bible was put into my hands: I began to read it, and now it has become my friend morning and evening: it has made me a new creature."

A rich Heathen who had read some of our Tracts, obtained at various times from a Teacher, addressed the latter, saying, "The ceremonies of the car festival in this place hitherto devolved on me: having read some of your books, I had no

mind to celebrate the festival this year, and thereby I have saved 175 rupees." "May he," adds the Missionary, "save something of more value than his rupees!"

[*Mr. Lechler.*]

Of the Boys' Boarding School it may be observed the pupils are making good progress. When arrived at the age of 14 they are taken out of their respective classes and put to learn a trade. Several are even able to earn their own livelihood respectably, while they render great help in the Mission.

The Girls' Boarding School continues to be an object of interest and assiduous care. Three of the girls have been baptized during the past year, and three others admitted to the Lord's Supper. [*Report.*]

Of the Orphan School Mr. Lechler says—

At first this School was held in a corner of our house, then in the stable; but an appeal made to our friends in India was generously responded to, and in 1842 a temporary School-house was erected. This, however, falling down in 1844, led to a renewed application, which being yet more generously met, our present premises were erected of strong materials, and capable of accommodating 100 girls, while a similar house was built about the same time for 80 boys.

Finding how difficult it was to keep our boys above fourteen years of age under our care, unless trained with an express view to employment as Schoolmasters or Catechists, we engaged a poor lame man, who had previously joined the Mission, to teach them the art of carpentry. This was first strongly opposed. The plan, however, bade fair to succeed, and we engaged a Heathen Teacher to instruct three other boys in bricklaying, promising him a certain sum as premium for each pupil should he attain a specified knowledge of the trade. We were subsequently enabled to teach them house-painting, glazing, &c., and oil-cloth painting. Our next step was to send away all our heathen servants, and teach our elder girls to occupy their places. This had many advantages. It led to a desire of independence—a desire wholly unknown among Indian Females, who, according to their laws, must be slaves to their fathers and brothers, husbands and sons. But our girls were thus induced to lay up what they thus earned in our Native Savings' Bank, and a fund was prepared for future need.

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: 28 *Nat. As.*—Communicants, 30—Schools: Boarding 1, Girls 20; Day 13, Scholars 913—P. 177.

The strength of the Mission has during the year been increased by a considerable accession from the Heathen, consisting for the most part of persons in comfortable circumstances, being small farmers. Of those who are professed believers, some have proved a source of comfort and encouragement to those who have the oversight of them in the Lord; of others, less under the direct influence of the Missionary, the report is less satisfactory.

[*Report.*]

Applications for Vernacular Schools have been very numerous throughout the year, and compliance with these requests has been made to the full extent of funds allowed for the purpose. Through the system on which the Schools of this Mission are conducted becoming more generally known and appreciated, they are very popular. The fact of their being conducted on exclusively Christian Principles, is now found to be no obstacle in the way of their popularity; and the superiority of the elementary education imparted is too conspicuous to be denied. Great numbers who have been trained in them are now employed profitably to themselves and the community at large. [*Mr. Addis.*]

The Girls' Boarding School continues fully to answer the purpose of its institution. The young people who have left it from time to time, either by marriage or otherwise, exhibit characters far superior to their countrywomen, the beneficial effects of which have become apparent, and are acknowledged. [*Report.*]

Trevandrum: capital of Travancore, and residence of the Rajah—1838—John Cox: 8 *Nat. As.*—The Rev. John Abbs with five children arrived in England on the 13th of June. In 7 Village Day Schools there are 147 Boys and 16 Girls, and 11 boys in a Boarding School. The Mission is reported

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to be in a very flourishing condition—Pp. 178, 368.

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: 3 *Nat. As.*—The Rev. J. C. Thompson died on the 18th of May. A son of Mr. Thompson reached England on the 13th of June. Schools: Day 11, Scholars 300; in the Seminary 4 Boarders, 5 Day Scholars; in the Boarding School, 12 Girls—Tracts circulated, chiefly Malayalim, 6283—Pp. 177, 178, 368, 488.

The past year has on the whole been one of depression and anxiety, and the Missionary has but few evidences of the success of his labours in the conversion of souls to God. Still the Church has received an accession of six members, and there are several Candidates for Baptism. The Seminary continues to afford a measure of encouragement. The children in the Girls' School have maintained an exemplary character, and their progress in knowledge is creditable. The oldest scholar has been preferred to the office of Teacher, in which she is very efficient.

[*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—Schools: Day 18, Scholars 700; in the Boarding School 77 girls—P. 178.

In reference to Mr. Russell's department, while not a few influences have concurred to try the faith of the Missionary, the work of genuine conversion has, on the whole, made sure and steady progress in the hearts of many. The Schools have been well and regularly attended. [*Report.*]

Many there are here of God's beloved children of whose piety and devotedness

I cannot entertain the least doubt. Their exemplary deportment; their daily and faithful discharge of known duties; their anxiety, exertions, and prayers for the conversion of sinners; their evident delight in the ordinances of God's House; and their willingness to co-operate with me in endeavouring to produce a reformation of manners, afford me great pleasure and cause of thankfulness to the Lord, from whom all good proceeds. [*Mr. Lewis.*]

Thirty-seven of my little girls are the children of widows, five have neither father nor mother living, and the remainder are the children of poor parents. All eat, and sleep, and learn together, without any distinction of caste, and all are instructed in the knowledge of that religion which has the promise of the life which now is, as well as that which is to come. [*Mr. Lewis.*]

Neyoor: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—Charles Mead, John Abbs: Wm. Ashton, *As.*; 66 *Nat. As.* A son and daughter of the Rev. C. Mead reached England on the 13th of June—Communicants, 65—Schools, 42: Scholars, 1444—Pp. 178, 179, 368. At a Meeting of Natives, the sum of 172 rupees was collected for Missionary Purposes from among the Natives.

The renunciation of idolatry by about 160 of the weaver caste, and the abandonment of their two devil-houses, are perhaps the most striking instances of progress in this Station during the year: there are other encouraging circumstances to notice, but these palpable evidences of inroad on the territories of Satan excite considerable attention among the Heathen in Travancore. We had formerly a School in the weavers' village, but gave it up. Instead of the School, which our weakness of faith inclined us to suspend, we have commenced two, and they are both well attended. The weaver's warp is no longer prepared as heretofore in the open avenue on the day of sacred rest, but all is now order and quietness, and the people assemble for instruction in one of their houses. As much depends in Indian Villages on the Headman of the place, we are glad to find that the chief of the weavers is a steady and judicious man, and is

making good progress in studying the Scriptures.

[*Missionaries.*

The Congregations generally at this Station are more encouraging than they have been for the last two years. [*Report.*

We are sorry that nothing has been done to ameliorate the condition of the slaves of the soil in Travancore. Among our fisher-people there are numerous slaves, who could be easily redeemed if benevolent persons would contribute a little of their property for the purpose. We have redeemed several families of fishers and others by private means. There seems no other way so suitable to ameliorate the condition of the numerous fishermen on the coast. The slaves who work in the paddy-field must be liberated by the influence of the Government, for in many instances the State is the slave proprietor. [*Mr. Mead.*

The ancestors of the weavers immigrated from Tinnevely about five hundred years since. The people have greatly increased, and now the greater part subsist by weaving cloths from cotton thread. This occupation has raised a few of them to wealth: the others remain poor, and are hired as daily weavers. After they were settled in the village, the heads of the tribe resolved on erecting a demon temple. Having built the temple, they procured from the potters the images called Vayravanathen and Muttar Amman. They used to light lamps before their images once a month, and join in singing songs yearly for three days and nights, in praise of the deities. They were also accustomed during the festival to adorn their children with jewels, and make them walk round the temple in procession, the sides of the boys having previously been pierced, and small canes fixed in the openings made in the skin. These canes were held by a man who encouraged them to bear the torture, amid the shoutings of the people, which tended to drown the cries of the children. The girls carried lighted lamps made of a kind of paste in the palms of their hands, which they must hold until the oil is expended, however hot the lamp may be. The adult devotees rolled themselves on the ground round the temple a certain number of times, resting at intervals to enable them to accomplish the task. All this was done in consequence of vows made in times of sickness by the parents of the children, or by the adults on their own account. The idols and temple of
April, 1851.

those in West Street have been fully given up, but there are still five families who remain heathen in East Street.

[*The Same.*

Combaconum: 20 miles north-east of Tanjore: inhab. 42,000; with many large and populous villages—1825—J. E. Nimmo: 6 *Nat. As.* Schools, 9; Scholars, 327—Pp. 179, 180.

A great work of conviction is in progress, and not a few openly acknowledge the marked superiority of the Christian Faith over their false systems. Hundreds are apparently willing to receive the Gospel, but want the moral courage to take a step fraught with such peril to their dearest temporal interests. The attendance on the several Places of Worship has on the whole been satisfactory. The Native Assistants under Mr. Nimmo's direction have latterly been much engaged in the distant towns and villages, preaching the Gospel and circulating Scriptures and Tracts, and apparently not without good result. The work of Scripture and Tract Distribution has been assiduously prosecuted. On the first Sabbath in November last Mr. Nimmo baptized a whole family, on their renunciation of heathenism, consisting of a man and his wife with their two children. [*Report.*

Madras—1815—with 3 Out-Station: W. H. Drew, W. Porter. Mr. Porter has charge of the English Congregation. The Rev. Fred. Baylis and Mrs. Baylis sailed for this Mission on the 14th of September—Communicants 108—Schools: for Boys 12, Scholars 554; for Girls 4, Scholars 224, of whom 67 are in the Boarding School—Pp. 180, 181, 523.

It is difficult also to trace from year to year the growth of knowledge and character even in believers. We see, however, that it does grow. We feel that the moral atmosphere around us is becoming clearer, purer, more healthy.

[*Missionaries*

The Native Evangelists at the different Out-Stations, are faithful and diligent in the discharge of their trust. The total number of villages in the neighbourhood of Madras and the Out-Stations visited by the Teachers is 40. The Schools

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supported in connection with this Mission are in a state of considerable efficiency; and the thoroughly scriptural basis on which their education is conducted is eminently calculated, under the Divine Blessing, to give their minds an early bias on the side of the truth as it is in Jesus.

The Native-Female Boarding School, under the care of Mrs. Porter, continues to partake of the fertilizing dews of heavenly blessing.

In the early part of last year Mr. Drew made an excursion to the French Settlement at Pondicherry, the stronghold of Popery in that part of India. No sooner had he arrived in the town, and the object of his visit became known, than, to his great surprise and delight, he found the Roman Catholics pressing on him in crowds, and seeking with much earnestness for Tracts and Scriptures.

"And now," writes Mr. Drew, "was witnessed a most interesting sight. From a Place of Worship the room was changed into the appearance of a large School. They began earnestly to examine the Word of Life, and many were reading aloud some passage which had arrested their attention. Would that the friends of our noble Bible Society could have looked into that room! they would have beheld one of those rare scenes which more than repay years of toil."

In the English Department, Mr. Porter's labours have not been unattended by impressive tokens of the presence and blessing of God. [Report.

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: 6 *Nat. As.* Communicants, 32—Schools: Vernacular 5, Scholars 182; Native English 1, Scholars 65; in the Orphan and Boarding Schools, Boys 8, Girls 17—P. 181.

The dying experience of a weaver was very cheering amid this land of heathenism. Just before his departure one of the Catechists asked him if his faith was firmly fixed on the Lord Jesus. To this he replied, "I have no comfort in the world, but look entirely to the Lord Jesus

for help. I am going to the presence of my Lord—he is calling me; I shall soon be made to sleep in Him." To his wife, who was standing by, he said, "Although I die and leave you, you must not die to the Lord. He still lives: you must cleave fast to Him unto death." He then exhorted her to take care of their children, and see that they were well brought up. A short time after this he cried out with his last feeble breath, "O Saviour! Saviour!" and then expired, in the fortieth year of his age. [Mr. Porter.

Six adults, namely, three males and three females, have received baptism. Two of the former had been for a considerable time under Christian Instruction: the third was a Hindoo Gooroo.

While staying at the Hill Station of Mudnumpilly, Mr. Porter, assisted by one of the Catechists, had daily opportunities of making known the Truth to that and the neighbouring districts. They frequently came in groups to hear the message of mercy and to receive Tracts and copies of the Scriptures. [Report.

In November 1849 one of our Catechists, Peter Westley, went out on a tour to the north-west of Cuddapah, to preach the Gospel, and distribute the Word of Life. While engaged in this work at Camalapoor, a large town about fourteen miles from Cuddapah, a Hindoo Gooroo had his attention arrested by the preaching of the Catechist, and especially by the declaration that Jesus Christ "died for our sins, and rose again for our justification." After some further conversation with the Catechist in reference to the way of salvation he determined on following him to Cuddapah. He had many disciples, and therefore resolved to leave the place at midnight. He came accordingly, and resided with the Catechist upward of a month, during which time he made rapid progress in his knowledge of Divine Truth.

At Uppiahpullu he and the Catechist had an interview with some of his former disciples, who appeared greatly surprised at the change which his views and character had undergone. Some of them said to Peter, the Catechist, "Sir, this Gooroo appears quite a different man now to what he was. He was very proud: now he appears to us very meek, and talks to us quite in a different manner." The Catechist replied that "his soul had felt the power of the true religion, and by that he had been taught to forsake his evil passions and bad practices, and to walk in the way

of holiness." Some of the Natives said, "O yes, you have been giving him some White Man's medicine; and now his mind is spoilt." The new convert replied, with his face beaming with delight, "O yes, Jesus Christ has been giving me some good medicine, the medicine of His holy Word, and that has gone down into my soul, and cleansed it, and made me another man." His anxiety to instruct his deluded countrymen in the great truths of the Gospel, and the clearness and force with which he exposed the folly of idolatry, were very gratifying. [Rev. E. Porter.

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, R. D. Johnston—Communicants, 40; of whom 12 are Natives—Scholars 150—Tracts and Books Printed, 35,530—Pp. 181, 182.

Numerous villages have been visited, and the Truth made known by preaching and conversation. Our brethren frequently meet with apparently very attentive congregations; but when the importance of the Truth, and the necessity of immediately embracing it, are pressed home on them, they exhibit for the most part a chilling apathy. The attendance at the Teloo-goo Chapel has fluctuated, but in general, and particularly within the last three months of the year, it has been very good. [Report.

A well-informed youth, of seventeen or

eighteen years of age, having come forward and expressed an earnest desire to receive baptism, was by violence removed from the house of one of the Missionaries by his heathen relatives, their deed being justified by a British Magistrate, who decided that the conduct of the "truant youth" was contempt of parental authority, unless he could be proved to have attained his majority! This decision has been injurious in its influence upon the minds of some inquirers; for in addition to the malice excited on the part of their countrymen when they would attempt to embrace the Christian Faith, they now feel that they are not under the protection of Government. The attendance at the School has nevertheless averaged 150. [Missionaries.

Chicacole—1844—Wm. Dawson: 3 Nat. As.—Communicants, 15—Schools 3: Scholars 33; in the Orphan School, Boys 13, Girls 12—P. 182.

The Lord has enabled His servant at this Station to continue his stated labours, consisting of one English and two Teloo-goo Services in the Chapel, reading Tracts, and preaching every day, as far as practicable, in some street of the town or of the adjacent villages, instructing in the Schools, holding Prayer Meetings, and visiting the poor. Two individuals have been received into the Church by baptism. One of these is a blind boy connected with the Orphan School. The other is a native of the town, who voluntarily came forward and expressed his belief in Christ, and desire to be baptized. [Report.

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STATIONS AND LABOURERS—*Bangalore*: 1821—(Tamul) Thomas Cryer: 5 As. Communicants 148—Scholars: Boys 208; Girls 12: (Canarese) John Garrett, Superint., Edward J. Hardey: 5 As. Communicants, 27—Scholars: Boys 190; Girls 12—*Gobee*: 5000 inhab., in the centre of the Mysore Country, 48 miles N W of Bangalore: 1837: and *Toomcoor*: Henry O. Sullivan, As. Miss.: 5 As. Communicants, 8—Scholars: Boys 157—*Coon-gul*: 10,000 inhab.: Joseph

Morris: 5 As. Communicants 1—Scholars: Boys 169—*Mysore*: 70,000 Hindoos and Mussulmans: Daniel Sanderson, Thomas B. Glanville: 3 As. Communicants, 1—Scholars: Boys 116—*Ma-naargoody*, a town with 30,000 inhab., and *Trichinopoly*: Joseph Little: As. Miss.: 10 As. Communicants 22—Scholars 454—*Negapatam*, a sea-port, 48 miles E of Tanjore: 15,000 or 20,000 inhab.: 1821: and *Tranquebar*: John Pinkney, John Kilner: 1 As.

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Miss.; 18 *As.* Communicants 20 — Scholars 267 — *Madras*: 1817: Samuel Hardey, Superint., Peter Batchelor, E. E. Jenkins: 6 *As.* Communicants 161—Scholars 375—Pp. 182, 183. Mr. and Mrs. Samuel Hardey, Mr. and Mrs. Little, and the Misses Drewett, Elliott, Harris, and Watson, have arrived at Madras—Pp. 182, 183, 207.

The Missionaries on the continent of India have the task of contending with heathenism in its most subtle and injurious forms. Its idolatry puerile and filthy; its science and philosophy erroneous and misleading, but pretending to divine authority and origin; its caste system arraying classes against each other, but combining them all against the teaching of the revealed truth, are constantly in their view. Missionaries among the Hindoos have frequently to begin their work anew, and again to teach and enlarge on the first principles of the doctrine of Christ. But they are not discouraged nor weary. They request the prayers of the Church at home that the Holy Spirit may be given largely to render their labours successful. The Rev. Thomas Haswell and the Rev. R. D. Griffith are returning home, after a course of twelve years' zealously-directed and useful service in the India Mission.

Two respected Native Agents, it was hoped, would have occupied useful and important Stations as evangelists; but as they adhere to caste it is not considered right to continue them as labourers in any responsible position in the Church. The Native-Girls' School is in a prosperous state, and might be considerably enlarged if the pecuniary means could be afforded. The Bazaar School is well attended, and requires more ample accommodation, many of the boys having to sit outside the building in which it is held. A School has been occupied in the crowded suburb of Triplicane. The School in Black Town has been improved; and the enlarged place in which it is held is also used for Public Worship, at which many of the children attend. The Sunday School is in a healthy and useful operation. Valuable fruit of this School has appeared. The Society at Negapatam has received some additional Native Members on trial: the English, and the Native-Girls' School are

in a prosperous state: many are remarkably intelligent youths, and take great delight in their studies. The religious character of these Schools is an important feature. The Christian Masters in the Village Schools have met with some opposition. At Trichinopoly the English Members have been united in affection, and their religious experience has undergone considerable improvement. A suitable site for a new Chapel has been obtained: the building was commenced in August, the style Gothic, the dimensions 70 feet by 40; the entire expense is defrayed by local contributions. The Natives at Manaargoody and Melnattam have been formed into Catechumen Classes, and are considered to be advancing in religious knowledge and experience. All the Masters of the Tamul Schools are now Christians. The Native Members in Bangalore (Tamul) attend diligently to the Means of Grace, and are seeking the blessings of spiritual religion. The English Society is in a very satisfactory state. The Native-Girls' School is prospering under the supervision of Mrs. Cryer. There has been a small increase to the number of native members in the Bangalore Canarese Station. They are all believed to be living in the fear of God, and their outward walk has been exemplary. Mr. Hardey has devoted two hours every day to the Anglo-Canarese School, and respectable progress has been made. There are twelve children in the Orphan-Girls' Boarding School, who are making marked and satisfactory progress in Scripture Knowledge, and in other departments of useful learning. The Brahmin who was baptized last year in Mysore continues to walk in the way of the Lord with the most uniform blamelessness. One of the Native Schools has been deserted, and another nearly so, in consequence of the cholera; and the other Schools are described as in a somewhat languishing state. In consequence of a reduction in the number of Missionaries in the District, Gobe and Toomkoor have been very inefficiently supplied with Missionary Labour. Some of the Schools on the Station have given great satisfaction. The School in the Coongul Pettah is attended by many of the horsekeepers from the Company's re-mount establishment. In the fort is a School chiefly of Brahmin Boys. The Tipposundia School is in a most satisfactory state. The Missionaries in the District are bestowing much

labour on the revision of the translation of the Scriptures in the Canarese Language, in which they are co-operating with Missionaries of other Denominations.

The affairs of the Printing Establishment are in a prosperous condition: 43,953 copies of various publications have been printed, comprising in the whole more than 1,200,000 pages.

The aspect of the Mission in Madras has varied little during the year. The Congregations and Societies remain in the same state, but would be much improved if a more efficient subordinate agency should be raised up. [Report.

For taking a pretty extensive tour, we set out from Mysore, on my return from the Hills, in May, and concluded our journey on the 25th of July. As a tour of this kind must partake of much sameness in its details, our daily work being of precisely the same character, it would not be interesting to relate the particulars of each day.

We had the happiness to preach to 10,000 people, and to ride over 600 miles of country. We distributed hundreds of portions of Scriptures and Tracts, which, by the blessing of God and the teaching of the Divine Spirit, we pray may be as seed cast upon the waters.

Cuddapah, June 20—I reached Cuddapah. Ezra, the converted Brahmin from Mysore, was with us. The news of his coming had preceded our arrival by seven

or eight days. The large Schoolroom was crowded by at least 150 persons, principally Brahmins. I preached and disputed for nearly two hours. They then asked who that man was who was sitting behind me; and being informed that he was a converted Brahmin, they all at once rose to their feet, clenched their fists, and looked more fiendish than any men I have ever seen. Had we not been there I believe their passions would have led them to tear him to pieces. They had vowed among themselves before we came that they would kill him. We had, nevertheless, a very profitable day. I preached and talked the whole time. Annajah and Soobiah, both Brahmins, are in a pleasing state of mind, and appear determined to stand or fall together. Soobiah took off his sacred thread and gave it into my hands. This, if known among the people, would seal his fate for ever. It was a real renunciation of caste. [Rev. E. J. Hardey.

On Sunday, August 25, at the Tamul Service, Royapettah, a man and his wife and four of his children were received from Romanism to Protestantism. Two of their eldest girls were boarders in our Girls' School, and I have reason to hope that the important service of receiving them has been made a blessing to the children, as two other of the eldest girls in the School have begun to meet in class.

[Rev. S. Hardey.

GENERAL BAPTIST MISSIONS.

Cuttack: the chief town of Orissa, 251 miles S W of Calcutta: inhab. 70,000—1822—C. Lacey: J. Buckley, *Nat. As. Miss.*: W. Brooks, *Printer*; 4 *Nat. As.*—Communicants 148—In the Asylums, Boys 56; Girls 58—Pp. 183, 184.

I dare not pronounce that piety among our people generally is on the increase, that it is prosperous: it has to struggle with many peculiar vices and prejudices. We clearly recognise the existence of Christian Experience, hopes, fears, comfort, and dejection. In many happy instances we are delighted with the moral, spiritual, and intellectual improvement among the members of the Saviour's fold. They grow in knowledge and in grace. They are burning and shining lights amid great darkness. They are epistles of Christ, read and recognised by many. Their

general demeanour does not suffer in comparison with almost any in better circumstances and of longer standing.

[Mr. Lacey.

Various circumstances which prove that the labours of past years were not in vain have come to the knowledge of your friends, and encourage them to labour in hope. Your brethren, as usual, have preached the Gospel among the Heathen in their own vicinity, and travelled far and wide to diffuse its glad tidings. A friend, not immediately connected with Cuttack, states, "There is no Native-Christian Congregation in Calcutta any thing like so large as our Cuttack Congregation; and from all I have heard I think I am warranted in saying that the Cuttack Christian Congregation is the largest in this part of India." [Report.

Choga: a Christian Settlement laid out for 20 families, and occupying 30 acres of land—1 *Nat.*

General Baptist Missions—

Preacher—Communicants 70—
P. 184.

The description of the place given by the Calcutta Brethren is too pleasing to be omitted. "The Colony is, in more senses than one, a lovely spot. Standing out prominently from the wide cultivated plain, as the neat native houses appear embowered in trees with the little Sanctuary in the midst, it involuntarily reminds the Christian journeying toward it of the Church of Christ, 'a little spot enclosed by grace, out of the world's wide wilderness;' while the clean, orderly, and busy population; the neat and well swept houses; the large storehouses; the quiet Sabbath; the joyful assembly gathered for worship, and listening to God's Word as expounded by a Minister once a Heathen like themselves; are proofs incontestible that the Gospel can change the Ethiopian Skin, and make the miserable sinner happy."

The little Church has enjoyed prosperity through the year: 13 have been baptized. Attendance on the Means of Grace has been tolerably good, and disagreements, the besetting sin of Hindoo Converts, not frequent. Bamadab has ministered through the year, and watched over the flock with commendable diligence. In various ways the condition of the people appears improving, both as to their temporal circumstances as well as to their Christian Character. Thus in India as well as in England *godliness is profitable for all things, having the promise of the life that now is, and of that which is to come.* [Report.

The *Khunds*—In reference to proceedings for rescuing children appointed for victims the Report says—

The honourable and benevolent efforts of the Indian Government to put down the horrid system of human sacrifices among this people have been continued. Captain Frye in the last cold season rescued no less than 340 intended victims. The fact is most gratifying, but it presents an awful view of the number that must have perished in these horrible sacrifices. If two British Officers rescued in a few months, in part of the Khund District, 840 victims, what thousands upon thousands of wretched victims must have been cruelly slaughtered to one idol during the long and gloomy centuries

through which that infernal superstition has prevailed! [Report.

Khundita: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town of Jageepore—1829—2 *Nat. Preachers*—P. 185.

The brethren from Calcutta state that the little Church here has steadily increased; that many of the members have borne a high character, while three have become Preachers of the Gospel. One of these is described as one of the most tender-hearted and affectionate Native Preachers in Orissa. [Report.

Their temporal circumstances have also prospered. That the Christians might labour without depending on the Hindoo Zemindars, a kind friend gave them 20 acres of land for a village, on condition of their maintaining a public bazaar. The whole of this is under cultivation. The large ant-hills which covered it, and which abound so much throughout Orissa, have disappeared; cocoa-nut and other trees have been planted; a Chapel has been built in the midst of the Settlement, and a bungalow for the Missionary who visits; and hitherto the Christian Population, though not much increasing of late, have witnessed a good profession. [Missionaries.

Pooree: near the great Temple, on the coast S of Cuttack—1823—Mr. Miller frequently visits this Station—P. 185.

The Rut Jattrra, as usual, was visited by the brethren, but never have so many of the servants of Christ been present, seeking the destruction of this idolatry. Nineteen were thus engaged—seven belonging to your Society, the two brethren of the London Mission from Calcutta, and ten Hindoo Ministers. These divided themselves into several companies, and addressed the deluded pilgrims, of whom it was computed there were from 130,000 to 150,000. Terrible scenes of misery and death were presented to the view of the brethren; but still more distressing was it to witness their devotion to the idol. [Report.

We hold ourselves pledged, so long as circumstances shall permit, to bring the subject of the Pooree Rut Festival, with its annual attendant horrors and wide spreading mischief, to the notice of the Christian Public every year. The festival is held in a place so almost entirely

excluded from general knowledge, close on the sea-shore at Pooree, that, except a sight of a few dead or sick pilgrims who fall on the line of road on their homeward journey at a great distance from the shrine, almost nothing of the sad effects of the carnival is witnessed by other than persons who make it their business to be eye-witness of the appalling scene. We are ever on the spot; and a sight must not be hid of the finished degradation and misery produced by a hope of sordid gain in voracious priests and pundahs, and greatly increased by the liberal support given by the British Government to the idol.

The mischief done by this donation is, that it affords so prominent and unanswerable an argument for the use of the pundahs, priests, and devotees of the idol to establish the strongest and best possible inducement for bringing the people to the place. The powerful and wise Government which Juggernaut has established in these dominions "gives twenty-three thousand rupees" a year to Juggernaut! During our labours at this festival, and our intercourse with the people, we have as usual had to combat the testimony for idolatry which has arisen from the Government Donation. This testimony has been stated in various ways. "Why don't you teach your own people to worship Jesus Christ? They mind Juggernaut. They give a large sum of money to support his worship. If Juggernaut were not true would the Government give money for his support? Ask that babler why the Government gives twenty-three thousand a year to Juggernaut if he be not true?" These are some of the methods in which the donation is mentioned in public. The fact of its being given is universally known; but it is remarkable that only one reason for its bestowment is made, and that is, the regard the ruling power has for the great idol of the age and the day.

[*Rev. I. Stubbins.*]

Piplee—1848—midway between Cuttack and Pooree—W. Bailey, W. Miller: 2 *Nat. Preachers*. A Chapel has been built at this Station—Communicants 12—Scholars: Boys 12; Girls 7—P. 186.

The infant Church here, though not all we desire and pray for, possesses many things of a pleasing nature. Of the simple trust in Jesus for salvation, and the sin-

cere yet feeble piety of its members, we have no doubt. Their attendance on the public and private Means of Grace and Family Worship is regular. The Word of God seems to be appreciated and frequently perused by those who have the ability. Their general conduct is consistent and exemplary. We have, however, to lament the occasional exhibition of a quarrelsome and indolent spirit common to the Hindoo Christian. That the Lord may make them to increase and abound in love one toward another and toward all men, and establish their hearts unblameable in holiness before God, is our prayer. [*Mr. Miller.*]

Like your other Missionaries, Mr. Miller has laboured to diffuse the Gospel by journeys into different parts of the country. The self-denial and inconvenience connected occasionally with these efforts is little understood by those in England. Frequently proofs unexpectedly appear of the beneficial effects of the labours of your Missionaries in preaching far and wide, and circulating religious publications.

[*Report.*]

Berhampore: 360 miles from Calcutta—Isaac Stubbins, H. Wilkinson: 5 *Nat. Preachers*—Communicants 47—In the Asylum: Boys 50, Girls 25, as mentioned last Year, but the number is not stated in the last Report—Pp. 186, 187.

This town, which is represented as "a most important Station of the Mission," lies quite at the south of Orissa. It contains 57 streets and bazaars, and is peopled by about 30,000 inhabitants. In the town are not less than 30 temples; and the people being mostly devoted to the worship of Mahadeb, one of their most detestable idols, are "extremely wicked and debased." A proverb of their own says, "As the king so are the subjects: as is the god so are the worshippers." Near the town are many villages and several considerable towns within 20 miles.

[*Report.*]

Several have not maintained that peaceful consistent course which becomes them as the professed followers of the meek and lowly Jesus. We have, however, in most instances been delighted at the deep humility and self-abasement of the offending parties when the ebullitions of anger have subsided; and this has convinced us that they have been overcome by temptation and the remains of the carnal mind,

General Baptist Missions—

rather than by any deliberate intention to sin. Others have maintained an irreproachable career, and have exhibited how much they are under the influence of Divine Grace. Our Public Services have been held as usual, except the one on a Thursday Evening, which has been discontinued during a part of the year.

Our cold-season journeys have not been so extensive as during former years: the lateness of the rains kept the country flooded till late in November, and an unusually heavy fall of rain in December rendered it unhealthy to live in tents.

During the cold season a very large festival was held at Berhampore, which for ten days filled the town with strangers

and furnished us with good opportunities for preaching. The principal feature of the festival is the people assuming all kinds of disguises and grotesque figures they can think of. We saw some who had assumed the dress of Missionaries and Native Preachers. We heard of the preaching of one of these, and were pleased to find he had retained in his memory so much of the Gospel that he had heard. But a great sensation has been caused by two men, who had assumed the appearance of dead men and had a mock funeral, actually dying in a few days afterward.

[*Rev. I. Stubbins.*

About 300 acres have been taken for a new Christian Village.

CHURCH OF SCOTLAND MISSIONS.

*Calcutta—1830—*John Anderson, James Ogilvie. In the Boys' Schools there have been on the average 1021 Pupils. There are 8 Schools for Girls, including an Orphan Asylum, under the superintendence of Mr. J. W. Yule—Pp. 187, 188. The Rev. J. C. Herdman has accepted a Chaplaincy, and thus his connection with the Mission is dissolved. The examination of the children is spoken of by the Press in Calcutta as highly satisfactory, and the subjects selected for instruction admirably adapted to the circumstances of the Pupils.

The Sabbath-Evening Service in English has been kept up throughout the preceding twelve months; and the attendance has varied from 30 to 50. The hearers appear to be very attentive to the addresses. The Meetings have not been disturbed by any disputants or objectors; on the contrary, they have been characterized by the utmost quietness and decorum. I believe that many sober young men, not Christians, would rather listen to a pulpit discourse on a Sabbath Evening, than spend the time in any other way. Although there are many who hate Christianity, there are many others who cherish no ill-will against it, or its disciples, and only dread the disgrace of excommunication and loss of caste. We will, of course, continue the Service next season, if the Lord will.

[*Mr. Anderson.*

The students in the senior class are in

a state of advancement in the various branches of literature, science, and theology, not surpassed by those of corresponding age in our own Universities. Their progress during the year, in Scriptural Knowledge especially, has been remarkable. The Missionaries report their entire satisfaction with the assiduity of the Native Teachers, and with the attention of the pupils, and their eagerness to learn. The various departments of the Institution have been conducted like the harmonious movements of a well-regulated machine. Both Teachers and pupils have been much encouraged, not only by the prizes generously contributed by various friends of the Mission, but also by the Scholarships, which promise to be of great benefit in keeping the more distinguished students attached to the Institution until their minds are fully brought under the influence of Christian Teaching. While many of the pupils have made great proficiency in the knowledge of Scripture, and, it is hoped, have also been brought to believe in the Saviour, your Missionaries have only had the satisfaction of receiving one of their number during the year into the Christian Church by baptism—Dwarkanauth Dey, an only son, of high caste.

[*Committee.*

Bombay: 1828, founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: Robert Miller: Miss Hughes, Miss Kind, supported by the Scottish Ladies' Association—In the Schools, 395 Pupils; of whom 87 are Christians, 248 Hin-

doos, 29 Parsees, and 31 Mahomedans—P. 188. In 3 Schools and an Orphan Asylum there are nearly 100 Girls. Mr. Mengert has been recalled, and Mr. Brandt's health has made his resignation necessary—P. 188.

The accounts of the Institution, as gathered from the Report of the last Annual Examination, are such as to give ground for abundant thankfulness, and should animate all who pursue them with still more lively interest in the propagation of the Gospel in the regions of idolatry and sin. [Committee.]

During the preceding year the Committee were distressed to find that the want of harmony which they had long in vain endeavoured, through the kind co-operation of the Corresponding Board, to rectify, at length manifested itself in open dissension among the Missionaries. Their prompt interference became necessary, and they accordingly transmitted instructions for the adjustment of the relations at issue, and the promoting of a better spirit in persons engaged in so holy a cause. Mr. Mengert having declined compliance with their instructions, was recalled. Thus the Mission was left wholly dependent on the services of Mr. Miller. To Dr. Stevenson, however, the Committee have been deeply indebted for his exertions at this crisis, in so arranging that the business of the Institution has been carried on without interruption, and with surprising prosperity. [Report.]

Ghospara—2 Nat. As. — Scholars, 50—P. 188.

The Mission at this Station is still supported by the exemplary liberality of the Congregation of St. Stephen's, Edinburgh, and, according to recent intelligence, is carried on with diligence. The Native Catechists, however, do not confine their labours to the superintendence of the School, but embrace every opportunity of making known the Gospel to their countrymen. [Committee.]

FREE-CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—A. Duff, D.D., W. S. Mackay, D. Ewart, T. Smith, D. Sinclair, E. Miller: 1 Country-born *Cat.*, with many European and Native Assistants. There are Out-Stations at *Culna, Baranagar,* April, 1851.

Madras—1836—Wm. Grant, Sheriff, Black, Walker, Francis Christian—Boys, 335. In 3 Schools for Girls there are 233 Pupils under the superintendence of Mr. Walker. The examination, which took place on the 26th of April, was highly satisfactory—P. 188.

A young Hindoo, named Ramasawmy, about nineteen years of age, was, after a suitable course of preparation, baptized by Mr. Grant in May. His relatives had meanwhile shewn every disposition to use violence, and the Mission Premises required the protection of the police. Samuel Newman, for this was the name he had taken at his baptism, allowed himself to be enticed by his mother into the street, and was speedily beset by his relatives and conveyed away to a place of seclusion, where he was long held under restraint, and subjected to persecution. The consequence was that he submitted to certain heathen rites for the purpose of restoring him to caste. After long absence he found opportunity of revisiting Mr. Grant, with a mind ill at ease, but yet unwilling to be accounted an apostate. The excitement consequent on this transaction for a while greatly diminished the number of pupils attending the Institution, from 430 to less than 100; but by degrees the alarm and jealousy began to subside, and this, by the most recent intelligence, appears to have been again upward of 300. The examination was postponed in consequence of the difficulty of finding a hall large enough for the reception of visitors, and the exhibiting of the School Operations to full advantage—an evil which the Committee would fain hope the Church will not long leave unremedied. Several of the more advanced youths are anxiously soliciting baptism; but after the sad experience in the case of Samuel it were scarcely advisable to comply with their request without having suitable premises to afford them temporary protection from the persecution of their heathen countrymen. [Committee.]

Bansberia, and *Chinsurah*, and Teachers and Assistants at each. Dr. Duff has come on a visit to Scotland—P. 188.

The average number of Children on the books at *Calcutta* for the

Free-Church-of-Scotland Missions—
year was 1300. The Annual Examination took place on the 28th of December, and was, as on previous occasions, highly gratifying.

At *Chinsurah*, in the School which has but lately been commenced there are 600 Scholars; in *Bansberia*, 250; in *Culna*, 150; making a total of 2300 Children and Youths under instruction.

Several young Hindoo Converts have offered themselves for Ministerial Labours. One mail brought applications from 8 converts to be thus employed.

Bombay—John Wilson, D. D., J. M. Mitchell: 2 *Nat. As.* Dr. Wilson has been on an extensive tour in the North of India. Mr. Henderson returned to Scotland, and died in England in July last. The Rev. Robert Nesbit is now in Britain. Scholars: Boys 681; Girls 545—Pp. 188, 189.

The Annual Examination took place on the 15th of March.

Amid many difficulties, the work seems still to make progress. The knowledge imparted, the impressions made, the results from time to time appearing, all indicate that the cause of Truth cannot be stayed. The Missionaries, indeed, lament that conversions are so few, and that the power of the Spirit is so easily felt in the hearts and consciences of those who are under the influence of the Truth. In faith, however, they labour; in hope they sow; and let it be the prayer of the Churches that the emotion of the Holy One, the power and demonstration of the Spirit, may yet abundantly crown those labours.

[Committee.]

Madras—John Anderson, Robert Johnston, John Braidwood, Stephen Hislop; 3 *Nat. Preachers*. There are Out-Stations at

IRISH-PRESBYTERIAN CHURCH MISSION.

KATIWAR: inhab. 2,000,000—1841—*Rajkot, Gogo, Surat*. The two former Stations are in Katiwar, but Surat is on the opposite side of the Gulf of Cambay. No information has reached us since

Conjeveram, Triplicane, Nellore, and Chingleput. There are in the Schools 1330 Boys and 350 Girls, nearly all of whom are girls of caste. Mr. Anderson's health has made a temporary change of air necessary, and he has been in Scotland during the last autumn—P. 189.

Our field of usefulness among the Natives increases: we are obliged to stop farther admission into our younger English Class, the number being already 50. The Institution and all the Branch Schools are in full life and vigour. The impulse given by the Annual Examination continues. God has so far blessed our endeavours. We never had a more flourishing opening, such large numbers, and so many old pupils returned after the holidays. The girls have also mustered well in all the Schools.

[Mr. Braidwood.]

Poonah—James Mitchell, James Aitken, H. P. Cassidy: Benjamin Drake *As.*; 6 *Nat. As.*—*Nat. Communicants* 29. There are Out-Stations at *Indapur, Kotrur*, and other places around Poonah. In these Schools there are about 1000 Children—P. 189.

The preaching tours, in terms of the Annual Report from Poonah, continue to spread the Truth with effect; and the people of one district have told the Missionaries that were a Christian to live among them they would in a body abandon the service of idols. There is reason to fear that their principle was not such as would carry them forward; yet the declaration was hailed by the Missionaries as a reason for continuing to ply the minds of the people with the lessons which they will not always be able to resist.

[Committee.]

Nagpore—Mr. Stephen Hislop has gone for a time to Madras—*Kampti*: Robert Hunter: 15 *As.*—*Native Communicants* 43—*Scholars*: Boys 221; Girls, 8—P. 189.

the Labourers, James Glasgow, R. Montgomery, J. A. Speers, Adam Glasgow, J. M'Kee, —Wallace, and 2 *Nat. As.* entered on their work—P. 189.

GERMAN MISSIONARY SOCIETIES.

BASLE MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara—1834—C. L. Greiner, A. Bühler, B. Deggeller, H. Mægling, W. Hoch, S. Müller, G. Boesinger. Mr. and Mrs. Bühler are on the Nilgherry Hills for the recovery of Mr. Bühler's health. Scholars: English 157; Canarese 33; Printing 966,230 pages—P. 189.

On the whole the Church has grown, though it still abounds in such as are weak and sick. May the Lord heal us! In a few days 37 souls will be admitted to the Church, if it please the Lord. A Boarding School for Indo-British Boys and an industrial department have been formed. [Missionaries.]

Moolky—1845—J. J. Ammann. The people under his immediate instruction number 51—Pp. 189, 190.

Br. Ammann has been engaged hitherto in watching and nursing the little Church around him, in preaching the Gospel in most of the villages of the district, in translating the Scriptures and revising the Tooloo translation of the Testament. [Report.]

The little Church is improving in knowledge and earnestness of Christian Conduct. [Missionary.]

Honore—1845—There is no Missionary at this Station at present—P. 190.

Dharwar: J. Layer, H. Albrecht. Mr. Layer's state of health has made it necessary for him to quit his post. Schools: 6 for Boys, 1 for Girls; Scholars 230; Boarders 11 Girls—P. 190.

Several Lingaites seem to be inwardly attached to the Gospel, but the fear of man and the charms of the world keep them back from Christ. The thralldom in which the poor Lingaites live under their avaricious and insolent High Priests, four in number, is very galling. They farm their disciples out to certain priests called priests of thousands, who squeeze from the poor deluded laity all they can get. May the Lord soon set them free! [Missionaries.]

Hoobly—1839—J. Müller, G. Würth: 1 Nat. As.—Schools, 8: Boys 300; Girls 40—P. 190.

Our Sunday Services have been attended by a few heathen people. Several young people have been in constant intercourse with Paul: they read and pray with him, but they seem to have no mind to risk the things of this world for the sake of their souls. The business of the Schools has been carried on as formerly, many Tracts and parts of Scripture are got by heart, and we catechize the scholars on them. But when we are away the Schoolmasters make them often read heathen books, and fill their minds with heathen thoughts and sentiments. Still the seed is sown among young and old by means of these Schools. [Missionaries.]

The Missionaries have made tours during the year, and about 30 villages were visited.

Bettigherry—1841—C. Hiller, G. Kies—Scholars: Boys 255; Girls 66—P. 190.

The people seem persuaded that the New Teachers are their best friends. Preaching is carried on more in the houses than in the streets of Bettigherry. Sometimes considerable numbers assemble. A native convert, Christian, meets with great confidence among his countrymen. The Schools are in a good condition. [Report.]

Malasamoodra—Br. Leonberger is to take the place of Br. J. G. Stanger who left the Station in October: 2 Nat. As. Scholars 18. Br. Kies spent 5 months among the Nudi people—P. 190.

Catery: 1846: and *Cotagherry* on the Nilgherry Hills: inhab. 12,000 Badaga, 400 Toda, 500 Kota, and 300 Kurumba and Irula: G. H. Weigle, M. Bühler, C. Mœricke, Fred. Metz: 1 Nat. Cat.; 2 Nat. Schoolmasters—Communicants, 7—Schools 2: Boys 75; Girls 6. Mr. and Mrs. Weigle, being improved in health, have gone to Dharwar—P. 187.

The departure of Mr. G. Casamajor, the faithful and zealous friend of this infant Mission, has rendered this year a year of mourning for the brethren on the

German Missionary Societies—

Nilgherries. Our beloved friend had the work of this Mission at heart to the last day of life; and, when he died, left his property to the same cause to which he had devoted the last years of his life. Kaity, the residence of Mr. Casamajor, will be converted into a suitable dwelling-place for Missionaries by the sale of its costly furniture, &c.; the library will become the Mission Church; and the abode of our dear friend will, under the blessing of the Lord, become the centre and fountain of the Mission on the Hills. [*Report*

Br. Bühler, after having been absent the greater part of the year during which he assisted Br. Mœgling at Mangalore in the Catechist School, has returned to his Station, accompanied by Mrs. Bühler, who has lately joined him from Europe. Br. Metz, whose health does not permit him to work in the low country, has been stationed on the Hills by our Committee. A convert has broken off his inveterate habit of eating opium, not without a conflict at times fearful. He has burnt his charm books and withstood strong temptations to return to these works of darkness, so profitable among the superstitious inhabitants of the Nilgherries. He learned to read and write in company with little children, though a man advanced in age, because he longed himself to read the Word of God. The brethren intend to baptize him soon, if it please God, as the first-fruit of the Mission. The poor Badaga still resist the Gospel, which would to them also be the power of God unto salvation. They fight against God's love. May they soon be overcome and triumphed over by Jesus Christ!

The brethren have visited the greater part of the several hundred villages scattered on the Nilgherries, and have become personally acquainted with a large number of people. Br. Metz was once entreated to come to a certain village; but when he approached messengers were sent to beg that he might desist from this visit, for they were afraid lest their god would run away, from fear or anger, if the Padre was received into a house.

Some Todas have a Tamul New Testament, which, without being able to read, they worship every morning and evening. Others, from an indefinite belief in the power of Christ, have received His name among the rest of the gods, and would not think that any thing could prosper without the invocation of His name. [*Missionaries.*

Cannanore: 1841: 8. Hebich, H. Gundert: Miss Kegel; 8 *Nat. As.* Br. Gundert, Mrs. Gundert, Miss Kegel, and with them the Girls' Boarding School under their charge, joined the Cannanore Mission from Tellicherry on the 21st of May. They live at Chiracal, where the necessary preparations were made for them before the monsoon—Communicants 202—Boarding Schools 2: Boys 23, Girls 47; in the Vernacular Schools 150 Boys—P. 190.

Br. Hebich visited two great Hindoo Festivals in February and March. Six adult members of the Congregation have gone to their rest; among them an old man who had fallen into sin, but received grace to repent before his death. A girl, a sister of John who died last year of consumption, was attacked by the same disease, and departed this life on the 4th of January 1850, full of patience, faith, and joy. Peace and love have increased in the European Congregation, which is longing for the conversion of the world. [*Missionaries.*

Tellicherry: 1839: with 3 Out-Station: C. Irion, F. Müller: 3 *Nat. Cat.*; 1 *Nat. Schoolmaster*—Communicants 26—Schools: Boarding 1, Scholars 34 Boys, Day Scholars 13; in Vernacular Schools 340 Boys—Pp. 190, 191. Br. Chr. Müller has removed to Chombala, and Br. Gundert and Miss Kegel, with the Girls' Boarding School, to Chiracal—Printing, 266,280 pages.

Those who shew signs of real spiritual life are few; others seem to halt between light and darkness; and others appear to have gone asleep again, and to move about like sleep-walkers. The preaching of the Gospel has hitherto had little effect upon the Natives around us. The Brahmins, who are not numerous, and the Nairs, a spirited class of people, keep at a distance from the Missionary. The Tiers are more accessible, but altogether taken up with the cares of the world. The Mussulmen hate the Gospel, and shew their hatred whenever they have an opportunity. A few preaching excursions have been made. Many will listen, confess the hollowness of their own religion,

but find it hard to give up the world while living in it. [Missionaries.

Chombala: 1849: Christopher Müller: 2 Nat. Cat.; 2 Nat. Schoolmasters—Communicants 23—Scholars: Day 8; Vernacular 50.

A Chapel has been built. Micha's wife, who had run away from her husband after his baptism, returned with her children after some months. Micha's father, an old drunkard, was driven to his son's house by want. At first he only laughed and mocked at the Gospel; but after some time, to the astonishment of all, his mind seemed changed. The very expression of his face was altered. He was baptized with Micha's wife and children.

Calicut: 1842: with 2 Out-Station—M. Fritz, J. Huber: 3 Nat. Cat.—Communicants 34—Scholars: Boarders 29 Girls; English 87; Vernacular 220 Boys—P. 191.

One of the Catechists, who had for some time laboured zealously and successfully, was puffed up by pride. The Brethren warned him in vain. He fell into gross sin. He came to accuse himself, and was at once removed from his office. Now he appears humbled. May the Lord give him grace! Titus, who for a short time was employed as Schoolmaster in the Girls' School, and whom the Brethren had known for years and trusted as one of their best men, ran away with one of the (in appearance) most hopeful girls. This was a sad blow, as heavy as it was unexpected. Also one of the Christian Schoolmasters at Coilandy had to be dismissed on account of falsehood and cheating. Thus the Gospel was betrayed by its servants. A few men were, God be thanked! at hand, fit to take the posts from which the unfaithful people had to be removed. [Missionaries.

Dacca: 1847 — *Dayapoor*: 1847—*Comilla*: 1848—P. 191.

After Dr. Hæberlin's decease, in November 1849, great embarrassment ensued to the Missionaries from want of local funds, from which alone they were to derive their support. Pressed by necessity, the Brethren Merk, Meyer, and Bost, applied for and obtained admission into the service of the Church Missionary Society. A hope was cherished that the

prosperous Station of Dayapoor could be maintained by the Basle Missionary Society; but our Brethren Bion and Supper being induced to join the Baptist Community in Dacca, their connection with the Society was consequently dissolved. Mr. Lehmann proceeded to Mangalore to join our Mission there. Thus ended our Missionary Efforts in Bengal. [Report.

BERLIN MISSIONARY SOCIETY.

Ghazee-poor—C. F. Reuther, J. C. Hubner — Scholars, 50 — P. 191.

LUTHERAN MISSIONARY SOCIETY AT
LEIFZU.

STATIONS: *Tranquebar*, *Poreiar* with *Poodenoor*, *Mayaveram*, *Madras* and *Poodoocottah*, and *Tirumenjânam*—P. 191.

In *Tranquebar* the Missionaries have two Congregations, one Tamul, the other Portuguese. The former consisted, at the close of the year, of 600 souls in 13 different places, under the care of Mr. Cordes; the latter of 69 souls under Mr. Appelt. The Seminary for the education of Native Teachers was removed toward the end of the year from *Poreiar* to *Tranquebar*, and joined to the English-Tamul School there under the direction of Mr. Cordes. *Poreiar* and *Poodenoor* are under the care of Mr. Schwartz. The Bethlehem Congregation at *Poreiar* consists of about 1000 souls at ten places; the St. Peter's Congregation at *Poodenoor*, whose Chapel was consecrated on the 22d of July 1849, of 160 souls in 13 places. The Congregation of *Mayaveram*, under Mr. Ochs, consists of 144 souls in 7 places. *Madras* Station has a Congregation of 587 souls in 6 places, under the care of Mr. Kremmer. *Poodoocottah* Station, under Mr. Wolff, has 90 souls in 7 places. The new Station of *Tirumenjânam*, whose Congregation of 182 souls in 14 villages was chiefly collected by Mr. Mylins from among the Heathen of *Poreiar*. Their new Chapel was consecrated the 24th of October 1849.

At the close of 1849 there were in the Mission 56 Native Teachers, Catechists, &c. The members of Christian Congregations were 2813 from 70 different places. Scholars 706; Communicants, 1157; Proselytes from other Churches 28. [Report.

GOSNER'S MISSIONARY SOCIETY.

Muzufferpore—Ziemann, Brandin—Schools 5: Scholars 250. Mr. Ziemann has circulated several thousand Tracts lithographed in imitation of the Hindoo Writing. Mr. Brandin says—

The Lord has given us already 10 families and 18 orphan girls, who have been baptized. Our Schools are well attended. [Missionaries.

Ramshee (Bethesda), among the Coles. "The Lord has opened a great door" to the Missionaries, who have been labouring here for

AMERICAN BOARD OF MISSIONS.

Bombay: 1812: made a distinct Mission, 1842—David O. Allen, Robert W. Hume, George Bowen: 2 *Nat. As.*—*Malcolm Peth*: Mary L. Graves—*Sattara*, 120 miles from Bombay: Wm. Wood—Schools 7: Boys 300: in the Boarding School 24 Girls, and in 4 Free Schools, 80 Girls—P. 192.

The press, superintended by Mr. Allen, has issued between eight and nine million of pages. Mr. Hume expresses the opinion, that in no foreign field are there greater facilities for extensive Tract Operations than in Western India. The Native Press is thought to have influenced the Government in favour of Female Education and caste regulations. [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: Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder: Cynthia Farrar: 4 *Nat. As.* Mr. Ballantine and Mr. French are in America for the benefit of their health—Communicants, 112—In the Seminary 54; in other Boarding Schools 54 Pupils; and in the Free Schools, at all the Stations, 784—*Seroor*: Allen Hazen: 3 *Nat. As.* Communicants 17—*Bhingar*: Sendol B. Munger: 2 *Nat. As.* There are three Out-

several years.

NORTH-GERMAN MISSIONARY SOCIETY IN HAMBURGH.

(Now removed to Bremen.)

Rajamundry: 1844—This Station has been relinquished; partly from want of funds, and partly from the prospect of its being occupied by other Societies—P. 191.

NILGHERRIES.

Ootacamund: Bernhard Smith, with *Nat. As.* No information has reached us since our last Survey—P. 191.

Stations, at which are 2 *Nat. Preachers* and 2 *Nat. As.*—Pp. 192, 193.

This Mission is exemplary in the amount of its preaching at the Stations and in tours, and in the employment of Native Assistants. There is animating proof of a waking up to new life in the Mahratta Country among the young men of the higher castes as well as the lower.

[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. Ward's connection with the Board is terminated. Mrs. H. M. Scudder died 19th of November 1849—Communicants 35—In the English High School 200 pupils, and in the Free Schools about 300—Printing 7,637,888 pages—P. 193.

It is estimated that at this Station alone the Gospel has been proclaimed in Tamul and Telooogo to 50,000 people during the year. The Mission has distributed 30,000 Tracts, many of which have gone far into the interior. Mr. Winslow and Mr. Spalding have spent much time in revising the Tamul Scriptures. [Board.

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—John Rendall, Charles S. Shelton, M.D.: 2 *Nat. As.*—*Madura West*: Clarendon F. Muzzy: 1 *Nat. As.*—*Dindigul West*: George W. M'Millan: 1 *Nat. As.*—*Dindigul East*: Edward Webb: 2 *Nat. As.*—*Periacoolum*: George Ford: 1 *Nat. As.*—*Sivagunga*: John E. Chandler: 3 *Nat. As.*—*Teropoovanum*: Horace S. Taylor: 2 *Nat. As.*—*Tiroomungalum*: James Herrick, Charles Little: 2 *Nat. As.*—*Pasomalie*: Wm. Tracy: 2 Out-Stations. Poo-

thacotta has been relinquished in consequence of its too great distance—Communicants, 202—In the Seminary, 29—Schools: Boarding Schools for Males and Females 5: Pupils 120. In 5 higher and 38 common Day Schools 1391 Scholars—Pp. 193, 194.

The Missionaries have journeyed 4500 miles, and distributed nearly 40,000 Books and Tracts. The field of this Mission was once a favourite Missionary Ground for the Jesuits: they are still here, though with greatly diminished zeal and power, but still manifesting all the persecuting spirit of persecuting Rome. [Board.

AMERICAN PRESBYTERIAN BOARD.

Allahabad: on the Ganges, 475 miles NW of Calcutta: inhab. 70,000—1836—Joseph Warren, Joseph Owen, R. M. Munnis: 3 *Nat. Cat.*; 3 *Nat. As.* Communicants 44—In the Orphan School 26 Boys, 25 Girls; in the Bazaar Schools 200 Boys, 60 Girls; in the Mission College 150 Pupils—Printing, 4,610,100 pages—P. 194.

Furruckabad: about 750 miles NW 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: 2 *Nat. Miss.* and *Nat. As.* Communicants, 60—In the Orphan School 34 Boys, 33 Girls; City School 103 Scholars; Bazaar Schools 84 Scholars—*Mynpoorie*, a city 40 miles SW of Furruckabad; 12,000 inhab.—1843—John J. Walsh: 1 *Nat. As.* Scholars 113—*Agra*: 1846: J. Wilson—Communicants 23—P. 194.

Loodianah: 1120 miles NW of Calcutta: inhab. 70,000—1834—J. Newton, L. Janvier, C. W. Forman, J. Porter, A. Rudolph: 2

Nat. Cat. Communicants 17—In the Orphan Boarding School 19 Girls; in other Schools 140 Scholars—Printing, 5,626,000 pages—*Saharunpoor*, near the Jumna—1836—inhab. 35,000: J. R. Campbell, J. Caldwell, J. S. Woodside: J. Coleman, *Cat.*; 2 *Nat. As.* The Missionaries at this Station are ecclesiastically connected with the Reformed Presbyterian Church—In the Orphan School, 6 Boys; in other Schools 40—*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 20 Boys—*Ambala*, central between Loodianah, Saharunpoor, and Sabathoo: 35,000 inhab.—1848—J. N. Jamieson: Scholars 170—P. 194.

From some cause or other the usual information has not reached us respecting the Board's proceedings, so that, with the exception of the Statistics given above, we have no recent communications.

AMERICAN BAPTIST MISSIONS.

Nellore: 160 miles N of Madras—1840—S. S. Day, L. Jewett—Communicants 7—Scholars 250—P. 195.

This Station was established in 1840, and left by the last of the Missionaries in December 1845. When left there were 5 Schools, numbering an average of 25 Scholars, and a Church of 6 or 7. Messrs.

American Baptist Missions—

Day and Jewett arrived at Nellore in April 1849. The first view was discouraging, but it is now a promising field. The fragments of the Church, having been subjected to discipline, have been restored, as the nucleus of other additions. Schools are in great request.

Previous to June last the Missionaries had been at three heathen festivals, one of which called together, as was supposed, 30,000 or 40,000 persons. They preached to individuals and to groups, amounting in all to several thousands, and distributed many Christian Books. Not a copy of a

bound volume was torn, nor a disrespectful word uttered concerning the Missionaries or their religion. On the Sabbath Mr. Day preaches in the Chapel, and Mr. Jewett goes out into the highways, calling upon people to forsake their idols and turn to the true God.

A few inquirers exist, but no conversions are known to have occurred. Brahminism is declining. There is a remarkable movement among the Mahomedans—a great spirit of inquiry, and interest in becoming acquainted with the Christian Scriptures. [Report.]

On the 11th of April 1850 the Indian Government removed one of the last remnants of intolerance from their legislative code by passing the following Act—

Whereas it is enacted by Section IX., Regulation VII., 1832, of the Bengal Code, that “whenever in any civil suit the parties to such suit may be of different persuasions, when one party shall be of the Hindoo and the other of the Mahomedan persuasion, or where one or more of the parties to the suit shall not be either of the Mahomedan or Hindoo persuasions, the laws of those religions shall not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled;” and whereas it will be beneficial to extend the principle of that enactment throughout the territories subject to the Government of the East-India Company, it is enacted as follows:—

So much of any law or usage now in force within the territories subject to the Government of the East-India Company as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as Law in the Courts of the East-India Company, and in the Courts established by Royal Charter within the said territories.

The Calcutta Christian Advocate remarks—

The Act removes a barrier to the spread of truth which no Government ought to impose, while it offers no premium to conversion; for the Hindoos have still in their hands a power which we doubt not they will wield in all its force. They can deprive by will all who depart from the faith of their ancestors. To this trial converts from Hindooism or Mahomedanism will still be subject. To this they must submit: it is a sacrifice to which they are subject in common with Christians in all countries and under similar circumstances. It is a species of suffering essentially connected with the reception and profession of Christianity, and one which time and the diffusion of right principle alone can and will correct. Great as this trial is, it is one to which all sincere disciples ought cheerfully to submit. It is widely opposed, heavy as it is, to legislative enactment, sanctioning bigoted and superstitious tyranny.

(The Survey will be continued at p. 209 of our Number for May, and be concluded.)

Biography.

BRIEF MEMOIR OF MOOTTHIA,

A CATECHIST IN TINNEVELLY, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

THE Rev. J. T. Tucker has given the following account of a Catechist at his Station, Panneivilei, Tinnevelly:—

The Congregation at Panneivilei have sustained a great loss in the death of old Mootthia Pillay, the most devoted and pious Catechist in the district. He was a native of Perungkullum, and of a respected family. While a Heathen, he became anxious about the salvation of his soul, and sought for peace in the multitudinous ceremonies of idolatry; but finding all these to be vain, he forsook Hindooism, and for a time studied the Mahomedan Religion, with a view to join it. However, there was nothing in the religion of Mahomed to satisfy the cravings of his thirsty soul. At this time he providentially met with David, the present Headman of Panneivilei, who, knowing Mootthia Pillay to be seeking the true religion, advised him to join Christianity, and read Christian Books. He then by some means procured a few Tracts, and, I believe, a New Testament. These he perused over and over again with much seriousness; and before ever he met a Catechist or Missionary, he became fully convinced that the Christian Religion was the one which would afford his conscience peace, and was in the habit of assembling in his house the people of his village, and, according to the knowledge he had derived from these books, of teaching them Christianity, and joining with them in prayer to Almighty God. Soon after this, the late Mr. Rhenius came to Perungkullum, when Mootthia Pillay applied to him for baptism; and Mr. Rhenius, finding that he was really in earnest,

and had already obtained a good knowledge of the Gospel, at once baptized him. Mootthia has ever since, till the hour of his death, proved that he was a sincere disciple of Christ. When I took charge of the District in 1844, I found him devoted to his work as Catechist. I soon afterwards placed him at Panneivilei. He was a man of regular and industrious habits. He usually rose at sunrise and spent at least an hour every morning in private prayer. After this he would leave his house, and pass the whole day in teaching the members of the Congregation the Catechism whenever he could meet with them. He very often posted himself in the road where he knew the Panneivilei Women daily pass to draw water, and would invite the passers-by to learn from his lips their appointed lessons. He was also very attentive to the sick members under his care, visiting them in their houses, and praying with them. I must here mention, that, from the beginning, he entirely renounced caste. He very often partook of food offered him by Christians of a much lower caste than himself; and openly avowed that caste distinction respecting marriage was wrong. His death was sudden: it took place in the old Panneivilei Church when he was about to commence the prayers. He was sitting on the floor, and fell over on one side upon the ground, and immediately expired. I have the fullest assurance that he will hereafter rise unto eternal life.

OBITUARY NOTICE OF A FEMALE NATIVE CONVERT,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT MADRAS.

THE Native Missionary, the Rev. D. Gnanamuttoo, gives the following account of the death of a Native Convert.

Aug. 29—In the afternoon I buried Gnanammal, who died this morning. I have waited till this opportunity to say something about her. I have been acquainted with her about four years, during which time I have visited and talked to her very often. My impression about her has been that she was a child of God. In all my conversations with her, I always observed her to express seriously her own utter inability to do any thing, and to magnify the grace of God. Moreover, she was in the habit of talking of the love of Jesus toward her, in that He has given His own life for her. She used to receive the spiritual labourers with pleasure, and con-

April, 1851.

verse with them about religious topics. While she was well and strong, she was a regular attendant at the Lord's Supper and other Means of Grace. For the last two years she was almost confined to her house; and at last, her complaint gaining strength, she was quite confined to her bed. I called upon her several times, read portions of Scripture, questioned her very often to ascertain the state of her mind, and prayed with her. As far as I could judge, I think that she enjoyed peace in her mind; and, having obtained pardon of her many sins on account of her Saviour, she now enjoys a perfect rest with Him.

OBITUARY NOTICE OF A FEMALE NATIVE CONVERT,

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

FROM the Journals of the Missionaries at Freetown, we extract the following notice of the efficacy of the Word of God in adjusting the differences which other means are so often unable to remove; and as one of the parties was soon called to the eternal world, it seemed not unsuitable to place it on record in this part of our Number.

July 10, 1849—Two respectable members, a man and his wife, having had some differences, I met them, by appointment, at a friend's house, with a view to seek a reconciliation. It was the man's second wife, and according to the custom of this country she still retained possession of the houses left her by a former husband. As matters of an unpleasant nature had arisen between them through his children, she was anxious to remove from his house to one of her own. To this he strongly objected, especially as it would be done through a quarrel. Each party had been to state their complaints to me privately, and I had given them such directions as I thought the case required; but in vain. This day we all met, with the witnesses to the marriage, and other friends, who had done all they could to make peace; but without effect. When we were all seated, I took the Word of God and read the relative duties of husband and wife, and then asked them if they acknowledged the authority of that book. Each assented; and from it I pressed upon them their duty to each other. The wife several times rose to explain her grievance, but I requested her to be silent, as that would only stir up more strife. Both

admitted that they were wrong, and I then called upon them to arise and forgive. The husband at once advanced with a firm step to offer his hand to his wife, at the same time asking her forgiveness. The wife for a moment refused, but, bursting into a copious flood of tears, at length arose and submitted. She thanked me for my kindness, and said she could not refuse to make peace when called by God's servant to do it for Jesus Christ's sake. Poor woman! she manifested great tenderness, and wept much at what had passed.

Only a few days after this matter was settled, the husband called to tell me that his wife, naturally very strong and stout, was ill. I gave him a medical ticket, and heard little more than that she was poorly; when suddenly, on the 25th, I received a Letter informing me that she had been removed to another world. From the 10th to the 25th the husband informed me that they had lived in perfect peace, and that she was exceedingly abased before God for the past. She was one of our oldest members, I believe very sincere in her profession, and in her last days was not forsaken. Her end was peace.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.
SIERRA LEONE.

*Death of the Rev. J. C. Clemens and
Mr. J. N. Ashwood.*

IN our last review of this Mission the arrival of several new Missionaries was stated. One of the number, the Rev. J. C. Clemens, was removed by death on the 25th of June last, of fever. The particulars are detailed in the following

Letter from the Rev. J. U. Graf,
dated June 27, 1850—

The Mission has been afflicted by the sudden death of the Rev. J. C. Clemens. On the 21st instant he joined a Deputation of the Local Committee to examine the Government School at Wellington. On their return to Kissey, he and two others were overtaken by rain, and got wet. During the following night and day he had attacks of ague and fever, which was only taken for a common intermittent. On Sunday last, however, the fever rose

so high, and continued so long, in spite of the remedies applied, that his state became alarming. On Monday Evening the fever abated, but not before it had exhausted the system. On Tuesday the 25th, at nine o'clock A.M., he breathed his last, and was interred at five o'clock of the same day. I was engaged with a Deputation in examining Gloucester and Charlotte School-buildings when the mournful intelligence reached us. I hastened to the assistance of the distressed widow, who, since the first outbursts of grief, has been mercifully supported, and resigned to her Heavenly Father's dispensation. The case has turned out to have been one of yellow fever. It is exactly ten months since, in the same house, and much of the same disease, our late brother Haastrup died. It is evident that Sierra Leone is Sierra Leone still.

Mr. J. N. Ashwood, the medical adviser of the Mission, was also removed by death in April of last year.

Return home and arrival out of Missionaries.

The Rev. J. Warburton, in consequence of the declining state of his own health and that of Mrs. Warburton, has found it necessary to retire from the Mission, after an honourable service of upward of twenty years, during which he has laboured zealously and faithfully for the good of Africa.

The Rev. Messrs. Ehemann and Schmid, accompanied by their wives, have returned to Europe, on temporary absence, for the recovery of health.

Mr. John Johnson has resigned the office of Industrial Agent.

The Mission has been reinforced by the return of the Rev. T. Peyton and Mrs. Peyton, accompanied by the African Youth Mr. James Quaker, and of the Rev. F. Bultmann and Mrs. Bultmann. Mr. Peyton has resumed his duties as Master of the Grammar School, with James Quaker as Assistant Teacher.

General View.

We have received the Report of

the Sierra-Leone Auxiliary to the Church Missionary Society for the years 1848—50. The general view which it presents of Missionary Work in the Colony is encouraging and satisfactory. There are fifteen principal Stations and twelve minor ones, where Christian Instruction is imparted. The general attendance on Public Worship and the other Means of Grace is good, the Churches being crowded every Lord's Day by attentive worshippers. In some of the large villages no fewer than 900 or 1000 people join in the responses, and many of the people, who have been taught to read the Scriptures in the Society's Schools, are now able to render a reasonable worship and service in the sanctuary. The number of monthly Communicants had increased to 2051, beside numerous Candidates for Baptism and the Lord's Supper. Sunday Schools have been established in every town and village. Classes for the purpose of imparting religious instruction in the catechetical form are held weekly in the Church and School-room of each Station. Each village has its Day School, conducted by Native Schoolmasters and Schoolmistresses. The total number of Schools is forty-five, containing 6111 scholars. Promising boys from the Local Schools are drafted to the Grammar School at Freetown, where a superior education is afforded; and such of the Students as are judged to be under the influence of the truths they have learned, and who afford promise in other respects of becoming in due season fitted to be employed as Catechists or Clergymen in the instruction of their countrymen, are eventually transferred to the Fourah-Bay Institution.

Beside the Village Schools for Girls, two superior Schools for Females have been established at

Kissey and Freetown, under experienced European Ladies.

Before we proceed to review in detail these several departments of labour, it may be well to remember that Sierra Leone, as a Mission-field, is singularly circumstanced. Its native population is not indigenous, but transferred thither from various portions of the African Continent. It is therefore to be viewed, not as an insulated sphere of usefulness, but as one capable of remarkably extensive influence and bearings, having intimate connection with other and interior African Lands. From these it was peopled, and to these the varied population within its boundaries look back with a desire and affection, which prolonged absence has not obliterated. The origin of this Mission-field shews its tendency to act back on the various points from whence its population came. Christian Results produced here cannot be of confined influence: they are in a position to be widely disseminated; and Sierra-Leone Missionary Work, if genuine, as we believe it to be, must needs "branch out:" it is a grand preparative work for more extended efforts, of which the African Continent is the contemplated area. "The system of religious instruction and education in Sierra Leone is not to be 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, to train up Native Missionaries for carrying the Gospel among their countrymen, are the objects for which the Society at home, and the 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."

FOURAH-BAY INSTITUTION.

This Institution is now in charge of the Principal, the Rev. E. Jones, assisted by the Rev. G. Nicol, the Rev. S. W. Koelle having been appointed to commence the new Mission at the Gallinas River. Mr. Nicol's return to his former position in the Institution caused much lively joy and gratitude.

The course of study embraces Scriptural Instruction, Hebrew, Greek, Mathematics, Geography, Mechanics, Arithmetic, Mensuration, and Navigation.

Amongst the students in the Institution there are three princes from the Gallinas: their names are Killemah Corroh, Thomas Gordon, and James Manna. They were admitted in October 1849. There are at present ten students in the Institution, of whom the Principal, in his Report for the half-year ending September 1850, is enabled thus to speak—

All the students are Communicants; and it is a cause for thankfulness that our whole term has passed away without any of the elements of discord. It is my decided conviction that they are growing in grace, and in the knowledge of the Lord Jesus Christ. Exposition of the Scriptures has been regularly continued at Morning Prayers, and during the year a part of the Book of Psalms, the Proverbs, Genesis, and the half of Exodus, have been commented on. I look upon the exhibition of truth, thus constantly and familiarly presented to the mind, as exerting a most beneficial influence upon

all. Indeed, I am thus supplied with an opportunity of mentioning for reprobation and warning, many customs and practices, to which reference could not well be made in pulpit ministrations, but which the mixed state of things amongst us makes it doubly necessary to guard against.

At no period of my connection with the Institution have I felt more encouragement than at the present time. The orderly conduct of our pupils, their satisfactory progress in study, and their apparent interest in the efforts to disseminate the Word of God and the Gospel of our Lord Jesus Christ, all call upon us for devout thankfulness to Him in whose hands are the hearts of the children of men. Knowing the weakness and frailty of our nature, and how often in the past history of the Mission our fondest hopes have remained unrealized, I would rejoice with trembling. But knowing, also, that the excellency of the power is from above, "I commend them to God and to the Word of His grace, which is able to build them up, and to give them an inheritance among all them which are sanctified."

To this we add the Report of the Rev. G. Nicol.

With but one or two exceptions, the students have shewn great diligence and much thought in their pursuit of mathematical knowledge. They have gone through the first two Books of Euclid, and in Algebra are now reading simple equations. Hind is our text-book. In Geography, the second class, consisting only of three students, has gone through Chambers's Geographical Primer. Since then, all have joined in taking lessons on the globes twice in the week; and it affords me satisfaction to mention, that they have read carefully through Ewing's Problems on the Terrestrial Globe. The principle and use of Hadley's quadrant have also been familiarly explained. In addition to these their regular studies, I have lately commenced Lectures on Natural Philosophy on Friday Evenings; four of which, on the properties of matter, have already been delivered: Joyce's Dialogues is our book of reference.

I must now speak a little of the two Yoruba Men who have recently entered the Institution. They pursue their studies with a diligence and fidelity worthy the Christian Name and character; and al-

though they entered the Institution with comparatively far less than the usual amount even of elementary knowledge, yet their progress in learning is highly creditable. Their wives come to Mrs. Nicol for instruction in reading and needlework, from ten to three o'clock every afternoon. Their progress is, on the whole, satisfactory.

I have only to add the expression of my earnest desire and prayer that our work may be blessed by the great Lord of the vineyard, that this College may be a nursery for Africa, whence many faithful and pious men may go forth to preach the Gospel in the dark places of this benighted land.

GRAMMAR SCHOOL.

During Mr. Peyton's absence, the Grammar School has been under the superintendence of the Rev. J. Beale, assisted by the Rev. T. Maxwell. We first present Mr. Beale's Report of this important and interesting Institution.

In presenting a Report of the past, I would briefly, but gratefully, advert to the success which, under God, has marked our progress in this establishment. With few exceptions, our course has been that of steady attention to duties, marked among the students by considerable regard and affection for their Teachers. Among several of the elder students I have reason to believe that this ready obedience springs from the higher motive of obedience and love to God. The Spirit has been largely poured out, and a shaking has therefore taken place among the dry bones. Several have been brought to seek pardoning mercy; and I trust some have been adopted into the family of God. I have not been able to give more than two hours daily to the wants of the students; and have taken no part in the instruction since the arrival of Mr. Maxwell, except correcting their compositions, and generally overlooking the conduct of the pupils. They have daily access to me after Morning and Evening Prayer; and I have had many serious conversations with the youths who have sought my advice and counsel on matters of eternal moment. After using all the care I am capable of, to prevent their entering on religious duties with other than religious motives, I have admitted nine as Candidates for the Lord's

Supper, and one for Baptism. Others are inquiring.

Among those who have been awakened to feel their need of a Saviour are two of the young Chiefs from Badagry and Abbekuta. The son of the Popo King of Ajido is very anxious about his salvation; but in both there is a marked difference in their conduct. Formerly they exhibited very heathenish ferocity of temper, were excessively passionate and resentful, so that I began to entertain serious thoughts of applying for their removal from the School. Once the Popo Youth, and the one we took from the Barracks, were brought to me with broken heads, and covered with blood. In each case it was really little less than a murderous affray. On this occasion I placed each of them out to learn a trade, only returning at night, *pro tem*. The Abbekuta Youths have each now learned a little carpentry and shoemaking, and promise to be quite masters of each of these trades before their return to Yoruba. After this I had no more complaints for several months, and perceived a gradual change in their department: each became gentle, and much more attentive to his improvement. At length they unbosomed their minds to me, and asked for admission to the Church by baptism. I have since received one of them into the class of Catechumens for Baptism, and I believe neither of them to be far from the kingdom of God. The humble diligence with which the Popo Youth now pursues his studies, and the proficiency he is making in every branch of knowledge, as well as his exemplary Christian Conduct, hold out the promise of future usefulness. This is the more to be desired, as our friends at Badagry find the tribe to which he belongs very stubborn and determined in rejecting the Gospel Message. I have been much gratified with the earnest Letters he has addressed to his father, exhorting him and his people to put away their cruel rites and human sacrifices, and begging them to receive the Gospel from the Missionaries.

In December last we held the public examination, at which many of the Brethren were present, the friends and relatives of the pupils, the Wesleyan Missionaries, and others. The examination gave much satisfaction, especially in Bible History, Geography, History, and Mathematics. A gentleman from the West Indies tested them severely in Algebra and

Euclid, and declared that their attainments were highly creditable. He had been present at much larger establishments in the West, which had passed much worse examinations. The plan is in substance the same as Mr. Peyton's, with the addition of a little English Composition and Bible History.

We have averaged fifty-five scholars—eight supported by the Society, five belonging to Yoruba, and one to the Timneh; leaving forty-one paid for by their relatives or benefactors in the Colony, from whom I have received, during this year, 1877. 16s. 2d.

Twelve have left the School—three as Assistants in the Mission, two to finish their education in England, and four for business. For one, his friends could not pay; one was dismissed for bad conduct; and one from ill health. Seventeen have entered the establishment.

The pupils have been fully and very usefully engaged in the Sabbath Schools at Kiskey and Pademba Road. Both Schools are advancing in intelligence and in the knowledge of God's blessed Word.

A plan has been projected for their further improvement, by the formation of two Evening Schools, one at Kiskey and the other at Pademba Road. These Schools are held twice a week each: they are conducted by two pupils from the Grammar School. Each person pays one shilling per month. With part of the proceeds, books and other apparatus are purchased, and the remainder the Teachers are allowed to appropriate to their own use. In August last, the two at Kiskey Road had in hand a balance of 1*l*. The manner in which they disposed of this sum pleased me much. They laid out half the amount in the purchase of two good Bibles for themselves, and brought the remaining ten shillings to me as an offering of the first-fruits of their labour to the Lord. Both Teachers and scholars shew the greatest zeal in this good work. They are making very encouraging progress in Writing, Reading, Geography, Grammar, and Bible History.

It may be truly said that these people thirst for knowledge. I am convinced that the Grammar School will be, in days to come, a vast blessing to this country, and will well repay the Society for all its toil. The forty-one paying students include among them the sons of the most

influential families of the Colony. Many of these will never forget their early attachments, and I trust not a few will become the ornaments of our Churches. The week-day connection draws them together on the Sabbath. At Church I am often delighted to see former scholars, now in business, taking their place by the side of the present students. One such respectable youth has applied for reception to the Church, and I have reason to suppose that, before long, several more will follow his example.

From Mr. Maxwell's Report we extract the following

Account and death of Samuel Crook.

Samuel Crook, of the Yoruba Tribe, was a young man of intelligence. He was a member of the Wesleyan Communion, but a regular attendant in our Sabbath School. It was there that I first became acquainted with him; and from that period to his death I always found him to be a sincere, humble Christian. Three years ago he was in the habit of applying either to Mr. Peyton or myself, at the Grammar School, for the solution of such difficulties as he met with from time to time in the course of his private reading, or in arguing with his friends. Occasionally I brought before his mind the duty and importance of becoming teachers to our countrymen. These attempts were not altogether fruitless. Some time back he expressed a desire to become a servant of the Church Missionary Society, and to go to Abbe-kuta, his native place, or wherever he might be sent, if he were previously allowed the opportunity of improving his mind at the Fourah-Bay Institution. Finding he was really in earnest about the matter, I declared his wish to the Free-town District Committee, who desired him to send an application. On the 17th of September I sent to say I desired to see him; but the messenger returned and reported that he was ill. On the 19th I visited him, and found him really very ill. On seeing me, he said, "Oh, Mr. Maxwell, I have not been well these few days, and now I feel very, very ill, and am only waiting to see what the Lord will do with me." He was seated on a sofa, on which he had been lying, and his Bible on his pillow. As he was then in pain I did not speak much with him, but expressed a hope that the Lord might give him grace to bear his sickness. On the afternoon of the 21st I called again, but

found he had been dead three hours. Thus it has pleased the Lord to remove, I trust to Himself, one whose mind He had just opened to see his duty to his countrymen, and into whose heart He had put a desire of becoming useful to them.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

MR. BILDERBECK'S Journal, from which we make these extracts, extends from Oct. 1849 to April 1850.

Conversations by the way.

Oct. 15, 1849.—At 6 A.M. I walked to Perambore and inspected the Church, and on my way back talked to some tank-diggers, who were getting ready to repair the road. One of them commenced his work by looking toward the sun in a posture of worship, and then took up his crow-bar, and, touching his forehead with it by way of religious reverence, began to dig. After asking him a few questions about the road, I begged him to tell me why he paid such reverence to the sun and to his crow-bar. He replied, that as without the light of the sun he could not work, and without the instrument he could not dig, and as he was dependent on both for his daily bread, he worshipped them. I endeavoured to call away his thoughts from means and instruments, and to direct him to God as the efficient cause and source of all our blessings, taking occasion to dwell much on the love of God, not only in giving us the light of the sun, but in causing also the light of His reconciled countenance to shine upon us in the face of Jesus Christ. As the other workmen were not all ready, and some women were gone to fetch water to moisten the ground, this man stood still and listened very attentively, and seemed pleased with all I said. There were also a few others, who appeared interested, and as if they would like to hear more; but a maistry interfered, and, by repeated threats, compelled them all to disperse and apply to their work.

Oct. 16 — At half-past 5 A.M. I left my house for the Tinnevely Settlement. I first examined the School-room, which lately underwent repair, and then got into conversation with some bystanders outside, asking them whether they understood the object for which such Schools were established, and told them our desire was that all their children, as well

as themselves, should come to the knowledge of the Truth. Upon this, one remarked that every man believed what he followed was truth, but that in the end all religion will be found alike. "No," said I, "*there is a way which seemeth right unto a man but the end thereof are the ways of death.*" This led afterward to a little profitable discussion, during which several persons congregated, and it ended by one man's saying, "Well, the time is fast coming when everybody will be of the White Man's Religion."

A Social Christian Meeting.

Oct. 18, 1849—At 4 P.M. I went to Korakapettah, and conducted the meeting in Amorthen's house. He is a pious and good old man, and has been long a Catechist in the service of the Society for the Propagation of the Gospel in Foreign Parts, who allow him a small pension. His daughter had been lately confined, and was soon after bereaved of the child; and as she and her family were staying in the house, I selected the 77th Psalm, as affording meditation suited to the occasion. There were several persons present, and though it was not a caste man's house, I was glad to see two individuals among the company who were known once to entertain the prejudices of caste. All sat down indiscriminately on the floor, upon mats spread out for all. After the meeting, I was much refreshed by a cup of tea given me by the family of the good old man of the house, served up in their own fashion. I can truly say that I enjoyed it much more than I could have done had it come from a great man's table.

Encouraging Application for Tracts.

Oct. 22—After our usual Tamul prayers with the school-children and domestics, two men called for Tracts. It appeared that they lived at Chindrapettah, and that about a month ago they heard me talking to some people at the Evening Bazaar. They had then asked me to give them some Tracts; but, having spent all I had, I told them they should have some if they came to my house, and this was now the object of their visit. I said that I did not recollect the circumstances, and that it might be they mistook me for some other person. I asked them, therefore, to repeat any thing they remembered of my discourse at the time, and I would then willingly gratify their request. One said that I spoke on the new birth, and the other

stated I had even distributed little books on the subject. They were both quite correct, and I had much pleasure, after a little further conversation, in giving them the Tracts they wanted.

An encouraging Heathen Congregation.

Nov. 9—At 4 P.M. I proceeded to the large Pancherry in Black Town, and preached to a good assembly of Heathen. Daniel, the Reader, also spoke to them with much propriety and force, and told them the truth as it is in Jesus. One man shewed some disposition to cavil, but he was soon silenced, and became very attentive and quiet. He and several others also applied for Tracts, and we came away much encouraged. God grant that His Word may have free course, run, and be glorified!

Visit to a Pious Sick Female.

Dec. 14—I called to see a female member of our Native Congregation who was seriously ill. She was one of those whom I baptized many years ago, when labouring as a Missionary in the country. Through the grace of God she had always witnessed a good confession, which led me to engage her as Superintendent of our Female Boarding School. She spoke very feelingly of the comfort of knowing a God who was ever ready to pardon, and from the promises of His Word to the penitent. Then, clasping my hand warmly between both her's, she looked up to me with grateful affection, and said, "And you, Sir, have been an instrument in God's hand of bringing me to know and love the Friend of sinners; and now I desire to partake of the Lord's Supper at your hands before I die." I told her I did not think her health at present so precarious; and that, if she particularly wished to have the ordinance administered to her, I would rather ask one of my colleagues to administer it than do it myself, as I wished her to look off from mere instruments to the God of all grace and comfort.

An Inquiring Brahmin

Feb. 4, 1850—At half-past 2 P.M. I went to the large Pancherry in town, and examined Dawson's School, and afterward had some conversation with a Brahmin who has for some months past regularly attended Service at the Church-Mission Chapel. He told me he placed no faith in his idolatrous system, but believed that our worship was more simple and more agreeable to the

will of God. He seems to be a promising and interesting youth.

April 25, 1850—I went to the large Pancherry this afternoon, and called on those members of our Congregation who were suffering from sickness. Before doing this, I met the Brahmin, and, from the conversation I had with him, I cannot help thinking that the scales are falling from his eyes. He seems to be altogether divested of the prejudice of caste, and gladly accompanied me to the houses of those poor Christians in this Pancherry whom his caste would teach him to despise. He entered their dwellings freely, and meekly sat down to hear me talk to them.

A Bitter Opponent.

Feb. 9—At 7 A.M. I went to Korakpettah, to bury a child; but I had to wait for nearly an hour and a half. As the sun was powerful, I resorted in the meanwhile to the shade of a tree near the Mint Barracks. While here, a man wished to know why I stayed there. This led me to talk to him about death, and the importance of seeking to have our treasures in heaven. In the course of the conversation, I stated to him the grounds of a Christian's hope, as differing widely from those of the Heathen around. I asked him how he expected that a dying man, by merely holding a cow's tail, would be taken to heaven; for this is what some of these poor deluded people do when they are brought near to death's door. He smiled at this, but added, that in this, as well as in other things, they did no more than follow the practice of their forefathers. At this time, however, another man came, and interrupted the conversation thus profitably begun. He seemed full of enmity against Christianity and Christians, and, by the noise he created, soon gathered a large crowd. He maintained that Christianity effected no good. He spoke so loudly and rapidly that there was no quieting him; but a sepoy dispersed the mob, by saying that he was ordered never to allow any people to congregate in that manner about the barracks.

Unsanctified Knowledge of the Gospel.

March 8—From 11 A.M. to 1 P.M. I conversed with two native friends who came to see me, formerly my scholars at Chittoor. One of them is now employed as a Teacher in the Free-Church Mission, and the other is engaged as a volunteer in one of the public offices at this place. I endeavoured to press upon their attention

April, 1851.

the claims of the Gospel, and asked them what they thought of the Bible, and whether they still intended to continue idolaters. They spoke of difficulties in the way of professing what they believed, and alleged that God's time was not yet come for removing these out of the way. I perceived, however, that they had some secular motive in coming to me; for one begged, on behalf of the other, that I would find him some place where he might get pay. I now tried to avail myself of his own argument, and told him that I did not think God's time was yet come for me to exert myself in the way he wanted. To this he replied, "Don't say so, Sir, for God always likes to make His creatures happy; and if we exert ourselves to do them good He will make our efforts successful." "Well," said I, "now apply this to your own case. If God always likes to make His creatures happy, He must also always be willing that you should come to the knowledge of the truth, and be saved; and your knowledge of this His good-will should induce you to endeavour, in His strength, to surmount difficulties, and to *work out your salvation with fear and trembling*, being assured that He will help you if you at any time seek that which is pleasing to Him. Why do you say, then, that His time is not yet come to relieve you from your difficulties, that you may embrace the Truth? Have you prayed to God for grace? and have you adopted every proper means?" To this neither of them had any thing to say.

Native Confirmation.

April 10—At half-past 10 A.M. I went to Vepery Church for the Native Confirmation. I presented, in conjunction with the Rev. Messrs. Rodgers and Gnanamuttoo, 26 Candidates from our various Congregations, and also interpreted the Bishop's address to those confirmed, of whom there were numbers also from other Churches. The beautiful Church was well filled with Natives, and it was a gratifying sight. God grant that all those confirmed may through His grace be able to witness a good confession through life, and that many of those who came to hear may have carried away with them some crumbs of the bread which endureth to life everlasting!

Poor-Fund Anniversary.

April 24—We this evening held the

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first Anniversary Meeting of our Native Association connected with our Poor Fund. We assembled in the Central School. The Rev. D. Gnanamuttoo took the chair; Mr. Jesudasen, as our Secretary, read the Report; and various Resolutions were then moved and seconded in Tamul by our native brethren and ourselves. It was a good beginning, and a proper spirit seemed to pervade the whole assembly. The object of this Association is to encourage piety and liberality among the members of our Native Congregation, so that they may be prompted to do something to relieve their own poor, to advance each other's spiritual welfare, and, if possible, to attempt something in a Missionary way by aiding our Missions. The Treasurer's Account exhibited a balance of rupees 118. 1. 8 in favour of the Association. It appeared that 115 rupees had been contributed during the past year by the Members of our Black-Town Congregation alone.

North-West America.

CHURCH MISSIONARY SOCIETY.

GRAND RAPIDS AND MIDDLE CHURCH DISTRICTS.

Arrival of the Bishop—His first Sunday at Red River.

Oct. 3, 1849—On my way to my Lower Lecture I met a messenger from the Fort, who reported the arrival of the Bishop and his party at the Indian Settlement. I hurried on my horse to reach the Fort before their arrival. In about half an hour we descried, from the bank of the river, the sail of the first of the two long-expected boats. In a few minutes the whole party were at the landing-place. Our many a prayer was fully answered when we shook the Bishop's hand, and gave our dear brethren and sisters a hearty welcome to the scenes of their future labours. I could not avoid the feeling that this was a day big with the most blessed results for this country.

Oct. 7: *Lord's Day*—A happy and memorable Sabbath. The whole Missionary Party came up from the Lower Fort, in a boat, to the Church. It did not contain half of the people present. We strove hard to have the new Church ready for this day's Services, but could not accomplish it. The little building was filled in every

part. Mr. Hunt read prayers, and the Bishop preached from 2 Cor. x. 14. The Sermon was exceedingly plain, appropriate, and paternal, and was listened to with great attention and delight, as the first Sermon of the Bishop in the Settlement. The whole of the Congregation remained outside, after Service, to shake the Bishop's hand. He subsequently spoke with warmth of the hearty solemnity of the whole Service.

After some refreshment the Bishop accompanied me to the Middle Church, and there preached, to a full Congregation, another precious Sermon, from 2 Cor. iv. 5. It was both dark and cold before the Bishop had ended the duties of his first Sabbath in Red River. He has often referred to it as a happy day.

Closing of the Old, and Opening of the New Church at the Rapids.

Dec. 16: *Lord's Day*—This was a solemn day to the Congregation at the Rapids. It was the closing Service of our old Sanctuary, where the worship of God has been performed, and the Gospe l preached, for more than seventeen years and a-half. Many a happy assembly had been there. The Rev. D. T. Jones preached the opening Sermon on the 1st of May 1832, from Ps. lxxxvii. 5. Great beyond knowledge has been its influence for good in this Colony since its erection. The recollection of the past, of blessings enjoyed and neglected, filled many eyes with tears as they crossed the threshold for the last time. My text was Psalm xxvi. 8.

Dec. 19—To-day the new stone Church at the Grand Rapids was consecrated by the Bishop. Five years has it been building, and a wonder unto many. About 1500*l.* has been expended upon it; a marvel to all who know our abilities. Several individuals contributed in a princely way, especially Mr. Cockran. Perhaps the most pleasing thing of all to myself this day was to see for the first time, in God's House, my whole Congregation, young and old. Long and anxiously have we laboured and looked for this day. The Services were shared by the Bishop, Mr. Cockran, his Chaplain, Mr. Smithurst, Mr. Hunt, and myself. The spacious Church was filled. It was the first consecration the people had ever witnessed. I will not attempt a description of what I or my people this day felt.

Dec. 23: Lord's Day—The first Sabbath in our new Church—thrice solemn!—the Ordination, likewise, of Mr. Chapman, and the administration of the Lord's Supper to more than 250 persons. The Bishop preached from 2 Chron. vi. 41. How far apart such seasons in Rupert's Land!

Confirmation Sunday.

May 12, 1850: Lord's Day—Very early this morning the Settlement indicated a day of unusual interest. Groups of young and old, neatly attired, were directing their steps to the Church. I had invited the Congregation to meet me at eight o'clock in the morning, for prayer in behalf of the young persons to be confirmed; and when I went over the Church was nearly filled. I commenced by reminding them of the utter inability of man to renounce sin and serve the Lord, and the consequent necessity of prayer for the divine strength and assistance. We felt a deep interest in our young people, and spent a happy hour in prayer to God for them.

Mr. Hunt read prayers, and the Bishop preached from Joshua xxiv. 21, 22, and afterward confirmed 140 persons—79 males, and 61 females.

Christian Liberty of the People — Departure of the Rev. R. and Mrs. Hunt.

Mr. and Mrs. Hunt had resided at the Red River during the winter of 1849-50, waiting for the opening of the spring to proceed on their voyage to Lac-la-Ronge. They had actively and earnestly shared in Mr. James's labours; and Mr. Hunt, by his painstaking efforts to instruct the people in Psalmody, in which their progress was most encouraging, had gained much on their affection. The time of his departure drawing near, the people, in various ways, took occasion to express the esteem which they entertained for him, and their anxiety for his welfare. Great difficulties as to obtaining a sufficient supply of sustenance at Lac-la-Ronge being apprehended, they presented him with 35*l.* worth of flour. The following extracts, as illustrating the grateful and kindly feelings of the

Rapids Congregation toward Mr. Hunt, will be found interesting.

April 23—A large meeting of parishioners, for the purpose of electing Churchwardens for the ensuing year, was held to-day. I invited Mr. Hunt to attend, and, after the main business, he seized the opportunity of thanking the people of the District for the liberal gift of nearly 200 bushels of wheat for his new Station. He spoke feelingly, and hoped that the recollection of their kindness would stir them up to prayer for himself and his Indians. I knew I spoke the sentiments of my people in assuring him that it was cheerfully given, and that he should have more if he could take it. They determined, with the Philippians, that, if God should bless their harvest, they would *send once and again to his necessities*. Mr. Hunt concluded with prayer for the welfare of this parish, especially that from them might *sound out the Word of the Lord* far and wide.

June 2, 1850: Lord's Day—As this was the last Sabbath of Mr. and Mrs. Hunt amongst us, the Communion was administered. It was the first opportunity offered to the persons confirmed to seal their vows at the holy table, and accordingly thirty persons, nearly all young, and very promising, were admitted. Seeing thirty young persons thus pledge themselves tremblingly, yet intelligently, to a life of Christian Holiness, was a joyous sight to us all, and a proof that, with all discouragements, our labour was not *in vain in the Lord*.

June 6—About four o'clock this afternoon Mr. and Mrs. Hunt left Red River, with two boats, for their distant sphere of labour. A large number of Settlers came to bid them farewell. The parting was a very affecting one, and gave pleasing evidence of our people's interest and affection toward them. Many prayers will pursue them along their solitary path.

INDIAN SETTLEMENT.

Eleven years have now elapsed since the Rev. J. Smithurst was placed in charge of the little flock of Christian Indians, who had been gathered together at this place through the persevering efforts of the Rev. W. Cockran. During this period there have been baptized at the Indian Church 303 individuals, and about 100 else-

where; these two numbers, allowing for deaths, doubling the population at the Settlement. The forty-four Communicants of 1839 have increased in 1850 to 109. There is a continued accession of new families, who arrive in destitution of every thing except what they carry on their backs; and thus Indians are to be found in the Settlement in all stages of improvement, as, under the ameliorating influence of Christianity, they pass from their original wildness to the settled habits of the more advanced portion of the community. The process is necessarily slow. To unlearn the habits of savage life, perpetuated as they have been from generation to generation, is no easy task; nor is it wonderful, that, even when truly converted, the Indian is still, in temporal things, injuriously affected by them. The complete disentanglement from them will be rather the heritage of his children than the fruition of the adult convert himself. We now refer to Mr. Smithurst's

Report for the Year ending Aug. 1850.

There is still in the Indians the same steady desire for instruction in divine truth, and the same reverence and respect for the ordinances of religion, to which I have so frequently before had occasion to bear testimony. I moreover believe that it is the sincere desire of very many, in dependence upon the divine help, to do in all things according to the requirements of God's law. That the very best of them fail to some extent in this, is but what every one who knows the imperfection of human nature will expect.

The failings and foibles of the Indians, however, more frequently lead them wrong in temporal than in spiritual matters. Hence, though regular and orderly in the discharge of their religious duties, they are often in pecuniary difficulty. Their fickleness and love of change keep them continually on the move, so that one half their time is wasted in journeys from one place to another, instead of being employed in some steady work that will turn to good account. Their extravagance and

mismanagement in domestic matters is another fertile source of difficulty, and is the true cause of much of the starvation that is occasionally felt. In these matters they seem very slow to learn, and though I often lecture them on the subject when they press me for assistance, yet such is the force of former habits, that they slide into the old way again almost immediately. Another great failing in the Indians of this Station is, a love for such luxuries as pertain to the middle and higher ranks in civilized life, and as are consequently far above their means. In order to imitate the higher class of Settlers by riding about on horseback and in carriages, many of the Indians have sold their oxen and cows to enable them to purchase horses. The number, therefore, of oxen and cows is on the decrease, and of horses on the increase. With these exceptions there is little cause for complaint. The majority are not idle, being always on the move after something, if not always moving wisely. It is to be hoped experience will teach them wisdom in these matters. It is the head, rather than the heart, which ought to bear the blame. We must remember that habits are not formed in a few days, even in civilized life: much less, then, ought we to expect a whole race of people to change at once habits that have been acquiring an increase of power through successive generations. These drawbacks, though rather of a worldly than of a religious character, have nevertheless an important indirect bearing upon the spiritual welfare of the Indians, and hence our desire to see them removed.

Notwithstanding the difficulties to which I have just referred, the Settlement improves in appearance; and if the people are not all we could wish them to be, we ought to be thankful for the advance which they have made in religious knowledge, moral character, and civilized habits.

Divine Service has been performed in the Indian Church twice on the Lord's Days during the past year. In the morning I read the Prayers and preach wholly in English. This Service is attended by all the younger portion of the Settlement—such as have been educated in the Mission School, and speak English. These comprising about two-thirds of the whole, this Congregation is the largest, and, when all are at home, amounts to about 300. The Afternoon Service is for the most part in Indian, and is intended for the

old people, though very many of the young also attend. I read the Prayers in English to the end of the Collect for the day, the Schoolmaster having read each Lesson in Indian. I then read the remaining part of the Prayers in Indian, and the Schoolmaster finishes with reading a Sermon in Indian. At this Service the Congregation usually amounts to 250. The responses are well made, and all appear to be devout and attentive.

During the year there have been 30 baptisms at the Indian Church, and the number of Communicants now upon my list is 109. I hope all are striving to live according to their Christian Profession.

The progress made by the children of the Day School has not been what I should have wished. This, however, arises from circumstances over which there is no control. In the autumn of last year a strange disease made its appearance among the children, which, though proving fatal in no case, was nevertheless of so annoying a description, that at times it caused half the children to be absent from the school. It was a very peculiar kind of cutaneous eruption, and yielded with difficulty to medical treatment. It has now nearly disappeared. I hope it may not return again in winter. The number of boys is 31, and of girls 38. Mr. Thomas Cook is the Schoolmaster.

The Sunday School consists of the 69 day-scholars, and 45 adults, making a total of 114. There has been an increase in the number of adults in attendance.

Mr. Smithurst's Journal is an unpretending detail of patiently continued labours, persevered in from day to day and week to week, without any thing of exciting incident, and not dissimilar to those which are carried on in many a retired rural district of our own land. We introduce some extracts from it.

Visit to an Aged Christian.

Oct. 15, 1849—I visited an old man in the last stage of consumption, and administered to him the Sacrament of the Lord's Supper. I was much pleased with his simple expression of confidence in his Saviour. He was awaiting, with great patience and calmness, the days of his appointed time until his change come.

Observance of Christmas, 1849.

Dec. 24—To-day the Bishop came down

for the purpose of being present at the Services of to-morrow. After dinner, I went with him to call upon the old Chief Pigwys. We next called upon one of the Chief's married sons, and afterward at the house of a Muskago Indian. According to my usual practice I had Service at the Church in the evening, reading the prayers myself in Indian after the Collect for the day. A sermon on the subject of the Lord's Supper was read by my interpreter. The Bishop was present, but took no part in the Service. After Service the Bishop heard the singers sing a few tunes. I then spoke to some of those who have to-morrow to be admitted to the Lord's Table for the first time. After this I went with the Bishop to see a sick child, the daughter of a young Indian who was bowsman on the Bishop's voyage up from York. It was ten o'clock before we got back to my residence. The evening was, however, both a pleasant and a profitable one.

Dec. 25 : *Christmas Day*—At the Morning Service Mr. Hunt read the Prayers, I read the Communion Service, and the Bishop preached a most appropriate sermon from Luke ii. 8—10. The Sacrament of the Lord's Supper was administered, eighty-six Communicants being present. It was the most comfortable and profitable Service, I think, I ever attended. The morning was tolerably fine when we went to Church, but during the Service there was a rather heavy fall of snow, with a strong drifting wind; so that, in returning to the house, we could with difficulty get through some of the drifts. Notwithstanding the severity of the weather, there was a good Congregation at the Afternoon Service. The Bishop, during the Service, baptized a child belonging to one of the Chief's sons. The Sermon was, as usual at this Service, an Indian one, read by the Schoolmaster.

CUMBERLAND STATION.

This Station increases in importance, and promises to become a centre of more extended operations. The new Church, which, in our Number for March of last year, was described as partly covered in, has been completed. On the occasion of the Bishop of Rupert's Land's visit to Cumber-

land in June, it was opened for Public Worship, and filled by a numerous Congregation of Christian Natives, to many amongst whom Christ is precious, and who faithfully improve the opportunities presented to them of bringing their heathen countrymen to know Him also. Like their new Church, this Christian Congregation is set on a hill, and we trust may cause the light of Gospel truth to fall on the dark path of many an unconverted Indian.

From the Rev. J. Hunter, the Missionary in charge, we have received the following

Report for the Year ending Aug. 1, 1850.

During the past year we have been enabled to carry on our work with much comfort and peace, and our people are making perceptible advances in the knowledge and love of the Saviour. The Means of Grace have been well attended, and Family Prayer has been regularly kept up, both in their houses and tents. Several new houses have been completed, and others begun to be built. Some have commenced farming, for the first time, this spring; and if I had had more seed to give them they would gladly have sown it. They are becoming clean and neat in their persons and houses, and anxious to appear decently clothed in the House of God. They manifest much love and affection to me personally; and I think I have so far won their confidence, that they are convinced I am desirous to do them good, and to promote their highest interests.

The Bishop arrived at this Station on the 29th of June last, and remained here until the 8th of July. On the 5th the Confirmation took place, when 110 were confirmed; and on Sunday, the 7th, the Bishop administered the Lord's Supper to fifty-two Communicants. These Services were most interesting, and will long live in the memories of our people. The Bishop opened this, the first Church of England out of Red River, built in the wilderness, in connection with this Mission, and purely among the Aborigines; and here we had a Congregation of Natives, who, for the first time, entered a

Church. If our dear friends could have seen the devout and reverential manner in which they joined in the Services and repeated the responses, they would have thought that they had been accustomed to the ordinances of the Sanctuary from their earliest infancy. Five years ago there was neither Mission House nor Church at this place, but God has so blessed our labours that we now enjoy them both. During the same time, the Morning and Evening Services have been translated into their language, and, Sabbath by Sabbath, they sing the praises of redeeming love, and join in the beautiful prayers of our Church, in their own tongue. I have taught them the Church Catechism in Cree, and on Sunday Afternoon, the 28th of July, I made my first attempt to preach to them in their own language; so that my people can now say, with those of old, *We do hear them speak in our tongue the wonderful works of God.* I am becoming more and more convinced, of the importance and necessity of acquiring the native language: it gives us great influence among the Indian Christians, as well as among the Heathen. They pay the most breathless attention when addressed in their native tongue. The Indians not only like to hear, but to understand "the Praying Chief;" and our addresses lose much of their effect in passing through an interpreter. It shall therefore be my humble endeavour to imitate the example of Saint Paul, who says, *In the Church I had rather speak five words with my understanding, than ten thousand words in an unknown tongue.*

Four adults and 21 children have been baptized during the past year; so that the number of baptized persons on our books is 499.

Our farm is looking remarkably well, and we have the prospect of a good crop of barley, wheat, and potatoes. I sowed nine bushels of barley, a bushel and a half of wheat, and planted fifty bushels of potatoes this spring. The Indians have also planted a great number of potatoes, both here and at the Island, and they report that their crops are looking well.

We have translated into Cree the Gospel of St. Matthew, the Communion Service, the Baptismal Service, the Church Catechism, the Order of Confirmation—which the Bishop used when confirming the Indians at this place—the Marriage

Service, part of the Service for the Visitation of the Sick, the Burial Service, and the Service for the Churching of Women. I feel the great responsibility of making these translations, but a beginning must be made; and by constant use and revisions we may hope at length, with the Divine Blessing, to obtain a correct rendering. They have been examined by the Bishop, and obtained his cordial approval. A fixed and correct orthography is now a great desideratum. At first the language was a complete puzzle; but now that it is beginning to fall into order, we may hope to obtain an uniform method of spelling it. It is a language abounding with particles and compound words; and it is a work of some difficulty to discover and fix its grammatical elements. The more I study it, the more I become attached to it. To my mind it bears a strong affinity to the Greek. It is my earnest hope that we shall soon have some books printed in Cree, for without these we cannot expect our Indian Converts to make much advance in Divine Knowledge. The Bishop is equally anxious on the subject; and I trust the day is not far distant when we shall have a printing press established in the Mission.

We add some extracts from Mr. Hunter's Journal, illustrating, in connection with various points of interest, the progress of the Missionary Work, and the improving condition of the Native Converts.

Industrial Habits and Domestic Comfort.

Nov. 15, 1849—All here now appears to be activity and bustle. On both sides of the river the sound of axes and saws—to-day three pit-saws were at work—reminds one of the change that is taking place among these Indians: they are now becoming good sawyers and squarers of wood.

Nov. 17—The work-people have this week been engaged in logging and roofing the new cattle house, planing the floor of the Church, making sleds, sawing, &c.

Nov. 19—I walked with Mrs. Hunter across the river on the ice to visit the new houses lately finished by the Indians. We called at seven houses, where we found fires burning, the houses clean and warm, and the families comfortably gathered around their cheerful hearth. All appeared thankful that they were now living in houses, which they found so

much superior for warmth and comfort to their former wretched tents. There are three more houses nearly finished, and I expect a great many will be built next spring and summer. There are now a greater number of families about the Mission Establishment than I have seen at this season on any former occasion. I wish them to leave their wives and children for instruction, and the men to go off alone on their hunting excursions; and, to a certain extent, they are making efforts to carry my request into effect.

Celebration of Christmas 1849.

Dec. 24—During the week I have been conversing with several Indians with reference to attending the Table of the Lord; removing their scruples, and teaching them what is, and what is not, required of those who come to the Lord's Supper. I am thankful to observe the evidences of a tender conscience among my Indians, and that they are beginning to understand more and more of the true nature of that solemn ordinance.

Dec. 25: *Christmas Day*—There was a full attendance of Indians at the Services of to-day. After the Morning Service I administered the Lord's Supper to 46 Communicants, who gave every evidence that they appreciated the privilege of being thus permitted to commemorate the dying love of their Saviour, and to make a fresh surrender of themselves—body, soul, and spirit—to His service, which is *perfect freedom*.

As usual, several of the Communicants came three or four days' journey to attend the ordinance. They value the Lord's Supper so highly, that scarcely any obstacle will prevent them from being present on those favoured occasions when it is administered.

Observance of New-Year's-day 1850.

Jan. 1, 1850—All the Indians about the Mission Establishment—men, women, and children—called on us this morning, to shake hands on the commencement of another year. To all we gave tea and cakes, for which they were very grateful; and I embraced the opportunity to excite feelings of mutual goodwill and friendship among them; teaching them to *use hospitality one to another without grudging, and, as much as lieth in them, to live peaceably with them*.

Visit of the Bishop—Confirmation.

June 29, 1850—This evening we heard the pleasing intelligence that a boat was in sight, and, just before sun-set, the Bishop and party landed.

June 30: Lord's Day—The Bishop attended the Sunday School, heard the children repeat the Church Catechism and read a chapter in the New Testament, and afterward asked them some questions: there were 90 children present. This morning the new Church was opened for Divine Service. I read the Prayers in Cree, and the Bishop delivered an excellent and simple address, just adapted to the Indians, from 1 Thess. iii. 11—13. The Schoolmistress, Miss J. Campbell, acted as Interpreter, Mr. Budd not having returned from Norway House.

July 5—This morning being appointed by the Bishop for the Confirmation, the Service commenced at 11 o'clock. I read the Service in Cree, and the Bishop delivered an address before and after the Confirmation, from Joshua xxiv., taking verse 21 before the Confirmation, and verse 22 after it. The number confirmed to-day was 103; and, from the devout and solemn manner with which the Indians approached the Communion-rails, we cannot but hope that many among them gave themselves afresh—body, soul, and spirit—to the service of their Lord and Saviour. The Bishop read the Confirmation Service in Cree remarkably well, to the astonishment and delight of the Indians.

The Bishop, during his visit to Cumberland, confirmed 110 Na-

tive Converts. He left on the 8th of July for Red River, taking with him Mr. Henry Budd and his eldest son, and the eldest son of Mr. James Settee, the Catechist at Lac-la-Ronge. Before he embarked, the Indians collected round him on the beach, when, after a few words of exhortation from the Bishop, they united in singing a hymn and repeating the Lord's Prayer, the Bishop concluding with the Benediction in the native language.

Occupation of Moose Lake.

John Humphible, a pious Indian, who reads well in the New Testament, and with whose Christian Character and qualifications Mr. Hunter has had special opportunity of being acquainted—John having lived with him as servant for one winter—proceeded, in August last, to occupy Moose Lake as a new Station. Moose Lake is an outpost of Cumberland House, where there are resident 20 families of Indians, some of whom have been already baptized. It is two days' journey from Cumberland Station. May the same blessing rest on him which accompanied Henry Budd, James Beardy, and James Settee, in similar undertakings!

Recent Miscellaneous Intelligence.

UNITED KINGDOM

Wesleyan Miss. Soc.—On the 2d of February Messrs. Edman and Gregory embarked for the West Indies; and on February 17th Mr. Cannell sailed for the Bahamas and Mr. Bishop for Hayti.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. T. V. French, and the Rev. E. Stuart, safely arrived at Calcutta on the 3d of January.

Baptist Miss. Soc.—We have to announce the safe arrival in Calcutta of our esteemed friends Mrs. Yates, Mrs. Penney, Mrs. Sykes, and Mrs. Biss, with their families.

CEYLON.

Church Miss. Soc.—On the 22d of December, at Colombo, the Rev. Messrs. Bren, Gordon, Parsons, Wood, and Senanayaka, a Native, were admitted to Priests' Orders by the Bishop of Colombo.

NORTH-WEST AMERICA.

Church Miss. Soc.—On the 22d of December, at St. Andrew's Church, Red-River Settlement, Mr. Henry Budd, a Native Catechist, was admitted to Deacons' Orders by the Bishop of Rupert's Land. Mr. Budd left the Settlement on the 6th of January for the Cumberland Station.

Missionary Register.

MAY, 1851.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 192 of the Number for April, and concluded.)

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* has received no intelligence from the Auxiliary at Colombo. A new edition of the Indo-Portuguese Testament is being printed in this country under the superintendence of the Rev. R. Newstead, formerly a Missionary in Ceylon in connection with the Wesleyan Missions. The Jaffna Auxiliary has circulated 5552 copies—P. 209.

Your version of the Psalms is now used in my Church, and I have taken care to furnish every member that can read with a copy. Some females have been induced to learn to read, that they might be able to examine for themselves, and use a book in the house of God. The use of books in the Church by females is quite a new feature in my Congregation; it was never known before.

[Colonial Chaplain.

The *Christian-Knowledge Society* reports that the Bishop of Colombo is desirous of raising a Collegiate Institution, toward which the Society has contributed 2000*l.*; also books and maps value 10*l.*, for the School. An additional grant of 50*l.* has been made for a Church at Kandy, and 25*l.* for a School-room; 25*l.* toward the erection of a new Church at Neura Ellia, and the same sum for a Church at Ballipity Medera. Also books value 30*l.*; and 100*l.* toward a revision of the Singhalese Liturgy—Pp. 209,210.

May, 1851.

Had we but funds for Christian Education, and means of spiritual instruction, I could not limit the amount of good that might be done among the Singhalese People. I have been wandering among them for the last two months in distant parts of the diocese, among their wilds and most secluded villages, sharing their homesteads, and not a single instance have I met with of any other feeling than the kindest welcome, and simplest but most frank and courteous hospitality; when drenched even by rains, and stopped by flooded torrents, I have taken the solitary hut by surprise for the night's shelter from inclement weather. As soon as I approach the family are astir, the best room is swept out, the firesticks at once kindled on the earthen floor, the mat spread, and rice prepared, and every help given to dry my drenched clothes, and prepare the linen hangings (a never-failing compliment) for my curtained bedstead, formed of sticks raised from the ground, and a mat spread over them; and this for several weeks together, when I have not seen an European between the intervening Sundays. I have not lost in all my wanderings a single article, even of food, and have often met with a smiling and courteous refusal of a small present in return for their unbought hospitality.

[Bp. of Colombo.

The *Religious-Tract Society* reports that the Colombo Auxiliary has printed about 34,000 Tracts, which are much esteemed, and that they have granted the Auxiliary 2350 English Tracts and 72 reams of paper. The Singhalese Auxiliary has printed 108,000 copies, and the

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Religious-Tract Society— issues were 113,963 copies. About 36,000 copies of periodicals for the young have been circulated: and the Committee have sent 100 reams of paper and 2775 Tracts. To the Chaplain at Kandy 4967 Tracts have been granted; and to the Jaffna Society 200 reams of paper for printing, 15 reams of coloured paper for wrappers, and 12,600 English Publications have been sent, as well as Books for sale— P. 210.

The *Eastern-Female Education*

Society's proceedings were given at p. 424 of our last Volume. Mrs. Allen, writing from Colombo, says—

You have doubtless heard of the death of Mr. Davies, and that his afflicted partner, in consequence, has returned to England. I have continued the School since her departure, and I wish, if possible, to carry it on; but unless I procure liberal support from home, I shall be obliged to dismiss my scholars, which will be a great pity, and none will regret it more than the poor children themselves, as they are very desirous of gaining knowledge, and are making progress both in their own and the English Language.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 9 Out-Stations and 124 villages—1812—J. Allen—*Matura*: 100 miles from Colombo: James Silva, *As.*—*Kandy*: Several *Nat. As.* There is every reason for fearing that the Rev. C. C. Dawson and family have perished at sea on their way to England. At the several Stations there are 14 Preachers and Assistants. Many villages and estates are visited by the Missionaries and their Assistants, of which 19 may be called Out-Stations. Baptized during the year, 9: Communicants, 455: Schools, 31: Scholars, 830—Pp. 210, 211, 368, 447.

The English Congregation is exceedingly good, the Chapel is full, and I hope the preaching of the Gospel is not in vain. There is a noise and a shaking, and I am looking for the bones to come together, and start up and shew sinews, and flesh, and skin, and signs of life. May God hasten it! There are some intelligent spirits there sanctified, I hope, and they must come out. We are talking too of a larger Chapel, but we want a man to occupy the pulpit still more, and you must send one without delay. There is work, and God, I am sure, has men ready, and British Churches must send them. One brother has fallen, another lies helpless, and is about to leave us. I only am left alone to till it, and labour on as I may be able. I am willing, but you must give help, or the work will not be done. The

privileged at home must be appealed to in strains that shall make their ears tingle till they comply. The cause may become a self-supporting one.

At Grand Pass Native Chapel, three miles from the other Chapel, the Congregation is tolerably good, and there are some Candidates for Baptism. An interesting School is connected with it, and a small Congregation assembles on Wednesday Evening. Prayer-meetings are also kept up in the houses of the members. Two School Stations belong to this, at one of which there is a Chapel in which the Gospel is preached every Sabbath and once in the week. On the whole, things look more promising than they did. [Mr. Allen.

We passed through the fort at Colombo. The fort, I find, generally means the part of the town that is regularly fortified, containing here, beside the soldiers' quarters, the governor's house and gardens, public buildings, and several streets. There is an Episcopal Church, a Scotch Church, and a Wesleyan Chapel. Mr. Allen's house is about four miles from the fort, but it is a continuous street almost all the way to it. The work required by the Mission, as it now exists, is far, far too much for one man. An ample field is open, I need not say how few the labourers are. Do try and send more. Here several of the native preachers met us, and we had a lengthened conversation with them, and made appointments to visit their Stations.

On the Lord's Day, brother Leechman preached in the morning at the Pettah Chapel. The Service begins in the morning at half-past eight, and is always in

English. It was well filled. It is a respectable Place of Worship, but too small for such a town as this. I then went with brother Allen to the Grand Pass Baptist Chapel, where the Service begins in the morning at eleven, and is always in Singhalese. The Chapel is nearly as large as the Pettah, from which it is two or three miles distant, in a very populous and busy part of the town. I was much affected, and could not but praise and magnify the Lord to see the Chapel well filled with Natives, all neatly dressed in their peculiar costume, with their dark skin and fine black eyes, and jet black hair. Their whole conduct was as decorous and reverential as among our own people at home. Ranasinghe, the native preacher, is a very intelligent young man. In the evening I preached at the Pettah. The place was quite full with English and Portuguese, and a few Singhalese who understand English.

On Monday Morning we all went to the Grand Pass Chapel, to meet the master and children of the School there, and also those of the School at Dematagode, who came by appointment. Forty-one were present, mostly dressed in little white linen jackets, and a white or coloured cloth round the waist, which reaches to the knees or feet: their hair is generally combed back from the forehead, and tied in a knot behind, and they all wear combs. In many of the country places the little jackets were dispensed with. None of them wear shoes or stockings. We heard the first and second classes read the Bible in Singhalese. Most of them read well, and we then questioned them at some length on what they had been reading, and generally on scriptural truth. Twelve of them can write and do a little ciphering. We examined the Dematagode School in the same manner. We spoke to the children through an interpreter, and gave them a little cheap treat of bread and fruit, with which they were highly pleased.

On Tuesday Morning, Oct. 1, between six and seven, we visited the Leper Hospital, higher up on the other side of the beautiful river close to the mouth of which Mr. Allen lives. There were twenty-three lepers—a truly sad spectacle. It is a different kind from that of

Palestine, but very bad. De Sylva, one of the native preachers, has here a little Church of six members. The last admitted member we examined at considerable length. His answers and manner were satisfactory. We felt no doubt that he was a man taught of God. It was a scene not soon to be forgotten.

Thursday, Oct. 3, we went to Kottigahawatte. The Chapel is large and good, with a dwelling house for the native preacher, and a large garden. It is seven miles from Colombo, in the jungle. The scholars from six out of the seven Schools met us there, and we examined them all carefully. As a specimen of some few of their names, I give that of one of the masters, Don Balthazar Dias Frikkermesondere Gemewardine. His abilities are not quite so extensive.

With respect to the work here generally, Church of England Friends and Wesleyan Friends are exerting themselves, and success be to them as far as they are making known Christ. Buddhists, devil worshippers, Roman Catholics, and irreligious men, called Christians, are actively and powerfully exerting their influence. Baptists in many places are known and respected, and the people willing to hear them. The Mission, even in its present enfeebled state, is doing great good; but the native teachers and schoolmasters decidedly require the help and oversight of a European Missionary. And these classes of men will die out if not replenished. I would say to the Committee, Send out men of God; you have done too much here now to abandon the work. [Mr. Russell.

The Stations have their native pastors and other assistants, and these, for the most part, are diligent and devoted; but they need guidance and general superintendence; and these are more than can be given by a solitary European, who has duties to perform, in connection with the English Church and Congregation, equivalent to those which devolve on the pastor at home. It must be that there are men at home—pastors of small churches, with some little experience, or at college, who will be willing to come and help. There is nothing wanted here but just what is wanted everywhere to render the work every way delightful. [Mr. Allen.

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles S E of Colombo: inhab. 4500—1822—George Pet-

titt, Sec. of the Mission, Alex. D. Gordon, Tutor, Isaiah Wood,

Church Missionary Society—

George Parsons: Cornelius Senanayaka, *Nat. Miss.*; 8 *Nat. Cat.*; 54 *Nat. As.*; 16 *Nat. Fem. Teachers*—Communicants, 104—In the Seminary, 16: Schools, 40: Boys, 820; Girls, 380. The Rev. J. F. Haslam died on the 20th of March. Mr. Pettitt sailed for Ceylon on the 20th of March, and Mrs. Pettitt on the 26th of August. Pp. 211, 212, 248, 288, 447; see, at pp. 481, 482, 516, Accounts of the Institution and Schools, Congregations, Communicants, and Baptisms; and at pp. 449—451, An Obituary Notice of the Rev. J. F. Haslam.

It has been the great object of the Missionaries to teach the people the nature of true Christianity, and to draw the line of distinction between its nominal profession and its reality. As yet, after thirty years' labour, but little progress has been made. The evil effects of Christian Baptism administered without the evidence of real conversion from heathenism have checked the spirit of inquiry among the Heathen, and disheartened the Missionaries. Such experience teaches that it is essential to maintain a just standard of qualification in the Catechumens, and rather to delay baptism than to attempt to build up a Christian Church upon an unsound foundation. Upon this principle the Missionaries of the Society at Shanghai still defer baptism of their Chinese Inquirers, and those in South India still maintain a strict exclusion of all *caste* distinctions. [Report.]

Cotta is still, upon the whole, an exceedingly interesting Station. It is at present divided into three Districts. During our stay at Cotta I had charge of one of these Districts, and had also an opportunity of witnessing the state of the other two Districts. Of the people in some of the villages it may, I think, in truth be said, that *the fields are white already to harvest*. I have not before witnessed in Ceylon such a readiness to receive Christian Instruction, or such a serious attention to the word preached. Almost all the Congregations at the Station appear to be in a more prosperous state than they have been at any period since the commencement of the Mission.

The Cotta brethren have long felt how necessary it is that the Catechists and Probationary Catechists should reside in the villages which are placed under their charge. Up to the present time, almost all the Native Assistants have been accustomed to reside near the Mission Premises. A variety of reasons have led to this arrangement, and there are some advantages connected with it, especially that of being at all times able to exert a vigilant superintendence over them. But the present state of the Mission seems to call for a different arrangement. The people are manifesting a wish to receive instruction, especially that kind of instruction which can only be imparted by visiting them at their own houses. I was therefore very happy to have an opportunity of addressing the Native Assistants on this subject, on the morning of the day on which I left Cotta. Their willing consent having been obtained to the above plan of locating them in the several villages, they were commended in prayer to the protection and blessing of Him in whose work they are engaged. [Mr. Oakley.]

The operations of the Printing Press have been conducted upon a reduced scale. Portions of the revised version of the Scriptures, and School-books, have furnished the chief employment. [Report.]

Kandy: 80 miles E N E of Colombo—1818—Wm. Oakley: Cornelius Jayesinha, *Nat. Miss.*; 1 *Nat. Cat.*; 10 *Nat. As.*; 1 *Nat. Fem. Teacher*—Communicants, 28—Schools, 5: Boys, 99; Girls, 18; Youths and Adults, 15—P. 212; and see, at p. 517, a General View of the Mission, Report of the Schools and Adult Baptisms.

Baddagame: a village 12 or 13 miles from Galle—1819—Abraham Goonesekera, *Nat. Miss.*; 6 *Nat. As.*—Communicants, 32—Schools, 6: Boys, 121; Girls, 48; Youths and Adults, 13. The Rev. Charles Greenwood was drowned while bathing on the 21st of June—Pp. 212, 488; and see, at pp. 517, 518, Account of the Girls' School, The Seminary, and Trials of the Station.

Mr. Pettitt, upon his first arrival in

Ceylon, will spend some time at Baddage, and devote his attention, in conference with the Missionaries, to the question which was raised in the last Report—whether any new mode of carrying on the Mission Work may be adopted. [Report.

It is a rare case in which we succeed, as the result of visits, in inducing attendance on Public Worship, and no case is known wherein the result has been the embracing the Christian Name and Baptism. Still, I would by no means discontinue this work; for it is the only way in which we can find means to speak to the many. The Bishop, on his visit to the Station in September, personally examined this School, and expressed a very favourable opinion of the boys' attainments in all branches of study. The same good opinion has been expressed by other visitors; and it is at once grateful, and an incentive to exertion, to have independent testimony agreeing with the favourable report of the resident Missionary.

The Bishop held a Confirmation at Baddage. His Lordship's visit lasted three days, and was a season of refreshment to the Native as well as the European Labourers. Many and hearty were the expressions of desire for God's blessing which accompanied and followed the Bishop on his departure from among us.

[Mr. Greenwood.

Nellore: near Jaffna: inhab. 5000 or 6000—1818—Robert Pargiter: 2 *Nat. Cat.*; 11 *Nat. As.*—Communicants, 44—Schools, 12: Boys, 457; Girls, 83—*Copay*: Robert Bren: 1 *Nat. Cat.*; 6 *Nat. As.*—Communicants, 8—Schools, 6: Boys, 285; Girls, 2—P. 212;

GOSPEL-PROPAGATION SOCIETY.

Putlam: S. Nicholas—*Matura*: inhab. of the Town, 11,800; of the District, 98,000—1840—S. D. J. Ondaatjee—*Neura Ellia*: John Wise—*Colombo*: J. Thurstan; C. Alwis—*Kandy*: E. Labrooy: 12 *Nat. Cat.*; Schools, 43: Scholars, 1500 in 32 Vernacular, and 11 English Schools.

The best work of the Missionary here will, for a long time, be in the School. Our whole strength and effort should be to prepare the ground and sow the seed. I rejoice to tell you how much your Missionary, Mr. Thurstan, is doing in this

and see, at p. 518, Report of the Station.

The chief ground of encouragement appears to have been in the evident improvement in life and efficiency of the Catechists and Native Teachers, who, during the last year, are reported to have exerted themselves more faithfully and zealously than in any former period. In the educational department, the Female Boarding School has given much satisfaction. The Village Schools have been reduced in number, and are chiefly useful as affording opportunities for preaching to the inhabitants. [Report.

Chundicully: 1847: This Station is superintended by the Rev. Robert Pargiter. 2 *Nat. Cat.*; 17 *Nat. As.*—Communicants, 80—Schools, 11: Boys, 403; Girls, 57; Youths and Adults, 19—P. 212; and see, at pp. 519, 520, Notice of Sub-Services, Seminary and Day English Schools.

The superintendence and teaching of the youths has occupied much of the time of the Missionary. [Report.

Summary of the Mission

(As given in the Report for the Fifty-First Year!)

Stations, 6—Missionaries: European, 10; Native, 3—Native Catechists and Teachers, 99—Native Schoolmistresses, 19—Communicants, 296—Attendants at Public Worship, 2808—Seminaries, 3; Seminarists, 48; Schools, 77: Boys, 2185; Girls, 588; Youths and Adults, 63: Total, 2836.

way in his new district of Milagraya; and the more we make our adult congregations Catechetical Schools, the more real and abiding good we shall effect.

I reached Trincomalee after a continuous ride of six days through a flat and feverish district of swamp and jungle intermixed, and across the estuaries of several rivers. This Station is under the temporary charge of the Rev. E. Mooyaart, formerly one of your Missionaries. Every thing bears testimony to the happy influence of his ministrations. At the early Service on Sunday Morning I was privileged to lay hands on more than 50 Candidates for Confirmation; and, at the usual

Gospel Propagation Society.

later Service, to admit a still larger number to the Holy Communion; and again, in the evening, a very full Congregation was present. On Monday I visited and examined six Schools, the best of which were under the superintendence of your two Catechists; one, a Government School, for a general English Education, in which the examination was very satisfactory. Two of the Girls' Schools, also visited by me, were very pleasing; one English, of about 20 or 25 children; the other for native Tamul girls, of more than 30, under the charge of the wife of your Catechist. These are all Christian Schools, in which the teaching is of simple truth, which silently but assuredly works its way in many an opened mind.

On my inquiring of the master after a particular boy, whose intelligence on my last visit drew my attention, I learned that he was now on his death-bed; that his parent, a rigid Mahomedan, had forbidden the Catechist to go to the house; and though requested by the poor boy to

come to him, the door was peremptorily closed. He had written quite touchingly as to the possibility of mercy being shewn by Christ to one so circumstanced; and in the need of more definite and positive and blessed instruction, seemed to lean in secret hope on the Gospel promises of mercy to all, which he remembered in his school instruction. It speaks the yearning of the heart for better things, and blessed encouragement to us not to be weary in well-doing, neither to faint nor fail in the simple teaching of Scriptural truth.

[*Bp. of Colombo.*]

The Bishop is anxiously engaged in organizing a College for the education of the higher classes, and for the preparation of Candidates for the Holy Ministry. The College will be called by the name of St. Thomas, and the Society has contributed toward its endowment the sum of 200*l.* annually for five years. Little more is required for the commencement of operations than a well-qualified Warden from England.

[*Report.*]

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Daniel J. Gogerly, *Chairman* of the District: D. de Silva, J. A. Poulter, *Nat. Miss.*; 1 *Nat. As.*; 1 *Cat.*—*Negombo* and *Rillegalle*: D. D. Pereira, *Nat. Miss.*; 3 *Cat.*; 1 *Nat. As.*—*Seedua*: C. de Hoedt, *Nat. Miss.*—*Galkisse*: C. Wijesingha, *Nat. Miss.*; 1 *Nat. As.*—*Morotto*: P. G. de Zylva, *Nat. Miss.*; 1 *Cat.*—*Pantura*: D. L. A. Bartholomeuz, *Nat. As.*; 2 *Cat.*—*Caltura*: John Parys, *Nat. Miss.*; *Galle*, *Amblamgodde*, and *Belligam*: W. H. A. Dickson; Paul Rodrigo, *Nat. Miss.*; 2 *Nat. As.*—*Matura*, *Dondra*, and *Godapitiya*: W. A. Lalmon, *Nat. Miss.*; 2 *Cat.* The Rev. Joseph Ripon embarked for Ceylon on the 20th of August—Communicants, 1214—Schools, 74: Scholars, 2220 Male; 540 Female—Pp. 213, 214, 447.

The return to this country of Dr. Kessen and Mr. Bridgnell, the latter after a period of foreign service of more than a quarter of a century, has very

inconveniently reduced the number of the European Labourers. Under these circumstances the Chairman of the District has consented to remain at his post for three or four years, should it please God to spare his life so long. Four new Chapels have been built during the year, and four more are in the course of erection. Considerable activity has been excited among the Buddhists in behalf of their own system, and in opposition to Christianity. This is a sure indication that the Truth is felt to be powerful, and that the interests of the Gospel are advancing. The press is a valuable auxiliary among a population to whom education is common; and the energies of the Missionaries are directed to the production of suitable books of a superior character for the Schools, and for the diffusion of general and Christian Knowledge, in the place of the decaying literature of heathenism and superstition.

[*Report.*]

Buddhism is the most gigantic form of error with which the Society has to contend. But the Southern District of Ceylon is at once its cradle and its strength. Strike it here, the wound will be felt at its very centre. Buddhism is a connected system; its doings in other lands are reported here, and occurrences in this land are told in the courts of kings in Siam and

Burmah, and travel wherever its connected machinery is found. [*Missionaries.*]

Last month I opened the new Chapel which we have been for some time building at Goddapitiya, and preached to those lovers of carnal demon-worship on the spiritual worship of God, who is a Spirit. I say carnal demon-worship; for the devils to whom they offer are beings who are believed to delight in flesh and blood, and to them they attribute all bodily disease and physical deformity. [*Mr. Diacon.*]

TAMUL DIVISION.

Batticaloa, on the coast N of Matura, and *Bintenne*: James Gillings: 4 *Cat.*—*Trincomalee*: John Walton: 1 *Cat.*—*Point Pedro* and *Catarvelli*: Edward J. Robinson: 1 *Cat.*—*Jaffna*, 50,000 inhab. *Wannarponne*, and *Puttoor*: Peter Percival, *Gen. Superin.* of District, John E. S. Williams: Richard Watson, *Nat. Miss.*; John Phillips—Communicants, 341—Schools, 29: Scholars: 1162 Male; 203 Female—Pp. 214, 215.

The principal Chapel in Jaffna has been enlarged so as to accommodate 500 persons. A number of educated Natives regularly attend the Evening Service, in the English Language—a circumstance which illustrates the advancement of education, the use of the English Language among the Natives, and the progressive decay of the native superstitions. Many Europeans attend the Morning Service in the Tamul Language. Another Native Congregation assembles in the evening in the town of Jaffna in a large Schoolroom: there is also regular preaching in all the four Schoolrooms in the populous district of Wannarponne. At Puttoor there is regular public service every Sabbath Morning. The opposition of the Heathen has been aroused by the diligent and multiplying agency of the Mission. Lectures on Hindooism have been delivered in the temple of Siva, and some devotees have become more ostentatious in their idola-

trous worship. But the Truth is winning an entrance into the minds of both old and young.

The Congregation at Point-Pedro consists of European Residents and several intelligent Natives. There are occasional week-night assemblies of an encouraging character.

At Trincomalee the efforts of the Missionary have been directed to awakening a more earnest feeling among the Society and Congregation in behalf of their heathen and ignorant neighbours, and his efforts have happily proved successful to a considerable extent.

The Mission at Batticaloa presents a field inviting additional labourers, could the means be found for their support. To meet the wants of the people it was proposed to clear a piece of jungle-land about twenty-four miles distant from the Mission House, in the neighbourhood of one of our Schools at the head of the Lake. The ground was purchased. Fifteen acres of jungle-land were cleared, and three roads cut.

The Rev. Peter Percival has for the last three years been diligently engaged in the revision of the Translation of the Scriptures in the Tamul Language, at the request of the Auxiliary Bible Society of North Ceylon.

The Mission at Batticaloa extends its care to the Veddahs, or aboriginal inhabitants, who dwell in the forests and the almost inaccessible mountains of the interior.

During the year Mr. Gillings visited Bintenne, and travelled about 150 miles through the Veddah Country. The Veddahs of Narsivanteevoo and Patale are most of them Christians in profession, and are far in advance of the Rock-Veddahs of Bintenne; having more frequent intercourse with their civilised neighbours, and being engaged in agricultural pursuits.

The Educational and School Report of this District is very satisfactory. In the Jaffna Institution there are 25 youths boarded and educated, and three additional in the Mission House, under the immediate care of the Missionaries.

[*Report.*]

SCOTTISH LADIES' ASSOCIATION FOR FEMALE EDUCATION.

Colombo—Two additional Schools have been established in this island. These, with the Schools formerly established, make now 7 Schools belonging to the Association in Cey-

lon, and they are attended by an average of nearly 300 girls. For some months past, Mr. Perriere, Head Teacher in the Government Boys' Schools, has been employed

Scottish Ladies' Assoc. for Female Education—
as Native Inspector, in visiting and
setting in order the Assembly's Fe-

male Schools; but the chief burden
of superintendance still lies on Dr.
and Mrs. Macvicar.

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Til-
lipally*: 1816: 1 Out-Station:
Benj. C. Meigs: 4 *Nat. As.*—
Schools, 22: Boys, 476; Girls,
469—*Batticotta*, and 5 Out-
Stations: Wm. Howland, Cyrus T.
Mills: Eastman S. Minor, *As.*—
1 *Nat. Preacher*; 5 *Nat. As.*—1
Seminary—*Oodooville*: Levi Spal-
ding: 1 *Nat. Preacher*; 3 *Nat.
As.*—*Panditeripo*: 1820: John C.
Smith: 3 *Nat. As.*—*Manepy*:
1821: W. W. Scudder, Eurotas P.
Hastings: Samuel F. Green, M.D.;
Thomas S. Burnell, *Printer*; 2
Nat. As.—*Varany*: inhab. 40,000:
1 *Nat. As.*—*Chavagacherry*:
1833: Joseph T. Noyes: 2 *Nat.
As.*—*Oodoo-pitty*: 1 Out-Station:
2 *Nat. As.*—Messrs. Hoisington
and Fletcher have been obliged to
return to America, and Mr. and
Mrs. Cope have relinquished their
connection with the Board, there
being no prospect of their recovering
sufficient strength to resume their
Missionary Labours. Mrs. Apthorp
died on the 3d of September. Mr.
and Mrs. Poor sailed for Ceylon on
the 6th of November. — Pp. 215,
216, 523.

SUMMARY: Stations, 8; Out-
Stations, 6—Missionaries, 12—Phy-

sician, 1—Printers, 2—2 Male and
14 Female Assistant Missionaries—
2 Native Preachers—Native As-
sistants, 27—Communicants, 345—
Printing, 6,627,400 pages, and from
the beginning, 152,581,898.

There are 108 pupils in the Batticotta
Institution. In the Seminary for Females
there are 81 pupils. In 14 English Schools
there are 500 boys, and there are 3574
pupils in the Free Schools, of whom about
1000 are girls. It is a remarkable fact,
evinced the progress of Christian Sentiment,
that when an opposition School was
established by heathen, near the town of
Jaffna, the managers were under the ne-
cessity of introducing the Bible in order to
sustain the School. [Report.

Nothing very marked has characterized
the year that has passed. The Churches
have enjoyed no special season of revival,
and there has been no great turning to the
Lord among the Heathen. One individual
only, from among the heathen community
unconnected with us, is reported as having
united himself with the people of God.
Yet we are full of hope for the salvation
of this people. Though we see not a single
temple demolished or forsaken, nor the
worshippers sensibly diminished; though,
when we preach the Gospel from village
to village, some mock, and others, while
they say it is good, shew too plainly that
the simplicity and purity of Christianity
have no attractions for them, while all
unite in rejecting it; still we are full of
hope. [Missionaries.

Indian Archipelago.

Baptist Miss. Soc.—Mr. Gottlieb
Brückner still 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. *Pa-
linghau*: Becker. 1 *As.*: 70 re-
deemed slaves (Dayaks) form a
little colony round the Mission

House; Scholars, about 120, in
irregular attendance; Baptized Na-
tives, 12. *Bethabara* and *Bras-
sak*: Hupperts. 1 *As.*; Scholars,
120; Baptized Natives, 6; Colony
of redeemed slaves from the Day-
aks. *Bintang* and *Mentangei*: Van
Hoeven. 2 *As.*; Scholars, 130;
Baptized Natives 11, of whom 6
are Communicants; Colony of re-
deemed slaves. The only means

of obtaining scholars is to redeem the indebted Dayaks, together with their children—P. 217.

Netherlands Miss. Soc., Rotterdam—AMBOINA—1815—J. J. Bär, Roskott. The natives of this island being all nominal Christians, it is no longer a field for Missionary Labour. Mr. Bär being old and infirm, lives at Poka in retirement, only occasionally preaching, and instructing poor children, whom he took into his house. Mr. Roskott superintends a Seminary for the education of Native Teachers and Catechists. *Harookoo*.—Luyke, *Miss.*—This island also is inhabited by native nominal Christians, over whose different Congregations and Schools Mr. Luyke is placed as pastor and overseer. *Timor*: Stations: *Koopang* and *Babow*. Missionaries: Heymering, Donselaar. Several Christian Congregations and Schools are committed to their charge. In 1849 three more Brethren, Schot, Schuh and Gonggryp, were sent to their assistance; but the last one mentioned was detained in Java by the illness of his wife.—CELEBES.—The *Menahasse of Menado—Tondano*: Riedel: Mr. Riedel baptized, in the year 1847, 356 adults and 270 children of the heathen Alfoors (Natives), and in 1848, 440 adults and 223 children. In 16 Schools in his District he had 768 boys and 514 girls. In 1849 he succeeded in building a Chapel and Schoolhouse by the assistance and contributions of the native Christians.—*Langowang*: Schwarz: Adrianus Angkoe, *As*. Mr. Schwarz baptized, in 1848, 958 adults and 382 children, and numbered in the 15 Schools under his charge 1182 boys and 423 girls. In Feb. 1849 he wrote: "Almost in every village of my District, 26 in number, a desire for instruction in Christianity manifests itself with young and old; so that I and my Assistant,
May, 1851.

and the Schoolmasters, are hardly able to satisfy all their wishes. Last year I have almost daily here (at Langowang) and in other places, held catechizings. The number of Christians on my list was, at the close of 1848, 2951, and of those that on Sundays attend preaching in my seven Congregations, the average is about 1500." *Amoorang*: Herrmann: Mr. Herrmann baptized, in 1847, 195 adult persons and 57 children; in the following year 321 adults and 177 children. He had 23 Schools, with 1261 boys and 661 girls, and 8 Places of Worship to attend to. He wrote, Feb. 18th, 1849: "My present sphere of labour includes 75 very far scattered villages, with 23,000 or 24,000 souls. I usually preach on Sundays at two different places, in the Alfoor Language, and afterward perform baptism." *Tomohon*: Wilken: Mr. Wilken baptized, in 1847, 98 adult persons and 51 children; the following year 175 adults and 88 children. His 16 Schools contained 1415 boys and 242 girls. In Dec. 1848 he, for the first time, administered the Lord's Supper at Tomohon.—*Menado*, the principal town of the Manahasse: Mr. Linemann baptized, in 1847, 87 adult people and 96 children; in 1848 only 47 adult and 44 children; his 5 Schools were attended by 230 boys and 130 girls. He has the charge of the Dutch and Malay Congregations of the Station. *Tanavangho*: Mr. Bossert took up this new Station in March 1849, from which, on the 2d of October he gave the following account: He found there more than 500 nominal Christians, but who were very far from the real life of God. But then he goes on saying: "Beside Tanavangko, I have 7 other villages committed to my charge, one of which gives me very much hope. It is *Tately*, where there is a very good School,

Netherlands Missionary Society—

with a pretty good Schoolmaster. On visiting the place the first time, I found there but 7 baptized persons; but I think I should look in vain for such Christians in Tanavangko. Many more asked for baptism. Since then I visited the place several times, and three weeks ago I baptized 29 grown people, among whom was an old woman, with snow-white hair. At present there are again 35 persons wishing for baptism, and who receive instruction." *Kema*: Mr. Hartig, the Missionary of this new Station, baptized, in 1848, 299 grown-up persons and 83 children. His 12 Schools contained 747 boys and 107 girls. He established a Church Council, from which he expected to derive much good. Mr. Hartig was joined at the beginning of this year by Mr. Hendrik Willem Nooy. *Koomelembooy*: A new Station, formerly belonging to Mr. Herrmann's district, now occupied by Mr. Ulfers, who describes this part of the country as most picturesque, hilly, woody, and abounding with springs of excellent water. He lives there in the centre of a Missionary Circuit, comprising 25 villages, with 8000 or 9000 inhabitants, all living on high mountains or in deep valleys. From thence he wrote on the 6th Feb. 1850: "On entering upon this field I found 308 baptized persons, of whom 24 were Members of the Church. From the 15th July to the 23d Dec. I have baptized in all 141 persons, young and old, but who, with the exception of a few, had obtained instruction for a long time from Brother Herrmann. I have 9 Schools belonging to our Society, and 3 Village Schools under my care." *JAVA—Depok*: Mr. Wentink, after fifteen years' Missionary Labour on this Station, was, by bodily infirmity, compelled to resign; he arrived in

Holland in Sept. 1849. His successor in the Mission is Mr. Van Cattenburgh. *Soorabaya*: A great work of evangelisation among the Mahomedan Population of this neighbourhood having been prosecuted for many years by a German watchmaker, Emde, and his daughter, the first fruits of their efforts were baptized on the 12th Dec. 1843, viz. 18 men, 12 women, and 5 children. When, in 1847, Inspector Van Rhyn arrived there on his inspecting voyage for the Netherlands Missionary Society, and saw the work thus prepared, he determined on taking it up, and appointed Mr. Jellesma, who had accompanied him from Celebes, to stay here as their Missionary. On the 8th Dec. 1848, Mr. Jellesma baptized at Mojovarno, a village about 50 miles from Soorabaya, 56 natives, young and old, who had been instructed in Christianity by the native Evangelist, Paul. Toward the end of the same month he baptized again 16 grown persons from different places in the village Sidokaree. And at the beginning of March 1849 he baptized 21 persons, men, women, and children, at a place called Sringat. They had previously been instructed by another native Evangelist, called Matthew. At the close of 1849 Mr. Jellesma counted 530 native Christians, viz. 347 adults and 183 children. He has taken 6 Javanese Youths into his house in order to bring them up as Catechists among their countrymen.

American Board—Karangan, in Borneo, 1842: This Mission is suspended just at present, the Labourers having been all obliged to retire in consequence of ill health—P. 217.

Whether any of them will be able to return to Borneo is not as certain as the Committee could desire. The Committee still hold to the opinion that there is no

sufficient reason for abandoning this field; but the resuming of the Mission must de-

pend on the fact of Missionaries being found ready to engage in its cultivation.

[*Board.*]

Australasia.

Australia.

B F Bible Society—The *New South-Wales* Auxiliary has remitted 130*l.*, and issued 1286 copies of the Scriptures: a grant of 500 Bibles and 1500 Testaments, with a small grant of Scriptures in various languages for sailors has been made. The *South-Australian* Auxiliary has remitted 175*l.*, has ordered 2067 copies, and issued 1462 copies. A Colporteur is employed. The *Melbourne* Auxiliary has sent 100*l.*, has ordered 707 copies, has received a grant of 200 German Bibles, 20 copies of St. Luke and the Acts in Chinese, and has issued 1223 copies. A Colporteur is labouring among the Bushmen. A grant of 1000 copies has been made to the Bishop of Melbourne. To *Perth*, on the Swan River, 150 Bibles and Testaments have been granted—The *Van-Diemen's Land* Auxiliary has remitted 200*l.*, and has ordered 1741 copies. The *Cornwall* Auxiliary has issued 1081 copies—The *Christian-Knowledge Society* has granted 8 Lending Libraries for the Diocese of Sydney; Books, value 16*l.*, for distribution in Newcastle; Publications, value 20*l.*, for a Schoolmaster in Van Diemen's Land; 150*l.* for Churches and 200*l.* for Schools to the Bishop of Adelaide, 50*l.* for a Church at Port Adelaide, Publications, value 30*l.*, for emigrants landing in South Australia, and 36 sets of Books for Churches and Chapels. Captain Allen has added 2000*l.* to a previous donation of 700*l.* to the Collegiate School in the same Diocese. Also 700*l.* for Churches, and Books, value 22*l.*, have been voted for the Diocese of Melbourne—The *Religious-Tract Society* has made grants

to Societies and Friends in *Australia*, to the amount of 145,985, value 150*l.* 19*s.* 6*d.*—P. 217.

GOSPEL-PROPAGATION SOCIETY.

Since the appointment of Bishops to the 5 Dioceses into which *Australia* is divided, a very great improvement has taken place in the state and prospects of Christianity in the Colony. Their labours are principally directed to the Colonists, but they and their Clergy are not unmindful of the Aborigines. Sufficient benefit has already been conferred on the Colony, and ample results have accrued to make it a matter of deep regret that the steps which have of late been taken were not attempted much sooner. Within the memory of many now living, the first Clergyman proceeded with a company of convicts to Botany Bay, and there are now in *Australia* 5 Bishops and more than 60 Clergymen with distinct cures—P. 217.

WESLEYAN MISSIONARY SOCIETY.

Buntingdale: 90 miles W of Melbourne—1839—Wm. Butters: John Harcourt, *As. Miss.*—*Geelong*: Francis Tuckfield—P. 218. The reports are very encouraging from these places, but little is reported distinctively of the Natives—P. 218.

Perth: Swan River: 1840—John Smithies: 1 *As.*; 2 Teachers—Communicants, 60—Schools, 2: Boys, 47; Girls, 45.—There is no prospect of this Mission being extended unless some addition be made to the Labourers, as they are already tasked to the utmost—P. 218.

UNITED BRETHREN.

The United Brethren, having determined to commence a Mission among the Aborigines, have sent forth two Labourers. A local publication says—

Br. Andrew F. C. Taeger, and Br. Frederick W. Spieseke, the former an ordained Minister, the latter a Lay-helper, arrived in Melbourne on the 25th of February last. The ultimate destination of these gentlemen we understand to be the banks of the River Murray, where they will endeavour to form a Settlement amongst the black population; but before proceeding thither, their intention is, if possible, to acquire some knowledge of the native language in one or more of its various dialects, and also to obtain an acquaintance with the character and habits of the Natives themselves. For this purpose they propose residing for a few months on the Loddon, at the interesting Station of Mr. Parker, Assistant Protector of the Aborigines; and they hope in the spring of the year, to commence more direct Missionary Exertions. The difficulties which the messenger of peace must encounter in preaching the Gospel to the Aborigines are but too obvious to every intelligent observer; nevertheless, in the Lord's work they will experience, we are persuaded, the Lord's presence and blessing.

GOSNER'S MISSIONARY SOCIETY.

Zion Hill, at Moreton Bay: Mr. Gerler, after describing various scenes of horror and danger to which the Missionaries were exposed on the part of the Natives, who assailed their dwellings, proceeds thus: "There is now, as far as I know, no other Mission more among the Heathen in this part of Australia—the last having been abandoned last year. I have not yet given up ours, and with the help of God shall not give it up as long as my eyes are open. God is able of these stones to raise up children to Himself. More efficient are the labours of the Missionaries among the European Settlers and culprits.

LUTHERAN MISSIONARY SOCIETY IN DRESDEN.

NEW HOLLAND—*Adelaide*: *Encounter Bay*. The Missionaries have relinquished for the present their labours among the Aborigines, in despair of success. Teichelmann has purchased a piece of ground, and is cultivating it, waiting for the beckoning of the Lord. Schürmann is Teacher and Interpreter at Port Lincoln; Kloze is Pastor of the German Lutheran Congregation at Adelaide, and Meyer, second Pastor of the German Lutheran Congregation at Lobethal, Hoffnungsthal and Bethania—P. 218.

New Zealand.

The *B F Bible Society* has received from the *Auckland Auxiliary* 20*l.*, and it has ordered 316 copies. The Auxiliary at Wellington has made a small remittance—P. 218, 219.

CHRISTIAN-KNOWLEDGE SOCIETY.

There have been 2000 copies of the Liturgy in the language of New Zealand placed at the Bishop's disposal, also Books and Tracts; and 1000*l.* for Canterbury Settlement toward the endowment of the Bishopric.

CHURCH MISSIONARY SOCIETY.

STATIONS and LABOURERS—The Stations are taken in their order from north to south. *Kaitia* 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 *En-*

try Island, or *Kapati*, 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 at one time resided at Nelson, in the Middle Island.

NORTHERN DISTRICT—*Kaitaia* : 1834: Joseph Matthews: W. G. Puckey, Cat.—*Tepuna*: 1815: vacant—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: James Kemp, Cat.—*Patihia*: 1823: and *Waihare*: vacant—*Waimate*: 1831: Robert Burrows—*Kaikohe*: Richard Davis. 2 *European Teachers*; *Nat. As.* 99—Communicants, 871—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: Robert Vidal, *Sec. of Mission*—*Waikato*: Robert Maunsell: *Kaitotehe*: 1843: Benj. Yate Ashwell—*Ota-wao*: 1843: John Morgan—*Hauraki*: Thomas Lanfear: James Preece, Cat.—*Turanga*: 1835: Archd. Alfred N. Brown, Christopher P. Davis—*Rotorua*: Thomas Chapman—*Opotiki*: John Alex. Wilson, Cat. 1 *European Teacher*, 74 *Nat. As.*—Communicants, 1224—Last returns give Schools, 93: Scholars, 5418. There are nearly 100 native-built Chapels, and about 10,000 attendants at Public Worship.

EASTERN DISTRICT—*Hicks' Bay* : *Poverty Bay* or *Turanga*: Archd. Wm. Williams, Ralph Barker—*Uawa*: Charles Baker—*Wairoa*: James Hamlin—*Waitangi*: Wm. Colenso. 132 *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. Communicants, 2054—Schools, 80: Scholars, 3500.

WESTERN DISTRICT—*Entry Island* : *Wanganui*: Richard Taylor, T. S. Grace: John Telford, *Printer*: 1 *European Teacher*—*Waikanae*: Octavius Hadfield—*Otaki*: Samuel Williams—156 *Nat. As.*—Communicants, 1064—Last year's returns give Schools, 28: Scholars, 2322. The Rev. R. Barker and the Rev. T. Lanfear and their wives reached Auckland on the 26th of November; and the Rev. T. S. Grace and Mrs. Grace on the 9th of July—Pp. 219, 220, 248, and 64 of our present Volume; and see, at pp. 323, 324, 363—367, 398—405, 438—446, 485, and at pp. 148—155 of our present Volume, many particulars of the Mission.

The perplexing contest respecting the holding of large tracts of land by Missionaries, to which the Committee have alluded in several of their late Reports, has led to the separation of two individuals from the Society—the Archdeacon Henry Williams and Mr. George Clarke. The Committee cannot allude to the close of their connection with Archdeacon H. Williams without, at the same time, bearing a sincere testimony to the eminent services which, for above thirty years, he rendered to the cause of the Mission, and of the Church of Christ, in New Zealand.

These losses have been in part repaired by the addition of new Missionaries—the Rev. Messrs. Barker and Lanfear—who have already arrived in New Zealand, and a third Clergyman, the Rev. T. S. Grace, who is on his way out. The Rev. Octavius Hadfield, who was for several years so severe a sufferer as to be reported in the last stage of illness, has been restored to health, and enabled to resume his duties, and has been appointed an Archdeacon. The Rev. S. M. Spencer, who went out as a Missionary of the Society with the Bishop in 1842, after a few years' separation, has returned to labour again zealously in the ranks of the Society. R. Vidal, Esq., has been appointed Secretary of the Central Committee, and has sailed for New Zealand.

Church Missionary Society—

At the Ordination of Mr. Morgan the Service was wholly in the native language—a fact of important significance and encouragement; the first instance of the kind, as the Committee believe, in modern Missions. A large assembly of both races, including the Representative of Her Majesty in the Colony, afterward united at the Lord's Supper. [Report.

The returns are so imperfect as to make it impossible to give any thing like a correct Summary.

GOPEL-PROPAGATION SOCIETY.

The subject of education has for some time past assumed in this Diocese an aspect of peculiar interest, in consequence of the successful attempt made at St. John's College, Auckland, to adapt collegiate institutions to the circumstances and requirements of a new country. Thomson and Martin, sons of the noted Te Rauparaha, and other young men of the native race at Otaki, are desirous of founding a College at Porirua, and have given for that purpose about 600 acres of land in a most advantageous position on Porirua Harbour, midway between their own village and Wellington. The Bishop adds, "The Government allows me to accept this grant, subject to the conditions of expending annually for five years one pound per acre, for the purposes specified in the grant."

RELIGIOUS-TRACT SOCIETY.

The Committee have sent to the local labourers nearly 42,000 Tracts, in addition to 68 reams of printing paper, and have furnished supplies to several friends proceeding to the colony. The value of these grants has been 82*l.*; besides publications, value 100*l.*—P. 221.

WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS—Auckland: Walter Lawry, General Superintendent 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 Budde—*Kawhia*: Henry H. Lawry—*Mangungu* and *Wangarooa*: John Hobbs—*Waima* and *Newark*: John Warren—*Wairoa* and *Kaipara*: James Buller—*Waingarua* and *Waipa*: James Wallis, George Buttle—*Aotea (Beechamdale)*, and *Manukau*: John Whiteley, Gideon Smales—*Taranaki, North (New Plymouth)*: Henry H. Turton—*Taranaki, South (Waimate)*: William Woon—*Waitotara*: George Stannard, *As.*—*Taupo*: William Kirk—*Port Nicholson, Kapiti*, and *Cloudy Bay*: John Aldred, James Waikin—*Middle Island*: Nelson: Samuel Ironside—*Waikowaiti*, near Otago: Charles Creed—*Gratuitous Sunday-School Teachers*, 456; *Local Preachers*, 327—*Communicants*, 4328—*Scholars*: Boys, 3764; Girls, 3217. Mrs. Turton died on the 21st of October at New Plymouth—Pp. 221, 222, 368.

The review of the operations of the Society's Mission in New Zealand affords much gratification. In every department of the work there is activity and progress. The Missionaries have been greatly cheered by the arrival of Mr. and Mrs. Fletcher to take charge of the Establishment for the education of their children; and Mr. and Mrs. Reid have made a very encouraging commencement of their duties at the Native Training Institution, and the Central School. The influence of Christianity is more decidedly manifested among the people generally within the influence of the Mission, in the gradual enlightenment of their minds, and the elevation of their character; and, as a consequence, a growing improvement is taking place in their temporal condition. Nor do these views of the state of the work depend exclusively upon Missionary Evidence. They are amply supported by the

independent testimonies of others, who, from their position, have the means of examining the subject for themselves. [*Report.*]

GOSNER'S MISSIONARY SOCIETY.

NEW ZEALAND—*Chatham Islands*: Schirmeister, Müller, Beyer, Engst, Bankes—P. 222.

NORTH-GERMAN MISSIONARY SOCIETY
IN HAMBURG.

Ruapuhi: J. F. H. Wohlers—*Nelson*: J. W. Ch. Heine, *Lay As.*—*Tarakihī*—1846: J. F. Riemenschneider: T. H. Trost, *As.*—P. 222.

The moral character of the native population in New Zealand is every year becoming more assimilated to the moral state and condition of our own nominal Christian Population at home. Remaining heathenism is very fast passing into indifference and practical infidelity; while among professed Christians the lust of gain occupies too generally the hearts of the diligent and enterprising, and the vices of idleness and drunkenness, and neglect of the Means of Grace, in others, complete the sad parallelism.

In some degree this state of things may be attributable to the evil example of European Colonists. "It is to be lamented," writes Archdeacon Brown, "that you cannot reprove a Native for any sin at the present day, without his being able to point to the Europeans at Auckland as affording an example of the same kind; whether it be card-playing, drunkenness, desecration of the Sabbath, or any other work of darkness." But the knowledge of human nature, and of the history of the first planting of the Church of Christ in other lands, leads us to expect an apparent decline of spiritual life in the multitude, after the first successful introduction of the Gospel.

The accounts from our Missionaries partake of the completion which belongs to this state of things. They are of a mixed character. A dim-sighted world cannot discover even these bright lights: they look only upon the dark side, and often accuse Missionaries of giving too glowing a colouring to the representation of the state of things.

[*Committee of the Church Missionary Society.*]

In one of the Despatches of the Governor of New Zealand to the Secretary of State for the Colonial Department, presented during the last Session to both Houses of Parliament, His Excellency remarks:—"This short review of the present state of the principal Settlements in New Zealand, will, I think, satisfy your Lordship of the general state of prosperity of this Colony. It only remains for me to add that the exertions of our most excellent Bishop and his Clergy, together with those of the numerous, and I may say admirable body of Missionaries of different denominations, have secured to this Colony a greater amount of religious supervision and of religious instruction than any other young country has probably ever enjoyed; and this circumstance cannot fail ultimately to produce a very powerful effect upon the future population of this country; while at the present day it secures to New Zealand advantages which may be readily imagined, but which it would be difficult to describe in detail, as they enter into all the ramifications of the Society of the country, and of the domestic life both of the Natives and Europeans. However, there can be no doubt that the present state of tranquillity and prosperity of this country, and the rapid advances which the native population are making, are in a very great degree to be attributed to the exertions of the various religious bodies in New Zealand. [*Wesleyan Miss. Soc. Report.*]

Polynesia.

THE *B F Bible Society* has this year received the sum of 390*l.* from the South-Sea Islands for copies of the Bible in the Tahitian Language. The revision of the Rarotonga Bible is in progress; the 2000 copies of the former edition

are placed in the hands of the London Missionary Society. Of the revised edition of the Samoan Scriptures the Committee have ordered 15,000 copies to be printed. To the Wesleyan Missionary Society 100 reams of paper and 300*l.* have

British and Foreign Bible Society—

been voted toward the expense of preparing and printing 1000 copies of the Testament in Feejee—P. 222.

The inhabited islands of Feejee are said to be 100 in number—the population 300,000. Christianity has been introduced into most places of importance. There are 60 Places of Worship in the islands, 9 Missionaries, 39 Catechists, 117 School Teachers, 170 Native Helpers, and 3828 persons under direct religious instruction. [Missionaries.]

The *Christian-Knowledge Society*. It having been thought that the

teacher at Pitcairn's Island, and his scholars, would appreciate a further supply of books and maps, it was agreed that additional publications should be sent to the value of 10*l.*—P. 222.

The *Religious-Tract Society* has granted casts of cuts, value 5*l.*, for children's books for Rarotonga, casts, value 2*l.*, to the Missionaries at the Samoas, for a work on Natural History, and 3640 Tracts for Honolulu—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, C. W. Schmidt, J. P. Sunderland: Samuel Ella, *Printer*. Ebenezer Buchanan *Infant-School Teacher*. Communicants, 289—Pupils, 360—*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.* Communicants, 1131—Pupils, 1833—*Pau-motu*: 3 Out-Stations; 4 *Nat. As.*—*New Hebrides*: 1840: Thomas Powell, John Geddie: Archibald. We have given the number of Communicants and Pupils as far as the returns enabled us, but they include only a part of the Islands—Pp. 222, 223, 368.

The following sailed with Captain Morgan as passengers to England, viz. 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 Missionary Ship has accomplished her second visit to those islands of the New Hebrides in which Missions have been commenced; and instead of having to report, as on former occasions, the murder of Native Teachers, they were found in safety, steadily pursuing their Christian Labours. The war, which had unhappily been between tribes in the Navigators' Islands, had, when the last accounts were written, practically ceased. In the several islands of the Hervey Group our Missionaries are steadily prosecuting their varied labours for the social and spiritual welfare of the people. The effects of the desolating hurricane of 1846 were fast disappearing before the hand of Industry and the smiles of Providence, while the Native Churches were increasing in numbers, intelligence, and Christian Zeal. The Directors very deeply regret that their Missionaries in Tahiti, contrary to former hopes, have suffered considerable obstruction and embarrassment in their labours, from the interference of the French Governor, Captain Lavaud. His arbitrary measures are at direct variance with the treaty by which the French Protectorate was established in the island. The Directors have already made application to Her Majesty's Government to interpose their friendly, but powerful influence with the Government of France, to obtain the redress of these grievances, and they have received assurances of immediate attention.

But amid these and other causes of dis-

quietude the Tahitian Churches have generally received numerous accessions, while they have also exhibited progressive improvement in Christian Character. The progress of education and religion is also encouraging in the Society Islands, and in both groups the desire of the people to possess the Word of God is intense and universal. [Directors.

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS.

Tongatabu, 1822: Peter Turner, William Webb, jun., George Daniel, George R. H. Miller—*Habai*: Matthew Wilson, Thomas West—*Vavou*, 1831: Stephen Rabone, Thomas Adams, W. J. Davis—*Keppel's Island*: 1 Nat. As. Miss. There are three Islands under the care of Native Assistants. Gratuitous Teachers, 724—Local Preachers, 489—Communicants, 7202—Schools, 178; Scholars, 7426.—P. 223.

The Rev. Walter Lawry, after an absence of twenty-four years from the Friendly Islands, was most powerfully affected by the delightful change which presented itself to his view; but the Missionaries on the spot, although thankful for the good which has been effected, are constantly placed in circumstances which make them feel how much yet remains to be done, and, while contending with the everyday difficulties and discouragements, do not so clearly perceive the gradual advancement of the work itself. After dwelling on the inattention and unsatisfactory conduct of many of the people, the Missionaries remark—"Over others (and these not a few) we rejoice, and for their deliverance from the thralldom of sin and Satan we give thanks to God. These continue to manifest the genuineness of their conversion to the faith by a consistent conduct. They are walking in the fear of the Lord, and in the comfort of the Holy Ghost." [Report.

FEEJEE ISLANDS.

Lakemba, 1835: Richard B. Lyth, John Malvern—*Bau*, 1839, and *Vewa*: James Calvert—*Bua*: Thomas Williams, jun.—*Nandy*: David Hazlewood. There are at 5 Stations Native Assistants. *May*, 1851.

tuitous Teachers, 117: Paid, 38: Local Preachers, 68—Communicants, 1713—Schools, 49: Scholars, 1960.

The Rev. John Watford and the Rev. James Ford are absent from the Mission through ill health.—Pp. 223, 224; and see, at p. 408, an Account of a Husband being rescued from being strangled.

The Mission Work in this District has suffered serious interruptions from the diminution in the number of the faithful labourers, chiefly by the visitations of disease and death. The Committee have made arrangements for supplying, in part, the vacancies, by three new Missionaries from Australia to Feejee.

In the Lakemba Circuit, although the conduct of many of the Tonguese Residents, under the influence of two Romish Priests who dwell among them, is very unsatisfactory, the Missionaries have "abundant cause for gratitude and encouragement in the extension and depth of the work of religion among the Native Feejeeans." A brother of the King has renounced heathenism, and opened his house for meetings for prayer.

In the Nandy Circuit a furious hurricane took place, accompanied by an alarming flood. The Mission House was blown down, and the Missionaries and their families had to fly from house to house for shelter, until every house but one was nearly covered with water; when by means of rafts they reached the higher ground.

The Mission in Feejee is evidently full of encouragement. Enough has been done to shew that, were adequate means employed, Christianity would probably destroy the reign of idolatry throughout the entire group. May God hasten the day when this shall take place! [Report.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston—*Kealahua*: John F. Pogue, Mark Ives—*Kau*: Henry Kinney—*Hilo*: David B. Lyman, Titus Coan, Charles H. Wetmore, M.D., Physician—*Kohala*: Elias Bond—

American Board of Missions—

Waimea: Lorenzo Lyons. OAHU: 1820—*Honolulu*: Lowell Smith; Samuel N. Castle, Amos S. Cook, *Secular Superintendants*; Mrs. Chamberlain, Teacher; Edm. H. Rogers, *Printer—Punahou*: Daniel Dole, *Prin. of Sem.*: Wm. H. Rice, *As.*; Maria M. Smith, Teacher—*Ewa*: Ateamas Bishop: 1 *Nat. Preacher—Waiialua*: John S. Emerson, Peter J. Gulick: 2 *Nat. Preachers—Kaneohe*: Benjamin W. Parker. KAUIAI: 1820—*Waimea*: George B. Rowell, Mrs. Whitney—*Koloa*: J. W. Smith, M.D., Physician—*Waioli*: Edward Johnson: Abner Wilcox, Teacher. MAUI 1823—*Lahaina*: Dwight Baldwin, M.D.: 1 *Nat. Preacher—Lahainaluna*: Wm. P. Alexander—*Wailuku*: Daniel T. Conde: Edward Bailey, *As.*; Maria C. Ogden, Teacher: 1 *Nat. Preacher—Hana*: Eliphalet Whittlesey. MOLOKAI: 1832—*Kaluaaha*: Harvey R. Hitchcock, Samuel G. Dwight: Lydia Brown, Teacher: 1 *Nat. Preacher*. Seth L. Andrews, M.D., is still in America. Mr. Hall and Mr. Dimond have retired from this Mission to engage in other pursuits in the Islands. Mr. Paris and Mr. C. B. Andrews

have gone to America on a visit. —Communicants, 23,102—Teachers, 262—Schools, 540: Scholars, 15,620—Printing, nearly 50,000 Volumes—Pp. 224, 225.

The first Native Pastor was ordained on the 21st of December last, on the Island of Oahu. In 1849 the French committed an outrage at the Islands. The United States' Government has formed a new treaty with the Hawaiian Government, on a more liberal basis than any which that Government has before been able to negotiate with the leading nations of Christendom. In December 1849 a desolating gale swept over Kohala, destroying the Church, many School-houses, and much other property.

Partly for the purpose of developing and keeping in vigorous exercise the graces of the Native Christians at the Sandwich Islands, it has been proposed to form a new Mission in one of the numerous groups of coral islands lying some 2000 miles farther west, to be supported, in part, by Labourers and contributions from the native churches. These churches now contribute about 1500 dollars a-year at their monthly concerts. The whole amount of their contributions for various purposes the last year, so far as reported, is something more than 7000 dollars. A census of the island has been taken, which shews the present population to be 84,165. The native population seems still wasting, the deaths for the last year, as shewn by the census, having greatly exceeded the number of births.

Spanish and Portuguese-American States.

THE *Wesleyan Miss. Society* has at *Belize* and *Carib-town* 2 Missionaries, 4 Paid and 20 Unpaid Teachers — Communicants, 481; Schools, 4: Boys, 100; Girls, 140 —P. 225.

The state of the various Societies and Congregations at Honduras-Bay "is on the whole very encouraging." There has been an increase in the number of Church

Members, and an improvement in the Missionary Receipts. The Day School at Belize is prosperous. A Mission House is nearly completed at Ruatan, the greater part of the labour in the erection of which has been performed gratuitously by our people. Several other places are occasionally visited by the Missionaries, as the Boom, Mullin's River, and Spanish Creek, from which the Report is favourable.

[Report.

Guiana and the West Indies.

Baptist Miss. Soc.—In the *Bahamas* the Society has 5 Missionaries; 23 Preachers and Catechists;

180 *As.* Communicants, 2820: Schools, 8; Scholars, 428 — In *Trinidad* there is 1 Missionary and

12 Teachers. Communicants, 80 : Schools, 6 ; Scholars, 181 — In *Hayti* there are 1 Male and 3 Female Teachers. Communicants, 17 : Schools, 1 ; Scholars 76—P. 225.

The *B F Bible Society* has introduced 1500 copies of Spanish Scriptures into *Central America*. The issues from the *Jamaica Dépôt* have been 3438 volumes— from *Barbadoes* 2442 copies, and 3629 have been supplied to the Dépôt there: the Auxiliary has remitted 200*l.*—from the Dépôt at *St. Kitt's* 322 have been issued ; 1066 supplied to it, and 47*l.* has been received. The *Antigua* Auxiliary has remitted 50*l.*, and 600 volumes have been supplied ; *Trinidad* has remitted 30*l.*, and has ordered 949 copies ; *St. Thomas's* has remitted 26*l.*, and ordered 370 copies in various languages ; *Bermuda* has sent 70*l.* ; 150 copies have been sent to *Hayti* ; and 550 copies of the Scriptures have been granted for the *Bahamas*—P. 225.

The *B F School Society* has made a grant to *Belize* of School Material, where there are 70 children in attendance ; also a grant has been made to *Hayti*, for a School of 80 children—P. 225.

Christian - Knowledge Soc. — There has been granted 140*l.* beside Books and Tracts for various religious purposes in *Jamaica* ; 60*l.* and Books and Maps, value 40*l.*, to the Diocese of *Barbadoes* ; 55*l.* to *Antigua* ; 1500*l.* toward the erection of a College in *British Guiana*, and 20*l.* toward George Town Infant School—P. 225.

Church Miss. Soc.—The Report of the Fifty-first Year gives the following returns of the Missions in *British Guiana* and *Jamaica* — Stations, 2 ; Missionaries, 2 ; 1 Male, and 1 Female European Teachers, and 4 Country-born Assistant Teachers : Com-

municants, 428 : Schools, 4 : Scholars, 352—P. 225.

Gospel-Prop. Soc.—The Society still continues some assistance to the Church in the West Indies, but its object is to induce the inhabitants to raise funds among themselves for the maintenance of religious instruction, and therefore diminishes its aid as circumstances permit—P. 225.

Religious-Tract Soc.—Tracts and Grants voted for the West Indies and neighbouring islands including 104,241 publications are of the value of 102*l.* 0*s.* 6*d.*—P. 225.

London Miss. Soc.—In *Demerara* there are 7 Chapels, 5 Missionaries, 3 Schoolmasters, 1 Schoolmistress. Communicants, 1010 (reported) ; Scholars, 552 ; in *Berbice* there are 9 Chapels or Stations, 6 Missionaries, 1 Assistant Missionary, 1 Schoolmaster ; in *Jamaica* there are 12 Chapels or Stations, 8 Missionaries, Communicants (reported) 821—Pp. 225, 226.

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. 226.

United Brethren—In the Danish West Indies there are 8 Stations, 35 Labourers, 9389 Converts, of whom 2892 are Communicants. In *Surinam* there are 7 Stations, 46 Missionaries, 15,065 Converts, of whom 1893 are Communicants. On the Mosquito Coast there is 1 Station and 3 Labourers. In the British West Indies there are 30 Stations, 76 Labourers, 31,494 Converts, of whom 12,447 are Communicants—P. 226.

Wesleyan Miss. Soc.—The Missionaries and Assistant Missionaries labour at 196 Chapels, and 219 other places: they are 83 in num-

ber, and are assisted by 134 Paid, and 1656 Gratuitous Teachers. There are 50,587 Members and 18,090 Scholars—P. 226.

North-American Indians.

American Board of Missions—At 25 Stations there are 26 Missionaries, 1 Physician, 13 Assistants, 4 Native Preachers, 5 Native Assistants, 60 Female Assistants, chiefly wives of Missionaries; making a total of 109 Labourers. The Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Sioux, Ojibwa, Stockbridge, New York, and Abenaki* Indians—P. 226.

American Presbyterian Board—At 7 Stations there are 11 Missionaries, 2 Assistants, and 14 Female Assistants, chiefly wives of the Labourers; making a total of 29 Labourers. There are 47 Communicants reported and 284 Scholars in the Schools, who are of the *Choctaw, Creek, Seminole, Iowa, Sac, Omahaw, Otoe, 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 11 Stations and 8 Out-Stations there are 9 Missionaries, 8 Native Preachers, 2 Native Assistants, 10 Female Assistants, chiefly wives of Missionaries. There are 1382 Members or Communicants; 6 Schools, and 195 Scholars—These are among *Ojibwa, Ottawa, Tuscarora, Tonawanda, Shawanoe*, and *Cherokee* Indians—P. 226.

Church Miss. Soc.—At 6 Stations connected with the *Red-River Settlement* there are 5 Missionaries, John Smithurst, Abraham Cowley,

James Hunter, and Robert James, who are assisted by 2 European and 4 Country-born and 3 Native Assistants. Attendants at Public Worship, 1733; Communicants, 489; Schools, 17; Boys, 330; Girls, 225; Sexes not specified, 36; Youths and Adults, 32: Total, 623. These returns of Schools are not complete—P. 226; see, at p. 325, Samples of Heathen Indians; and at pp. 60–64, 202–208 of our present Volume, many Particulars and Reports of the Station, and the arrival of the Bishop, and Confirmation held by him.

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; Wohlfahrt, *As.* At *Canaan*, Br. Schmidt. Br. Mack. There are 90 under instruction—In *Florida*, Br. Siewers—At these Stations there are 120 Communicants—P. 227.

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, 4 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. 227.

Labrador.

UNITED BRETHREN.

Nain: 1771: J. Lundberg, Fr. Erdman, C. Aug. Ribbach, A. F. Elsner: Communicants, 84: Baptized: Adults, 62; Children, 157; under instruction, 306—*Okkak*: 1776: G. F. Knauss, A. Freytag, Beck, Bubser: Communicants, 176: Baptized: Adults, 71; Children, 162: under instruction, 410—*Hopedale*: 1782: C. G. Albrecht, F. Kruth, J. T. Vollprecht, J. C. F. Andrea: Communicants, 59: Baptized: Adults, 113; Children, 104: under instruction, 234—*Hebron*: 1830: Jonathan Mentzel, Chr. Barsoe, Casper Schött: Communicants, 75: Baptized: Adults, 41; Children, 80: under instruction, 347—Pp. 227, 228.

The reports of the Mission in Labrador are, on the whole, favourable. The course of the year appears to have been marked by few striking incidents, but the Missionaries have found abundant cause to acknowledge the goodness of the Lord to themselves and their Esquimaux Flocks, and to praise His name for many spiritual and temporal blessings. The official communications from Okkak and Hebron are particularly interesting, not only on account of the evidences which they afford of the operations of Divine Grace, and the sanctifying influence of the Holy Spirit; but also because they shew that there is a field of Missionary Usefulness still open to our Brethren in Northern Labrador, including the Ungava District, of which they are desirous to avail themselves. The endeavours made by our fellow-ser-

vants at Okkak to train some young Esquimaux for the office of Assistants among their countrymen, is so important, that it is to be hoped no discouragements at the outset will prevent their persevering in it.

Of the work of education, the reports are pleasing; a more decided advance, however, would be hailed with thankfulness.

Though the supplies of food and clothing were far from being abundant, they appear to have been sufficient to avert actual want. The continued hankering after European Luxuries—for such the articles of food and dress which take their fancy are to be accounted—is to be lamented; for by its indulgence they are evidently sufferers in health and bodily vigour, as well as in substance.

The portions of the Scriptures, and the Hymn Books supplied, have been thankfully received, and are generally turned to good and profitable account, especially during their periodical absences from the settlements and privation of the ordinary Means of Grace. Br. Andræ, of Hopedale, was visited in the spring with an indisposition so serious as to render his return to Europe advisable, with but little prospect of his being able to resume his service. With him have also returned Dr. Elsner, who hopes to go out again next year, and our Br. and Sr. Lundberg, who are retiring in enfeebled health, after long and faithful services in the Labrador Mission—the former of nearly forty years. The office of Superintendent, which he has acceptably filled since the year 1829, he has transferred, as directed, to Br. Aug. Freytag, of Okkak.

[Editor of Periodical Accounts.]

Greenland.

UNITED BRETHREN.

New Herrnhut: 1733: C. A. Ullbricht, Kleinschmidt, Val. Richter: Communicants, 202: Baptized: Adults, 167; Children, 139: under instruction, 423—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Hasting: Communicants, 161: Baptized: Adults, 84; Children, 105: under instruction, 350—*Lichtenau*: 1774: Brn. Valen-

tine Müller, J. Kögel, Warmow: Communicants, 259: Baptized: Adults, 132; Children, 246: under instruction, 637—*Fredericksthal*: 1824. Brn. J. G. M. Ihrer, Asboe, C. Uellner: Communicants, 199: Baptized: Adults, 89; Children, 148: under instruction, 436—P. 228.

A leading feature in the history of the

United Brethren—

Mission during the year is the effort for the establishment of an Institution at New Herrnhut, for the training of Native Assistants. That it will be attended with difficulties of no ordinary kind is sufficiently apparent; nevertheless, Br. S. Kleinschmidt, to whom the conduct of the Institution is to be committed, is prepared to meet them, and to make every exertion and sacrifice that may be required. Of the spiritual state of their Congregations, the Missionaries give an account, which is on the whole encouraging. The visitation of the scattered members of their flocks having been more frequent and more extensive than in previous years, the number who repaired to the settlements for the celebration of Church Fes-

tivals, and of the Lord's Supper, was greater than usual. That the proportion of non-residents continues to increase, especially at New Herrnhut, where it now considerably exceeds the half of the Congregation, is a subject of great and reasonable anxiety. Another source of uneasiness is the gradual adoption by the Greenlanders of the habits and mode of life of their European Neighbours, whereby, as in Labrador, their constitutions are enfeebled, and their substance is impaired. The reduction in the number of the "umiaks" or women's boats, the only vessels of transport which they are accustomed to employ is a consequence of this degeneracy, and one which, in various ways, affects the well-being of themselves and their families.

BLESSED BE HIS GLORIOUS NAME FOR EVER: AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY; AMEN, AND AMEN.—*Psalms* lxxii. 19.

Biography.

BRIEF MEMOIR OF RADHU,

A NATIVE CONVERT IN CONNECTION WITH THE GENERAL BAPTISTS' MISSIONS IN ORISSA.

The following notice is given of Radhu, a Native Hindoo Convert:—

Radhu had been for more than eighteen years a worthy and esteemed member. In his heathen state he was a byragee—in other words a filthy, idle, vagabond; living on beggary, almost destitute of clothing, smeared with ashes, and yet regarded by his countrymen as a peculiarly holy man. But brought to the knowledge of Christ, he sat as it were at His feet clothed and in his right mind. He forsook his idle heathen habits and became an active industrious tradesman. When the brethren from Calcutta visited Cuttack last summer he was living, and they state, "At the present time he and his partner have an important trade in Cuttack, and supply the European Families with various kinds of English Goods. Whenever Missionaries visit his house, he is always proud to offer them some of his many stores, particularly soda-water and cigars: these converts have displayed a vigour of character not usual among Hindoos." At the time this was written the course of this estimable Hindoo Brother was nearly finished. He died about the beginning of November of fever, which followed the removal of a dangerous tumour from his neck. For its removal, which was judged absolutely neces-

sary to give a hope of life, he had sought the help of Mr. Bachelor, one of the American Missionaries at Balasore, and there he died. An account of his last hours has been received, and it has this peculiar charm, that it is not an account penned by a European Missionary, but by a Hindoo once like Radhu, an idolater.

"This paper contains an account of the hope we had of our beloved Christian Brother, Radhu. On Thursday night, thinking much of the great love of the Lord Jesus Christ, and blessing His name, he said, 'Oh brother Rama, I have no more hope in medicine: my hope alone rests upon the Lord Jesus Christ.' This beloved brother, even though he was so much afflicted, called his brethren and sisters to him and said, 'Oh my beloved brethren and sisters, pray for me;' and while they were engaged in prayer he was exceedingly joyful. About one o'clock on Thursday morning he called to his wife, saying, 'Come to me, Gali Ma, and sing a hymn;' and she sang a portion of the Jewel Mine of Salvation, which she had committed to memory, also a few other religious hymns. Radhu sang one himself. In this way in his afflicted state

in the worship of God he had much pleasure. He prayed himself, saying, 'O Lord, in this afflicted body do not keep me: do, Lord, with me as seemeth good in Thy sight' About four o'clock he called his wife to come to him, and kissing her, said, 'O my beloved wife, I commit you into the hands of God our Father. I have no more hope in this world.' After he had thus committed his wife and child into the hands of the Lord, he said to Rama, 'My wife now clings to you; take her with my child as far as Khunditta, and confide her to the care of brother Bonamallee.' After saying this he was somewhat troubled, and said, 'O Lord, not my will, but Thine be done.' When night came on he said to all the brethren, 'Pray for me.' A little before Rama had prayed. Shortly after this being thirsty, he said, 'Give me a little cold water to drink.' After he had taken

a little cold water he began to think about his grave. Bachelor sahib came, and he said to him, 'Don't give me any more medicine, but pray for me that God may receive me.' Very soon after this he inquired about the time, saying, 'O brother Rama, what is the time?' and Rama said, about eight o'clock; and he then fell asleep in death.

"In the death of this our beloved brother we have a firm hope, for he left this body with a mind filled with love; and as we stood and saw him die, we earnestly prayed that our death might be like his, because he died so well. In the hour of death he was exceedingly joyous, and desired to enter the kingdom of his Lord. Therefore Rama said, 'How exceedingly precious is the death of a Christian;' and thus saying we gave glory to God."

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

ON the death of the Rev. N. C. Haastrop in August 1849, the Rev. D. H. Schmid was transferred from Bathurst to the charge of this district; and on his departure for Europe, in February 1850, was succeeded by the late Rev. J. C. Clemens, who was also moved from Bathurst for this purpose. The following extracts are from Mr. Schmid's Journals.

Hope in Death.

Sept. 18, 1849—Late this evening I was called to a sick man, who had been ill for a considerable time. It was gratifying to see how he threw himself as a sinner into the arms of Jesus. "Nothing," said he, "can attract my mind again in this world. My time is come. Jesus calls me. I only wish to be baptized." Having seen him but once, and as he did not appear to be in extremity, I thought I might wait for the following morning, and recommended him in prayer to the grace of God. In the morning, however, the Lord had called him home.

Nov. 19—I visited a sick Communicant, who had been for some time lying ill. On questioning him how he stood

with his Lord, I was much pleased with his answers, as they gave me hope that his trust was in Jesus. This was the more gratifying, as his bodily sufferings announced a speedy dissolution. After I had admonished him to trust solely in his Redeemer, I recommended him in prayer to the grace of God Almighty.

Nov. 21—I was informed that the above Communicant had changed time for eternity. A few hours before he died, when asked by a Christian Brother, who had visited him, how he felt about his soul, he answered, "Fear not, my brother. My cause is settled with the Lord: He is my salvation."

New Zealand.

CHURCH MISSIONARY SOCIETY.

Report of Archdeacon Henry Williams.
WE now continue from p. 155 the Archdeacon's Report.

Divine Service has been held, both in Native and English, at Paihia and Kororarika every Sabbath when I have not met the Natives at their own places, as at Waikare, the Kauakaua, and Waikino. The attendance of Natives has been good, as all have joined us who might be in the neighbourhood.

The Lord's Supper has been administered at Paihia on the first Sunday of each month to the Europeans, and twice during the half-year to the Natives of the District. The Native Communicants

average about forty. Previous to the war we numbered not fewer than 300 Communicants. Of these, many have removed to the more southern parts of the island, and many have been removed by death.

Mrs. Williams, assisted by our daughters, has continued the Sunday School, as the women evidence great willingness to assemble for that purpose. By giving line upon line, and precept upon precept, it is hoped much benefit has resulted. The smallest number, including children, is between thirty and forty—frequently many more.

A School has been attended each forenoon by one of my daughters, the average number being ten. There are children in the neighbourhood, but at too great a distance to attend School. The general progress is satisfactory.

A Bible Class has been attended each Monday morning with much advantage.

WAIMATE.

This first interior Station was commenced in 1830; and thus, in the time of its formation, is contemporaneous with the breaking forth of the Missionary Work from the narrow limits within which, for fifteen years, it had been confined at the Bay of Islands. It is ten miles from the shore at Kerikeri. During the late war the Waimate grievously suffered. The following is the

Report, by the Rev. R. Burrows, for the Year ending Dec. 31, 1849.

In comparing the present state of our Christian Natives with our last Annual Report, we are convinced that our work has been progressive. Our Congregations have increased; and there is a visible improvement in their general conduct. The respect which has uniformly been shewn to their Missionary has in no way decreased; and the voluntary introduction of religious subjects, with apparent sincerity, more than at any time since the war, is to us an evident proof that the Spirit of the Lord is at work among them. The readiness with which not a few of our baptized Natives respond to the announcement of the day for the celebration of the Lord's Supper is also a token for good, as each one is subjected to an examination prior to his being admitted to that holy ordinance.

When, however, we remember that the

great majority of the Natives in this District are baptized, and have been so for many years, the number who evidence the sincerity of their profession by their daily walk and conversation is indeed small. Did we not know that the same comparison holds good with regard to Christian England, we should be greatly discouraged in our work.

Several of our Christian Natives have been called away by death, of whom we entertain a hope that they have entered into their rest. Two of them especially evidenced in their last moments such simple faith in the merits of Christ, and expressed such a longing desire to depart and be with Him, that we have no doubt of their being now in glory. One was a female, who, although she had been baptized some years, up to the time of her illness had not adorned her profession. She was of a violent temper, which was often the cause of broils between her and other women of the Pa. God was pleased to afflict her severely for nearly a twelvemonth. At first she was impatient, but became gradually resigned to the will of God, and for four months before her death was seldom heard to murmur. The Natives of the Pa more than once remarked to me her calm and peaceful demeanour, and contrasted it with her former behaviour. Her last hours were those of extreme suffering, but her end was peace.

Thus we are not left without witness that our *labour is not in vain in the Lord*. We are called, however, to rejoice with trembling; for whilst some have been taken to their heavenly rest, others, who professed much, and for a time promised well, *have gone out from us*.

Three visits have been made to Wanganoo during the year, taking the Natives at the several villages on the coast in our way, and one to Kaitaia. The Natives at the former place are still, for the most part, very careless in their religious duties. There is, however, an improvement.

Our Adult Schools, both at the Station and at two of the native villages, have continued to progress. The Native Girls' School in the Settlement has also continued; and, although there is not that visible improvement that we could wish, yet we hope and believe that a work is being done, the fruit of which will be seen after many days.

Native Institution.

This Institution is of first impor-

tance. Without our Native Agents in New Zealand, resident in the scattered villages and remote Settlements of the Maoris, it would be impossible for our European Missionaries to carry on the work. They are the subordinate machinery, which the superintending mind of the Missionary directs and regulates. They are numerous and active; many of them consistent in character, and anxious to be useful. The knowledge possessed by the great majority of them is, however, only elementary; and improvement in this respect is indispensable. The Institution is designed to meet this. It is intended for the training of youths whose piety and suitability in other respects justify their reception. It is also open to Native Teachers who are desirous of improvement. The following is an extract from a Letter of Mr. Burrows, dated January 16, 1850—

The Committee must not expect great things, or, if they do, they must expect them to arise from small beginnings. We are happy, however, to be able to say that we have made a beginning of a Native-Teachers' Institution. Six pupils are now under a regular course of instruction, comprehending the Holy Scriptures, writing, arithmetic, geography, and the English Language. One is from Wanganui, recommended by the Rev. R. Taylor; two from the East Cape, sent by the Rev. G. A. Kissling; two from Kaitaia, recommended by the Rev. J. Matthews and Mr. Puckey; and one is a youth who has lived for some years in this Settlement. All of them have behaved well during the time they have been in the Institution, and five out of the six possess good natural talent. The industrial system has hitherto worked well, when we take into consideration that indolence and selfishness are prominent features in the New-Zealand Character.

Four hours each day are devoted to study—three in the morning and one in the evening. In the afternoon the pupils are employed in cultivating food for themselves, or in other work on the Society's Farm. Four hours may appear to the Committee a short period for study; but

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they must remember that these youths have never been under any regular system of School Discipline; added to which, the New Zealander quickly tires of one thing. At first, three hours' confinement in the School appeared to them a long time, but now they sometimes express their surprise at the rapidity with which the time has gone.

Of the true piety of these young men it is not so easy to speak. All are hopeful characters, and for some time before their admission here *professed a good profession before* their brethren. Were your Missionaries to wait until they could find young men willing to enter the Institution, of whose true conversion they had no doubt, our number, I fear, would be few. Still there are hopeful characters, I trust, in all the Districts, some of whom, by God's blessing upon the means used, may become useful Native Teachers.

Their studies I have attended to myself. The visiting the sick, and the other duties of my district, I have attended to out of School hours. When not thus engaged, I have felt a pleasure in superintending their work in the field, which has been both pleasing to them and beneficial to my own health.

KAIKOHI.

This District, comprising the villages ranging from five to thirty miles distant from the Waimate, continues to be occupied by the Rev. R. Davis. As Heke's residence lay within the limits of this District, it was of necessity much disturbed by the action of the war. Its Missionary aspect during the six months ending Dec. 31, 1849, will be seen in the following

Report, by the Rev. R. Davis.

The different places and villages in the District have been frequently visited, both by myself and by Native Teachers. For a long period there has been but little assistance in this District from Native Agency: it is, however, now again apparently on the increase.

At Kaikohi the Lord's Supper was administered, on the 16th of September, to seventy-three Communicants.

The Day School, kept by my daughters at this Station, has been well and regularly attended. The average attendance has been thirty-five. Two of the children

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have been removed by the Great Shepherd to the heavenly fold.

In our last visit to Mangakahia, sixty-one Communicants were examined, and entered for the next Lord's Supper; and several were added to the list of Candidates for Baptism.

To this we add some extracts from Mr. Davis's Journals.

General View—The Day School.

Aug. 10, 1849—There is at present a more peaceable disposition manifested by nearly all the people with whom I hold intercourse, than there was even a year ago. The Chief Heke is quiet, and his power is at present reduced by a division which has taken place among his people. The Natives generally have settled down to their cultivations, and have ceased, with very few exceptions, to carry arms in their migrations. The religious state of my district has, I hope, improved at Kaikohi and at Mangakahia; but at Otaua, where we had formerly forty Communicants, there is now scarcely a vestige of religion. It is also equally bad at Hikurangi. The improvement which has taken place at Kaikohi, of a genuine character, is confined to but very few, although we hope that some little movement has been made in the hearts of many. From the few I have lately received some assistance of a valuable nature, in helping to visit the sick, and in moving about among their friends.

Our Day School has hitherto given me much satisfaction; and it has been of service in other ways beside instructing the children. Children of thoughtless parents have attached themselves to the School, been regular in attendance, and made progress. This has at length brought the parents to Church on Sundays. One case was rather striking. The parents had lived with us, and were baptized at Waimate; but a great declension took place, and they again followed their native superstitions. They were visited, and entreated and warned from time to time, but without effect. At length they were visited with affliction. The mother lost her reason, and her two elder children became very ill. The eldest, a fine boy of about twelve years, died, although every effort was made to restore him after their state became known. The second of the children was restored, and she, on her recovery, attached herself to the School, and brought a little brother with

her. They are still in the School, and the girl is now a forward scholar in the highest class. The parents have been induced to come to Church; and the mother is again blessed with reason, although not perfectly restored. Several of the friends of these children, beside the parents, have also been induced to come to Church. This is but one case out of several.

A Hopeful Inquirer.

Aug. 11—To-day several people have been with me: one, a young man lately brought under the influence of the Gospel. He said, "I am come to talk with you. My mind is in much heaviness, on account of the hardness and sinfulness of my heart." I read to him Romans vii., and he several times said, "That is how I feel: that is my case," &c. Some weeks ago I learned he had been to Nathanael's,* and sowed his wheat for him and repaired his fences. It is true he has married Nathanael's wife's sister; but still, such personal spontaneous acts of kindness are too rare among the Natives. On another occasion, I met him on the road going to spend a night with the afflicted family. A few days ago he came to me with a pig, late in the evening, and told me he wanted a blanket. I reminded him that it was dark, or nearly so. He said, "Never mind, between you and me." The blanket was given to him. Next day I visited the afflicted family, and found that Nathanael's wife had given birth to a child, which was wrapped up in the new blanket. They told me he had brought it in the night, and that he had that day gone to Waimate to sell some wheat for them. His visit to me to day explained the matter. These are, I hope, fruits of the Spirit: the change in this young man is very conspicuous. He attended Heke during the wars, and no doubt was of a daring character. After the peace he returned home to his family, who are religious, and applied himself to acquire a knowledge of writing and figures. This he did with great facility, but until lately his bearing has been distant and proud. He is by birth respectable.

Action of the Society's Jubilee Letter.

Sept. 5—Yesterday we witnessed evident fruits arising from the reading of your Jubilee Letter. About a fortnight ago a baptized woman broke out in bitter lamentations against herself, on account of

* *Vide* p. 306 of our last Volume.

ber sins; not of sins committed, for she is generally a correct-living person, but of sins of the heart. To-day she spoke in the same way, and acknowledged that when she heard your Circular Letter read she was struck with surprise at her careless indifference for the salvation of her soul. She felt that it was of more importance than she had hitherto considered it, seeing others took so much care for her, people of a distant land, whom she had never seen.

Administration of the Lord's Supper.

Sept. 18, 1849—Our number of Native Communicants last Sunday was seventy-three, the largest number we have had since the war. Our previous examination took a fortnight. In some, much and distressing ignorance was manifested, although combined with sincerity and a Christian Life; in others, there was a clearer knowledge; and in a few the light of life shone forth. All were, I trust, under the influence of grace; and all have, I hope, received Divine benefit. William Waitpu, a Chief and a Teacher, and the writer of one of the Letters to you, said, in answer to the question, "What is the inward part or thing signified?" "We eat the body of Christ, and drink His blood, truly, but spiritually. The symbols enter the body: the spiritual benefit, the heart." On my assuring the people that such was the nature and extent of our sins that we each required all Christ's atonement for us individually, and that, nevertheless, there was a fulness of salvation in Him which never could be exhausted, "Yes," replied a young Chief of great respectability, "it is inexhaustible, and may be illustrated in the following way—If a body of water twenty feet square were to be measured off in the sea, a ship might arrive, and take up the quantity from the identical spot, but it would leave no vacancy. Thousands of ships might follow, and do the same, but still there would be no diminution of water, even in the measured spot."

Visit to Mangakahia.

Oct. 15—On the 1st of this month I set out to visit the Mangakahia District. In the afternoon of the 2d we arrived in the valley, and found a canoe ready to take us down the river: in the evening we arrived at the Pa. The 3d we spent in giving personal instruction to the Communicants.

On the 4th we proceeded down the river to Reweti Maika's place. Here also the system of giving personal instruction was commenced. The 5th was spent in the same way, and one adult was set apart for baptism. The Catechumens were not so forward as we expected to find them. This is easily accounted for, by the root of bitterness which has sprung up amongst them, occasioned by the party mentioned in my last, who laid claim to a portion of their land, and which was quietly given up for the sake of peace.* Nevertheless, it was evident that their minds were not quite easy under the deprivation, as some of them did not hesitate to make uncharitable remarks, which I felt it my duty to check. As the party who had taken the land were within a few miles, I made up my mind to pay them a visit.

On the 6th I set out, accompanied by the Chief Reweti, for that purpose. We were received, according to general custom, with civility. They proved to be a baptized party, and had been among the first baptized; but, having joined in the war, the effect was destructive. The Chief was a fine specimen of the native race. He was a grey-headed old man, but upright, nearly six feet high, and stout withal. They were earnestly invited to return to the fold from which they had strayed, and assured of a gracious acceptance, if they returned with true, penitent hearts. I found they had been twice visited by our Teacher, and with good effect, as their little prayer-bell was neatly fastened up for daily use, and the books were lying about, as though they had been used that morning. I told the Chief I hoped to visit him again in the summer, and recommended that they should live quietly together.

I did not invite them to join us on Sunday; but on Sunday Morning, the 7th, the Chief, with a few of his party, arrived. This gave me an unexpected pleasure, and much apparent satisfaction to all parties. He remained with us during the Services of the day. An adult was baptized in the morning, and six children at the Evening Service. Here I had a Congregation of nearly seventy people, where, three years ago, the name of God was scarcely thought of. The whole of this little Congregation is in an inquiring state.

On Monday, the 8th, we returned to

Vide p. 440 of our last Volume.

the Pa, and found the Congregation still assembled, but digging up and clearing their burial-ground, in order to sow it with grass. In the evening, after Service, I examined Candidates for Baptism, among whom was an elderly Chief of considerable note during the war. Previously thereto he had lived in the neighbourhood of the Bay, but since the peace he has been living at Mangakahia. For some time he has had a strong desire to be baptized; but there appeared to be a kind of wild inconsistency about him which made us fearful of his sincerity. Now his conversation was more to the point: in fact, it was perhaps as much as we ought to expect from him. Nevertheless, he must wait three months longer, and in that time his true character may manifest itself. The 9th was spent with the Communicants in close examination. At the Evening Service a child was baptized. During my stay, 61 Communicants were booked for the next Lord's Supper, and 49 Candidates for Baptism examined.

On the 10th we left, and proceeded up the valley on our way home. In the afternoon we arrived at the furthest Native Settlement on the river. The party was small, and amongst them were a few of the former baptized, who had fallen back on their native customs. These looked ashamed. In the evening they assembled. After the Service, several of them spoke of the state of their hearts. They were addressed again on the morning of the 11th, and we took our leave of them, and set out on our return home, which we reached in safety after a hard walk of ten hours.

This journey has given me and my Christian fellow-travellers much satisfaction. The Lord appears to have blessed the labours of His native servants, who have been again roused up, not only to labour at home, but to visit the places around them. To their labours, under God, I ascribe the present movement. Two of the Teachers returned from a place twenty miles distant from them, while we were there. The account they gave of their reception was very encouraging. As it was their second visit, they found Morning and Evening Prayers had been re-established, for this also is a fallen party. One of them had become, during the war, quite a prophet amongst them, and was the cause of much evil. The account then given of him was astounding, and the Natives looked upon

him as a prodigy, so that whatever he said was acted upon. This man did not attend, but the Teachers found him out, and entered seriously into his deception, shewed him his danger, and pressed him to return into the Church by true repentance, at the same time assuring him if he did not he would be lost. He said he now knew he had been deceived, and felt ashamed of himself, and did not like to unite himself with the praying people, as he was sure they could only look upon him with suspicion. The principal Teacher, Matiu, was much encouraged. It is by such simple means, carried out in sincerity, that the Lord is likely to bless.

The Chief Heke.

On our return, I learned that the Chief Heke was very ill, and on the 13th I went to visit him. There did not appear to be more the matter with him than usual. His lungs have been affected for some time, and every new cold is felt. He was not in the best of tempers with my people. I entreated him to return into the bosom of the Church, and had his consent to visit him next Sunday.* These are the trials which affect the Missionary—trials arising from the apostasy and inconsistency of false brethren. I have heard and read of the deprivations and laborious duties of Missionaries, but have never felt them during the twenty-five years I have been a servant of the Church Missionary Society; but the hinderances thrown in the way of the Gospel by false professors I have felt.

✠ AITATA.

Report, by the Rev. J. Matthews, for the Year ending Dec. 31, 1849.

In our last review of this Station we had but scanty information to communicate. We gladly embrace the opportunity of presenting the Report of our Missionary, the Rev. J. Matthews, for the year ending December 1849.

In reporting on the events of the past year we feel great cause for thankfulness, notwithstanding that it has been a year of great affliction to our Natives, and, through them, to us. We do not remember to have had so severe a winter and spring. Between thirty and forty have died in our District. The prevailing disease, which has been so fatal, may be called the New-Zealand fever, and

* This Chief has recently died.

but a few years since it destroyed numbers. It has greatly alarmed many, especially as it has carried off several careless professors, among whom were two backsliders.

One of these, named Thomas, formerly a Teacher, died, we trust, truly penitent. He had fallen into sin, and of course left his work, to the great grief of his people, for he was the promising Chief of his village. When he was first taken ill, his fellow-teacher of the same village visited him, but found his conscience hard. He said he thought the Almighty was dealing hardly with him; to which the other replied, "Have you forgotten the parable of the barren fig-tree? *Three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?*" This greatly-afflicted man was visited by us and the Native Teachers, and much was done to alleviate his sufferings; but the Christian Natives would frequently say, "He will not recover: his body will be destroyed, that his soul may be saved in the day of the Lord." It appeared to be so, for, as his afflictions increased, so did his penitence. All who visited him believed that he had found mercy of the Lord. He felt that his affliction was just, and that God had forgiven his sins. He died, exhorting the people to hold fast on in the way of godliness. It appeared remarkable that some of his heathen friends should say to us, "His affliction and death are just, because he had forsaken his faith." It is a well-known trait in the New-Zealand character, that they admire consistency: an inconsistent Chief or Teacher soon loses influence.

Several Christian Natives have died happily in the Lord. I have great pleasure in reporting the case of Arihia, the mother of a young man named Paul, who died a happy believer in the Lord. Some few years since, this woman was one of the Congregation at Okahu, at the foot of the beautiful mountain range at the back of our Settlement. She possessed a simple, lively, and strong faith in the Redeemer. She often said that she had been a wicked woman in her day, before the Gospel came; and she considered it to be "God's work of mercy" to spare her to hear the words of life. I had known her for many years, and, whether in health or affliction, I esteemed it to be a privilege to converse with her. She could not read, but her memory was well stored

with Gospel truths, and her case, as well as numerous others that we have known, serves to shew the lasting benefit of our incomparable Church Service, and also of duly and systematically instructing the Native Teachers. The last time I went to see her she repeated the first and second verses of the 23d Psalm. During my absence from home she died happily, conversing much with her Teacher and others of her relatives. I inquired of her son-in-law, "What particular words did your mother leave for her children?" He said, "She talked much with her Teacher; but her chief word to us was, that she had been formerly a great sinner, and that it was God's work of mercy which had made the difference." Her children fully understood this to mean that they were to attend to the same Word, which was able to make them also wise unto salvation.

The temporal state of our people, the affliction excepted, has been prosperous. They were blessed with abundant crops of wheat and kumara, and, in many places, with large crops of potatoes. We have also great reason to be thankful that, with one exception, they have lived in peace and unity.*

Our duties, both in and out of the Settlement, have continued the same as in former years. We have twice visited the distant places of Parengarenga—North Cape—Oruru, and Parakerake; and the Natives living within ten miles of us have been regularly visited during the year, as circumstances have permitted.

The Native Teachers have continued to render their cheerful and acceptable services; and it is through them that the Word of the Lord is regularly heard in every village which has embraced the Gospel. On Saturdays I have held a Meeting for them, which has, notwithstanding the inclemency of the weather, been more than usually well attended, and with increasing interest. There are often eighteen Teachers present.

We have had separate Schools for boys and girls, which are doing as well as we can expect. The number of boys now

* On this occasion the Kaitiā people resolutely resisted the temptation to take up arms, although coming from one whom they had been accustomed to respect, and whose influence over them, if rightly directed, would be unbounded. A great meeting being convened, they declared, that peace and industry were what they all wanted, and that, if there were any war, there would be none to fight.

attending is nineteen, and of girls twenty-two, fourteen of whom are boarders.

On the Lord's Day three stated Services have been held in the Settlement—two for Natives, and one for Europeans—which have been well attended; also a Sunday School. Prayer-meetings, and other Services for the spiritual benefit of our people, have been held twice on week nights. The Lord's Supper has been administered twice during the year, viz. in June and November: the Communicants at the former period were 125; at the latter, 183. Two Candidates for Baptism were admitted into the visible Church by the Archdeacon, on Sunday, December 2. There are many more Candidates for Baptism on probation.

During the year fifty infants have been baptized, eight native couples married, and there have been three burials in the Settlement.

An old man, named Nathanael, died in our Settlement about a month ago. This man embraced Christianity ten years ago, and was a constant attendant on the Means of Grace. He lived two miles off, but, though lame as well as old, nothing but very bad weather or illness would keep him from church. When he found himself poorly, five weeks since, he came to our Settlement, and sent word to us that he was ill. In a little time his hands swelled fearfully, and he was told that probably this was the Lord's call to him to leave this world. He was quite resigned to it: two years before he had, feeling himself lonely, prayed to the Lord to take him if it were His will. It was his delight to have the Word of God read to him, and to be prayed with. Three days before he died I visited him, when he said, "Satan is buzzing about me." He was asked what Satan wanted, when he said, "To trouble and darken me." On being asked what he must do, he replied, "I must fight the devil, when he will flee from me;" and he wished the Word of God to be read to him, and to be prayed with. He fought Satan with God's Word and prayer, and Satan left him. The Christian Natives had a high regard for him. Two Teachers were with him when he died; and they reported that his conversation was very edifying, and that he died very happy in Christ. After he had been buried some days, I learnt incidentally a circumstance which, with regard to his real conversion, is worth recording. I

had always supposed that he had been a very quiet, good kind of person; but I was told that he had been a very wicked man, and a murderer of the worst sort. I was told that it was frequently his practice to tell his friends how vile he had been, and he used the strongest native word to express how he "loathed" himself on account of it. Where conviction and conversion are genuine, they act in the same way in people of all nations; *for the same Lord over all is rich unto all that call upon Him*, to give both repentance and remission of sins.

Mr. Puckey has been in much domestic affliction; one of his children, a girl of eight years of age, having been removed by death, after a long and painful illness. The parents were much worn during an attendance of ten weeks on their afflicted child. There was light and hope in her death.

West Indies.

CHURCH MISSIONARY SOCIETY.

BARTICA GROVE.

Conversation with a Native.

ON the 5th of December we sent Erie to all those places I had been at six weeks before, that he might collect them together in the place where we met them, and I went up the following day. Erie found many absent, and several parties had left altogether for the Pomeroon. There were only thirty individuals. I arrived about twelve o'clock, and, as they were not all assembled, entered into conversation with a young man, Samuel, who was long with Mr. Youd, but is now, like the other Indians, roaming about from place to place. "Samuel," I said, "you are not in a promising state: God has given you many blessings, through Mr. Youd, and you are so ungrateful as to forget God." He was silent at this, but seemed to feel the truth of it. "What would you do with a cassava field, abounding with weeds, but not bringing forth cassava?" "I would weed it," he rejoined.—"But if you had weeded it again and again, and in vain done every thing, that the field might produce cassava—what then?" "I would leave it, and prepare a new field," he answered.—"Ah, Samuel, you are much like such an unfruitful cassava field! Take care, lest God leave you at last, and take another

instead of you." He felt much when I told him that God would weed him afresh, and bless him still, if he would follow Him. He came the following Saturday to the Grove, and stayed over Sunday. The other people were ready when I had done with Samuel. They were seated in proper order, and attentive when I repeated shortly what they heard of me six weeks before. They were particularly interested in the history of the Creation, which I told them; and listened with real delight to a short admonition which Erie gave them, and especially to the address which I had written with the help of Erie. They all said that they could understand me very well. I returned the same day to the Grove, with mingled feelings of hope and fear.

General View.

We conclude our review of this Mission with the following extract from a Letter of Mr. Bernau's, dated May 17, 1850.

I am sorry to say that there has been, for some time past, a great deal of sickness among the poor Indians, which has proved to many a great hinderance in their attendance upon the Means of Grace, and induced them to wander about more than is desirable. Still, I cannot complain much of their attendance on Sundays, as we generally have a tolerably good Congregation. But I long to see the day when there shall appear more of vital religion among them, and the manifestation of the fruits of the blessed Spirit. We have also had much sickness among the school-children, which has greatly retarded their progress, and induced many parents to carry them away for a considerable time, which could not but be disadvantageous to them. On the whole, we have had many discouragements, I may say more than at any former period; but I do believe that the Lord has gracious purposes still toward this people, and that if we work on, believingly and perseveringly, He will own and bless our labours.

Miss Dawson, the Schoolmistress, has been obliged to leave us, as her health was not equal to the duties required; and I have again engaged the services of Mrs. Quarlis, who was anxious to return, and, from her previous knowledge of the Indian Children, is likely to be again useful among them. I have at present a Schoolmaster on trial, but cannot yet say whether he is likely to answer. I thought of this expe-

dient, in order to give Mr. Lohrer more leisure for his other duties, and for travelling, as soon as the season will allow of it.

Since October last, on my return from Barbadoes, I have again resumed the duties of the Penal Settlement, where there are at present more than two hundred convicts, and where we hope much good will result from our labours.

Although, for the present, our prospects are not very bright as regards the Indians, yet past experience has taught me not to despair. Now and then we are permitted to see that our labours are indeed not in vain in the Lord. May He strengthen our faith, and, if so it please Him, let us also see much fruit of our labour! I was called, the other day, to attend the death-bed of one of our Coloured People. On my entering the room, he told me, "Well, I am going to die; but I thank God for the hope that I shall go to Him; and I bless you for having taught me about Jesus." I prayed; and he soon after fell sweetly asleep in the Lord. He was an ornament to our place—a diligent attendant on the Means of Grace, and a faithful Christian, ever since he came to live on the Grove. Thus the sheaves are gathering in—now and then one and another.

North-West America,

CHURCH MISSIONARY SOCIETY.

LAC-LA-RONGE.

Arrival of the Rev. R. Hunt.

THE Rev. R. Hunt and Mrs. Hunt left the Red River for this distant Station on June the 6th of last year, arriving at Cumberland Station on the 2d of July. Here they were met by two Christian Indians, Paul and Abraham, who had come from Lac-la-Ronge in order to take back with them the long-expected Missionary. Of Abraham Mr. Hunt gives us the following account—

Abraham, when still a Heathen and a conjurer, was taken by Mr. S. Mackenzie's father, late Chief Factor of the English-River District, to Norway House, about eight years ago, in order that he might be instructed in the Christian Religion. He returned a few months after, and taught what he knew to his fellow-Indians, and these Mr. Samuel Macken-

zie* invited to the Fort, and taught them to read and write in Mr. Evans's Cree characters. They now correspond in this character, and repeat and attempt to sing many Cree Hymns which Mr. Mackenzie taught them. Several of them, after having been further taught by Mr. Settee, were baptized by Mr. Hunter; and Abraham and Paul were confirmed by the Bishop at the Pas, on a special occasion, in order that they might be ready to accompany me on their return to Lac-la-Ronge.

In the following extracts Mr. Hunt describes the circumstances attendant on his journey to Lac-la-Ronge, and subsequent arrival at that Station—

*Lac-la-Ronge Fort,
July 25, 1850.*

After a journey of uncommon toil we reached the Churchill, Missinippi, or English River, on Wednesday the 24th of July, and encountered the falls and rapids of the Rapid River, which flows through Lac-la-Ronge and Rapid Lake, and enters the English River about eight miles from the lower end of the former lake. By this time the crews of the two boats were dispirited by forty-eight days of labour, most of them from three o'clock A.M. to eight P.M., spent in a constant struggling against impetuous streams, and over bars of rock and shingle. Many a day they were for hours together at work in the water, both crews at one boat, lifting it with head and shoulders over a sunken rock into deep water; one and another of them occasionally disappearing for a moment entirely, having fallen into a chasm in the rocks under water, a shout of ridicule being all the sympathy he gets from his comrades, who are most of them good swimmers, and quite careless of this kind of danger. The first fall is thirty feet perpendicular; and to avoid such impediments, the boats and cargoes have to be hauled and carried over a pretty long hill.

At this spot the Hudson's-Bay Company's Station occupies the only land capable of maturing even a potato: all else around is either water or rocks, the latter covered in some places with moss; while in others some trees, chiefly pines, birches, poplars, and willows, have rooted themselves in the chasms, into which a little decomposed vegetable matter has been

driven by the winds and rains. The greater part of the dry land is naked granite, which forms the sides and bottom of the very large bason whose waters are called Lac-la-Ronge. Opposite this Fort, on the other side of the lake, which is here very narrow, stands the small dwelling, like an Irish cabin, which was Mr. Settee's former Station. It is at the foot of a hill of granite, which was stripped of its little verdure more than twelve years since by fire; yet there still stand or lie the charred and rotting trunks of the dwarf firs and poplars, whose branches formerly partially clothed the gnarly hill, without any soil to encourage nature to put forth an effort to produce another race.

*Lac-la-Ronge Station,
July 31.*

Here we yesterday offered up our hearty thanks to God, for our safe arrival at the end of our long and weary journey. As yet we have seen scarcely a dozen of our dear people, they being scattered about over a space of lake, and wood, and plain, at least three times as large as England, Scotland, and Ireland, containing about 240,000 square miles; but already do we begin to travail in birth with them.

With respect to mere physical matters here, there is certainly some improvable soil, consisting of about five inches of vegetable mould, damp moss, &c., upon an uneven substratum of cold, damp clay, with here and there the constantly occurring granite showing its head, and, over all, a thickly bristling mass of firs, poplar, birch, &c., with a rank growth of underwood, interspersed with gooseberries, raspberries, strawberries, and cranberries, guarded by countless millions of angry mosquitoes. This plot of ground is very circumscribed, and the Missionary must work like a backwoodsman—with axe, and hoe, and hammer, and draining tools—for many a long day, before he can approach to home-independence for necessary supplies of food. And after all there will be a constant uncertainty of barley coming to maturity, unless draining greatly warms the land; and we have as yet no hope of wheat, there being little more than three months without occasional frost at night. If any agricultural friend of Missions could give me any useful hints, and forward small quantities of suitable seeds, stating the mode of cultivating them, through the Society's House, we should be very thankful. We are very

* The gentleman in charge of the Company's Fort at Lac-la-Ronge.

wishful to produce grain of some kind here, as the carriage of flour is so difficult and expensive.

Report for the Year ending Aug. 1, 1850.

The details of Missionary Work at Lac-la-Ronge, during the year ending August 1850, will be found in the following Report from Mr. Hunter, inclusive as it is of extracts from the Letters and Journals of Mr. James Settee, the Native Catechist.

The accounts which I have received from Mr. James Settee still continue to be of the most encouraging character. He has steadily carried on his work during the past year, and has felt no inconvenience from want of provisions since he removed to his new location, which I believe is called the "Great Opening." I trust Mr. Hunt and his wife, who left here on the 5th of July, will find, as St. Paul experienced at Ephesus, that a great door and effectual is opened unto them, and that they will be made the honoured instruments of bringing many souls into the fold of Christ. Their prospects are very cheering. There are more than 100 Indians already baptized, and many more waiting the arrival of Mr. Hunt in order to receive this rite. There are no Heathen Indians there to oppose their work, or to use violent and threatening language. The Indians love the Gospel, and have made very creditable advances in Divine Knowledge; as manifested in the case of Paul and Abraham, who were examined both by the Bishop and Mr. Hunt previously to Confirmation, and with whose answers they expressed themselves as being very much pleased and gratified. Their constant cry has been, Send us a Minister. It is therefore with much confidence that I give up my superintendence of this Station to Mr. Hunt, feeling assured, that, with the Divine Blessing, he will very soon extend and give permanency to the work, which was commenced in much weakness; and which, from being removed at so great a distance from Cumberland, I have been able so inadequately to aid and help forward.

I will now make some extracts from Mr. Settee's Letters and Journal, in which he furnishes an account of his labours and prospects during the past year. He
May, 1851.

writes, that he reached his Station in safety on the 12th of November, having come down to Cumberland to meet Mr. Hunt, and assist him to go up to Lac-la-Ronge, not having been aware that Mr. Hunt was to pass his first winter at the Red River. He states that he was attending the School daily; that 13-children were given up to it by the parents, and were quite destitute when left with him, some of them being orphans. He gave blankets and a piece of cloth to the girls, and to the boys a cotton shirt each, and a piece of buffalo leather to make them trousers and coats. The Indians, he adds, are beginning to see the inconvenience and disadvantage of following their old mode of life.

Before Mr. Settee left home last autumn for the Pas, the School-room frame was put up, 18 feet square, and on his return he found the house finished by the Indians. His fishery at the new place is good: he laid up from 8000 to 9000 white fish last fall; and there is land sufficient to grow a large quantity of potatoes and barley. The following are extracts from his Letters—

* April 2, 1850.

Instructions have been given regularly to the Indians and their children. I have attended the School more constantly, and the children are improving in reading. We have less difficulty about provisions: the fishery is excellent at this place. We are at present preparing wood to build another house—a Parsonage. We expect the Rev. Mr. Hunt will winter with us at this place when he comes: therefore we think it necessary to get a house ready for him. I am glad to say that the Indians always assist me when I require their help. Poor Abraham has been diligent in giving us a helping hand this year: he gave two weeks' labour toward the formation of this new place, and others may do the same when I put up our Minister's house. Mr. Tache, the Priest, is coming down to the Rapid River again this spring: he succeeded in baptizing three children there last spring, and I understand he has received one of our Converts into their error.

Mr. Settee came down to the Rapid River this spring to meet the Isle-a-la-Crosse boats, in order to forward his Letters and Journal to me, and to meet the Indians who assemble there at this season. He writes—

Lac-la-Ronge, May 22, 1850.

It was unfortunate that I left your Station last autumn before your arrival, but I was

afraid of the ice, as the winter begins earlier at this place than with you. I received your Letters with much pleasure and satisfaction, as well as the two from the Rev. R. Hunt. I will read the one for our Christian Indians at Rapid River next week.

I am happy to hear of the safe arrival of a Bishop: we have long felt the want of such a person to support and strengthen us in our work. His presence will infuse energy into the whole system, and our work will go on steadily, and our Church and holy religion will be permanently established in the country. I thank God for it, and I pray to the Lord that our good Bishop may be long preserved in body and soul in this country, until he has fully accomplished His designs in our land.

I look forward with joy when we shall see the Rev. Mr. Hunt and his lady. I am only sorry that they will be exposed to the heat and other inconveniences, and are coming to a hard country. I will, for my part, exert all my energies to make them comfortable, and encourage my Indians to do the same. I am fitting up two rooms for them, a sitting-room and a bed-room, the same house I built for them last summer.

The Indians are still seeking to be taught the truth as it is in Jesus, and a few more desiring to be baptized and married. I am now busy at my farm. If Mr. Hunt intends to fix his establishment in Lac-la-Ronge, there is no better place than at this end of the lake, where there is an abundance of fish at all seasons. The English River, where all the boats pass, would be very convenient, but it is a poor place for fish. I have seen a whole family starved to death in English River since I came here. An Indian, his wife, three children, and one grandchild—six of them—died there without burials: they starved to death. One woman, with her two little children, escaped, and the woman tells me she had no strength to bury them, but only placed a little pine brush and willows over the bodies. What a pitiful case was that! but at this end of the lake no person will starve from want of fish.

Lac-la-Ronge, May 24, 1850.

Out of my sincere gratitude to Almighty God for bringing the Bishop safe into my country, and hearing of his good and kind designs on behalf of the poor Indian, and our community at large, it is my desire that 5*l.* sterling out of this year's salary should be devoted toward the foundation of his Mission College. It is a small sum, but may it be acceptable to the Lord!

I now proceed to give one or two extracts from Mr. Settee's Journal.

Death of a School-Boy.

Jan. 6, 1850: Lord's Day—A very cold day.

I got large fires made to keep the children warm when we were at School. On Monday I heard that John Bear, a school-boy, was very low. I went to see him, and he just breathed his last as I entered the room. I remained awhile speaking to those who were present: we sang a hymn in Cree, and prayed. On Tuesday Morning I buried poor John Bear. He did not die without the knowledge of God or Jesus Christ, who came to die for him. He had attended the instruction which had been imparted to his parents and friends, and could repeat the Lord's Prayer, the Creed, and part of the Ten Commandments, in English and in Cree. He was about ten years of age.

Visits to a sick Indian.

*April 21: Lord's Day—*After the Morning Prayers I visited a sick man: he is very weak. I exhorted him to repent of his sins, and seek pardon through faith in the blood of Jesus.

*April 27—*On Monday morning I left home early to visit the sick man. I found him lying alone in a birch-rind tent. I said a few words of encouragement to him; and, after speaking to him of his future state, he said, "I have fully committed my body and soul into the hands of the Lord; and it is my will that those children, whom the Lord has lent me, may be trained up in His Word and service: it is not my wish that they should follow the wild and savage life. The good Minister who comes to my country shall have full control over them." I promised him that I would write down his will as soon as I returned home.

*May 11—*On Friday Evening the sick man, James Charles, arrived in a canoe: he is still weak. The following night he nearly died. He again mentioned about his children, that they should be taught to read the Word of God, and be employed in His service. I told him I had not forgotten it. He said he should die in peace, if it was the Lord's will. I never saw an Indian so perfectly resigned to the will of God. I read and prayed with him.

From the School register I find that there are 66 names on the books—38 boys and 28 girls; and the average attendance is about 20.

Appeal for Clothing, &c.

We conclude with the following appeal from Mr. Hunt, which we doubt not will be promptly and liberally responded to by many in England, remembering, as we may with pleasure, the good example set us in this respect by the Rapid-River Congregation—

We want prompt aid in the shape of articles for clothes. The coming long and cold winter will consume all we brought with us; and we are not certain that we can receive any thing that may come out by the ships next May before July 1852, unless we have an opportunity of sending to Lake Winnipeg some time next September twelvemonth (1851). We shall heartily thank God and our dear friends who assisted us in 1849, and any others whom God may dispose to clothe our naked people, if they will kindly send to the Church Missionary House, Salisbury Square, by the middle of next May, and any following year, such articles as those mentioned below, for the use of the English-River Mission. Whatever things may be sent should be packed securely, either in strong iron-bound boxes, or in double Hessian bales; for unless they are exceedingly well packed, and weigh less than 100lbs., the great probability is that they will never reach us safe and sound.

Blankets, small and large.

Strong warm flannels, white, red, or blue.

Stout washing prints.

Woollen shawls.

Stout unbleached calico.

Strong, coarse woollen cloth, for coats, &c. (Stroud's).

Strong striped cotton for men's shirts, blue or pink.

Strong common combs, for use after washing.

Needles, thimbles, and scissors.

Strong pocket-knives.

Fire-steels and gun-flints.

Twine for fishing-nets, Nos. 1, 6, and 10.

Large cod fish-hooks.

Any useful article of clothing for man, woman, or child.

MANITOBA STATION.

Trials, temporal and spiritual.

Amidst the wide circle of our Missionaries, there are few that have stronger claims on our sympathy than the Rev. A. Cowley. In temporal matters the difficulties at the Station are considerable. Night frosts, the precursors of the long and dreary winter, appeared in 1849 so early as the 30th of August, and caused apprehension

as to the full ripening of the wheat crops. Unusually extended, advancing into the first ten days of May 1850, the winter contracted the usual seed-time, and much difficulty arose in getting in the seed. On May the 25th the rain, sleet, and snow, deluged the lowland, and Mr. Cowley's attention was directed to the necessity of immediately draining it, as otherwise the crops would have been drowned. All these outward hinderances and difficulties would be of little moment, if the work of the Lord seemed to prosper in his hand; but the spiritual winter is still prolonged, nor can he yet 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." The heart of the Indian is still hard and rigid as with the winter's frost, the good seed is sown with difficulty, and the symptoms of vegetation are yet few. Often is our Missionary driven for refuge to Him who is a very present help in time of trouble, and who still consoles and sustains him amidst discouragement. In July last, when the despatches were made up, the aspect of the Mission had become unusually trying. In a Letter dated July 8, 1850, Mr. Cowley thus speaks of the circumstances in which he found himself—

During the past year we have not been in more anxious circumstances than at the present moment. The winter was one of peculiar trial to our poor people. The rabbit, which is generally a staple article of food to the hunter, failed, and the poor Indians were reduced to great straits. Many of them lay encamped about us for months, and, being chiefly fed from the produce of our farm, appeared for a while to have goodwill toward us. Toward spring, a small party of the Berens-River Indians visited this place, bearing a message to our Indians from a conjurer of the former district. The message was a secret. From

that time the Partridge-Crop Indians began to hold secret meetings, to consider and talk over the secret message. I have since been informed, that, during the time of deliberation, three men guarded the place of consultation, to keep off listeners, even their own wives and children being carefully excluded. From chance words occasionally oozing out, we gather that the message consisted of an invitation to all the Indians of this locality, to meet the conjurer across Lake Winnipeg; and an assurance to them of the return, in great plenty, of all the necessaries, and even luxuries, of life.

As soon as the lake was supposed to be fairly opened, Indians from a distance began to come in, and a considerable number met here, and afterward left for the Winnipeg: seven men only remained behind. Some four of the School-children eloped, but we fetched them back.

There were other circumstances connected with this movement which we withhold, but which rendered it a time of very special anxiety to our Missionary. Referring to these he says—

In God is my trust, and in Him my confidence. He will not, He cannot, fail me in the time of my greatest need. The assurance of your prayers, and those of a large circle of Christian Friends, is a great comfort to me; but I pray to be kept from placing you, all or any of you, in Christ's stead. His merits and gracious offices of love, applied and exerted on our account, is all-prevailing. I embark my all upon the ocean of His love, and trust His word of promise for every emergency.

Causes of Encouragement.

Although the symptoms of vegetation are few, yet there are some, sufficient to shew that the seed is not lost. In some hearts it quickens into life, and helps us to anticipate the time when, under the mighty power of God, it shall spring forth more extensively and luxuriantly. Mr. Cowley says, in the same Letter—"The crops are looking very well when we consider the great rain, which almost drowned them." We trust the time will come when the aspect of his spiritual work shall be equally improved, and the

floods of discouragement, which now deluge and threaten to drown the seed, shall have passed away. *They that sow in tears shall reap in joy.*

To the more cheering portion of his Letter we now turn.

Independently of the sources of anxiety to which I have referred, I had hoped a little more favourably of my Station. The Indians turned to their gardens with greater energy than heretofore; and the Chief, who left his house to be burnt up by others, has returned, and, with our assistance, re-erected it. He now assures me of his determination to remain. Tuckemase, alias Edward Mackay, a Christian Indian, has also returned to the Crop, and built himself, with our assistance, a very nice little house. There is also a third in course of erection, and wood on the bank for three more. In addition to this, Waukautoon has purchased Sasuise's house, thereby increasing the number of settlers. The family across the river get on very nicely, and seem to prosper. The wild Indians are a serious tax upon them for provisions, encamping there and eating them out; but even this, by God's blessing, may be an advantage, as they must see the superior circumstances of the settled Indian.

In a spiritual point of view, there is little if any alteration in my people since I last wrote. They attend the Means of Grace generally on the Lord's-Day Mornings, and occasionally on week-day and Lord's-Day Evenings; but their apathy is still heartrending. O that the Spirit were poured out upon them from on high!

Our School may still be considered to flourish: notwithstanding every obstacle, we number at present 42 Day-scholars, of whom 32 are Boarders. There are also 10 adults added on Sunday, making a total for that day of 52.

I must not omit to notice one or two favourable cases connected with the School. The first, and most cheering and delightful, is the baptism of a former pupil, Eliza Jokan. She was one of our first scholars, and continued with us several years. She was taken away by her Indian father, under very unfavourable circumstances, in the spring of 1848.* From that time she has not mixed with the Indians, but has been engaged in

* Vide p. 308 of our Volume for 1849.

service at the Settlement. I have visited her twice in the families with whom she has been living since she left the Crop, but she did not open her mind to me, I suppose owing to her not being alone with me. Mr. Cockran, however, writes me that she came to him desiring baptism, which, after due examinations, and the lapse of some time between those examinations, he was satisfied to administer to her.

The next case is that of Luke Shata. We took him into School in the fall of 1848. The next year I engaged him, being a strong lad, to work upon the establishment for me. When his year was up, he desired to return to School and learn more. He also, I hear, desires baptism, though he has not opened his mind to me on the subject.

The last case is that of Mary Mooseau, a Canadian Half-breed. She—together with her mother, an Indian woman, and the rest of the family, four in all—has been with us several years, and is capable of performing most domestic duties. She reads her Bible, uses her Prayer-book, writes tolerably well, cyphers a little, and speaks English fluently. We gave her in marriage, on Saturday last, to a respectable Half-breed in our employ: she had been baptized by a Priest of Rome.

We shall now introduce some extracts from Mr. Cowley's Journal, which, entering with more minuteness into the details of the Mission, enables us the better to realize his position, and the need which he has of our prayerful sympathy.

Difficulty of keeping the School-children.

Nov. 17, 1849—We have had some trouble with several of our School-children this week, owing to a desire to roam with their friends, who are leaving for the winter. On Tuesday Morning I had to send into the woods for Caroline, who had gone off with her mother: she came back to School. Of two others, who ran off on Monday night, only one has been brought back, though I sent for both. I fear the eldest will not return, as he is capable of rendering his parents a little assistance in hunting. This I deeply regret, as he reads in the Testament, and can use his Prayer-book and write, all which, in the tent, will be soon forgotten.

Dec. 1 — Immediately after Morning Prayers the Schoolmaster informed me that Emma had run away from School—

following her parents, who leave here to-day—and that he was unable to prevail upon her to return. I at once followed them, and with difficulty restored her to the School. As usual, I spent the morning in School, and, while I remained, kept a close eye upon the girl, fearing lest she should steal away again. A little before the close of the School I returned home, leaving her in the care of the Master. In the evening he came up to me, and said, "Emma is gone now for good and all: she ran away, and I followed as soon as I knew it, but could not bring her back: her father was waiting for her with a dog-sled, so I returned." It was too late for me to go for her again, as the night was beginning to fall, and they must already have made a great distance on the Lake. This gave me a sad shock. I am distressed and afflicted. O Lord, undertake for me! The School, by this untoward event, sustains a great loss. She is a clever and interesting girl, has reached the second, or Testament Class, and understands English tolerably well. Another year at School would have put her in a position to leave it with credit, and have enabled her to understand the way of salvation.

June 16, 1850: *Lord's Day* — During the afternoon School an old Indian woman expressed a wish to kiss some of the School-children, whom she called her grandchildren, before leaving them. We allowed her to do so, and the children were with her out of School some time, but the old woman did not leave, as we understood she had intended doing. Several Indians left here to-day: it is very painful to witness their desecration of the Lord's Day.

June 17—This morning we found that four of the children who were allowed to kiss the old woman yesterday had left the School during the night, and had also stolen a canoe for their use in escaping. I immediately sent off two men in search of them, whom I charged not to return without them.

June 18—About noon the men who went for the children, and another who went for his canoe, returned, having been successful. To our inquiries, the eldest of the children replied, that the old woman had told her to leave, and that she had come into the house in the night, and bid her go forward with her brothers and sister, and that she would overtake them soon. This has given us no small annoyance; but we know of no remedy.

Jummia's Advances in Civilization.

Nov. 19, 1849—Jummia has killed a cow for his winter beef. This he could very well afford to do, as their stock, by his care and industry, had amounted to eight head of cattle. I wish the family were as attentive to spiritual matters as to their worldly concerns: we might then hope the very best of them. I thank God, however, for the good that is in them, and pray it may increase.

Dec. 13—We went across to see Jummia's wife, who has been lately confined. She appears tolerably well, as is also the child. Although there is not in this family any thing decidedly Christian, there is much to admire, and to rejoice one's heart. The house is divided into two apartments, Jummia's own room being entered through the other. The first is occupied by his aged parents and two younger brothers, and at present by another Indian and his wife, who are wintering with them. On entering, the whole of the latter party were exposed to view, and it was pleasing to see their orderly appearance. Still, however, as Indians, several furs, the produce of their hunt, were hanging against the walls to dry ready for trade. What surprised me not a little, as I had no expectation of seeing the improvement, several bedsteads had been arranged along the walls for their respective use. The Indians uniformly sleep on the floor. After a little conversation with them, I turned into the other room, where a still more pleasing spectacle presented itself. The man, not having a barn, had been thrashing some barley of their own raising, and a heap of it lay in one corner of the room, which he was winnowing. Having spoken a little with them, I took Mrs. Cowley and our little ones to see their domestic cattle and out-buildings. As we passed over their garden, it was very gratifying to see five of their animals ruminating in the sun. Upon approaching the buildings, the first thing that arrested our attention was the pig-sty and its stock—two fine pigs, well housed and lately fed, their appearance bearing testimony to the care and diligence of their owner. We next entered the cow-house. Such places in this country, owing to the intense cold of winter, are generally closely built and mudded, so as thoroughly to protect the cattle. It was arranged after our own plan, and contained apartments for nine head, which, as he is keeping two animals for Pewaupic, are well filled. We turned homeward, glad in

heart at what we had witnessed, and earnestly wishing all the other Indians would, by diligence and care, thus raise themselves to such independent and easy circumstances.

Formal Assemblage of the Indians.

Jan. 26, 1850—Many Indians are here now, several having come in to escape death by starvation—I think upward of thirty, beside women and children. Great distress must exist, it is feared, among the Aborigines this winter, from the general failure of the rabbits, a staple article of food to the hunter. Of those who have run hither, some had been without food seven days, and others five days, ere the provisions sent from this place reached them.

Feb. 11—I asked the Chief to convoke a general assembly of the Indians, which he promised to do to-morrow.

Feb. 12—About thirty Indians assembled at the School-house, partook of a meal, and then indulged in a smoke, while I and five Indians made speeches. I reminded them of their present position; of the misery from which, by the good providence of God, they had just escaped, and the probability of the occasional recurrence of similar circumstances. I then urged them to adopt some measures for the preservation of themselves and families from so dreadful a calamity, reminding them of my plans for their benefit, and desiring any of them who should be disposed to offer any remarks to do so. Paquonchees said, among many other things, "I have not much to say. What am I, that I should speak? I am old and useless; but I rejoice to see that our place is better now than it used to be. I am happy to have heard what has been said. We are glad to see our children fed and clothed without our care and expense. These speak of the Great Spirit. I shew myself where He is spoken of. I think about it. We gain much by work: even the women can shine by work." Muckatashesheep said, "I am thankful for what is done, and am desirous to do what he," the Minister, "says." Puppingue, the Chief, observed, "I knew what he was going to say. I like to hear it. I remember what he said to me at the Birch Island"—in 1843. "I said then it was very good, and find he always says the same thing, and is true to his word. I saw at the first that the young men clothed themselves by working: they continue to do so even more and more. I and my wife have talked

together of matters. She advised me to settle. I now determine to do so. I think we may yet do well." Turning to me, he continued, "I thank you for what you have done. Now I speak to the Bishop. I wish I could use my eyes. I desire to see him. I hear he is the Chief appointed by God to superintend His work; that he is head over those who work God's work; that God has put in him great wisdom and much love, that he may point others what to do. I hope he will pity us, as we are poor. Tell him I shake hands with him, though at a distance."

Feb. 16, 1850—The Indians are bestirring themselves a little. Some are preparing wood for houses next summer; others, fence-wood for their farms. Our Evening Services are better attended than heretofore.

Feb. 17: *Lord's Day*—An overflowing Congregation: some turned back from the School-house for want of room. This morning I suppose there were about seventy souls present. At the Evening Service, also, the School-house was fuller than usual.

Superstitious Excitement among the Indians.

This date — February 1850 — appears to have been the most encouraging period of the year. In April the excitement and disquietude among the Indians, to which reference has been already made, commenced, and the promising appearances passed away.

April 29—The Indians have lately been very much alarmed by a report which has obtained great credit among them, so much so, as to keep many from sleeping whole nights together. Some of the conjurers say that a cannibal is near, and that consequently they are in danger of being fallen upon in the night, killed, and devoured. It is well known that occasionally a single Indian will kill and devour a whole family, and even sometimes more than one family, for he will search out other encampments to devour human flesh. The individual who does this, is said to be possessed of a devil, and the Indians are dreadfully afraid of such an one. Last night a conjurer, Chepwaumesees, went into his conjuring tent to inquire of the devil news respecting the existence or approach of the supposed cannibal, and

returned with the answer that some one among themselves was frightening them.

Conjurations are a serious obstacle to the advance of Christianity. The Indians seem to believe the cheat, for it is manifestly nothing more; and as the conjurer is concerned to keep up his reputation, which must be overthrown by the advance of Christianity, he will on this account, if on no other, use his influence against us.

Lately I have taken advantage of the panic to try to direct their thoughts to what the Bible shews to be real ground of alarm. But, alas! lying vanities they readily believe, while the Truth they heed not. Their minds are indeed darkened by superstition, and their souls bound in slavery.

June 2: *Lord's Day*—The Indians have been occupied with their own way to-day—drumming, changing clothes, and dancing—so that very few have attended our Services.

June 8—There are many Indians here at present, but we have not obtained any fresh scholars from them, perhaps owing to some expectations which they indulge of getting supplies from the clouds for the future, and thus being enabled to do without the White People. The above hope has been created by an Indian across Lake Winnipeg, who has endeavoured to spread the most absurd tales among the Indians, of which the above is a fair specimen. The wonder is that any should believe the cheat; but all seem somewhat influenced by it, and I believe most of our Indians will go across to realize the promises.

June 15—The Indians are pitching off into Lake Winnipeg, to kill sturgeon, and pay a visit to the other side of the lake to hear the instructions of the Indian, who has sent to invite all the Indians for miles round to come to him. They say that all the White People are to die, and that the Indians are to be in affluent circumstances, and, *inter alia*, to find their tables furnished every morning with bread and butter, and tea.

June 23: *Lord's Day*—Congregation smaller, as the Indians have nearly all left us. School and Services as usual.

July 9—A Half-breed, who lives an Indian life, has come in to-day from Lake Winnipeg, and brought me a Letter from the Post-master of Berens' River. It appears that great numbers of Indians have assembled in the vicinity of his post,

but that the Indian who called them together has not yet arrived. This is good news, as the Indians cannot remain there any time, from want of provisions.

I made many inquiries of the stranger, endeavouring to elicit the state of the Indians' mind and their intentions, but could hear nothing but frivolous tales.

July 13, 1850—Other Indians have passed the Station, who have been across the lake. These told us similar tales; and added, that none of our Indians would be back till late in the summer or beginning of the fall: that they were waiting to see the man across the lake.

Recent Miscellaneous Intelligence.

UNITED KINGDOM

Wesleyan Miss. Soc.—On the 20th of February Mr. and Mrs. Gillings embarked for Ceylon.—The Committee report the Income of the Society for 1850 to be 104,661*l.* 15*s.* 4*d.*

London Miss. Soc.—The Rev. James Scott sailed for Demerara on the 17th of November, and arrived at George Town on the 26th of December. The Rev. J. F. Cleland and family arrived in London from Canton on the 21st of February.

WESTERN AFRICA.

Wesleyan Miss. Soc.—Mr. Henry Hirst has arrived at St. Mary's, Gambia.

SOUTH AFRICA.

Wesleyan Miss. Soc.—The Committee say, "We have intelligence from Graham's Town to the 25th of January. At that time our Missionaries and their families were unburt; and each Mission Station had supplied a band of Caffres and Fingoes for the defence of the Colony, whose conduct had called forth the public commendation of the Governor, Sir Harry Smith. One of the Stations, Fort-Beaufort, had been the scene of war. But Mr. Ayliffe and his family remained at their post of duty, and were uninjured. There had also been attempts at robbery near D'Urban, Fort-Peddie. The Native Chiefs Patu at Mount Coke, and Krelli at Butterworth, remained faithful to the British Government. The 7th of February had been appointed as a day of special humiliation and prayer throughout all the Wesleyan Congregations—By Letters from the Rev. James Cameron, dated December 6th, 1850, and January 11th, 1851, we learn that the Missions in the Bechuana Country are much injured by war among the Native Tribes. The two Mission Stations, Mirametsu and Umpukane, have been destroyed by a marauding party; the people have been swept away, and four thousand head of cattle stolen." One of the Missionaries, Mr. Ludorf, being thus set at liberty, has proceeded further into the interior to the Barolongs, who some time ago migrated from the Thaba Unchu Station, and have ever since been im-

portunate in their entreaties for a Missionary. Mr. Cameron says, "He left last Monday. Trials, doubtless, await him; but what African Missionary is without trials?" This part of the Mission Field has a special demand on our sympathies and prayers.

INLAND SEAS.

Church Miss. Soc.—The Rev. Dr. Krapf, in a Letter dated Hamee, on the coast of Arabia, March 4, 1851, states his safe arrival at that place, and that he hoped to reach Sahuil on the following day, and thence to cross over to Cape Guardafui, on the African coast. He remarks—"We can well foresee that our voyage will be tedious and of long duration, on account of the calms prevailing at this advanced season of the monsoon. However, this experience will be of use to all of us, teaching us patience and confidence in Him who knows our out and our in-goings, and who took at heart the wanderings of His chosen people Israel."

INDIA WITHIN THE GANGES.

Church Miss. Soc.—On the 9th of February last, the Bishop of Madras held an Ordination at Palamcottah, when the Rev. Messrs. T. Clark, and Jacob Chandy and Jesudasan John, Natives, Missionaries of the Society, were admitted to Priest's Orders, and Messrs. Seeni-vassagam Mathuranayagum, Paramanatham Simeon, Abraham Samuel, Muthurenthiram Savariroyan, and Mutooswamy Divaprassathum, Native Catechists of the Society, were admitted to Deacon's Orders.—The Rev. C. C. Schreiber, in a Letter dated Kurrachee, March 12, 1851, communicates the afflictive intelligence of the death of Mrs. Schreiber, his wife. She died on the 11th of March, of fever.—The Rev. C. T. Hoernle and Mrs. Hoernle have arrived at Calcutta: they left that place on the 3d of April for their Station at Agra.

London Miss. Soc.—The Rev. F. Baylis and Mrs. Baylis arrived at Madras on the 20th of December.—The Rev. W. Clarkson and Mrs. Clarkson, the Rev. A. Corbold and Mrs. Corbold arrived at Bombay on the 9th of January.

Missionary Register.

JUNE, 1851.

Biography.

NOTICE OF GEORGE CASAMAJOR, Esq.,

A FRIEND OF MISSIONS IN CONNECTION WITH THE COTAGHERY STATION, ON THE NILGHERY HILLS, OF THE BASLE MISSIONARY SOCIETY.

AT pp. 187, 188 of our present Volume, we noticed the death of Mr. G. Casamajor. One of the Missionaries has supplied a notice of this friend of the Heathen in a Letter addressed to Mr. Casamajor's sister, from which the following extracts are taken.

During my stay on the Hills in March and April last I often had the pleasure of seeing our dear friend at Kaity. Since his departure the thought has often been in my mind to address you, and send you a faithful picture, as it were, of your esteemed brother; attempting to depict in words that living image of him which will never I think be effaced from my mind, until, by the grace of the Lord who has redeemed us, we shall meet before the throne of glory. I shall be careful to add no colouring of my own, but faithfully copy the impression which I have received of the character, mind, and heart of the common object of our love and esteem, during an acquaintance of more than two years, the last years of his earthly pilgrimage.

It was an extraordinary and a beautiful sight, most lovely to the eye of an Indian Missionary, to see a gentleman, after an honourable career in the service of the Government of this country, retire from the business of the world into quiet solitude, and resolve in the name of Christ to spend all the strength of the remaining years of his life in an effort to prepare the way of the Lord among a secluded tribe of Hindoos, among whom the Gospel had never been preached effectually, and who had little hope of being served in the ordinary course of things by those Missionary Societies who have engaged in the great work of the evangelization of the people inhabiting the vast plains of India. Mr. Casamajor established himself on the Nilgherry Hills.

I wish I could let you have a glance of Kaity, the beautiful sequestered residence of your esteemed brother, at the foot of the Doddabett, the highest mountain of
June, 1851.

India, south of the Himalaya; the very crown of Southern India, in a fruitful valley which knows no winter, and which, dissected by the narrow vein of a clear brook, stretches to the west for three or four miles, until it reaches one of those precipitous mountain walls, over which the waters, gathered around the sky-girt, cloud-capped peaks, gush into mighty ravines which communicate with the sultry plains below. At the foot of the towering Doddabett, a mile below the high road leading from Ootacamund to Coimbatore, lies Kaity, the abode for a few years of dear Mr. Casamajor, or rather his halting-place between the long and hot journey of his Indian Life, and his entrance into his heavenly home.

The house is surrounded by beautiful garden grounds, a little neglected, and by clusters of Badaga (Burgher) Villages, which it was his fervent wish and daily prayer should in due time be watered from Kaity, as the centre of an evangelical Mission, with the waters of eternal life. At Kaity I first had the pleasure of seeing him, a fine old gentleman, a foot taller than other men, stooping to us while he conversed kindly and gravely. He was kind to all people, but peculiarly to Missionaries, having as it were joined their ranks himself. The evangelization of the Hills was the great and holy theme of his thoughts and prayers, and to this object he turned all his energy, impaired, but not broken, by a long residence in a tropical climate. At the age of 55 he began learning the Canarese Language, a dialect of which is spoken by the Badaga Population. When others go to rest, he rose to earnest exertion, as if the evening of his life was the morning

of a fresh day to be spent in the Lord's service. From our Society he obtained first one Missionary, Br. Weigle, and then two more, the Brethren Bühler and Moerike. In Canarese Mr. Casamajor made very respectable progress, so that he was able to take the superintendence of a large Badaga School, established on his grounds and supported by his liberality, into his own hands. Every day, his health permitting, he would walk up at noon to that School, built at some distance from the dwelling-house on an open high ground, praying as he went, for he was eminently a man of prayer, to hear the lessons of the poor half-clad, but smiling and intelligent Badaga Boys, who looked up to him, no doubt, as to a person coming from a higher and better world. You would there see the honoured gentleman, who had sat on the bench of justice in the chief seats, who had held counsel with the rulers of the country, who had been the object of veneration to the good, and the terror of evil doers, resting on a wooden box in the place of the Schoolmaster, rejoicing in the glory of thus serving his Lord, and overflowing with love to the poor heathen lads.

Being full of love toward these people, he did not think it beneath his dignity to attend to their bodily diseases, and to remove them as far as was in his power. There was a room in Kaity House, a sort of hospital, where Mr. Casamajor for a long time attended every morning from 7 to 8 o'clock, giving medicines to the fever patients, putting plasters upon the wounds and sores of the poor, giving clothes to the naked, and alms to the destitute. The poor people no doubt sometimes abused his kindness, and he detected such practices now and then, but the current of his sympathies was too strong to be stayed by such sad occurrences.

To our Brethren he was a friend indeed, uniting the kindness and wisdom of a father with the cordiality and good fellowship of a colleague in a common work. I myself looked back with sadness and joy to many a happy and hallowed hour spent in his company. He had the experience of a man arrived at the end of an active and long life spent in important offices: he was a wise counsellor. But he had also the simplicity of a child: he was easily deceived by the designing. His mind was richly stored with various learning, and capable of deep search; but his chief

book, and the constant object of his meditations, was the Word of God. With a lively fancy, a cultivated and classical taste, an excellent memory, and a full mastery of his mother tongue, he was a man of admirable conversational talents, and it was a pleasure and a gain to listen to his thoughtful and eloquent discourse, replete with sound sense and biblical truth.

I said that he was a man of prayer. He was. I know no man who is so careful as our departed friend was of spending a due proportion of his time in secret converse with God. He used to rise at five in the morning, but with the exception of the hospital hour he was accessible to nobody—not to the greatest personages—before 10 or 11 o'clock. In the same manner he would spend the end of each day in solitude, retiring after 5 o'clock, and returning to the library or sitting-room after six. With social prayer, when there were guests, which was rather the rule than the exception at Kaity, the day was closed, when indeed he spoke as in the presence of the living God; never making a speech instead of a prayer, but addressing in holy awe the almighty and righteous Lord of all in the name of Jesus, in whom he believed. Altogether, his residence at Kaity seems to have been to our dear friend the outer court, the vestibule of heaven. As a priest he took up his post between earth and heaven, labouring in his soul and interceding for the salvation of the Badaga Tribe, and all the tribes of India, but of the Badaga especially, for four blessed years. His prayers will be heard in God's time, and his works will follow him.

He fell asleep on the afternoon of the 29th of May. His last will, if any further proof had been wanted, bore testimony to his unreserved devotion to the cause of the Gospel on the Nilgherries. With the exception of a few legacies, he bequeathed all that he had to the Nilgherry Mission. Major Minchin, the executor, writes to me under date the 6th of August—"If I can get 1500*l.* for Kaity, the property of the Mission will amount to 3000*l.* at least, which at 5 per cent. would give 150*l.* a year!" Thus Mr. Casamajor has secured for the Nilgherries, by his liberal bequest, the services for ever—as long as there will be a German Mission at least—of a Missionary. I hope, however, that our Committee will be able to have always two, if not three Brethren on the Hills, to carry on a Mission, commenced by so

devoted and excellent a friend, in an efficient manner; and to open the arms of Christian Love, not only to the Badaga, but also to the Toda, and the Kota, and the other tribes who form the native population of this "sky-island," as Ritter calls the Nilgherry Hills.

Your sainted brother has been a noble and a holy man here below, an honour to the religion of Christ whom he professed among men, a sweet odour of grace to those who knew him. Being a man, he had his share of human frailties. His temper might have been more equal. He might have been more patient of contradiction, less firm in retaining his own opinions or prejudices. These were faults and blemishes not to be praised, but to be excused in an unmarried gentleman of his age and standing, who had all his life been his own master, and the centre of the society in which he moved. But beneath this cover of hair-skins there was a sanctuary of grace hidden, a temple full of incense of prayer, of sacrifice, of love, and of the very presence of the Lord.

Among the whole population of the Kaity valley, and further, he was held in the highest veneration. When he died they said they were sure "he would return soon." His name will long be remembered. Dear Mr. Casamajor had a favourite walk on the farther side of a tank in front of the large hall of his library,

overhung by splendid trees, and shut in by thick bushes. On that spot he sometimes said he would like to be buried. But when his end drew near he changed his mind, having regard to the ignorance of the people who from veneration might have set up some worship there, and chose the Ootacamund burial-ground for his resting-place. There his body has been committed to the earth in the sure hope of a joyful resurrection.

After his death, at which the Brethren and Major Minchin were present, and which was indeed a peaceful falling asleep in Jesus, those who wished to see his body were admitted into the house. The villagers came to take leave of their friend. "He would come back," they said. One of our Mangalore Youths, now on the Hills, gave an account of Mr. Casamajor's death to some of his brethren here, and added, "We were permitted to enter the room and to see the body. It lay upon a bier, very beautiful, the face full of smiles, very beautiful." Those who have seen him in life can imagine the beauty which struck this young Hindoo Christian so much, and you will not yourself have forgotten, nor forget, his beloved face. But the glory of the resurrection will be greater when He will have fashioned our vile bodies according to His own glorious body by His almighty power.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

EIGHTH ANNIVERSARY.

Sermon.

Friday, April 9, at vii; at Great Queen-Street Chapel, Lincoln's-Inn Fields; by the Rev. R. H. Herschell; from Jer. xxxi. 35—37, and Rom. xi. 1, 2: Col. 10l. 12s. 7d.

Meeting.

Friday, April 25, at vi P.M.; at Freemasons' Hall; J. D. Paul, Esq., in the Chair: Col. 16l. 0s. 8d.

Movers and Seconders.

Rev. R. W. Dibdin; and Rev. John Aldis—Rev. Ridley Herschell; and Rev.

John Weir—George Paul, Esq.; and Rev. W. Oliver Booth—Dr. Schulhof; and Rev. J. P. Palmer.

Resolutions.

—That, increasingly impressed with the arduous character of the Missionaries' work among the Jews, this Meeting resolves to be more earnest in prayer that it may please the Great Head of the Church so to endue them with the Holy Spirit, that they may faithfully fulfil their duty, and be as living epistles, known and read of all men; and that we also express our Christian Sympathy with those of Israel who have been led to a saving knowledge of the Truth, amid the trials to which they are exposed, resolving to bear them affectionately on our hearts before God, en-

treating for them Divine Guidance and strength equal to their day.

—That this Meeting earnestly entreats of the Pastors and Churches of Christ, for the cause in which this Society is engaged, that sanction and prayerful support to which we feel it to be entitled, as affecting the spiritual interests of the seed of Abraham, the life and vigour of the Church, the counteraction of infidelity and error, and the salvation of the world; and this Meeting especially commends to their affectionate solicitude and fervent intercessions the Jewish Mission College, as aiming, in dependence on Divine Influence, to provide the agency essential for carrying on the work.

State of the Funds.

Receipts, 3992*l.* — Payments, 4049*l.*
7*s.* 3*d.*

NAVAL AND MILITARY BIBLE SOCIETY.
SEVENTY-FIRST ANNIVERSARY.

Meeting.

Wednesday, April 30, at xii; at Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Capt. Walker, R.A.; and the Rev. C. Gribble — Rev. James Stratton; and Lieut. R. Nantes, Mil. Knight of Windsor—Rev. W. M. Wright; and Major Montague, R.A.—Rev. C. Hume; and Major Little, R.M.

Resolution.

—That this Meeting, thankful to Almighty God for the continued distribution of the Holy 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, 2080*l.* 9*s.* 7*d.*— Payments, 2153*l.* 19*s.* 5*d.*

Statement.

There have been 17,517 Bibles and Testaments distributed during the year making the total from the commencement of the Society 535,208.

BAPTIST MISSIONARY SOCIETY.
FIFTY-NINTH ANNIVERSARY.

Sermon.

Thursday, April 24, at vi½ P.M., at

Surrey Chapel; by the Rev. James Hamilton, D.D.; from Eccles. xii. 13: Col. 33*l.* 15*s.* 6*d.*

Meeting.

Wednesday, April 30, at xi; in Exeter Hall; George Goodman, Esq., in the Chair: Col. 105*l.* 11*s.* 2*d.*

Movers and Seconders.

Rev. W. Landels; and Rev. T. H. Davies—Rev. J. Makepeace; and Rev. W. Brock—Rev. T. Wheeler; and Rev. J. H. Hinton—and a statement by W. B. Gurney, Esq.

Resolutions.

—That this Meeting devoutly acknowledges the goodness of Almighty God in sustaining the Baptist Missionary Society through another year. And while, on the one hand, it laments the decease of some devoted Missionaries who occupied posts of great importance in the field of labour—the want of suitable Brethren prepared to take the places of those who have been called to their rest—and the inadequacy of means to extend the Society's operations; it has, on the other hand, to rejoice in the continued liberality of the Churches—in the spirit of concord and love which has characterized the deliberations of the Society—and in the general expression of sympathy and goodwill toward it on the part of its friends and supporters at large.

—That, from the Report now read, this Meeting has heard with the liveliest feelings of gratitude and joy of the increasing facilities for diffusing the Gospel in all parts of the Mission Field, and more particularly in India, whose vast population appears more than ever accessible to the Missionary, and the power of whose priesthood, once so formidable, is evidently on the wane. And it would call on the disciples of Christ to present continued and earnest prayer for the copious effusion of the Holy Spirit on the Churches and their officers at home, on the Missionaries and their converts abroad, that this Society and all kindred Institutions may rejoice in a more abundant blessing on their varied labours.

—That this Meeting desires to express its deep and sincere sympathy with the Pastors and Churches in Jamaica in their heavy afflictions, owing to the ravages of the cholera. It notices, however, with grateful surprise, that, amid the almost universal prevalence of that disease, no minister of Christ has fallen a victim to it; and is rejoiced to hear that this dispensation has been the means of recovering many who had fallen away, of awakening large numbers to earnest inquiry and of greatly augmenting the attendants at Public Worship. Moreover, this Meeting would fain hope that the generous sympathy of British

Christians will tend to cheer the Brethren and Churches in that island, by helping them through some of the difficulties, and enabling them to relieve some of the necessities occasioned by this calamity; affording, as it does, a fresh illustration of the value of the Gospel, which would have us *do good to all men*, but especially unto them who are of the household of faith.

State of the Funds.

Receipts, 19,064*l.* 18*s.* 5*d.*—Payments, 18,459*l.* 0*s.* 8*d.* The sum of 2151*l.* 6*s.* 1*d.* has been received for the West-India Cholera Fund. The Society's debt is now 5751*l.* 11*s.* 4*d.*

CHURCH-OF-ENGLAND SCRIPTURE-READERS' ASSOCIATION.

SEVENTH ANNIVERSARY.

Meeting.

Wednesday, April 30, at ii½ p.m.; in the Hanover-Square Rooms; the Earl of Harrowby in the Chair: Col. 23*l.* 10*s.*

Movers and Seconders.

Bishop of Bombay; and Col. Sir Digby Mackworth, Bart.—Lord Charles Russell; and Rev. Richard Burgess—Benj. Shaw, Esq.; and Rev. Christopher Bowen.

Resolutions.

—That the review presented by the Report of the working of the Association during the first seven years of its existence abundantly establishes the fact, that while the exigencies which called it into being still exist, its principles and operations are eminently adapted, under the Divine Blessing, to meet those exigencies; and claim therefore, from all who are anxious for the spread of the knowledge of the Truth, continued and increased effort to extend and render permanent its benefits.

State of the Funds.

Receipts, 8465*l.* 11*s.* 10*d.*—Payments, 7457*l.* 14*s.* 2*d.*

Statement.

At the commencement of the present year the number of grants made through the Association was 97. They are now 106. The field of their labours embraces a population of upward of 1,000,000, including 81 parishes and districts, but in which there exists Church Accommodation for little more than 170,000.

CHURCH-OF-ENGLAND METROPOLITAN TRAINING INSTITUTION.

SECOND ANNIVERSARY.

Wednesday, April 30, at ii½ p.m.; at

the Institution, Highbury; J. P. Plumptre, Esq., M.P., in the Chair: Col. 11*l.*

Movers and Seconders.

Rev. J. C. Miller; and Rev. Edward Hoare—J. W. Childers, Esq., M.P.; and Rev. J. C. Goodhart; supported by Rev. W. B. Mackenzie—Hon. Arthur Kinnaid; and Lord Radstock.

Resolution.

—That this Meeting desires to render heartfelt thanks to Almighty God for the tokens of His favour received during the past year, and to express their conviction that the success of the Institution will depend, under God, on the care which is exercised in the admission of students, and on the faithfulness with which its managers adhere to the Evangelical Principles on which it was founded.

Statement.

The Society began the year with a balance of 856*l.* 8*s.* 5*d.* Their Receipts from the 1st of May 1850 to the 9th of April 1851 amounted to 2356*l.* 19*s.* 5*d.* To this is to be added the grant of 4250*l.* from the Committee of Council on Education toward the purchase of the College and the erection of the Model School, making a total of 7463*l.* 7*s.* 10*d.* The Expenditure has been 6767*l.* 0*s.* 3*d.*, leaving, apparently, a balance in favour of the Institution of 696*l.* 7*s.* 7*d.* But of this amount a sum of 150*l.* is due to the builder; another sum of 58*l.* 10*s.* consists of special donations for exhibitions; and a third sum of 181*l.* 5*s.* arises from payments made by students in advance toward their maintenance. Consequently all that in reality remains in hand, with which to commence the ensuing year, is 306*l.* 12*s.* 7*d.*

LADIES' NEGRO-EDUCATION SOCIETY. ANNIVERSARY.

Meeting.

Wednesday, April 30, at ii½ p.m.; at Willis's Rooms; Sir E. N. Buxton, M.P. in the Chair: Col. 47*l.* 14*s.* 10*d.*

Movers and Seconders.

Ven. Archdeacon Trew, of the Bahamas; and Rev. Charles Kemble—Hon. Capt. Joseph Denman, R.N.; and Hon. Edmund Phipps—Gurney Hoare, Esq.; and Rev. W. Cadman.

Resolutions.

—That this Society has good cause for thankfulness for the past, and for hope for

the future, as in many cases they have been permitted to see the fruit of their labours in the good conduct of their former pupils; not a few of whom are now satisfactorily conducting Schools for the religious instruction of the young Negroes.

—That by our abhorrence of Slavery, and by our Christian Care of the emancipated Negroes, especially the young, we may encourage the strangers who shall visit our shores to do the same.

—That beside other considerations, the rapid advances of Popery within the past year in Jamaica, Guiana, Dominica, and Trinidad, as well as some of the other Colonies, present a new feature in the progress of our labours, and call for corresponding exertions on the part of this Society.

State of the Funds.

Receipts, 949l. 19s. 8d. — Payments, 1012l. 11s. 3d.

Statement.

Urgent demands are made for aid by the Clergy in the West Indies, who are encouraged by God's blessing on their labours to persevere in their struggle against the increased activity of Popery and Infidelity.

PRAYER-BOOK AND HOMILY SOCIETY.

THIRTY-NINTH ANNIVERSARY.

Sermon.

Sunday, April 27, at vi½ P.M.; at Christ Church, Newgate Street; by the Lord Bishop of Bombay; from 1 Cor. xiv. 15. I will pray with the Spirit, and I will pray with the understanding also.

Meeting.

Thursday, May 1, at ii P.M.; in the Lower Room, Exeter Hall; Marquis Cholmondeley, in the Chair: Col. 19l.0s.7d., including Collection after the Sermon.

Movers and Seconders.

Rev. W. Wilkinson; and Rev. W. T. Marsh — Bishop of Bombay; and Rev. Thomas Tate — Rev. C. Clement Layard; and Rev. W. Vincent — Rev. J. E. White; and Lieut. Lean, R.N.

Resolutions.

—That this Meeting desires to record its grateful recollection of the truly valuable services rendered to the Society by its late lamented President, Lord Bexley, during nearly the whole period of its existence.

—Also that in the 17th Law of the Society that which follows the word *London*, down to

Thursday the 8th of May, be omitted, and that the following words be inserted instead thereof: "On some day either in the month of April or of May, to be fixed by the Committee."

—That this Meeting has heard with great satisfaction of the numerous and continually increasing opportunities of usefulness offered to the Society, both at home and abroad, by the Providence of Almighty God; and that it fully recognises the duty of making special efforts for the spiritual welfare of the vast multitudes now assembling in this metropolis.

—That while fully recognising the necessity of legislative and other public measures of self-defence against the aggressions of Popery, this Meeting is especially anxious to call the attention of all who are charged with the instruction of others to the great desirableness of constantly inculcating, in public, in the School-room, and in the family, the clear and forcible statements of the Homilies, the scriptural teaching of Nowell's Catechisms, and the truly Protestant Arguments of Jewell's Apology: being deeply convinced that, under the blessing of the Holy Spirit, the due use of such an instrumentality is well calculated, not only to forewarn, but also to forearm the people against the machinations of Popery.

—That this Meeting desires to offer up its hearty thanks to Almighty God for the blessings vouchsafed to the Society during the past year; for entrusting it with larger funds than at any former period; and especially for graciously providing the means of continuing its interesting and important labours among Emigrants and Seamen.

IRISH CHURCH MISSIONS TO ROMAN CATHOLICS.

SECOND ANNIVERSARY.

Sermon.

Wednesday, May 14, at vii; at St. Dunstan's, Fleet Street, by the Rev. A. Dallas; from Prov. xxiv. 11, 12.

Meeting.

Friday, May 2, at xii; in Exeter Hall; Earl of Harrowby in the Chair: Col. 91l. 19s.

Movers and Seconders.

Rev. W. Wilkinson; and Rev. J. C. Miller — Rev. H. Stowell; and Viscount Bernard, M.P. — Rev. John Gregg; and Rev. Robert Bickersteth.

Resolutions.

—That this Meeting gratefully acknowledges the blessing of Almighty God on the efforts

of the Society in the success which He has vouchsafed to the labours of its agents in Ireland, and in the increased contributions of its friends.

—That the continued and enlarged liberal support of Christian Friends is necessary to enable the Society to sustain those additional exertions which its success, as well as the importance of the work, so clearly requires; and this Meeting would therefore pledge itself to renewed exertions to increase the amount of contributions.

State of the Funds.

Receipts, 6284*l.* 5*s.* 4*d.* — Payments, 6703*l.* 0*s.* 8*d.*

Summary.

The Society has 13 Ordained Missionaries, 1 Lay Superintendent, 3 Lay Agents, 83 Readers, 41 Schoolmasters and Mistresses; making altogether 141 Agents. The lower instrumentality of Irish Teachers includes 274 persons, who instruct 3520 Romanists in reading the Irish Scriptures.

UNITED BRETHERN. LONDON ASSOCIATION.

Sermon.

Friday, May 2, at xi; at Eaton Chapel; by Rev. E. Hoare; from Heb. xi. 24. *Out of weakness were made strong*: Col. 1*l.* 12*s.* 3*d.*

State of the Association Funds.

	Receipts of the Year.	£	s.	d.
For the General Fund	4126	14	5	
Special Funds	445	3	6	
Total	£4571	17	11	

Payments of the Year.

Paid to the Treasurer of the				
United Brethren's Missions...	3739	14	4	
Disbursements	832	3	7	
Total.....	£4571	17	11	

CHURCH-OF-ENGLAND SUNDAY-SCHOOL INSTITUTE: ANNIVERSARY.

Sermon.

Wednesday, April 30, at vii P.M.; at St. Dunstan's, Fleet Street, by the Rev. J. C. Miller; from 1 Cor. xv. 58. *Always abounding in the work of the Lord*: Col. 4*l.* 6*s.*

Meeting.

Friday, May 2, at vi½ P.M.; at St. Martin's Hall, Long Acre; Earl of Harrowby in the Chair: Col. 19*l.* 14*s.* 3*d.*

Movers and Seconders.

Rev. J. C. Miller; and Rear-Adm. Vernon Harcourt—Rev. E. Hoare; and Rev. J. M'Connell: supported by Rev. E. Auriol—Rev. J. V. Povah; and Rev. H. Hughes: supported by Rev. J. Hall.

Resolutions.

—That this Meeting, while thankfully acknowledging the blessings of the past year, pray that the guidance of the Holy Spirit may be granted to those on whom the responsibilities of the future shall devolve.

—That the Sunday-School system is one of the best means of counteracting the vigorous efforts made to mislead the Young; and that Teachers should earnestly endeavour to impart to their scholars those sound scriptural principles by which alone they can be prepared to meet the attacks of Romanism on the one hand, and Infidelity on the other.

—That great good having resulted from the operations of the Church-of-England Sunday-School Institute, this Meeting would earnestly recommend the formation of similar Associations in all large towns and cities, and it would be highly desirable that such Societies, when established, should be placed in connection with the Institute, thus forming a bond of union among the Sunday-School Teachers of our National Church, and forwarding the great work in which they are engaged—that of bringing neglected children to a knowledge of Him, one of whose last commands was to feed His lambs.

State of the Funds.

Receipts, 1424*l.* 4*s.* 6*d.* — Payments, 1448*l.* 15*s.* 5*d.* There is a balance in favour of the Trade Account of 275*l.* 5*s.* 5*d.*; and of the Members' Account of 58*l.* 4*s.* 5*d.*

EASTERN-FEMALE EDUCATION SOCIETY. ANNIVERSARY.

Sermons.

Friday, April 18; at vii P.M.; at St. John's Chapel, Bedford Row; by the Rev. J. T. Johnston; from 1 John v. 13: Col. 12*l.* 8*s.* 9*d.*—*Friday, May 16*, at vii; at Woburn Chapel; by the Rev. H. Stowell; from Matt. v. 13: Col. 9*l.* 10*s.* 8*d.*

Meeting.

Friday, May 2, at vii P.M.; at the Music Hall, Store Street; Thomas F. Buxton, Esq., in the Chair: Col. 9*l.* 4*s.* 1*d.*

Movers and Seconders.

Rev. T. Nolan; and Rev. Dr. Adamson —Rev. R. P. Power; and Ven. Archd.

Bell—Rev. Dr. Cumming; and Rev. M. Whitborn—John Wood, Esq.; and J. Braithwaite, Esq.

Resolutions.

—That, under a deep impression of the extensive need which exists for Female Education in the East, and taking encouragement from the blessing already vouchsafed to the operations of this Society, this Meeting will, with the Divine Aid, make renewed and strenuous exertions in the cause in which the Society is engaged.

—That as all human exertions are ineffectual without the Divine Aid, which can be expected only in answer to prayer, this Meeting acknowledges and urges upon all the friends of the Society the importance of fervent and persevering supplication that He, "without whom nothing is strong, nothing is holy," will accompany with His blessing their exertions for the promotion of His glory, and the benefit of the degraded females of the East.

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Tuesday, April 29, at xi A. M.; at the Centenary Hall; by the Rev. Dr. Beecham, President of the Conference; from Psalm ii.: Col. 23l. 16s. 4d.—*Same day at vii P. M.*; at the Liverpool-Road Chapel; by the Rev. Alfred Barrett; from John xviii. 36: Col. 30l. 12s. 6d.—*Wednesday, April 30, at vii*; at the City-Road Chapel; by Rev. Dr. Newton; from Philip. iii. 8: Col. 27l.—*Friday, May 2, at xi*; at Great Queen-Street Chapel; by the Rev. Dr. Candlish; from Habak. ii. 14: Col. 41l. 7s. 2d.

Meeting.

Monday, May 5, at xi; in Exeter Hall; Thomas Farmer, Esq., in the Chair: Col. 152l. 10s. 4d.

Movers and Secondcers.

John P. Plumptre, Esq., M. P.; and Rev. Dr. Candlish—Charles Cowan, Esq., M. P.; and Rev. Dr. Duff—James Heald, Esq., M. P.; and Rev. R. D. Griffith: supported by Rev. Dr. Apelbe—J. Robinson Kay, Esq.; and Rev. Alfred Barrett: supported by Rev. Dr. Newton—Rev. Dr. Ryerson; and Rev. Walter Lawry: supported by Rev. Peter Jacobs—Samuel Bennett Esq.; and George Smith, Esq.—Rev. Dr. Beecham; and Rev. Thomas Jackson.

Resolutions.

—That this Meeting offers its grateful acknowledgments to Almighty God for the success with which He graciously continues to crown the efforts of the Wesleyan Missionary Society, in common with other similar Protestant and Evangelical Institutions; and regards that success as furnishing additional encouragement to renewed endeavours to promote the spread of Christianity in heathen lands.

—That this Meeting devoutly recognises the importance and necessity of more fervent and importunate prayer to the Great Head of the Church, that He will vouchsafe the guidance and blessing of His Holy Spirit to the Committees and Directors of the several Missionary Societies; and that all the difficulties and opposition with which His servants in the Mission Field have to contend may be overruled for the advancement of His own glory, and the rapid extension of the Redeemer's kingdom in the world.

State of the Funds.

Receipts from all sources, 104,661l. 14s. 4d.—Payments, 113,767l. 3s. 3d.

Summary.

There are 322 Central Stations, or Circuits; 3106 Preaching Places; 432 Missionaries and Assistants; 864 other Paid Assistants; 8071 Gratuitous Teachers; 104,235 Communicants; 80,070 Scholars; and 8 Printing Establishments. Many of these are among Colonists.

HOME AND COLONIAL SCHOOL SOCIETY.

FIFTEENTH ANNIVERSARY.

Meeting.

Monday, May 5, at xi; at the Society's Schools, Gray's-Inn Road; Earl of Chichester in the Chair: Col. 10l. 1s. 2d.

Movers and Secondcers.

J. P. Plumptre, Esq., M. P.; and Rev. H. Stowell—Rev. Edward Garbett; and Earl of Harrowby—Rev. Thomas Nolan; and the Archdeacon of Waterford.

Resolutions.

—That this Meeting warmly congratulates the Committee on the success which has attended the Students trained at this Institution in obtaining from the Committee of Council on Education certificates of merit; a success which, under the blessing of God, they mainly attribute to the excellent system of education which this Society has matured and been the means of introducing to public notice.

—That, in expressing their humble thanks to Her Most Gracious Majesty, and to His Royal Highness Prince Albert, for their continued patronage of this Society, this Meeting cannot but record their gratification at the rapid progress which the education of the country is making under the satisfactory working of the plan adopted by Her Majesty's Government; and at the same time they would particularly mark their entire concurrence in the pre-eminence which that plan gives to a knowledge of the Bible in the examination of Candidates for Certificates.

State of the Funds.

Receipts, 5759*l.* 16*s.* 9*d.* — Payments, 5703*l.* 7*s.* 5*d.*

Statement.

During the year 271 Teachers have been under Training, and 145 now remain under instruction. There are 480 children in the Schools.

CHURCH-OF-SCOTLAND MISSIONS.

ANNIVERSARY.

Monday, May 5, at vii; in Exeter Hall; Duke of Argyll in the Chair.

Movers and Secondors.

Rev. John Stuart; and Rev. J. Cumming, D.D.—Rev. J. Nolan; and Sir John Heron Maxwell: supported by the Rev. Mr. Fisher.

State of the Funds.

Receipts of the Year in all is 27,470*l.* Beside this, 25,000*l.* has been subscribed for the Churches of the Mission; and further, 20,000*l.* was annually given which never appeared in the lists. In the Home Department were 214 Schools, including two Normal Schools in Edinburgh and Glasgow, in which 209 Male and Female Teachers had been successfully trained. From 16,000 to 17,000 children attended these Schools, who were all beyond the reach of parochial assistance.

CHURCH MISSIONARY SOCIETY.

FIFTY-SECOND ANNIVERSARY.

Sermon.

Monday, May 5, at vi½ P.M.; at St. Bride, Fleet Street; by the Bishop of Ossory and Ferns; from Col. i. 18: Col. 77*l.* 4*s.* 1*d.*

Morning Meeting.

Tuesday, May 6, at x; in Exeter Hall; Earl of Chichester in the Chair: Col. 133*l.* 11*s.* 1*d.*

June, 1851.

Movers and Secondors.

Earl of Harrowby; and the Bishop of Bombay: supported by Rev. Dr. Duff—J. P. Plumptre, Esq., M.P.; and Rev. Francis Close—Sir E. N. Buxton, Bart., M.P.; and Rev. John Harding: supported by Rev. H. Stowell.

Resolutions.

—That, contemplating the aggressions of Popery during the last year as a blow aimed at the very heart and centre of Protestant Missionary Zeal and resources, this Society renews its declaration of attachment to the Protestant and Evangelical Principles which it has ever maintained; and pledges itself, in simple and entire dependence on the Divine Blessing, to renewed efforts for the spread of Christ's Gospel, as revealed and contained in His written Word, throughout the earth.

—That the extension of the Society's operations to Kurrachee, in Sindh—to Fuh-Chau, in China—to the Punjab—and to Syria—demand the zealous exertions of its friends for sustaining its resources; and form an especial ground of appeal to the Church at home to furnish men able and willing to devote themselves to the Missionary Work.

Evening Meeting.

Same day, at vi P.M.; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 17*l.* 13*s.* 3*d.*

Movers and Secondors.

Rev. J. Ridgeway; and Robert Baxter, Esq.—Col. Alexander; and Rev. Edward Forbes—Earl Waldegrave; and Rev. J. C. Miller.

Resolutions.

—That the evidence afforded from different quarters of a general and increasing preparedness for the reception of the Gospel in the minds of the Natives of the East, especially in the northern provinces of India, is a ground for more lively hope, and a motive for more earnest prayer to the Lord of the harvest to send forth a large increase of labourers into fields which appear to be thus already white for the harvest.

—That the fact of the steadily-increasing Contributions of Christian Friends in India to the Missions of the Society, in their different localities, is to be regarded as a cause for thankfulness to God; inasmuch as it is an indication both of increased confidence in the Society's Missionaries and their labours on the part of those to whom they are personally known, and also of the extension of vital and practical religion among our fellow-countrymen who are placed as lights shining in a dark place.

—That this Meeting regards the circum-

stance of the collecting together and exhibiting in this country the productions of the industry of all nations, and the gathering of the representatives of so many nations of the earth in a season of prolonged universal peace, as a special call, in the providence of God, to the Church of God to make renewed efforts to convey to all nations *the unsearchable riches of Christ.*

State of the Funds.

GENERAL FUND.

Receipts of the Year.		£	s.	d.
Contributions through Associations.....	80753	14	11	
Paid direct to the Parent Society—				
Benefactions.....	4470	7	9	
Annual Subscriptions.....	2347	11	6	
Individual Collections.....	315	19	0	
Congregational Collections...	556	3	2	
Foreign Contributions.....	298	8	1	
Legacies (transferred to Capital Fund).....	6601	16	11	
Interest on Capital Fund, &c.	1657	12	11	
	97001	14	3	

Contributions raised and expended in the Missions.....	10356	9	4
	107,358	3	7

SPECIAL FUNDS.

Fund for Disabled				
Missionaries, &c.	1995	13	7	
China Mission....	894	1	5	
Capital Fund.....	2005	0	0	
	4894	15	0	
Total.....	£112,252	18	7	

Payments of the Year.

GENERAL FUND.

Missions—	£	s.	d.	£	s.	d.
West Africa.....	794	16	7	7843	13	0
Yoruba.....				2118	6	3
Greece.....	14	15	2	558	12	1
Asia Minor.....	18	3	5	697	18	11
Jerusalem.....				15	0	0
Egypt.....				942	7	10
East Africa.....				1375	16	2
Bombay.....	787	2	11	4214	12	8
Calcutta.....	5730	13	2	14095	11	11
Madras.....	2257	18	11	17378	14	4
Ceylon.....	264	3	2	7830	15	9
New Zealand.....				10117	14	3
British Guiana....	332	12	3	1287	13	8
Jamaica.....				100	0	0
N. W. America..	156	3	9	2199	19	9
	*10356	9	4			

Students—

Institution:

Salaries, Maintenance, and all Educational Expenses (average number of Students 19).....	2640	11	0
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General Expenses:

Travelling, Board and Lodging, &c.....	939	8	0
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Publications—

C. M. Intelligencer: loss on copies sold or otherwise disposed of since its commencement in May 1849... 57 0 0	57	0	0
C. M. Juvenile Instructor: loss during the year... 173 19 1	173	19	1
C. M. Gleaner: loss in the year... 53 19 6	53	19	6
Annual Report, 17,000..... 1157 13 6	1157	13	6
Abstract and Sermon, 32,000.... 145 12 6	145	12	6
C. M. Record... 701 8 11	701	8	11
C. M. Qrly. Paper, 413 1 4	413	1	4
Miscellaneous: including Miss. Register, Tracts, & Rev. Dr. Krapf's Translations... 615 4 1	615	4	1
Editorial: Secretary's Salary, one year..... 300 0 0	300	0	0
	3617	18	11

Miscellaneous Publications sold, including amount carried to account last year for payments for C. M. Intelligencer... 846 16 7	846	16	7
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2771 2 4

Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.....

Salaries of Secretaries, Accountant, Book-keeper, Clerks, and Collector's Poundage.....	4509	0	9
House, Office, and Warehouse: Rent; Taxes; Repairs and Furniture; Warehouseman and Porter; Stationery, &c..	2082	5	5
Postage.....	1052	1	4
Rev. W. Jowett's Retiring Allowance.....	186	13	10
Incidental Expenses.....	200	0	0
	279	8	3
	85436	7	6

*Contributions raised and expended in the Missions, as above.....

10356 9 4

95792 16 10

SPECIAL FUNDS.

Fund for Disabled Missionaries, &c.: Allowances, &c., for Adults, and Mainte-			
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nance and Educa- tion of Children ...	6924	19	1
China-Mission Fund..	2017	0	6
		8941	19 7
Total	£104,734	16	5

BRITISH AND FOREIGN BIBLE SOCIETY.

FORTY-SEVENTH ANNIVERSARY.

Meeting.

Wednesday, May 7, at xi; in Exeter Hall; Lord Ashley, M.P., in the Chair.

Movers and Seconders.

Marquis of Cholmondeley; and Sir R. H. Inglis, Bart., M.P.—Bishop of Cashel; and Rev. Dr. Duff—Earl of Harrowby; and Rev. Dr. Murray, of the United States; supported by Rev. H. Stowell—Bishop of Bombay; and Rev. Thomas Jackson—Rev. Robert Bickersteth; and Hon. and Rev. B. W. Noel—Earl of Chichester; and Rev. George Browne.

Resolution.

Tuesday, May 6—The Secretaries laid before the Meeting the following Statement of the Issues of Scriptures and Prayer Books, between April 1850 and April 1851:—

Bibles	137,441
New Testaments	76,037
Common-Prayer Books	290,174

The Receipts of the Year from all sources amount to 87,389*l.* 7*s.* 8*d.*

CHRISTIAN-INSTRUCTION SOCIETY.

TWENTY-SIXTH ANNIVERSARY.

Meeting.

Tuesday, May 6, at vi P.M.; at Falcon Square Chapel; Thomas Challis, Esq., Ald., in the Chair: Col. 9*l.* 7*s.* 6*d.*

Movers and Seconders.

Rev. Robert Ainalie; and Rev. Charles Stovel—Rev. George Smith; and Rev. W. Spencer Edwards—Rev. David Martin; and Rev. Jonah Henson—John Pitman, Esq.; and Rev. R. Ashton.

Resolutions.

—That London's spiritual necessities being now generally acknowledged and deplored, this Meeting rejoices to learn that such continuous and appropriate efforts have been made to meet them, as have been detailed in the Report now read.

—That London's conversion, though impossible by man without Divine Influence, is possible to Omnipotence; and therefore this Meeting entreats the fervent and importunate supplications of all Metropolitan Christians, that Divine Energy may accompany the efforts of the Ministers, Visitors, and Agents in connection with the Society, and with kindred Institutions, assured that such entreaties will not be offered in vain, and that, in consequence, the spiritual condition of the Metropolis will be speedily and delightfully improved.

State of the Funds.

Receipts, 763*l.* 12*s.* 5*d.*—Payments, 714*l.* 14*s.* 11*d.*

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1700	3	8
Donations	7637	15	2
Legacies	9563	1	9
Collections	211	7	9
Dividends, Interest on Exchequer Bills	749	10	2
Charity Funds	37	8	6
Free Contributions from Auxiliary Societies	33896	0	10
Total for General Purposes	53,795	7	10
Bibles, Testaments, Reports, &c.,	48,864	2	3
Drawback on Paper	670	12	7
Total	£103,330	2	8

Payments of the Year.

Printing Scriptures in the Languages of Great Britain and Ireland	43,790	3	11
Other European Languages ...	44,477	10	2
Grants of Money and Paper, in aid of printing Scriptures in Languages of Africa, Asia, and America	4551	7	5
Grants to Societies in England in aid of Colporteurs and Agents	544	7	6

Freight, Carriage, Insurance, &c.	875	13	4
Report and Monthly Extracts ..	2369	6	10
Travelling Expenses	1191	11	7
Salaries to Secretaries, Domestic Agents, Depository, and Clerks,	4459	13	10
Insurance from Fire, Expenses, Stationery, Taxes, Repairs, Poundage, Postage, and Incidentals.....	1283	16	3
Total.....	£103,543	10	10

LONDON CITY MISSION.
SIXTEENTH ANNIVERSARY.

Meeting.

Thursday, May 8, at xi; in Exeter Hall; J. P. Plumtre, Esq., M.P., in the Chair: Col. 97l. 17s. 7d.

Movers and Seconders.

Sir Edward N. Buxton, Bart., M.P.; and Earl Waldegrave—Rev. James Cohen; and Rev. Samuel Martin—Rev. W. B. Mackenzie; and Hon. and Rev. B. W. Noel—Rev. C. Kemble; and J. Gurney Hoare, Esq.

Resolutions.

—That the recent active efforts of Popery, and the extensive prevalence of Tractarian Teaching in the domiciliary visitation of the poor of the metropolis, coupled with the readiness, in a large number of instances, of even the Romish Population to receive pure scriptural instruction, when imparted in a kind and judicious manner, render it peculiarly important, at the present time, that the efforts of the London City Mission should be both sustained and increased.

—That while this Meeting desires to express its devout thankfulness to Almighty God for the continuance and increase of His blessing on the London City Mission during the previous years of its existence, it desires to recognise the peculiar call on the country at large for increased efforts to diffuse evangelical truth throughout the metropolis in a year in which so great a mass of visitors from all parts will be added to its population.

State of the Funds.

Receipts, 23,053l. 19s. 4d.

IRISH SOCIETY OF LONDON.
(A Branch of the Irish Society of Dublin.)

Sermon.

Wednesday, May 7, at vii; at Park Chapel, Chelsea; by the Rev. J. C. Miller; from Acts xvii, part of verse 12: Col. 17l. 17s.

Meeting.

Thursday, May 8, at xii; at the Hanover-Square Rooms; the Marquis of Blandford, M.P. in the Chair: Col. 47l. 0s. 7d.

Movers and Seconders.

Bishop of Cashel; and Rev. John Gregg; supported by Lord Lifford—Rev. H. Stowell; and Rev. J. Craig, Vicar of Leamington—Rev. Daniel Foley; and Rev. Dr. Trench.

Resolutions.

—That this Meeting desires to place on record its deep thankfulness to Almighty God for the openings which He has given to the Society, and for the great blessing which He has been pleased to pour out upon its labours; and would pray for a continuance of that blessing, that the Society may be the means of bringing the large and as yet untaught Romish Population of Ireland to the saving knowledge of Christ Jesus the Lord.

—That this Meeting considers it the duty of all who know and love their Lord and Saviour to use their exertions to promote truth and oppose error; and more especially that there is a special call to do so at this time, when the aggression of the Church of Rome shews that her principles are unaltered, and her desire for universal dominion unchanged.

State of the Funds.

Receipts, 7153l. 18s. 9d.—Payments, 7471l. 9s. 10d.

Statement.

The Society labours in the native districts, where upward of 3,000,000 of the population speak the Irish Language. Its operations are carried on in almost every county in Ireland, and 21 Ordained Missionaries are in connection with it, who read the Liturgy and preach the Gospel in the native tongue: 30 Congregations of Converts have been raised up or are now ministered to through the instrumentality of the Society. There are 724 Teachers, who instruct the Native Irish in reading the Word of God. Since its commencement 300,000 individuals, chiefly adults, have been taught to read the Scriptures, many of whom have embraced the Protestant Faith: 167 Scripture Readers are employed, who read the Irish Bible in the cabins, or to groups of the peasantry at work in their fields or by the road-side. By the Society, a Professorship of the Irish Language has been established in Trinity College, Dublin, and exhibitions founded for Irish Divinity Students: 28 students are attending the Irish Class,

with a view to being ordained for the native districts.

which 180*l.* has been granted in aid of Sunday Schools in Britain, and 115*l.* 15*s.* 1*d.* in Books to Schools in the Colonies.

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SUNDAY-SCHOOL UNION.

Meeting.

*Thursday, May 8, at vi p.m.; in Exeter Hall; Richard Harris, Esq., M.P., in the Chair: Col. 58*l.* 3*s.* 2*d.**

Movers and Seconders.

Rev. George Smith; and Rev. J. Burnet—Judge Darling, of Pennsylvania; and Rev. J. Beaumont, D.D.—Rev. S. Green; and Rev. Josiah Henson—Mr. W. H. Watson; and Mr. W. Groser.

Resolutions.

—That this Meeting has heard from the Report now read, with pleasure and thankfulness to Almighty God, of the continued success which has attended the labours of the Union during the year, especially in extending and improving the Lending Libraries in connection with Sunday Schools, feeling the importance of such Libraries to both the scholars and their parents.

—That this Meeting feels greatly anxious as to the senior scholars in Sunday Schools, in whom Teachers have hoped to see the fruit of their labours, lamenting that in too many instances such scholars leave their Schools and are thus exposed to the influences of evil, without the protection which their continued connection with their Schools would have afforded. The Teachers now present therefore earnestly recommend their Fellow-Teachers to adopt such measures as will render the instruction given in their Schools more interesting; and by all Christian Means to seek to retain such scholars in the Institutions with which they have been so long connected.

—That this Meeting has observed with great concern the efforts which have been recently made to diffuse Roman-Catholic Principles, believing such principles to be most fatal to the spiritual and eternal interests of man, that the religious instruction afforded in Sunday Schools offers the best preservative against the apprehended evil; and the responsibility thus thrown on Teachers calls on them to seek, by prayerful preparation on their own part, and by increased diligence in their work, to impart to their scholars such an enlightened acquaintance with the Divine Word as will best qualify them for the conflict in which they must engage.

State of the funds.

Receipts, 1315*l.* 10*s.* 1*d.*, of which 411*l.* 16*s.* 4*d.* is profit from the Trade Account—Payments, 1654*l.* 6*s.* 7*d.*, of

Statement.

The Committee have granted 221 School Libraries, value 1252*l.*, for which the Schools only paid the sum of 419*l.* These and similar grants have left a balance due to the Treasurer, on the Benevolent Fund Account, of 320*l.* 12*s.* 2*d.* There are 356 Schools in connection with the Society within a circle of 5 miles round the General Post-Office, having 7285 Teachers and 75,856 Scholars. In 346 other Schools there are computed to be 5935 Teachers and 68,813 Scholars; making a total of 681 Teachers and 138,891 Scholars.

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CHURCH-OF-ENGLAND YOUNG MEN'S SOCIETY.

SEVENTH ANNIVERSARY.

Sermon.

*Wednesday, April 30, at vii p.m.; at St. Bride, Fleet Street; by the Rev. W. Harrison; from 1 Tim. vi. 12: Col. 7*l.**

Meeting.

*Thursday, May 8, at vii p.m.; in Freemasons' Hall; Earl of Chichester in the Chair: Col. 6*l.**

Movers and Seconders.

Rev. J. C. Ryle; and Lord Charles Russell—Rev. T. Nolan; and Rev. W. Cadman—Rev. H. Hughes; and P. F. O'Malley, Esq.—C. Reeves, Esq.

Resolutions.

—That the standing Rules proposed at a Special General Meeting of Members on the 13th of February be confirmed.

—That, recognising the responsibility of every Christian to seek the salvation of souls, and considering the special blessing which may be looked for in the prosecution of the Missionary Work, this Meeting is deeply convinced of the importance of making all the operations of the Society bear on the promotion of such a Missionary Spirit among its Members as may lead to earnest prayer and personal effort for the diffusion of the Gospel at home and abroad.

—That the activity manifested at the present time in the diffusion of various destructive principles, which call for augmented effort on the part of the Church of Christ to counteract their pernicious influences, taken in connection with the prevailing deficiency of labourers both at home and abroad, demand

increased exertions to enlist in this work the sympathies and energies of devoted young men.

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JEW'S SOCIETY.

FORTY-THIRD ANNIVERSARY.

Sermon.

Thursday, May 8, at vi½ P. M.; at Christ Church, Newgate Street; by the Rev. W. R. Fremantle; from Ephes. ii. 14: Col. 10l. 18t.

Meeting.

Friday, May 9, at xi; in Exeter Hall; Lord Ashley, M. P., in the Chair: Col. 78l. 12s. 6d.

Movers and Seconders.

Sir R. H. Inglis, Bart., M. P.; and J. P. Plumtre, Esq., M. P.: supported by Rev. T. Nolan—Joseph Payne, Esq.; and Rev. H. Stowell—Rev. E. Tottenham; and Rev. J. C. Miller—Admiral Vernon Harcourt; and Rev. F. C. Ewald—Rev. W. Cadman; and Rev. J. Cohen.

Resolutions.

—That this Meeting acknowledges with unfeigned gratitude to the Great Head of the Church, the more than ordinary degree in which the Society has been blessed during the past year with regard to its funds; while it recognises the necessity for increased and fervent prayer unto the Lord of the harvest, that He would raise up and send forth more labourers into his harvest.

—That while it is evident that Rationalism is fast displacing Talmudism in the minds of many of the Jewish Nation, it is the bounden duty of all faithful Christians to increase their exertions among God's ancient people, both by the preaching of the Word, and wider circulation of the Scriptures, in order to direct their minds to the only Fountain of Truth and Life, even Jesus the Son of the everliving God.

—That this Meeting rejoices at the progress of the work of individual conversion among the Jews, both in England and abroad; and the many openings and pressing calls for exertion in proclaiming the knowledge of a Saviour among them; and expresses its sympathy with the many and peculiar trials to which both Missionaries and believing Israelites are exposed, especially at Bagdad and Amsterdam. And this Meeting feels it the duty of the Christian Church, not only to help forward the work by their earnest prayers, but to sustain it in all its efficiency by continued exertions and liberality.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	1053	19	0
Donations and Life Subscriptions	1195	6	4
Auxiliaries and Collections	20977	18	9
Legacies.....	5616	7	6
Special Purposes—			
Hebrew Schools	275	17	5
Foreign Missions and Schools	2	11	0
Jerusalem Mission	149	8	6
Hebrew College, Home, and Indian Mission.....	2	2	6
Jewish Converts' Relief Fund, Jerusalem	63	13	6
Widows' and Disabled Missions, Contrib. and Div....	139	19	3
House of Industry, Bagdad ..	8	18	6
Cracow Institution	550	0	0
Hebrew Old and New Testa..	1168	0	0
Do. do. Dividend on Missions Cook's Gift	61	15	0
Fund for Relief of Inquirers or Aged Converts at Jerusalem, Div. on Missions Cook's Gift, Hebrew Church, Jerusalem..	120	0	0
Do. do. Missions Cook's Gift, Hospital for Poor Sick Jews at Jerusalem	42	12	9
Do. do. Div. on Missions Cook's Gift.....	293	6	4
House of Industry, do. do. Episcopal Chapel Pew Rents, Rents of Houses, Palestine Pl. Pubs. and Scriptures sold ..	161	15	10
Drawback on books shipped..	29	2	6
Benefit Fd. for Inmates leaving House of Industry, do. do.	19	4	0
Episcopal Chapel Pew Rents, Rents of Houses, Palestine Pl. Pubs. and Scriptures sold ..	300	0	0
Drawback on books shipped..	2	18	3
Benefit Fd. for Inmates leaving House of Industry, do. do.	171	8	9
Episcopal Chapel Pew Rents, Rents of Houses, Palestine Pl. Pubs. and Scriptures sold ..	287	16	2
Drawback on books shipped..	596	3	9
Benefit Fd. for Inmates leaving House of Industry, do. do.	117	13	5
Total.....	£33,409	9	0

Payments of the Year.

House of Industry, Bagdad	100	0	0
Temporal Relief of Converted Jewesses.....	100	0	0
Cracow Institution.....	550	0	0
Freights.....	116	12	7
Publications.....	2481	11	7
Hebrew Scriptures.....	2178	12	9
Paper Stock and Store	13	16	3
Houses, Palestine Place	358	6	7
Episcopal Chapel	634	8	4
Rents, Interest, &c.	432	3	7
Foreign Missions	10794	1	10
Warsaw Institution	256	0	0
Hebrew Church at Jerusalem..	383	2	11
House of Industry, do. ..	1100	0	0
Jewish Converts, do. ..	58	10	6
Hospital for Poor Sick Jews, do.	1509	7	9
Hebrew College	691	12	10
Ditto, Schools	1818	3	0

Association Expenses.....	2115	15	11
Apprentices and Jewish Pensioners; 166	8	7	
Incidental and Office Expenses, 1924	6	3	
Anniversary Expenses.....	78	9	3
Widows' and Disabled Misc.	313	10	0
Ditto ditto invested.	139	19	3
Home Mission.....	1203	3	11
Total.....	£29,518	3	8

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RELIGIOUS-TRACT SOCIETY.
FIFTY-SECOND ANNIVERSARY.

Meeting.

Friday, May 9, at vi P.M.; in Exeter Hall; John Henderson, Esq., in the Chair: Col. 32l. 5s. 9d.

Movers and Seconders.

Rev. Henry Hughes; and John P. Plumtre, Esq., M.F.—Rev. Dr. Murray, of the United States; and Rev. James McConnell Hussey: supported by J. Gurney Hoare, Esq.—Rev. W. W. Champneys; and Hon. and Rev. B. W. Noel: supported by Sir James Anderson, Provost of Glasgow—Rev. D. D. Heather; and Rev. C. Overton, Vicar of Cannington, Yorkshire.

Resolutions.

—That this Meeting has heard with lively satisfaction that the Society has recently made extensive efforts to increase the circulation of its Publications which expose the errors of Popery, considering such means well calculated, by the Divine Blessing, to counteract the aggressive movements of the Romish Church; and that at the present period, as on former occasions, the friends of the Society consider it most important fully to recognise the grounds upon which it has hitherto proceeded, namely, “the Evangelical Principles of the Reformation;” and trust that without reference to points of a secular or merely controversial nature, the Luthers, the Melancthons, the Tindals, the Cranmers, the Latimers, and the Bradfords of former days, may ever be their pattern in sound doctrine and active exertion.

—That this Meeting respectfully calls the attention of the friends of Evangelical Truth to the solemn duties devolving on the Institution in connection with the Great Exhibition. They trust that its Committee will be enabled by the Contributions of its friends liberally to circulate the Society's English and Foreign Publications, that the people of all nations who may visit the metropolis may receive the Truth in their own tongue, and by the Divine Blessing be led to lay hold on the hope set before us in the Gospel.

—That from various communications received by the Society it appears that zealous and systematic efforts are being made for the diffusion of licentious, sceptical, and other erroneous and dangerous publications among the Working Classes of our country, particularly by the opening of small shops in poor and crowded districts; and the Meeting trusts the Society's friends will endeavour to promote a similar agency in their respective localities, for the sale of its periodicals and numerous publications, particularly the new works for the benefit of the labouring classes.

State of the Funds.

Receipts of the Year.	£	s.	d.
Collection at 51st Annual Meeting,	36	3	7
Contributions from Auxiliaries..	1891	4	9
Donations and Life Subscriptions,	1456	2	5
Annual Subscriptions	2987	12	7
Congregational Collections	52	19	4
Christmas Cards	111	1	0
Ground Rents.....	44	18	8
Special Fund for China	160	10	7
Jubilee Fund	199	16	7
Special Fund for India	261	14	9
Legacies	682	4	0
Donations for Stereotyping	146	18	0
Sale of Publications	43376	6	2
Total.....	£51,407	12	5

Payments of the Year.

Money Grants.....	1037	13	6
Special Fund for China.....	290	11	3
Jubilee Fund.....	1227	13	2
Cost of Publications	42744	4	2
Sundry Disbursements.....	6433	16	6
Total.....	£51,733	18	7

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RAGGED DORMITORY AND COLONIAL
TRAINING SCHOOL.

SECOND ANNIVERSARY.

Meeting.

Friday, May 9, at vi½ P.M.; at the Hanover-Square Rooms; Lord Ashley, M.P., in the Chair: Col. 28l. 18s. 11d.

Movers and Seconders.

Sir John Warrander; and Ernest Bunsen, Esq.: supported by Rev. S. Martin—Samuel Gurney, Esq.; and Rev. H. Hughes: supported by Joseph Payne, Esq.—Rev. Mr. Garnet; and Rev. F. Rogers.

Resolution.

—That this Meeting recognises in the present state of the population of this country a continued claim on such efforts as those which this Institution puts forth for the reclamation

of the lowest and most degraded portion of the community.

Statement.

The sum of 352*l.* 10*s.* has been subscribed for the erection of a New Building. There are 44 Inmates in the Dormitory, who have been thieves from 1 to 14 years.

SAILORS HOME AND ASYLUM.

Meeting.

Saturday, May 10, at 11 P.M.; at the Hanover-Square Rooms; Admiral Bowles, C.B. M.P., in the Chair.

Movers and Secondors.

Earl Waldegrave; and Captain Chapman, R.N.—Capt. R. F. Gambier, R.N.; and Admiral Harcourt—Hon. Capt. F. Maude, R.N.; and J. Rashleigh, Esq.—Capt. Inglefield, R.N.; and Wm. Stuart, Esq.—Earl Waldegrave; and James Nesbit, Esq.

Resolutions.

—That this Meeting desires to express its thankfulness to Almighty God for the religious and moral advantages which the Sailors' Home continues to offer to those Seamen of the Port of London who board at the Institution, and also for the relief which the Destitute Sailors' Asylum affords to the Seamen of all nations who are in distress in the metropolis.

—That the Meeting gratefully acknowledges the kind support and assistance rendered to these Institutions by their friends in all parts of the country; and they would particularly tender their thanks to those ladies who have with so much kindness and liberality forwarded useful articles of clothing for the use of the inmates of the Destitute Sailors' Asylum.

State of the Funds.

Receipts of the Sailors' Home, 5057*l.*—Payments, 5169*l.* Sailors' Money received during the year, 24,000*l.*; remitted to their families, 5845*l.*

BRITISH AND FOREIGN SAILORS' SOCIETY.

EIGHTEENTH ANNIVERSARY.

Monday, May 12, at xi; at the London Tavern; Alderman Wire in the Chair.

Movers and Secondors.

Rev. George Rose; and Rev. J. Burnet—Rev. George Smith; and Rev. Thomas Adkins—Rev. J. J. Steinitz; and Capt. Morgan.

Resolutions.

—That in the opinion of this Meeting the improvement which has taken place in the general character of a portion of the Seamen of Britain during the last half century has mainly resulted from the exertions of this and kindred Institutions; and affords encouragement to hope that the increased use of suitable evangelical and other agencies will issue in a more general and obvious reformation.

—That while this Meeting gratefully recognises some improvement in the condition of the British Sailor, it deeply deplors his generally irreligious state, and would especially urge upon our Christian Philanthropists the comparatively little evangelical exertion hitherto made by this country for its maritime population, though it is the main guard of our lives, liberties, and property, our medium of intercourse with all nations, the purveyor of much of our merchandize, clothing, and enjoyments; and that thus, while Great Britain has not forgotten its heroes, the men that have made them such have not been adequately remembered either by national or by voluntary Churches.

State of the Funds.

Receipts, 2641*l.*

Statement.

During the year there have been 1042 Meetings, with 10,652 Seamen in attendance, on shipboard; and 1460 Services, with 13,961 Seamen in attendance, on shore. There have been 25,301 visits to ships, 4967 to lodging houses; 2924 copies of the Scriptures sold; and 138,234 Tracts distributed.

LONDON HIBERNIAN SOCIETY.

FORTY-FIFTH ANNIVERSARY.

Sermon.

Sunday, May 11, at vi½ P.M.: at St. John's, Bedford Row; by the Ven. Robert Bell, Archdeacon of Waterford; from Habak. ii. 4.

Meeting.

Monday, May 12, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 60*l.* 2*s.*, including a donation of 50*l.*

Movers and Secondors.

Bishop of Ossory and Ferns; and Rev. Wm. Pollock: supported by the Archdeacon of Waterford—Lord Radstock; and Rev. H. Stowell: supported by J. Napier, Esq., M.P.—Bishop of Cashel; and Professor Lloyd, of Dublin.

Resolutions.

—That the maintenance of the great Protestant Principle of every man's right to possess and read the Scriptures is at the present time solemnly obligatory on every Christian; that we rejoice at the firm stand for this principle made by the Irish Branch of our Church, and feel called upon to help our brethren in the work of faith and labour of love.

—That the continued attendance of large numbers of Roman-Catholic Children at our Scriptural Schools is cause for devout thankfulness; and, considering the hostility of the Romish Priesthood, affords evidence that the people will receive the Word of God, and imposes on us the duty of giving it to them.

State of the Funds.

Receipts of the Year, 3107*l.* 7*s.* 5*d.*—
Payments, 2885*l.* 7*s.* 5*d.*

Statement.

There are 1882 Schools in connection with the Society, containing 108,450 children; the average attendance is 64,647. There have been 53 Teachers trained in the Training Schools.

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BRITISH AND FOREIGN SCHOOL SOCIETY.

FORTY-SIXTH ANNIVERSARY.

Monday, May 12, at xii; at the Schools, Borough Road; Lord John Russell in the Chair.

Movers and Seconders.

Dr. Lushington; and Earl Waldegrave—Earl Fitzwilliam; and Rev. George Clayton: supported by Samuel Gurney, Esq.—Rev. Dr. Duff; and Rev. Dr. Ryerson, Inspector of Schools in Canada—Rev. Thomas Binney; and William Evans, Esq., M.P.

Resolution.

—That this Meeting, fully estimating the value and importance of the Society's Operations, rejoices in its continued prosperity, and pledges itself to renewed exertion for its support and extension.

State of the Funds.

Receipts of the Year, 12,973*l.* 9*s.* 3*d.*
—Payments, 13,125*l.* 18*s.* 1*d.*

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COLONIAL CHURCH AND SCHOOL SOCIETY.

(A Union of the Colonial Church and Newfoundland School Societies.)

ANNIVERSARY.

Sermon.

Wednesday, May 7, at vii P.M.; at St. June, 1851.

Bride, Fleet Street; by the Rev. Hugh Stowell; from Acts viii. 35: Col. 17*l.* 6*s.* 6*d.*

Meeting.

Monday, May 12, at vi½ P.M.; at Freemasons' Hall; Hon. Arthur Kinnaird in the Chair: Col. 13*l.* 5*s.* 8*d.*

Movers and Seconders.

Rev. V. W. Ryan; and Rev. T. Nolan—Rev. R. C. Ryle; and Rev. P. B. Power—Rev. H. Deck; and Rev. A. S. Thelwall.

—That in adopting the Report now presented, this Meeting desires to record its gratitude for the satisfactory completion of the union between the Colonial Church and Newfoundland School Societies; and at the same time to recognise the increased responsibility devolving on the united Society to augment its agency, and extend its operations in the British Colonies, and among our countrymen in foreign lands.

—That in contemplating the present condition of our Colonies, not only with reference to their spiritual destitution generally, but regarding also the extensive prevalence of Romanism, Infidelity, and many other soul-destroying errors, this Meeting is thoroughly convinced that the only means of counteracting these deadly evils, and of imparting God's saving health among our people scattered abroad, is the wide dissemination of the pure Evangelical Doctrines of our Protestant Church; and rejoices in the fact that all the Agents of this Society are devotedly engaged in this blessed work.

State of the Funds.

Receipts of the joint Societies, 5717*l.* 9*s.* 1*d.*—Payments, 5694*l.* 12*s.* 3*d.*

Summary.

The Society employs 17 Clergymen, 62 Catechists and Schoolmasters, and 20 Female Teachers; and have under their care 105 Schools.

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CHURCH PASTORAL-AID SOCIETY.

SIXTEENTH ANNIVERSARY.

Sermon.

Monday, May 12, at vi½ P.M.; at St. Dunstan's, Fleet Street; by the Rev. Robert Bickersteth; from Matt. v. 13: Col. 6*l.* 10*s.*

Meeting.

Tuesday, May 13, at xi; in Exeter Hall; Lord Ashley, M.P., in the Chair: Col. 53*l.* 16*s.* 3*d.*

Movers and Secondors.

Earl of Harrowby; and Rev. Edward Hoare—Rev. H. Stowell; and Rev. W. Crump, of Rowley Regis: supported by John Rand, Esq., of Bradford—Rev. J. C. Miller; and Rev. J. H. Titcomb, of Cambridge—Earl Waldegrave; and Rev. T. Nolan.

Resolutions.

—That the open assault of the Papacy, and much more its continuance and stealthy operations among our fellow-countrymen, shew that in the opinion of that corrupt communion an opening is presented for their entrance and occupation; and that therefore it is our special duty to close this by furnishing in a far greater measure our population with instruction in the enlightening and saving truths of the Word of God.

—That the Parochial System of the Church of England, as developed by means of this Society, combining the Public Preaching and Domiciliary Inculcation of the *truth as it is in Jesus*, is peculiarly adapted to meet the necessities of the times and of the population, and to check the progress at once of Infidelity, Popery, and Latitudinarianism.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions	2094	4	0
Donations and Collections	4915	7	9
Collections after Sermons and Meetings	894	12	8
Legacies	1961	16	6
Railway Chaplain's Fund	57	11	3
Annual Subscriptions, Donations, and Collections, &c. through Auxiliaries	20641	14	2
Interest on Exchequer Bills, &c.	216	11	8
Long Annuities—half-year	813	9	4
Total	£31,595	7	4

Payments of the Year.

On account of Grants—			
For Curates	20961	17	6
Lay Assistants	4765	10	1
Fittings of a Room to be used for Divine Service	15	0	0
On account of—			
Publications, Printing, &c. . . .	815	15	5
Salaries and Wages	2264	1	0
Expenses of Sermons, Meetings, and Travelling Charges of Deputations	573	13	1
Advertisements	156	10	7
Office Rent, Coals, Candles, Stationery, and Sundries	252	3	7
Postage, Carriage of Parcels, and Office Furniture	197	13	7
Collector's Poundage	58	5	0
Total	£30,060	9	10

Statement.

The Society now aids 332 Incumbents, in charge of above 2,410,000 souls, or each with an average charge of above 7000 souls. The Grants provide stipends for 299 Clergymen and 108 Lay-Assistants, at a charge to the Society of 35,991*l.* per annum, when all the Grants are occupied. There are now 271 Clergymen and 92 Lay-Assistants, supported at the estimated charge to the Society of 32,000*l.* per annum.

LONDON MISSIONARY SOCIETY.
FIFTY-SEVENTH ANNIVERSARY.

Sermons.

Monday, May 12, at vii P. M.; at the Scotch Church, Regent Square; by the Rev. J. Hamilton, D. D.; from 1 Thess. i. 3: Col. 2*l.* 6*s.* 6*d.*—*Wednesday, May 13*, at x½; at Surrey Chapel; by the Rev. W. Jay; from Phil. i. 27: Col. 146*l.* 15*s.* 8*d.*—*Same day*, at vi P. M.; by the Rev. Dr. Rees; from Rev. ii. 24—28: Col. 24*l.* 4*s.* 4*d.*—*Friday, May 16*, at vi½ P. M.; at the Poultry Chapel; by the Rev. E. Mannerling; from Psalm c. 2: Col. 10*l.* 13*s.* 6*d.*

Morning Meeting.

Thursday, May 15, at x; in Exeter Hall; S. M. Peto, Esq., M. P., in the Chair: Col. 84*l.* 9*s.* 5*d.*

Movers and Secondors.

Rev. George Smith; and Rev. Dr. Alexander, of Edinburgh—Edward Baines, Esq.; and Rev. James Kennedy, of Benares: supported by the Rev. J. J. Freeman: and an additional clause was moved by J. A. Hardcastle, Esq. M. P.; and Rev. T. Adkins—Rev. W. Brock; and Rev. J. Jaffray—Thomas Piper, Esq.; and Rev. J. Alexander.

Resolutions.

—That this Meeting feels impelled by a sense of Christian Duty to express its high regard for the devoted agents of the London Missionary Society, of whose talents, zeal, and fidelity the Report affords conclusive evidence; its deep interest in all their varied and important operations, especially in the translation of the Word of God, and the preparation of a Native Ministry; and its devout pleasure at the increase and spiritual advancement of the Mission Churches. Yet, deeply sensible that the strength and prosperity of the Mission Cause depend exclusively on the blessing of God, this Meeting hereby presents the tribute of its humble gratitude for the faithful and distinguished Missionaries whom He has given to the Institution, and for the success

with which He has graciously rewarded their abundant labours.

—That this Meeting is constrained to express its peculiar sense of the Divine Favour in the righteous enactment of the British Government in India on behalf of converts from idolatry to the Christian Faith; and also in the safe return to England of the Rev. Joseph John Freeman, on the completion of his Mission in South Africa. And while the Meeting deeply deploras the recurrence in the Colony of war—so afflictive to humanity, and so fatally opposed to the social interest and Christian Improvement of the native tribes—it earnestly prays for the speedy restoration and permanent maintenance of peace, on terms no less honourable to the justice and humanity than to the authority of the British Government.

To which was added—

—That this Meeting, while deeply lamenting the events which have occurred in South Africa in connection with the present war, and the criminal position assumed by some of the Hottentots, affectionately sympathises with the Missionaries and their families, and the innocent sufferers among their Native Converts, who either have suffered or may suffer serious injury; and therefore strongly recommends the Directors of the London Missionary Society to appeal to their friends throughout the country, with the view of raising contributions by a special effort, to meet the urgency of the present case, and to adopt such other measures without delay as may seem to them expedient to save their Missions in the Kat-River Settlement, and other places in South Africa, from the danger that appears to threaten them.

Evening Meeting.

Same day, at vii; at Finsbury Chapel; Rev. Dr. Halley in the Chair: Col. 22l. 4s. 1d.

Movers and Seconders.

Rev. R. Bowman; and Rev. T. Aveling: supported by Rev. D. Darling—Rev. J. L. Poore; and Rev. J. Addiscott—Rev. E. Jones; and Rev. J. W. Chickerling—Rev. Dr. Fletcher; and Rev. J. Steer.

State of the Funds.

Receipts from all sources, 68,028l. 13s. 9d.—Payments, 65,625l. 13s. 6d.: these do not include all the payments for Special Funds.

LORD'S-DAY OBSERVANCE SOCIETY. ANNIVERSARY.

Sermon.

Wednesday, May 14, at vii p.m.; at St. Bride, Fleet Street; by the Rev. Daniel Wilson; from Ezek. xx. 12: Col. 17s. 6d.

Meeting.

Thursday, May 15, at xii; at Exeter Hall; J. P. Plumptre, Esq., M.P., in the Chair.

Movers and Seconders.

Rev. J. Kingsmill; and Rev. H. Stowell—Rev. W. B. Hayne; and R. Spooner, Esq., M.P.—Rev. Mr. Scott; and J. Sperling, Esq.

Resolutions.

—This Meeting again records its firm belief in the Divine Authority and perpetual obligation of the Sabbath; and of the blessings temporal, spiritual, and eternal, which God has been pleased in His mercy to connect with its religious observance; together with its thankfulness for the appointment of an ordinance so essential to the best welfare of individuals and nations, and its sense of the duty incumbent both upon Christian Rulers and private Christians to exert their influence to promote its due observance.

—That this Meeting deeply regrets the reversal of the arrangement, as mentioned in the last Report, by which the delivery of Letters on the Lord's Day was discontinued throughout the kingdom, and which arrangement was a prominent subject of congratulation on the occasion of the last Annual Meeting of the Society; and would here declare that it is their determination, in dependence on the Divine Blessing, to renew again in the next Session of Parliament the effort to obtain the cessation of all Postal Labour on the Lord's Day, the important subject of Papal Aggression, which has absorbed the attention of the House of Commons and the Country, having rendered it unadvisable to attempt it in the present Session.

—That while this Meeting would acknowledge with thankfulness to Almighty God the blessing which He has vouchsafed to the efforts of the Society in promoting an improved observance of the Lord's Day, it would at the same time call attention to the many agencies of an opposite tendency unhappily at work. It would mention as one of the most prominent among them, Railway Excursion Trains on the Lord's Day, which are causing a widely-extended desecration of that holy day.

BRITISH REFORMATION SOCIETY. TWENTY-FOURTH ANNIVERSARY.

Sermons.

Tuesday, May 13, at vii p.m.; at the Scotch Church, Swallow Street; by the Rev. J. Cumming, D.D.; from Jude 3: Col. 10l. 12s. 9d.—Wednesday, May 14, at vii p.m.; at Portman Chapel; by the Rev. J. C. Ryle: Col. 26l. 16s. 8d.

Meeting.

Thursday, May 15, at xii; at the Hanover-Square Rooms; George Finch, Esq., in the Chair: Col. 17l. 14s.

Movers and Seconders.

Rev. R. P. Blakeney; and the Bishop of Cashel—Rev. J. C. Miller; and Admiral V. Harcourt—Rev. Dr. Cumming; and Rev. Edward Carr.

Resolutions.

—That the present aggressive effort of the Church of Rome demands from Protestants instant, active, and vigorous resistance; and that this Society is called on, more than at any previous period, to employ its spiritual and scriptural instrumentality in prayerful efforts to rescue Romanists from their errors; and to confirm Protestants in their pure and scriptural faith.

—That the co-operation of all true Protestants in this sacred and urgent cause is most desirable; and that it becomes us, while using those means that God has put in our power, in His providence or by His grace, to implore earnestly the aid and blessing of His Holy Spirit, that all may tend to His glory, and to the extension of His kingdom.

State of the Funds.

Receipts, 2629l. 2s. 8d.—Payments, 2626l. 5s. 5d.

OPERATIVE JEWISH-CONVERTS
INSTITUTION.

SIXTEENTH ANNIVERSARY.

Sermon.

Thursday, May 15, at vi½ P.M.; at the Episcopal Jews' Chapel; by the Rev. Robert Bickersteth; from Psalm liii. 6: Col. 12l. 13s. 2d.

Meeting.

Friday, May 16, at vi½ P.M.; at the London Tavern; Marquis of Blandford, M.P., in the Chair: Col. 7l. 6s. 11d.

Movers and Seconders.

Rev. J. B. Cartwright; and Rev. J. Charlesworth—Rev. Christopher Bowen; and Rev. Wm. Clementson: supported by Rev. Henry Hughes—Rev. Alex. M'Caul, D.D.; and Rev. Richard Allen—Joseph Payne, Esq.; and Rev. H. S. Josephs—Capt. H. L. Layard; and the Secretary.

Resolutions.

—That this Meeting acknowledges with thankfulness the continued evidence of the Divine Favour which has been afforded to the Institution during the past year; and being

deeply sensible of the insufficiency of all human efforts, earnestly supplicates the blessing of the God of Israel upon the future labours of the Committee; vouchsafing to them His special guidance in their endeavours to make such arrangements for the future superintendence of the Institution as will be most conducive to the temporal and spiritual interests of those committed to their care.

—That this Meeting heartily reciprocates the sentiments of the Committee with reference to the duty of withstanding the advances of the Church of Rome; which, wherever dominant, has proved, by its idolatrous representations of Christianity, a special encouragement to Jewish Prejudice, and therefore a serious hindrance to the promotion of pure Gospel Truth among that deeply-interesting people, who, amid all their darkness, recognise the Divine Injunction, *Thou shalt not bow down to graven images, nor worship them.*

State of the Funds.

Receipts, 724l. 11s. 11d.—Payments, 709l. 13s. 4d.

ABORIGINES PROTECTION SOCIETY.

FOURTEENTH ANNIVERSARY.

Meeting.

Monday, May 19, at i P.M.; at Crosby Hall: John Lee, Esq., LL.D., in the Chair: Col. 10l.

Movers and Seconders.

Rev. S Kay; and Rev. J. J. Freeman—John Fairbairn, Esq.; and R. A. Fowler, Esq.

Resolution.

—That the oppressive and exterminating system at present adopted in relation to uncivilized tribes is a blot on the practical character of the civilization of our age and country; and that policy, justice, and honour, and above all, Christianity, demand a prompt change to a better system. The several Missionary Societies are therefore respectfully but earnestly entreated to unite in pleading in behalf of the Aborigines of our Colonies, so that their own labours for the religious instruction and best interests of the Heathen may not be defeated by the wrongs which they endure, and by the degradation of their physical condition.

State of the Funds.

Receipts, 283l. 16s. 7d.—Payments, 259l. 2s. 3d.

TRINITARIAN BIBLE SOCIETY.

TWENTIETH ANNIVERSARY.

Sermons.

Sunday, May 18, at xi; at St. Augustin

and St. Faith; by the Rev. R. Shutte; from Psalm cxix. 130—at vi½ P.M.; Rev. G. W. Straton; from Jude 3: Collections after the two Sermons, 13l. 4s. 5d.

Meeting.

Wednesday, May 21, at xii; at Exeter Hall; Admiral Vernon Harcourt in the Chair: Col. 4l. 16s. 1d.

Movers and Seconders.

Rev. J. H. Cummins; and George Dowdney—Rev. T. Cuffe; and Rev. J. W. Gowring—Rev. A. S. Thelwall; and E. Brietzette, Esq.

Resolutions.

—That this Meeting, while rendering unfeigned praises and thanksgivings to the God of all grace and mercy for what has been already effected in the circulation of the Scriptures, in small portions, in Ireland and other Roman-Catholic countries, would earnestly call on all their fellow-Christians of every Denomination to consider whether the peculiar circumstances of the present year, and the gathering together of multitudes from various lands which is now taking place in this great metropolis, do not afford both a blessed opportunity and an urgent call to exert themselves to enable this Society to continue and extend its labours, by attempting to circulate the

Word of God in that particular form and manner among the thousands of every kindred and tongue, who are now visiting our shores; and to unite in fervent and continual prayer and supplication, that it may please God, by the instrumentality of His own pure and faithful Word, to make increasing numbers *wise unto salvation through faith which is in Christ Jesus.*

—That while it is but too evident that the disciples of Romish and Tractarian Superstition on the one hand, and those of a Pantheistic and Infidel Philosophy on the other, can unite and fraternize on the ground of opposition, more avowed or more concealed, to the plenary inspiration and paramount authority of God's written Word, it becomes more and more the plain duty of all who honour that Word, and *love the Lord Jesus Christ in sincerity*, to unite in the open confession of their Saviour's name, and in continual prayer and supplication to the Triune Jehovah for His abundant blessing upon all their efforts to circulate His Word, and to maintain His truth and His cause.

State of the Funds.

Receipts, 1894l. 19s. 1d., of which 417l. 0s. 10d. has been received for Books—Payments, 1958l. 16s. 8d., of which 1389l. 10s. 1d. has been paid for Books.

CHURCH MISSIONARY SOCIETY.

WE lay before our Readers the

Conclusion of the Report.

In the Report delivered in this Hall two years ago, your Committee, in their concluding Appeal, spoke these words—“We see the College of the Propaganda, for a time at least, deserted; and France, the great supporter of Romish Missions, paralyzed. But let it be remembered, that though the power of Rome is now depressed, yet at any time there may be a tremendous recoil.” The events of the past year have given the comment! And where has the first stroke of revived Popery been aimed? At the very heart of Missionary zeal and enterprise and resource—the Protestant United Church of England and Ireland!

The Committee have sympathized in the just indignation which has been awakened by the attempts of the Bishop of Rome to trample on the prerogatives of the Crown. But they have still more anxiously watched the progress of Romish Doctrine, which it is the design of this Romish Aggression to advance; and by which, if suffered to prevail, the vital power of the Protestant Church will be insidiously sapped, its Missionary Energy

quenched, and its very existence threatened.

The Reports of the Society have often recorded the contest maintained in India, in New Zealand, in North-West America, in China, and in other Missions, against Romish Aggression and Romish Propagandists: and now Rome is putting forth renewed efforts for the extension of its Missionary Operations. Additional Priests are sent to New Zealand; a local dispute long pending between Rome and Goa is composed; and fresh efforts are made upon South India. But we need not speak of particular Missions. Amongst the various Religious Orders of Rome which send out their Missionaries, that of the Jesuits is the most zealous in the annals of Missions; and in a recent Romish publication by authority there appears the following announcement by the General of the Order—“Within the last year alone more than 130 of my Religious have left Europe to go and labour in the Missions. The supplies of the Propagation of the Faith have powerfully contributed to render this number so considerable. It would appear as if Divine Providence wished to reserve for this miraculous and truly Catholic Institution,

the glory of having established, or re-constructed, or, at all events, saved all the Missions now existing upon the face of the habitable earth." So then Rome has presumptuously ignored Protestant Missions, and claimed, by the ominous lips of the General of the Order of Jesuits, "all the Missions now existing upon the face of the habitable earth;" just as by her Papal Rescript she claimed all the counties of England as her own!

Thus are we involved in one great conflict—the Battle of the Reformation—at Home, in the Colonies, and in the Mission-field!

It may be of service in this fearful conflict to present to this Meeting its Missionary Aspect.

In the Mission-field Popery appears in juxtaposition with Pagan Idolatry; and the close alliance and kindred sympathy between the two is everywhere apparent. Every student of Missionary History will be able to confirm this statement by many well-known historical facts: and in this respect, at least, Rome is unchanged. The Report just read affords evidences of that alliance; and the proofs might easily be multiplied. In South India is witnessed the interchange of idol cars between Romanists and Hindus for their religious processions; and the train of attendants is made up of both parties. In China, the symbols of the Christian Name are mingled with the Idol-Dragon on the so-called Christian altar. But more frequently is this alliance manifested in their united persecution of the Gospel, and of all who embrace it. In consequence of this intimate alliance between Popery and Paganism, the witness of the faithful Missionary against all demon-worship, in the face of the heathen, often brings home conviction to the conscience of the Romanists. In South India alone, during the last year, 232 individuals have thus been brought out of Rome, and have joined the Mission of this Society; and the experience of the Society is pledged to the fact, that Popery, if dealt with in the same way as any other idolatrous system, cannot stand the test. A separation will take place; the bigoted Romanists will form their natural alliance with heathen idolaters; whilst the sincere inquirer after the Truth will come out from amongst them, and join himself to the true Church of Christ.

It may seem to some, that to refer to Romish Missions is to venture upon discouraging ground. Sixteen years ago,

when the Protestant Missions of Great Britain were yet in an incipient stage—for it is not denied that until this century dawned the Protestant Church had, alas! with one or two bright exceptions, neglected its high vocation—when the work had been for the most part only preparatory work; before the awakening at Krishnaghur and the revival at Tinnevely, and the rapid spread of Christianity in New Zealand, had crowned the efforts of this Society; a notorious Roman Ecclesiastic, in a course of lectures, taunted the Protestant Church with the want of success in its Missions. As justly might a man survey the farmer's field in the spring-time, and taunt him with having no sheaves to exhibit!

With this was coupled a pompous review of Roman Missions for three centuries back, and exaggerated accounts of their success—those very Missions, be it noticed, which the General of the Order of Jesuits has since pronounced to have been at that very time on the brink of destruction; and to have been "saved" as by a miracle in consequence of the Institution of the Society for the Propagation of the Faith in the year 1822.

These are not days to suffer boastful assumptions to go abroad unrebuked. The whole system of Rome is built upon bold but baseless assumptions: and their Missionary Boasts, when brought to the test, will prove no exception.

If the liberality of the Church at home be a criterion of Missionary zeal, and the comparison be made, the result is remarkable. It appears, from published accounts, that in the year 1847, before the troubles of Europe broke out, the Roman-Catholic Church collected for the one great Romish Institution, the Society for the Propagation of the Faith, throughout France, Austria, Italy, and other countries of Europe, and throughout North and South America, the sum of £

Prussian dollars	1,068,770 or 155,843
While in the same year the United Church of England and Ireland collected	1,304,527 or 190,291
And the Dissenters of England	1,436,415 or 199,490
And the Protestants of other countries of Europe (including Scotland) and of America	1,091,483 or 159,174

In other words, the Protestant Church raised far more than three times as much as the Church of Rome! Or to state the fact in another form—the Roman-Catholic Church, with her Pope in the plenitude of his power and ephemeral popularity in the year 1847; with her Emperors and Crowned Heads, and her 160 millions of devotees; and with all her “indulgences, applicable to the souls in purgatory,” to be obtained by every subscriber of one half-penny a week to her Mission Fund; did not contribute so much for the propagation of the Faith as the Dissenters of England! Nay, not so much as the comparatively small fraction of the Protestants of the rest of Christendom! If Missionary liberality be a mark of the true Church, then that Church is the Protestant!

If it be attempted to shift the comparison to the number of Missionaries employed by the Church of Rome, and the number employed by Protestant Missionary Societies, let the College of the Propaganda publish authorised lists of the agents employed in foreign lands. This has never yet been done. In the mean time, let it be remembered that the great principle of Protestant Missions is Native Agency under European superintendence. Hence our large and expensive Educational Establishments to raise up an educated class. And if all the European and Native Agents employed by the Protestant Societies be numbered, they make up a goodly company, which might probably shew a result not very different from the financial statement already alluded to.

If the results of Missions be the subject of comparison, the first point to be settled is the standard of Conversion; and until this be done it is vain to attempt a comparison. Nominal conversions, compromises with idolatry, baptisms in infancy without Christian Sponsorship or instruction, form no part of the statistics of Protestant Missions. It is no difficult task to induce the worshippers of gods many and lords many to bow down before the Virgin Mary or the Crucifix. It is easy to baptize unconscionable and dying heathen infants by stealth, and thus to swell the number of reported converts. In these respects, the Protestant Missionary can maintain no rivalry. Whatever, also, may be effected in the interior of China or Japan—beyond the range of Protestant Observation—judging by those Missionary efforts of Rome which lie within the range of Protestant Missionaries, and where results can be tested, the Committee do not

fear a comparison.

But why has your Committee entered upon these topics? Not merely to expose false assumptions—not to triumph in our superior liberality—God forbid! The object is far different. It is because there is truth in the assertion that Missionary Zeal in a Church is one proof of its vitality; not the zeal which will compass sea and land to make one proselyte, but zeal for bringing souls to renounce all other gods, and to depend upon the one Name given under heaven whereby they may be saved; zeal to make them well acquainted with God's blessed Word, and to partake of the Spirit of Christ. Such is the zeal which is a proof of the vitality of any Church! And the facts which have been now alleged, and the Report which has been laid before you, prove that the Protestant Church exhibits this vitality at home, and that the Lord is with its attempts to spread the knowledge of His truth abroad.

These considerations should excite our gratitude to God, and make us take fresh courage. They shew that the conversion of the world to Christianity is committed to the Protestant Churches; and they should awaken those Churches to the crisis which has arrived, and unite all in one great effort—each in their several departments—to establish through the wholeearth the kingdom of God and of His Son Jesus Christ.

In one only point is the comparison apparently disadvantageous to the Protestant Church. There does appear to be a greater readiness in the devotees of Rome to go abroad at her bidding to the heathen. There does appear a comparative reluctance in the members of a pure faith to leave the Church at home, and to labour for the Church abroad. Here is the great want of the Protestant Missions—the want of men. The Report now laid before this Meeting shews that this Society has the means to send out a goodly increase of Labourers; that inviting fields of Missionary Labour in India, in Africa, and in China, send forth their loud cry to men of experience and talent, “Come over, and help us!” and that Native Teachers wait to be led on to victory by European Superintendants. O that the Lord might put it into the hearts of many to offer themselves willingly to the work! O that He might pour down upon all the Spirit of grace and supplication, so that they may give Him no rest till He thrust forth labourers into His harvest!

Western Africa.

CHURCH MISSIONARY SOCIETY.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

Patience in Affliction.

Nov. 7, 1849—I went to see a sick Communicant, who was lying on her bed, like Lazarus, full of sores, from which she has been suffering many years. As she is not able to attend the Means of Grace, and is left to herself, I asked her what she was doing. She replied, "What shall I do? I wait for the Lord. He alone it is, who can help and strengthen me under my sufferings."

We now refer to the Journals of the late Mr. Clemens.

Unprofitableness of Idolatry.

April 17, 1850—I was called to a dying man, who was a great idolater. He worshipped his idol, and offered sacrifice to him, as long as he was well; but when laid on a sick bed he found that wood could not help him, and wanted to see one of our Christians. He visited him morning and evening, reading the Scriptures and praying with him. The man said that he had renounced idolatry, and wanted to come to me to deliver up the idol, but was unable to walk. The following evening I was called, his son wishing me to baptize him; but when I arrived, his end was fast drawing near. He was unable to speak, and seemed no longer to hear; and as I could not hear him expressing his heart's desire and simple confession of faith, I could not take it upon me to baptize him, but committed him into the hands of God. I then took the opportunity to speak earnestly to the people who were present; and all listened attentively. His son then gave me his father's idol, for which the poor man had a proper little house. Though the god had a sword on either side with which to defend himself, I took all at once, and went home. Oh, what an awful thing for a sinner to pass the valley of death in such a way, having no guide.

A Contrast.

April 19, 1850—This morning I was called to an old woman who has been sick more than five years. I found her feet were very bad—she had long been unable to walk; but on looking at her face, how glad, how cheerful! She uttered not a

word of complaint, but rejoiced greatly in the Lord. I was struck on calling to mind what I heard this woman was fifteen years ago—once an idolater, now a worshipper of the true God; once a heathen, now a Christian; once a bondwoman, now free; once a servant of sin, now a servant of righteousness; once alienated, now reconciled and adopted into the family of God. The power of the Gospel could be seen; and what encouragement it conveyed to me! I could not but think, if it has this effect on one, why not on thousands and tens of thousands? After talking with her, I read part of Rom. viii. and prayed. When I shook hands in parting, she said, "Master, me glad! me glad! If God will to-day, me lie down and die; if He will to-morrow, me wait to lie down to-morrow. Master! all peace here," pointing to her heart.

After that I visited the son whose father died, and who gave me the idol. But what a contrast! I found him sitting near the spirit-bottle, his head already full of the liquor, his father's death having had but little effect on him. When I had spoken with him, he said, "It is all true what you say, Sir; but, after all, what can we do?" I replied, "The death of your father should be a call to your heart to abstain from all fleshly lusts; to prepare yourself, that death may not take you unaware; to *work out your salvation with fear and trembling*. Whilst I was speaking, a multitude of spectators came, which induced me to address them all.

Whit-Sunday Services.

May 19: *Whit-Sunday*—On calling to mind the state I was in a year ago, and comparing it with the present, I cannot but praise my God. On this day I got the second attack of fever. Since then, oh, how wonderfully has God dealt! I must say—

Thro' all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

Troubles, sorrows, change, and joys, have come near, all to glorify God. The Church was quite crowded; and the Rev. S. W. Koelle delivered a good sermon on John vii. 37. After the sermon we administered the Holy Sacrament to about 190 Communicants: it was blessed, I trust, to many souls. In the evening I preached to a good, attentive Congregation on the Epistle of the day. O that all might be baptized with fire and the Holy Spirit!

" *A Deceived Heart.*"

May 22, 1850—I went out this evening to visit people from house to house. They received me gladly; and I could sow many a good seed into their hearts. I met a woman, who is still worshipping wood and stone. I entered into the little house which her husband had built for the different idols. O what blindness of heart to rely on such things—dead rats, broken bottles filled with palm-oil, &c. ! I talked a long time with the woman; but she seemed to be very bigoted, and told me that if I wanted to be saved I must come to her country fashion. Though I spoke in great earnestness plainly to her, she kept very friendly; and, on my leaving, she gave me some kola-nuts* as a token of friendship.

Sanctified Affliction.

June 10—Soon after breakfast this morning I left home for visiting the sick and other people. In the first house I entered, I found a poor old woman, one of our Communicants, lying on a so-called sofa, but as hard as a stone. She told me that she had been lying thus more than five years. After having asked many questions, she said, "Please, Master, my life in God's hands: me glad when me can go to Him." On my asking, "Why are you not afraid through the valley of death?" she replied, "Christ goes before, please Master. Me no see the world: me lie down all day; but"—here she began to weep. After a while she said, "Me have Christ: He live in my heart." Before I left her I read a portion of Scripture, and kneeled down near her and prayed.

The following is the last paragraph in Mr. Clemens' Journal, written about nine days before his death—

June 16: *Lord's Day*—I performed the duties as usual, in the morning at Kisey, and in the afternoon at Wellington. Thank God! He gave me freedom to speak. Would to God that the seed might bring forth fruit an hundredfold!

Luke xii. 43.

* The kola-nut is bitter, like quinine, and is said to possess the same medicinal properties. The Africans are very fond of chewing it: after doing so they take a draught of water, which, they say, it causes to "live sweet in the mouth."

June 1851.

HASTINGS.

General Aspect of the Work.

The Rev. J. U. Graf has forwarded the following general view of the aspect of Missionary Work in his district—

Dec. 25, 1849—Upon the whole, I can look back upon the year now closing, with reference to this Station, with considerable pleasure. In point of numbers our Church has made no great progress; for while there have been, from time to time, new applicants as Communicants or Candidates, some, especially of the latter, have either been dismissed, or have left of their own accord, for irregularity of conduct. I can bear a very tolerable testimony to their general good conduct, to their peaceable and teachable disposition, as well as to their willingness to help in every good work. The female part of my people at times have given me some uneasiness by their irregularity and want of docility; but even they have now greatly lessened my anxiety by establishing a Committee of the oldest matrons of the Church to look over the rest. These are elements of self-management, added to those of self-support, which may hereafter prove useful.

Our Church-Relief Company is also going on favourably. We have relieved, during the year, to the amount of about 30%, and have above 50% on hand, for which a general or savings' bank would be most acceptable. In connection with this Company I may mention that my people have abolished, of their own accord, two customs, which at the formation of the Company I had been obliged to wink at, for fear of endangering at that time (1842) the whole undertaking. One of these customs was the slaughtering of several bullocks at Christmas, and sharing them amongst the members; and the other was that of providing a frugal supper, at every funeral, for those members who had sat up all night for a week with the bereaved party.

But whilst I and my people wish to feel thankful for every token for good which we find amongst us, we rest not satisfied, as though nothing more were wanting, but desire rather to go on *even unto perfection* growing in every good word and work until we be *complete in Christ*. This active exercise of strong Christian Principles is the more desirable, from the somewhat altered state of our population. There is not a great influx

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of new liberated people mingling with the old inhabitants of our villages: either they are transmigrated to the West Indies or made to form new Settlements. From this circumstance we must expect the number of our Communicants and Candidates to increase less rapidly than hitherto. On the other hand, the old inhabitants, who hitherto have joined no Church, appear chiefly composed either of "stale idlers" or determined old sinners, long since hardened. Ours is becoming more the state of Christian lands: conversions will be fewer; and those that take place will have a greater struggle. How well for our people to be deeply *grounded and rooted* in the truth as it is in Jesus.

The following are detached points of interest selected from Mr. Graf's Journals.

Candidates for Baptism.

July 8, 1849—After many months' special instruction and preparation, I had this day the satisfaction of baptizing sixteen adults of both sexes. Although none of them are particularly bright in knowledge or Christian Experience, they are all, I hope, upright and sincere, and walk as it becometh the Gospel. We may sometimes wonder why so few give their hearts to God; but when we daily see how deeply they are impregnated with heathen customs, immoral practices, and superstitious habits, and how closely they are linked with heathen neighbours and country-people in all the great and little transactions of life, it cannot be surprising that only a small number, are found willing to *bear the cross and suffer affliction with the people of God*. May those whom I have thus initiated into the visible Church of Christ be found *faithful unto death!*"

Aug. 10—I had a conference with my Church-Relief Committee, who, in all important internal affairs of my Station, are consulted by me as men in whose uprightness I can place considerable reliance. We spoke of the state and conduct of our Candidates in the private avocations of life; and after some consultation I determined on examining a number of them with a view to prepare them for more immediate baptism. On examining, for several weeks, each one separately, with the assistance of my Visitor as interpreter, I found the majority very ignorant, and yet, to all human appearance, quiet,

steady, and well-meaning people. Few are capable of expressing the half-digested ideas which they have formed of spiritual things; many are too timid to give utterance to what they really do know; and not a few are either unable or unwilling to submit to the arduous task of thinking at all.

Instruction of Baptismal Candidates in their Native Tongue.

Nov. 3—I examined a number of Candidates for Baptism of Hastings, and formed a new class of the best of them, who are henceforth to be instructed once a week, by one of the old and experienced Church Members, in the Aku Language—a step on which I decided in consequence of the experience I had frequently made and reported, viz. that many were quiet and steady members of society, yet without having acquired sufficient scriptural knowledge to make them act from decided scriptural motives. The class is well attended, and they seem to enjoy the Word of God in their own mother tongue.

Nov. 12—I made a similar arrangement with regard to the best Candidates at Bassa Town, who now meet weekly for religious instruction in the Aku Language.

They who had seemed dull and careless before, we doubt not will now be found intelligent and interested.

Death of the Rev. N. C. Haastrup.

Aug. 24—Having heard that Mr. Haastrup's intermittent fever had taken a serious turn, I went to Kisey to render what assistance might be in my power. But, alas! I was too late: our poor brother could neither speak nor recognise any one, and two hours after my arrival he peacefully fell asleep in Jesus without a struggle, the excessive fever heat remaining on the corpse for some time after. No one in the Mission seemed aware of Mr. Haastrup's illness. We lament the loss of our dear brother as a partaker of the same grace with ourselves, as well as a fellow-labourer in God's vineyard. But we may rejoice at his lot: his task is done, his warfare ended, his troubles are past: instead of the prodigal's husks in a strange land, he now enjoys the rich and unmixed bounties of our Heavenly Father's table. With him *it is well*. But deep is the wound and heart-rending the sorrow of his disconsolate widow, left with a family of five children, of whom the eldest

is six years old and the youngest six weeks!

Aug. 25, 1849—I had the melancholy pleasure of committing to the dust the perishable tabernacle, the house of clay, of our departed brother. We willingly part with the corruptible body of sin, *in sure and certain hope* that the trumpet of the Archangel will soon call it forth again, immortal and glorious, meet for God's eternal kingdom! We part, but only soon to meet in happier days, and purer spheres, and holier company. The funeral procession was large and solemn.

Aug. 26—I preached, in our late Brother's Church at Kiskey, a funeral sermon from Micah ii. 10—*Arise ye, and depart; for this is not your rest*—to an attentive and afflicted congregation. May the solemn event of so sudden a removal of the shepherd be permanently blessed to the flock!

Collection for the Abbekuta Mission.

June 16, 1850—Having lately received letters from some former members of my Congregation, now employed in the Society's work at Abbekuta, giving accounts of the persecution to which the new converts of that place had been subjected, I took occasion to embody them in my sermon, at the close of which a collection was made in behalf of our persecuted friends. It amounted altogether to 20s., which rejoiced me greatly, as giving some proof of my people's, Christian Feeling and sympathy.

Death of the Rev. J. C. Clemens.

June 20—Having been requested to meet a deputation to-morrow to examine the Government School-building at Wellington, and having some business in Freetown connected with the object of the deputation, I left home to-day. At Kiskey I found Brother Clemens laid up with a slight attack of fever. On seeing me, however, he rallied considerably, so that on the 21st he was able to accompany us to Wellington. On their way home, however, the members of the deputation were overtaken by a heavy shower of rain, and got wet. The following day Mr. Clemens was laid up with fever, and in less than five days was in his grave.

June 25—I went into the mountains to join the deputation in examining the School-buildings at Gloucester and Charlotte. Whilst thus engaged, we were startled by an indistinct report that Brother Clemens was dead, which took

us the more by surprise, as most of us knew not even that he was indisposed, whilst I myself only thought that he was laid up with a common intermittent, which we do not generally consider dangerous. It was a very cold, rainy day, when I hurried over the hills to know the truth of the report. I was just in time to attend the funeral, and to render what little assistance and comfort was in my power to Mrs. Clemens. I stayed several days in this house of mourning, where just ten months before I had, in the same room and on the same bed, closed the eyes of our Brother Haastrup! These trials are well calculated to remind us that we are still at Sierra Leone, notwithstanding that the sparing hand of God has been mercifully protecting the Mission for some years past. No doubt we especially, who have spent a goodly number of years in this climate, needed this wholesome check to our presuming on long life. May it deepen our sense of dependence on the Lord's daily care and keeping, and stimulate us to lay ourselves out for the Lord and His work to the very best advantage *whilst it is day!*

WATERLOO AND BENGUEMA.

The Rev. C. T. Frey remains in charge of this district, residing at Waterloo, and being assisted by a Native Catechist, who is stationed at Benguema. There are several Out-Stations, among which may be mentioned MacDonald, Campbelltown, and Moortown. The accompanying extracts from the Journals of Mr. Frey will furnish information as to the state of this district, in which there is much heathenism.

Church-Relief Company.

Oct. 9, 1849—At the Quarterly Meeting of the Church-Relief Company, which I conducted to-day, it was resolved that I should order a suitable Communion-plate for our Church. Hitherto we have had nothing but an old cup. From the accounts it appears that we have collected, since its formation in 1843, no less than 130L., and expended 120L. Many a sick and afflicted brother has been relieved out of this sum, for which we are thankful.

A Suicide.

Feb. 6, 1850—To day a Pagan of the Yoruba Tribe hurried his soul to eternity by

committing suicide. He hung himself in his own house, on account, as it is said, of bodily trouble. Thus we have to experience that darkness as yet covers the nations, and that the devil has his work in the children of disobedience, causing them to do the works of the flesh and of the corrupt mind. However, we are thankful to know that there are some among us who have come to Him who has spoiled principalities and powers and made a show of them openly, triumphing over them.

Baptisms at Waterloo.

Feb. 24, 1850 : *Lord's Day*—After the Second Lesson of the Morning Service I had the pleasure of baptizing fifteen female adults, varying in age from about twenty-two to fifty years. They all belong to Waterloo. Eleven are Yorubas, two Tappahs, one Popo, and one is a Timneh, more intelligent than any of the others. Only two can read, but all have been under instruction for years, and have given satisfaction in their daily proceedings. I trust that a work of grace has commenced within them, and pray that He who began it may also finish it.

Disturbances on the Timneh Frontier.

April 2 : *Easter Monday*—The inhabitants of this and the neighbouring villages have been in great agitation during the past week, and continued to be for many successive weeks. The Timneh Country termed Mahara, which borders on us from Campbelltown Creek to Waterloo Creek, has always been a sore temptation to our farmers on account of its easily accessible and very productive virgin soil. In 1840 and 1841 there was a great quarrel about it : many towns were burnt, and all the people expelled. Since that the farmers have again been entangled in the Mahara net. With a very few exceptions, of late years they have had their extensive farms in the Timneh Territory, while within the Colony, and particularly around the villages, large tracts of land have remained not only unoccupied, but have rapidly become a den of wild animals, such as ounces and leopards, through whose ferocity many a pig, and, in my own yard, half-a-dozen goats, have been carried off and devoured. It must be said, however, that the Colonists did not go to Mahara without permission from the Timneh Chiefs. They had entered into a sort of agreement with them, and the farmers used to pay a shilling per annum as well as a tith of

their produce. But it would appear that these rents were mostly devoured by the petty Chiefs; so that in their reduced amount they did not satisfy the proper owners of the country. Moreover, the farmers proceeded, during late years, rather too far inward, and became so aggressive, that the Timnehs feared for the safety of their country. If all that is said is to be depended on, their fear was not without foundation, inasmuch as one of the inferior Chiefs, called Pah Oniah, has allowed the Coros (Liberated Africans) to build farm-houses and small hamlets at Mahara : yea, he was reported to have leagued with them against other Chiefs. These Coros were moreover said to have enticed their own countrymen, many of whom were slaves to the Timnehs, to run away and go to the Colony, as there they would be freemen. About twenty of these runaway slaves came here shortly before this trouble arose. On account of these and other grievances, the more powerful Timneh Chiefs fell first upon Pah Oniah ; and it is said they would have killed him if he had not been well protected by an owner of a factory. They, however, stole all his property, and then went after the Coros. These poor fellows also were pillaged of all and every thing in their possession, even to the clothes on their backs. The women and children were not maltreated ; but as many men and youths as the Timnehs could catch were tied and well flogged, and thus sent over to the Colony.

This evening about sixty families, Coros and Lokkohs, poured in upon Waterloo, without a day's provisions, many perfectly naked, and not knowing where to sleep the next night, crying and bewailing their fate. In that part of the village called Coro-town the houses were literally packed with miserable fugitives, who are now not so well off as when first they were brought here in a slaver. Then they found a liberated-African yard full of provisions at their service, and now they met nothing but the reproaches of such of their friends as quietly remained and prospered in the Colony. Would they but learn a lesson and become wise ! but, alas ! they are, we may say, the vagabonds from the whole Colony, almost past hope. An unrestrained life according to the flesh, rambling from bush to bush, is what they prefer to earning a livelihood within the jurisdiction and under the protection of the Queen. As to the care of their soul, they are as indifferent as though they had

none, and when spoken to about it they generally say that they are hungry. May the Lord have mercy upon them, and turn their hearts from these wicked ways!

April 4, 1850—A Creole girl, of about sixteen years of age, went to her father's farm at Mahara to fetch cassada. While engaged in pulling them the Timnehs came upon her, tied her hands, and carried her to one of their towns. After a few days, however, she was returned in lieu of a goat, and some rum and tobacco.

April 12—This morning the Timnehs sent a message to the effect that all farmers should leave Mahara, or they would punish each one they met according to their own laws. An old Hausa Man, who had lived there for many years, took no notice of the warning. The Timnehs therefore dragged him into the bush, and pulled out one of his back teeth, without troubling themselves about the nicety of surgical instruments. After this operation was over they left him, and he was thankful to be permitted to see the Colony once more. While the Timnehs were thus clearing their country of the intruders, they came so near our village that we could observe them with the naked eye across the Waterloo Creek. Some market-women, becoming aware of this, stupidly began to shout out, "War, war is coming!" All the town was thrown into great confusion, and the poor school-children became so frightened that they jumped through doors and windows, and ran as fast as possible into my yard, crying for protection. They were soon, however, pacified by us, and after half-an-hour quietly went back with me to the Church.

At a later date Mr Frey writes—

The Timnehs have continued during the whole of the rains to rob and flog every one whom they caught farming in their country, and we sometimes feared it might come to more serious blows, but the Lord has prevented it.

Communion at Kent and the Bananas.

June 16: Lord's Day—I this morning preached to a devout and serious Congregation, and administered the Lord's Supper to the Communicants of Kent, Russell, and Tumbo. The season was solemn and refreshing, as flowing tears testified.

In the afternoon Mr. Young and myself went to the Bananas in a fishing-boat.

The tide was against us, and the weather on the whole rather boisterous, so that we were long in going, and felt any thing but comfortable. As soon as the bell gave notice for Service, the people flocked to the Chapel. Mr. Young addressed the Congregation, and I baptized infants and administered the Lord's Supper to a large number of Communicants belonging to Dublin. We returned to Kent the same evening with a thankful heart for the Divine Assistance experienced in our weakness during the performance of our duties. May its blessing remain with us, as well as with the people!

A Dying Christian.

Sept. 23—This morning I visited a sick Communicant, and was very sorry to find him so far gone that it was evident he could not live much longer. I therefore felt it my duty to acquaint him with his precarious state, at the same time directing his attention to Him who is the resurrection and the life. Claspings his hands, he said, "I trust in Christ only." While I was commending him in prayer to the merciful arms of Jesus, who died for him on the cross, he grasped his last bodily strength together in order to move toward a praying attitude, repeated faintly the Lord's Prayer after me, and pronounced a loud "Amen." In the evening, about six o'clock, he died, as I surely trust, in the Lord. The loss of this man is much felt, as well by myself as by many of the people. He has been a steady Communicant for many years, a tender and affectionate father and husband, and an obliging and peaceable neighbour. He was a man of industrious and cleanly habits, as the good and substantial frame house he left to his family witnesses. He was a mason by trade, but was not ashamed to work in the farm when not engaged in masonry. When we were building the Church, he was steadily working from first to last, and when I was building the dwelling-house he was head-mason, assisting me beside in whatever he could.

Sept. 24—I committed the remains to the mother earth in the presence of hundreds of people.

Visits to Campbelltown.

Feb. 20—This evening I went to Campbelltown, and was agreeably surprised to find that the people in con-

nection with us, and with the assistance of the members of Benguema, have erected a good-sized and strong grass-house, which I hope shortly to open for Divine Service.

May 5, 1850: Lord's Day—This afternoon I went to Campbelltown, to hold Divine Service for the first time in the newly-erected Chapel. About eighty attentive hearers were present, enjoying the prayers offered up with the heart and with the understanding, and relishing the sound exposition of the revealed Word brought home to the heart. After the Second Lesson I baptized three young men, who can read the Bible and have been regular attendants in the Sunday School at Benguema. The number of Communicants at this Out-Station is 10, and of Candidates 12. On every Lord's-Day morning they attend the Service, either at Waterloo or Benguema, while in the afternoon it is kept in their own Chapel by myself or one of my Assistants.

Communion and Baptisms at Benguema.

Jan. 20: Lord's Day—This morning I preached and administered the Sacrament of the Lord's Supper at Benguema, the Communicants belonging to Macdonald and Campbelltown also attending. Benguema is still a prosperous Station, and the Catechist is exerting himself in every way to bring things to a satisfactory state among the people. The Day School is recovering. The Sunday School and Services are always well attended, and the Lord is daily adding to the Church such as shall be saved. Lately I have examined the Candidates for Baptism individually, and have been pleased to find that at least some of them were acquainted with their own sinfulness, and with the means to obtain pardon and peace. One man particularly, who formerly acted as Egugu (the Aku Devil) in their heathenish dances, spoke very feelingly of the mercy of God toward him.

April 21: Lord's Day—This morning I went to Benguema, where I had arranged to baptize fifteen Candidates, nine men and six women. They have all been under regular instruction for some years, and have given general satisfaction by their steady attendance on the Means of Grace. One of them, particularly, I consider a striking monument of the powerful Word and grace of God. It is the man to whom I have referred in my former Journals as having been in the habit of playing and dancing about the streets,

disguised with the terrible Egungun mask. Formerly he was glowing with hatred against those who attended Church, and now he is sitting among them in his right mind, humbly and eagerly listening to the glad tidings of the Gospel, and endeavouring to adorn the doctrine of his Saviour by a pious life.

We add some extracts from the Journals of the Native Catechist, Mr. Joseph Wilson.

Visits to a Dying Communicant.

Oct. 23, 1849—I this morning visited a sick woman who is a member of the Church. When I asked her how she felt, she said, "Though my body is suffering great pain, yet my only trust is in Christ Jesus, who died on the cross to save sinners. To Him I daily pray and look for my soul's salvation." After conversing with her on the chief concern of her soul, I left her with a promise to visit her again.

Oct. 25—Soon after the Service this evening, I went to see the sick woman again; but, alas! she was sinking very fast, and could no more speak. We then sang a hymn and prayed for her, and a few minutes after prayer her spirit took its flight to a blissful eternity.

Idols surrendered.

April 30, 1850—To-day a woman named Mary Jones, who has of late begun to attend the Church, came and informed me of some images which she had in her house to worship. But learning, both by our visits and by continually attending Church, that there is only one living and true God, she was led by degrees to understand that her idols could not know her wants, nor help nor protect her from danger. At last she could not bear the very sight of them; and resolved to serve the one true God through all her remaining days. She expressed her sorrow for having given to these dumb idols, through ignorance, the honour and worship which is only due to the living God; and earnestly begged me to follow her to her house that she might deliver them to me. This I gladly did; and she delivered to me two very ugly mud idols, male and female, two small tortoise shells, one small calabash covered all over with cowries, and a basket of feathers, with many other little things belonging to the idols.

MOUNTAIN DISTRICT.

The entire of this District, including the Stations of Gloucester and Leicester, Regent, Bathurst and Charlotte, is now placed under the superintendence of one European Missionary, the Rev. N. Denton, resident at Regent, and assisted by the following Native Catechists—Mr. Joseph Wilson, stationed at Gloucester, Mr. W. Philip at Charlotte, and Mr. H. Saunders at Leicester.

GLOUCESTER AND LEICESTER.

Return home of the Rev. J. Warburton.

Of this Station the Rev. J. Warburton continued in charge until his final departure from the Colony in May 1850. In his Journal of the preceding December he thus remarks on his period of service in Sierra Leone—

Dec. 7, 1849—On this day, twenty years ago, I first landed in Sierra Leone. How thoughts of the past rush into remembrance! What governors, civil and military officers, merchants, and Missionaries, have come and gone in that period! What circumstances connected with them! What an instructive history! What blessings have I received! *Surely goodness and mercy have followed me every moment.* And yet how sinful am I: how unworthy of the least of all Thy mercies! What an unprofitable servant have I been! *Shame and confusion of face* belongeth to me. How solemn the inquiry, Have I been made the instrument of saving souls? I thank God that I never felt more happy in my work than now, and never was more willing to be absent from the body, that I may be present with the Lord, so that I sometimes think I have to finish my course in Africa.

Dec. 9—On this day, twenty-two years ago, my dear wife landed in Sierra Leone. During that period she has been a devoted labourer in the Mission, and for nineteen years has been a help-meet and example to me.

Mr. and Mrs. Warburton left the Colony with the deep regret of all the members of the Missionary Body, and of the Africans among whom they had so

long laboured, and with many earnest prayers for their future welfare and prosperity.

No European Missionary being available, the Native Catechist, Mr. Wilson, was transferred from Benguema to Gloucester, to labour there under the superintendence of the Rev. N. Denton at Regent.

The Rainy Season—Death of a Pious Female.

The rainy season at Sierra Leone, often ushered in by fearful tornadoes, is very trying to the European constitution. The damp is excessive and the temperature chilly, so as to render fires necessary. The aspect of the country changes, and redundant vegetation bursts forth where all had previously been brown and burnt up. Of the rainy season of 1849 Mr. Warburton remarks—

Sept. 25—During this trying season we have had several deaths, both of young and old inhabitants, some of whom, I fear, were unprepared for their change. This, however, was not the case with all, for one at least was an old disciple of Jesus Christ, and highly esteemed by the whole Church. In her we have lost a burning and shining light. She was a woman of a peculiarly meek and quiet spirit, and would weep under a sense of her unworthiness. Her love to God was seen in her constant attendance on the Means of Grace, and in her quiet, humble walk and conversation. Her place in the House of God, in the Bible Class in Sunday School, at our weekly meetings of Communicants, and Missionary Prayer Meetings, was always occupied. She was of delicate constitution; and, having caught a severe cold, she was unexpectedly removed. I visited her the day before she died, but had no apprehension of her early removal. I feel her loss; but I rejoice in the consideration that she has entered into rest, and is glorifying God her Saviour in the heavenly state.

We now refer to some further points of detail in Mr. Warburton's Journals, which illustrate the character of the Missionary Work.

Communion and Baptisms at Gloucester.

Nov. 4—I administered the Lord's Sup-

per to the Communicants of Leicester and Gloucester; and found it to be a profitable season to my own soul, as I trust it was also to others who were present. The assembly was large.

Nov. 18, 1849: *Lord's-day*—To-day I was privileged to admit twelve persons into membership with the Church in this place. One was a Colony-born young woman, the daughter of a Communicant, and had been baptized in her infancy. The other eleven, six women and five men, I baptized. One of the men, and the Colony-born young woman, are inhabitants of Leicester: the others belong to Gloucester. These persons have for a long period been under stated religious instruction; and I entertain an humble hope that the seed which has been sown has not been sown in vain. I follow them with my prayers that they may prove faithful servants of Jesus Christ.

Deaths of Communicants.

Dec. 21—To-day I buried the remains of a female Communicant of Gloucester, of whom I entertain a hope that she is saved. When in health her conduct was consistent with her profession; and in her last sickness her mind appeared to be resting on the sure foundation, Christ Jesus. When I asked her if she were looking to Jesus in this time of need, she replied, "What can I do without Jesus?" May we not hope that she is now with the Lord, on whom she believed and rested?

The following is from the Journal of Mr. Wilson—

Aug. 19—Having heard that Sarah Grammar, one of the Communicants at Leicester, was very sick, I called on her this morning, and found her much worse. I conversed with her on the happiness of her immortal soul, and told her to trust only on the Almighty Saviour for salvation. She said to me, "If a boat or a canoe were to be upset in the sea, and the people on the shore should through pity send out another boat to save those poor sufferers from this great distress, would they not be very glad to accept of this offer?" "Yes," I answered. Then she said, "I believe that Jesus Christ is as a boat sent down from heaven by God the Father to this dangerous world on purpose to save miserable sinners from hell. I know that I am a great sinner. I feel a deep sense of my unworthiness. I do not trust in my own righteousness, for I have none, but in my blessed Saviour. I give up myself to His power and

mercy, and hope for salvation from God through Him." After this I read a chapter in the Bible and prayed with her, and returned home.

Aug. 20—Early this morning I was informed that Sarah Grammar died last night. Her happy soul has taken its flight to a blissful eternity. *Blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.*

New Zealand.

CHURCH MISSIONARY SOCIETY.

MIDDLE DISTRICT.

AUCKLAND.

THE Rev. G. A. Kissling combines the ministerial Services at the new Church, called St. Barnabas', with the Missionary Charge of the native villages Okahu, Orakei, and Purewa. The Morning and Evening Services in the Church are native; that in the afternoon, an English Service.

Aboriginal Female Institution.

This Institution is under the charge of Mr. and Mrs. Kissling. Mrs. Kissling, in a Letter dated May 23, 1850, thus speaks of the young people under her care—

Four of our elder girls have married respectably, two of them to young native men belonging to the Bishop's College, where they are usefully employed. The third, a most valuable girl, is married to a native of her own tribe, and they are living with Mr. and Mrs. Barker at the Kauakaua, our old Station. We left her there on our return in February, and I have since heard that she is going on usefully in the School, and is of great assistance to Mrs. Barker, who of course understands but little of the native language, while Julia understands and speaks English tolerably well. The fourth is settled in her own village, is conducting herself creditably, and may, I hope, become useful there.

We have now eight grown-up girls. By means of our washing system we have employment for them, and gain some means for the general support; ever bearing in mind that the grand object of our wishes, as regards the things of time, is, that they may become useful

among their fellow countrywomen. We hope, by their long residence with us, we may be able the better to accomplish this. We have, next to these, eight nice girls about 12 years of age, and six little ones, of whom, under God's blessing, I have great hopes; for, having been taken early from their native homes, they will know little of the evils of a native village.

HAURAKI.

Arrival of the Rev. T. Lanfear.

The following is an extract from a Letter from the Rev. T. Lanfear, dated April 2, 1850—

We have been settled in our Station since the 31st of January, having resided at the College from the time of our arrival in this country until we left it for this place. The house was much out of repair when we came, but the Bishop sent carpenters and a mason. Since we have been settled I have made two excursions, one up the river Thames in a canoe, with the Rev. R. Burrows, who spent a Sunday here on his way to Tauranga. The second was along the coast, on foot, to Coromandel Harbour. In this journey I baptized 23 children, and 1 adult, who was ill. I catechized a class of adult Candidates for Baptism at Waiau; and on my return, at one of the villages, a number of people gathering round the door of my tent in the evening, I was enabled to explain to them several passages of Scripture, of which they asked me the meaning.

At Coromandel Harbour I saw some sailors who had been wrecked on the coast, and were in danger of being starved, when they met with some Natives, who gave them all the food they had, and guided them to the habitations of their own countrymen. "What hath God wrought!"

We hope in time to have a Boarding School. For what reason I do not know, but at present the people seem shy of sending their children to us. When I am at home I keep a Day School every morning till the middle of the day, except on Saturdays. On Good Friday, feeling obliged to try, I attempted a short discourse to the people in their own tongue, and was prospered in it better than I expected. I am almost ashamed to speak of this, and I would not, but I wish you to know how I am getting on. I have only told you the best side of things. I

June, 1851.

assure you I find it a very different thing to be a Missionary here in reality, from being one in imagination in England: I find so many things of a worldly nature, yet necessarily requiring attention, acting as a clog on my spirit. Duty often appears more irksome than it ought to do, and my still very imperfect knowledge of the language is a drawback. I think the difficulties here are more from within than without, only here, as everywhere, probably, the force brought to bear on the people seems very insufficient for their proper instruction. Mr. Dudley is remembered with much respect and affection by his people and the children of his School.

WAIKATO.

The following is the

Report of the Rev. R. Maunsell for the Year 1849.

In reviewing my labours of the past year, I would in the first instance record with thankfulness the large measure of health which my good Master has vouchsafed to me, and the strength with which He has enabled me to discharge the various duties which accumulate, instead of diminishing, with each successive year.

The chief portion of my time has been spent in the care of the Native Institution which I have been enabled to establish on this Station. I have, however, paid frequent visits to the different Native Settlements in my Circuit, have paid one visit to the Otawao and Kaitotehe Stations, and afterward proceeded to Tauranga to the meeting of the Central Committee, where I had the pleasure of meeting Archdeacon W. Williams, and of completing with him a revision of the Epistle to the Romans in Maori.

In the state of things in my District I see but little to report. Services continue steadily attended, and my Scripture-reading meetings at the various Settlements have always been a source of gratification to myself, and, I trust, of much benefit to the people. Still I would not imply that any great progress has been made in either Christianity or civilization. Of the religious state of the people it can only be affirmed that no ground has been lost, and that nearly all the population of this District are professing Christians. In habits of civilization their advance is very slow, neither do I think that any material change will be visible until we are

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enabled to bring the young more extensively under instruction in our Boarding Schools.

My Boarding School on this Station I contemplate with deep interest and much thankfulness. Every thing has prospered far beyond my most sanguine hopes. In the first year the number of pupils boarded was 15; in the second year it was 30; in the third year it was 47; and the number now in the Institution, of all ages, is 84: of whom 7 are Native Teachers, with their wives, and 3 are sons of Missionaries. It is a source of much thankfulness to myself to reflect that this Institution has not in the least drawn upon the resources of the Church Missionary Society, but that, on the contrary, it has in many ways, which I need not here enumerate, enabled me to carry out the Society's objects without any expense to it. From the Government I have received—for building expenses 220*l.*; for the expenses of the Institution during the last two years, 210*l.* From friends I have received in money 13*l.*—from J. Gabett, Esq., Dublin—clothes from a few friends at home and in Auckland; food, donations from the Natives. All the other means of support have been derived from my own private resources. The Institution is now 90*l.* in debt; but I have strong hopes that, with the blessing of God, it will maintain its ground, and prosper.

My literary labours during the past year have been, the conducting our revision of the Gospels through the press, proceeding with my translation of the Old Testament, and preparing the second part of the Scripture History, which ends at the Ascension of our Lord, and to which I have appended a Harmony of the Four Gospels. The press of St. John's College, at which all the works of the Society are now printed, has just completed the revision of the Gospels, and is now engaged with the sheets of the Acts. The portions of the Old Testament have reached to the first of Samuel. The second part of the Scripture History will soon be ready for distribution. I have to acknowledge the very liberal donation of 36 reams of paper from the Tract Society, and 10*l.* for the printing of the Scripture History.

KAITOTEHE.

From the Rev. B. Ashwell we have received the following

Report for the Year 1849.

I have had cause for much thankfulness during the past year, both as regards my Native Teachers and School. The former have rendered me much assistance in my district. The progress of the School is as follows. The number is 30, 16 of whom are reading Scripture History and the Scriptures in their own language, and in English the Primer; 8 are reading the New-Zealand Testament; and the remainder Scripture Lessons. All are acquainted, more or less, with the geography of the world in general, and of the Holy Land in particular, especially the first two classes. They have also been taught writing and arithmetic: one has reached the Rule of Three, and the others are in the simple rules. All are acquainted with the Church Catechism, and have progressed in scripture knowledge. Out of this number twenty came to the School without a knowledge of the alphabet. The School has not yet been established two years.

In addition to the daily instruction at the School, I have visited regularly the different Congregations of the district, 70 miles in extent. Watawata, Wangape, Rapa, and the Settlement Congregations, are the most numerous, and have received a greater degree of my attention. I have been present at the Teachers' weekly meeting to prepare them for their Sabbath duties, and the Missionary Prayer Meeting, on the first Monday in the month, I have much enjoyed with them. Two good Chapels have been erected in the district, and one large flour-mill at the Settlement. Another is now building twenty miles from it, giving promise of advancing civilization. Although much encouraged at the state of the district, I am sorry to have to report that one part of it is involved in war with the Natives of Wangaroa respecting land. I accompanied them to Wangaroa, and they returned without bloodshed; but another expedition from the Natives of Waikato to Wangaroa I fear will not end so favourably: however, we trust even this will be overruled for good. I have been absent from the Station one hundred nights, eighty of which I have spent in the tent among the Natives, during the past year. The Boarding and Sunday-schools are attended to by Mrs. Ashwell and myself. Forty Natives have been admitted to the Church by baptism, and there are seventy Candidates for that ordinance.

Successful Mediation in a Serious Quarrel.

We have also a Journal of Mr. Ashwell's for the months of March and April 1850, in which he relates the successful efforts made by himself, the Rev. J. Wallis, of the Wesleyan Missionary Society, and C. W. Ligar, Esq., the Surveyor-General, to prevent the threatened collision between the Waikato and Wangaroa tribes. Wangaroa is a harbour on the western shore, southward of the Waikato's mouth. There are 1200 Natives at this place, mostly Christian, under the charge of the Wesleyan Missionaries. Mr. Ashwell writes—

The Ngatimahuta, and other parties of armed Natives from this district, having assembled to assert their claim to land which was also claimed by the Ngatitahinga tribe of Wangaroa, no doubt the real owners of the soil, C. W. Ligar, Esq., Surveyor-General, who had been commissioned by the Governor to purchase the land, and thus put an end to the dispute, called upon me, and requested me to accompany him, to use what influence I had to bring the matter to a peaceable termination. To this I readily consented, as I had been for some time intending to visit them.

March 12, 1850—I started with Mr. Ligar, and reached Watawata, twenty miles from the Station, late at night.

March 13—After Morning Service, and catechizing the Natives, we proceeded on our journey, and at nine o'clock at night reached the sea. We found that the Ngatihinetu, the Roman-Catholic party from Ngahuruhuru—four miles from Otawao—had just preceded us: they were going to visit their fishing-station on the coast, and to join the fight of the Waikato party. After our tents were put up, I had prayers with the boys.*

March 14—After Morning Prayers and breakfast, four hours' travelling brought us to a Native Settlement, where the Ngatihinetu had arrived. They were just erecting a white flag. I had an opportunity of speaking to the Chief of this party: he

said he trusted the affair would be settled peaceably, if not, he should join Waikato.

We now crossed to the Wesleyan Mission Station, and were kindly welcomed by the Rev. J. Wallis. After dinner we crossed the harbour to the belligerent parties. The first Pa we visited belonged to Waikato. I stated the object of our visit, viz. to induce them to peace; and, at Mr. Ligar's request, I informed them that the Governor wished to purchase the land, in order to prevent bloodshed. I begged of them to accede to this proposition. They replied, that they would consider of it, and to-morrow give their final answer. We then had Evening Service. As these people were particularly under my charge, I felt it to be my duty to be very faithful with them, especially as they were in fault. I told them that many were baptized, and were trampling under foot their baptismal vows, and that they were doing wrong in the sight of God and man; that we, their Ministers, had always told them the truth—no one dare stand up and say we had not; they had had experience, painful experience, that *the wages of sin*, even as regards the body, *was death*: much more was it the death of the soul. Therefore, we their Missionaries blamed them; the Governor and all good men blamed them; the Church of God blamed them; and, above all, God the Holy Spirit was grieved, and blamed them. They all listened very attentively, and apparently many were ashamed. I knew a great many of them by name, especially the bad characters. This I find to be a great advantage, giving the Missionary much influence over them. After Evening Service, a badly-disposed Native named Nuru, who had been lately concerned in a murder, got up and said, "Oh, Ashwell! your words are very sharp: are we only to be blamed? Why don't you blame the other party?" I replied, "Because they are the aggrieved party: they have shewn much forbearance. You have killed their pigs, fired into their Pa, and a musket-ball all but struck one of their party the day before yesterday. What have you to say to that?" He was silent. At last Tepene, a Native Teacher, rose. He said, "The Chiefs are very angry at what you have said. Surely some of us also have shewn forbearance." I replied, "No, you have not. Hear me, ye Chiefs of Waikato! You are wrong, and if you persist, remember, your Minis-

* The term "boys" is employed in New Zealand, as in Ireland, in speaking of the labouring class of men. These "boys" were the men who were accompanying Mr. Ashwell and his companion, to carry the tents, &c.

ter has warned you. The words of Scripture are, *The wages of sin is death.*" Mr. Ligar here got up, and addressed Tepene. "Are you a Teacher? Why are not your words like those of your Minister?" He replied, "I am afraid the young, obstinate, boasting Chiefs will be angry." I now said, "Tepene, we must speak the truth, and leave consequences to God." I was glad to find that he had done all he could to restrain the most forward Natives, but I fear his remaining with them has in some measure injured his own spirit. After this, Mr. Wallis addressed the Natives, begging them to consider the proposal of the Governor. This they promised to do.

We then went to the other Pa, belonging to Wangaroa. They seemed to think that Waikato was not sincere. I was sorry to find that a few in the Pa had had recourse to a superstitious practice, in order to learn who among them would be killed in the impending conflict. The majority in the Pa were very angry at this circumstance.

March 15, 1850—After Morning Prayers the Waikato Natives informed us that they should not be able to decide upon the Governor's proposal till they had seen the Chief of Ngatihinetu. This man has embraced Popery, and a messenger was despatched to fetch him. I had already spoken to him, and our hopes were raised that the dispute would be settled amicably. Mr. Wallis arrived about noon, and we returned with him to his Station.

March 16—We learnt that Kahawai, the Chief alluded to above, had arrived with 100 armed men. Another party had also arrived from Kaitotehe, 60 armed with muskets. I had had previous conversation with this party, who had assured Mr. Ligar and myself that it was not their intention to fight unless attacked. After breakfast we crossed to the Pa belonging to Waikato, and learnt that some young upstart Natives from the other Pa had thrown down some fencing belonging to Waikato, by which they were greatly provoked. Whilst Mr. Wallis was writing down the consent of the Chiefs that they would leave it with Te Werowero, the principal Chief of Waikato, and the Governor-in-Chief, Sir George Grey, to settle, I was engaged in endeavouring to pacify some young Chiefs, who were buckling on their cartouch boxes to attack the Pa at Wangaroa, having just heard of the fence being destroyed. Kepa, an influential Chief, accompanied me, and

we had great difficulty in persuading them to defer the attack: in fact, Kepa said they would not listen, they were become obstinate.

The two parties who had joined Waikato had now arrived at the Pa. They had their war dance, and we counted 300 muskets. The Waikato party now addressed their allies. They seemed inclined to leave the matter to the Governor. Just at this juncture two musket-balls were fired from the Waikato Pa, and one from the brow of the hill just over the Wangaroa Pa. Fifty Natives rushed from the Pa, imagining it was an attack from Waikato, whilst a large party of Waikato ascended the brow of the hill from whence the bullet was fired. I accompanied them, whilst Mr. Wallis hastened to the Wangaroa Pa, three-quarters of a mile distant, in order to induce a party from that Pa to return. By a dexterous movement they had flanked the Waikato party. All was now confusion. Muskets were fired. Mr. Ligar was with another party, endeavouring to restrain them; and it pleased God, who alone can rule the unruly wills and affections of sinful men, contrary to our expectations to bless our efforts, and to prevent the two parties from coming to a collision. The desperate Chief Nuru said, "I care not for the Gospel, the Governor, nor Te Werowero. I will have my own will." There were several of like determination. Another Chief, Paringaranga, a few years ago deliberately put his musket to the breast of an European and pulled the trigger, but providentially it did not go off: he had also been concerned with Nuru, about two years ago, in murdering two Natives. Another young Chief, Kahemo, some years ago speared a Ngapuhi Native in the breast, and drank his blood before life was extinct. At this fight there was a band of such characters; therefore we must ascribe it to a Divine Influence alone that they were restrained. To God be all the glory for restraining as well as converting grace! Toward evening Waikato and their allies met together, and sent for Mr Ligar and myself to hear their determination, which was to this effect—that they would leave it to the Governor and Te Werowero to settle the dispute. The question was put to the whole body, "Do you agree to this?" Four hundred armed Natives answered, with one voice, "Yes, yea." The question was put a second time, and they

again gave their consent. Mr. Ligar giving the signal, we all gave three English cheers; after which the Natives assembled for Evening Prayers, and I trust I felt thankful.

Thus concluded our visit to Wangaroa. A kind and gracious Father had been better than all our fears, and exceeded our most sanguine hopes. If Te Werowero will be reasonable in his demands, and allow the Wangaroa Natives a part of the payment, all will be well. As he is a particular friend of the Governor's, there is every hope, with God's blessing, that this will be the case.

Our Boarding-School scholars, now thirty-four in number, seemed rejoiced to see me safe home again. My little band of Teachers, and some few of my people, with the School, are my joy and crown of rejoicing, much more so than crowded Congregations of mere nominal Christians. God's own chosen must and will be faithful, even unto death. From the above circumstances it will be seen that it is the Gospel, and nothing but the pure Gospel, that can save this people as a people. I would therefore respectfully urge my honoured fathers in the Gospel not to cease to send faithful men to this land, especially to assist the Venerable Archdeacon W. Williams and the Rev. R. Taylor in their immense districts. The Popish Bishop, accompanied by several priests and nuns, landed a fortnight since in Auckland. They will occupy these districts if we do not. Oh, do not let Popery, soul-destroying Popery, the cursed *mystery of iniquity*, rob us of our people! In conclusion, I would beg an interest in your prayers, that neither Popery nor war may prevail in this district or country. The quarrel cannot yet be said to be finally settled, till we know the result of the interview between Te Werowero and the Governor.

OTAWAO.

The resident Missionary, the Rev. J. Morgan, has forwarded the following

Report for the Year 1849.

Brought, by the providence of God, to the close of another year, we would here erect our Ebenezer of praise for mercies past, and humbly pray for a continuance of His grace and blessing on our labours during the approaching year. We have many, very many mercies to record, and at the same time there are circumstances

to humble us, and to lead us to God in earnest prayer. The joys of a Missionary are generally chequered with sorrow, teaching him to cease from man, whose breath is in his nostrils, and to trust in the Lord Jehovah, in whom alone is everlasting strength.

For the first three months and a-half of the year my time was spent as usual in Settlement duties, and in visiting the Natives living at the outposts, viz. Rangiaiwia, Te Raha, Kihikihi, Orakau, Pokuru, Wanake, Onematua, Mangapouri, and Puhunui. I also made several journeys, viz. to Maungatautari, Arowena, Ruahine, Rangitoto, Wawarua, and Watakumutumu.

On the 12th of April I left Otawao for St. John's College, Auckland. After a residence of six weeks at St. John's, I was admitted by the Bishop of New Zealand to Deacons' Orders at St. Barnabas's Church, Auckland, on Lord's Day June the 24th.

In consequence of Mrs. Morgan's illness we did not reach Otawao on our return, till September the 13th. Since then my time has been spent as in the former part of the year, in establishing a Boarding School for native and half-caste children, and in endeavouring to advance the temporal and eternal interests of the Aborigines.

The general state of the district is satisfactory. In every village daily Morning and Evening Services and the Sabbath Services are regularly conducted; and Bible Classes are held—in some cases every night—in many of the villages. Although the Means of Grace are in general well attended, and the number of Baptisms and Communicants have been larger than in any former year since the establishment of the Station, there are in some of the villages a few whose love has waxed cold, and who either appear indifferent to the things of God, or who have openly disgraced their profession by an inconsistent walk. They are few in number, but still they are more than sufficient to remind us of the activity of the enemy of souls, and to urge us to greater diligence in exhorting those committed to our care to *lay aside every weight, and the sin which most easily besets them*. We deeply feel our need of a refreshing shower from above, that we may see that which above all things we most desire—not only an outward profession of Christ, and the attendance of a little flock at the

Lord's Table, but a deep-toned spirit of piety pervading every heart, and *bringing into captivity every thought to the obedience of Christ*. During the past year 84 adults and 87 children—total 171—have been admitted into the Church by baptism; and 153 Communicants have assembled around the Lord's Table.

In consequence of my visit to Auckland we were delayed in the opening of our Boarding School until the 1st of October. It now contains 23 half-caste boarders. These children are not boarded and clothed at the expense of the Church Missionary Society, but, in general, by their parents, or, in cases of poverty, by assistance obtained from my private friends. I have not yet received any native children into the School, for the following reasons—1. The new building intended as a dormitory is not completed, and consequently our School accommodation is very limited, the School-room being now used as a dormitory, dining-room, and School-room, and in wet weather as a kitchen also. 2. I am anxious to excite a spirit of emulation amongst the Natives in reference to the education of their children; and, having done so, to carry out the rule of the School, that every native parent shall contribute donations of food for the support of their children during the time they are in the School, except in cases where the children are sent from the distant out-posts. Many parents have expressed their readiness in this manner to keep down the expenses of the School.

His Excellency Sir G. Grey has manifested a very great interest in our School. In July last he requested the attendance of Te Werowero, the principal Chief of Waikato, at Government House, and requested him to make a free gift to the Church Missionary Society of a piece of land adjoining the Station, for the benefit of the School. The land was given up by Te Werowero, and the Governor now only waits its being surveyed to make a grant of it to the Society. His Excellency also, at the same time, offered to assist me in the purchase of a small flock of sheep, for the use and benefit of the School; and prior to his leaving Auckland, on his present journey south, he gave directions to his Private Secretary to purchase the same. During my stay in Auckland I obtained the sum of 50*l.* from the Government Education Fund, for the erection of a dormitory. The building will afford

sleeping accommodation for fifty Boarders. I also obtained the sum of 59*l.* 12*s.* donations from friends in Auckland. This sum will be expended, partly in the purchase of sheep, in the purchase of a loom and spinning-wheels, and in the outfit and current expenses of the School for the past quarter. The account of its expenditure will be given in the present year's accounts.

Mrs. Morgan, assisted by Mrs. Vaile, of Auckland, has had charge of the School. Mrs. Vaile, wife of Mr. G. Vaile, architect, kindly volunteered her services for six months to assist us in the formation of the School.

The progress of civilization in the district is very satisfactory; and the desire for the erection of mills is very general in Waikato. In a former Report I mentioned the building of water-power flour-mills at Otawao, Rangiwia, and Maungatautari. The success, particularly of the Rangiwia mill, excited a general desire in Waikato for the erection of mills. One was built at the Rev. B. Ashwell's Station, at a cost of 330*l.*, and another at the Wesleyan Station at Kawia, at a cost of 80*l.*, not including native labour. Two other mills are now being built, one at Kirikiriroa, on the Waikato, and another at Mohoanui, on the Waipa River. The cost of these two mills will be 500*l.*, not including the value of native labour. Funds are also being collected for the erection of mills at Matamata, Onematua, Te Hitu, Watawata, and Kawia. I have, in this report of the mills, departed from what is strictly speaking my own district, to shew the improvement in the upper and middle part of Waikato. The Natives of the above places were excited by the success of the Rangiwia mill to use every effort to obtain equal advantages. The above places are all situated within fifty miles round Otawao.

TAURANGA.

*General Report of the District, by
Archdeacon Brown.*

The Archdeacon A. N. Brown has transmitted to us the following general Report of the state of this district—

Little change, during the past year, has taken place in my usual round of duties. I have been again permitted to spend four months in visiting through the Archdeaconry; and when at home have

been much occupied in imparting religious instruction to Candidates for Baptism and the Lord's Supper. The Sabbath Services and two week-day Lectures have been carried on at the Station and Otumoetai Pa. I have also been enabled, with considerable regularity, to continue my class of Scripture Readers on three evenings of the week; and, during the greater portion of the year, to devote the Saturday evenings to instructing our Native Teacher in the subjects upon which he had to address his countrymen on the Sabbath. I have baptized, in various parts of the Archdeaconry, 300 Natives, *i.e.* 183 adults and 117 children; and administered the Lord's Supper to more than 500 Communicants. There has been an improvement during the year in the numbers attending Divine Service and the Sabbath Schools; and the returns of Baptisms and Communicants shew also a slight increase. The daily Girls' School at the Station has continued in charge of Miss Baker, and the Sabbath School has been taken, on alternate Sundays, by Mrs. Davies and Miss Baker. A large proportion of the adults baptized in the Tauranga District has consisted of old men and women, who have been many years under instruction; and it is a pleasing fact, that, of the old Chiefs who were principal actors during the southern war, there are but few who have not declared themselves on the Lord's side.

This short statement shews abundant reason for gratitude and praise to the Lord of the harvest; but there is another view of the subject which calls forth much anxiety. This goodly work, humanly speaking, can only be carried on in future years through the instrumentality of efficient Native Teachers. The present race, with few exceptions, possess sufficient knowledge to make them proud, but not enough to make them humble. They need that one teach them again which be the first principles of the oracles of God; and, as we are almost destitute of Schools worthy the name, a seed-plot has yet to be sown, in order to the production of properly-qualified Teachers. In the interim, the Natives will be exposed to two great enemies; first, the evils attendant on a transition state, through which, at present, they have only so far passed as to exchange a civilized barbarism for a barbarous civilization; and, secondly, the simplicity of their faith will be assailed, if not undermined, by the Roman-Catholic Priests, who, with a zeal worthy a better cause, are incessantly preaching among

the Natives *another Gospel* pointing them to a material cross in place of that in which St. Paul gloried; drawing them to gods many and lords many, from the one Mediator between God and man; teaching them for doctrines the commandments of men; dogmatically asserting the *opus operatum* of the Sacraments as conveying salvation, and thus leading them to think lightly of repentance, faith, and obedience, as well as the influences of that blessed Spirit, without whose assistance no man can call Christ Lord, or be made meet to be partaker of the inheritance of the saints in light.

The following extracts from Archdeacon Brown's Journals have reference to various villages throughout the district which have been visited by him in the course of his Missionary Tours.

Improvement at Maungatautari.

Jan. 12, 1849.—We reached Maungatautari, after a hard walk of nine hours from the Waihou River. The Natives had just assembled for Evening Service at Wareturere. I went to the Chapel, and addressed them. There was a good Congregation assembled, though they were not expecting me—a marked improvement on the number attending daily worship last year. After Service we went on to Te Wera a te Atua. I found a party of Natives in the Pa, assembled around a blazing fire for the purpose of being examined by their Native Teacher on Scriptural subjects—another pleasing feature; for these evening meetings after the labours of the day were, I believe, in past years, much blessed to their growth in grace; and a marked declension was manifested among them from the period of their being discontinued, which commenced with their frequent visits to Auckland for the purposes of barter.

Jan. 13—Engaged seven hours in examining nine classes of baptismal Candidates and two of Communicants. I chose 11 for baptism, and left 27 for further instruction. A very general desire for baptism is spreading amongst them. It may pass away as the morning cloud and the early dew, or it may prove the deep abiding work of the Holy Spirit: we must patiently and prayerfully await the result. I addressed the Natives at Evening Service. This tribe are purposing to erect a weather-boarded Chapel, to which I have promised assistance.

Jan. 14: Sunday—There were more

than 300 at Service, and nearly 300 at School: 70 readers in the New Testament. Two classes of children, 50 in number, I found very interesting. They are instructed daily by the wife of Hohaia, the Native Teacher. I baptized 11 adults at the Morning Service and 11 infants at the Evening Service, and administered the Lord's Supper to 31 Natives, of whom 10 had not before partaken of these memorials of a Saviour's love.

Jan. 15, 1849—After Morning Service we left for Potaka, a walk of twenty-five miles. Instead of being laden, as usual, with potatoes as provision for our journey, the Natives who accompanied me from Mau-ngatauri had a large supply of wholesome home-baked bread, for they have become of late practical farmers, millers, and bakers, on a very extensive scale. The Natives have named their Pa Samaria. I preached from Acts viii. 15. The secret of whatever success has attended the labours of Missionaries in New Zealand consists in this, that they have preached Christ.

Baptisms at Matamata.

Jan. 19—Occupied for seven hours in the examination of the baptismal Candidates at Matamata. I passed 31, princi-

pally old women who had been for many years under instruction. Their knowledge of the Catechism, and of the principal doctrines of Christianity, prove great diligence on their parts, and patient perseverance on the side of the Native Teacher. I addressed the Natives at Evening Service, when 300 were present. There is a decided improvement during the past 12 months; all the principal Chiefs urging their claims to be baptized, and much dissatisfaction expressed by those whose baptism I feel obliged to defer until they are more fully instructed in the things which accompany salvation.

Jan. 21: Sunday—I baptized 45 adults in the morning and 5 infants at the Evening Service, and administered the Lord's Supper to 42 Communicants. There were 350 at Service, and 220 attended School, of whom one half read in the New Testament. I took a class of 10 old Chiefs, who are Candidates for Baptism, and was much pleased with their examination. At the close of the School the classes were drawn up in a compact body, and examined by three Native Teachers in the subject of the morning's sermon, their account of which was remarkably correct.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. Rhenius has been obliged to visit England, with Mrs. Rhenius, in consequence of her ill state of health. They left Madras on the 13th of March, and arrived at Southampton on the 21st of April—On the 29th of April, the Ven. Archdeacon W. Williams and Mrs. Williams arrived at Plymouth, from New Zealand, having left Auckland on the 21st of December. The Archdeacon was accompanied by Mr. Basil Taylor, son of the Rev. R. Taylor, and by the Chief, Thompson Te Rauparaha, son of the late celebrated Te Rauparaha—The Rev. C. F. Schlenker, in consequence of ill health, left Sierra Leone, with Mrs. Schlenker, on the 11th of March, and arrived at Cork on the 10th of May—The health of the Rev. D. Hechler rendering it necessary for him to leave his Station, he left Calcutta on the 18th of January, and arrived in London on the 14th of May—On the 12th of May the Rev. D. H. Schmid and Mrs. Schmid took leave of the Committee for Sierra Leone; and left Gravesend on the 17th of May. Her Majesty the Queen has placed under the charge of Mr. and Mrs. Schmid, a little girl about nine years of age, named Sally Forbes Bonetta, in order that she may be educated in the Female Institution of the Church Missionary Society in Sierra Leone. She is a survivor of the Oko-

dan Massacre, (p. 145 of our last Volume), on which occasion her parents were killed, and she was taken prisoner. For two years she had been kept at the Court of the King of Dahomey, probably with the intention, as being nobly born, of being eventually sacrificed on "the tombs of deceased nobility." In October 1849, however, she was presented by the King to Commander Forbes, then on a visit to the Dahoman Court, and by him humanely brought to England. On her arrival the Queen was graciously pleased to arrange for her education and subsequent course.

SOUTH AFRICA.

Wesleyan Miss. Soc.—On the 22d of February all the Society's Stations in Caffreland were uninjured, every Missionary remaining at his post, notwithstanding many perils and alarms; and their noble conduct has been rewarded by the faithful adherence of their several flocks—Mr. and Mrs. Spenseley, and Mr. Gaskin, arrived at Natal on the 4th of January—Mr. and Mrs. Moister, and Mr. and Mrs. Thomas, arrived in Cape Town in February.

WEST INDIES.

Wesleyan Miss. Soc.—Messrs. Rotherham and Clegg have arrived in the West Indies, after a protracted voyage of fifty-three days—Also Mr. Cannell at New Providence, Bahamas, on the 15th of March.

Missionary Register.

JULY, 1851.

Biography.

BRIEF NOTICES OF NATIVE CONVERTS,

COMMUNICANTS IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT KENT, WEST AFRICA.

FROM the Journals of several Missionaries we extract some accounts of Natives who had embraced the hope of the Gospel, and died in the love of the Saviour. Mr. Young writes—

July 5, 1849—I was informed that one of our Communicants had died. I had repeatedly seen her when I lived at Russell. During her protracted illness, she always expressed a steady hope in the Lord Jesus Christ. Since I came to live at Kent I had seen her thrice—the last time, patiently suffering the will of God. I asked her whether she thought her illness would be unto death. “The will of the Lord be done.”—“I hope your moaning is not the expression of murmuring under your pain?” “Oh no! I feel it helps me. I pray in my heart. Jesus knows all.”—“What do you think about your sins?” “Jesus Christ died for my sins.”—“Do you hope you shall be happy after you die?” “Jesus will receive me.” This woman, of whose eternal salvation I have hope, was early known to the Society's first Missionaries to this country. She received her first religious impressions, and was brought to the knowledge of Jesus Christ, and faith in Him, through their word.

Nov. 22—In the evening I buried D. M'I. I had visited him repeatedly during his illness. We had arrested the disorder, but, through his old age and extreme weakness, he never rallied. At my first visits he was backward in telling me the working of his mind. I feared, however, he was trusting in the privileges he had so long enjoyed as a member of the Church, together with the merits of Jesus Christ, for everlasting salvation. Thus, for instance, when I asked him about his hope of eternal life, he said, “I have eaten the Sacrament. Christ died for me. He has promised me.” Here he stopped. We had often read the Gospel to him, talked to him, and prayed with him. He was very partial to John xiv., which was repeatedly read to him. During my visits he received more light, and often told me

July 1851.

he was preparing to die; that he saw and felt he was a sinner; that he had nothing to do with this world—Christ only. A little while before his death, he said, in broken sentences, “Bring the Bible. Read me John xiv. I am ready to die now—not afraid to die. First when I fell upon sick, I had doubts and fears: now I cast myself upon Christ by faith. Christ overcame death. God loves me. He sent His own beloved Son to die for me. Every thing in this world is vanity. Abraham, Noah, Job, all in heaven by faith. I can do nothing. We must serve God by faith. Without faith in Christ we cannot see God.”

Aug. 25, 1850—In the evening I buried Abraham Quaker, a member of the Church. I told him yesterday morning that I thought he would soon die. He said, “I feel it, I feel it.” The information did not at all startle him. He said, “If I live, or if I die, my only hope is in God through Christ.”—“The Lord's hand is heavy upon you in this affliction, but it is part of the curse you must bear for sin.” “Yes, O yes! it is for my sin.”—“Do you hope for pardon and peace with God through Jesus Christ?” “I believe my sins are forgiven for His name's sake.” The room was full of people, who had come to hear that dying confession of one who had been a consistent Christian. When I was with him last evening, he became restive under his very painful disease, but no murmur escaped his lips. We knelt down and prayed for him, while he was supported on the bed by his countrymen. I had just left him to prepare for him some medicine, when a messenger followed to tell me he was dead. One of his sons is now in the Society's Institution at Islington, and another in the Fourah-Bay Institution.

2 P

NATIVE CONVERT IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S NEW-ZEALAND MISSION.

How effectual the Gospel is to the subjugation to the love of the Gospel of those who were once the most barbarous of mankind appears from the following extract from Mr. Davis's Journal:—

Aug. 20, 1849—I visited Roka, Nathanael's wife, who is drawing near her end. As I was very unwell I could say little to her; but the following questions were put—"Is the way to heaven open to the view of your soul?" "Yea."—"On whom do you rely for salvation?" "On Christ alone." She is suffering much, but her safety I dare not doubt. The poor husband appeared to feel much.

Aug. 25—Roka died on the 23d, and this evening her remains were consigned to the tomb in sure and certain hope. Nathanael has thus lost, since December last, his wife and three of his children. He feels much, but he feels as a Christian. All the best of my people are assembled at his place. It was a pleasure to see them together on the solemn occasion. Among them there was nothing gloomy: faith appeared to be in exercise, and the death of their friend had so raised their

expectations and hopes, that some of them appeared to have a desire to depart and to be with Christ. Some others remarked, "It is best to wait the Lord's time, and, while we live, endeavour to glorify Him." To this they all assented.

Aug. 28—This morning Nathanael, and the little party of believers who are still staying with him, came to see me. He feels his loss, but he is supported. He spoke of having received comfort from some passages of Scripture, and also from the part of the Catechism in which our duty toward God is explained. I doubt not but some good will arise from the death of this Christian Woman. Oh that the Church would but lift up earnest, united prayer to God for an outpouring of the Holy Spirit! This is what is wanted. This would produce a zealous, active ministry of the Word, which would not fail to extend rapidly the kingdom of Christ.

NATIVE CONVERT IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT MAURITIUS.

AMONG the Native Christians who fled from the persecution in Madagascar in 1835 were several who afterward became very useful as Christian Labourers among their own countrymen in the Mauritius, and the majority of whom continue to this day faithfully and ardently devoted to the work of the Lord. Others have ceased from their labours, and entered into rest. They forsook their native land, and submitted to perpetual exile, rather than renounce the name of Christ their Lord, and now they are the inhabitants of a better country—the possessors of an everlasting inheritance. Another of these faithful disciples—a man distinguished for his Christian zeal and activity—has recently been added to the number of the departed, as we learn by the following passage of a Letter from the Rev. J. Le Brun, of Port Louis:—

It is with feelings of deep regret I have to report the death of Ramiadana, our Christian Refugee and Evangelist, at the Station called La Nouvelle Decouverte. My son at Mocha had mentioned, in one of his Letters to the Directors, the beginning of his illness. Poor man! he died from a disease of the lungs, after lingering for about three months. His end was peace. Well may we say of the righteous

he has hope in his death. Ramiadana is much regretted by us, and by the people of his charge. He was considered by them as their father. It was by his pious exertions they were led to build the Chapel at their own expense; and he was the means of collecting from 80 to 100 hearers; and if you knew the locality of the place, you would say, This is indeed Gaza which is desert!

How mysterious are the ways of the Lord! Just when the building is finished our poor brother is called away from his work, and enters into the blessed rest which remaineth for the righteous. He died just one year after poor Mary Rafavydavy. She died on Sunday, the 23d of April 1848, at six o'clock in the morning. Ramiadana died on Sunday the 22d of April, at eleven o'clock in the evening. I shall say no more on this painful subject, but only mention one pleasing fact. A day previous to his death, seeing his poor

wife and several of his friends gazing on him with anxious looks, he said, "Why do you look at me so anxiously? Are you afraid to die? I am not. Jesus has taken away the sting of death, and it has no terror to me. Jesus makes it sweet. If you were strong in faith, you would not be so frightened."

During the illness of Ramiadana, Andrianado, another Christian Refugee, used to go and supply on the Sunday, at Nouvelle Decouverte.

THOMAS THOMPSON NECK, A NATIVE TEACHER IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT COIMBATORE.

THE triumph of Christian Principle, as evinced in the holy lives, the evangelical labours, and the happy deaths of those who have renounced heathenism for the faith of the Gospel, signally attests the value of Missionary Effort, and is calculated to sustain the hope and to stimulate the zeal of its friends. The Rev. W. B. Addis, in October last, writes—

Thomas Thompson Neck died at Sattiamungalum, the Out-Station which he occupied for many years, on Sunday the 15th of September. He had been on an extensive Mission Tour among the inhabitants of the Collegal Hills and returned poorly, though no immediate danger was anticipated by his family; but he rapidly became worse, and died, in the full hope of the Gospel, on the above date.

This excellent man, and valuable Preacher of the Gospel among his fellow-countrymen, eighteen years ago was a staunch and zealous Heathen, holding the situation of "sacrificer" to a village temple, a few miles from this place. And on his brother (the lamented Vathaniathum) embracing Christianity, he became much opposed both to him and the "new religion." Still he read the Bible and our Tracts; but being a man of considerable firmness of mind he took nothing for granted, but sifted all that was to be said on both sides, and was slow in conviction, supposing that his own religion was suitable and proper for himself and countrymen. After a considerable time, the conviction of the truth of Christianity and its suitableness to all men gradually took possession of his mind, and at length became so strong that he felt he must relinquish his official connection with the heathen temple, and communicated his intention to the Headmen of the village, to their no small surprise. He carried his

determination into effect, and gave up honour, emolument, and all, worked with his own hands, and provided for himself and large family for more than a year, during the whole of which time the people of the village kept his former office vacant, expecting that either by promises or threats he would resume it. But he was firm in his purpose, openly attended the Means of Grace, and appeared to be under the influence and teaching of the Holy Spirit. Some time after, on discovering his abilities and attainments, I proposed that he should enter my preparatory class, which he consented to do, and daily attended with great humility and diligence to his preparatory studies, and delivered his usual portion in class with those far younger than himself. After some time spent in this manner, I appointed him as an Assistant Reader, in which office he was zealous and diligent, and travelled much in the surrounding country; and in 1836 he was appointed by me to occupy the Out-Station of Sattiamungalum as a Native Teacher, where he continued to reside up to the time of his death, and where his wife and one of his children died, and were buried in his own compound, where he now lies beside them. He has left two orphans, who were dependent upon him. He had other sons and one daughter, who are married and have families of their own.

He was a man of great power and abi-

lity in controversy with the Heathen, having been so long and so intimately acquainted with all their ways, subterfuges, &c. None who entered the list with him long held out, for no sophistry could escape his detection; and I have at such times watched him with surprise and thankfulness. He was very greatly respected by the inhabitants of the town of Sattiamungalum: Brahmins often visited him at his house, and all classes attended his funeral. He was also well known by the villagers for many miles around, whom he frequently visited to make known the way of salvation through Christ. He was

a Boanerges among his heathen countrymen, and a Barnabas among his Christian Brethren. His end was peace; and he bore witness to the numbers of Heathen who surrounded his dying cot of the truth of the doctrines which he had made known to them.

In personal appearance the deceased was a man of handsome features; and although about sixty years of age at his death, he had lost scarcely any of the freshness and activity of youth. Only a few weeks before he died he out-walked a vigorous man scarcely more than half his age when out on a Mission Journey.

MANIKOM PILLAY, A CATECHIST IN CONNECTION WITH THE WESLEYAN EAST-INDIAN MISSION AT MANAARGOODY.

THE Rev. Joseph Little, writing on the 26th of August last, says—

We have been called to sustain a serious loss in the decease of our Catechist, Manikom Pillay, who belonged to this Station. It occurred at Negapatam during our visit there. He had asked leave to go to Tranquebar to see his relations; but being poorly when he left this place he was unable to proceed so far. This ailment increased, and caused his death after a short illness. Manikom had been employed in our Mission for the last thirteen years, and preached the salvation of which he had been made the partaker with fervour and power. The energy of his character made him an effective Street Preacher; and in addressing crowds of Hindoos he seldom failed to attract and secure attention to his message, by earnestness of delivery, by the simple and homely similies he employed, and by the pointed application of *the truth as it is in Jesus*, which was sure to be made to his hearers. This often drew from them the acknowledgment, that, by following the way of their forefathers in the observance of idolatry, they walked in a course at once mistaken and infinitely dangerous; a concession often made to us, alas! without any corresponding good fruits. If, however, his invitations to all to *flee for refuge, and lay hold on the hops set before them in the Gospel*, were not practically responded to, we could bear witness that the hindrance was to be traced to the enmity of the carnal mind, supported and increased by the debasing customs of hea-

thenism, rather than to any lack of sincere and forceful exhortation.

The last days of our brother were marked by great suffering. When, like the Patriarch of old, he blessed his children, and gave commandment concerning his bones, it was gratifying to find that his house was set in order. He seemed to be much engaged in prayer, and often asked for a hymn to be sung. And when his pain became such as to deprive him of reason, it was cheering to observe his mind wandering toward the work of his life, as he asked whose turn it was to preach, and, selecting some passage of Scripture, would proceed in its exposition, as was his wont in days of health. In this happy frame his soul continued till it was dismissed from its frail and falling tabernacle, and entered the rest and happiness of heaven.

In the existing state of our work here this is a loss ill to be sustained; but *the Lord reigneth*; and standing as we did by the side of our sable brother in Christ when the solemnities of death presented their monitions, we could praise God for the testimony which His servant had given that he was *going to be with Christ, which is far better*. This, then, is a soul taken to glory from the Hindoos, the fruit of Missionary Sacrifice and toil—an earnest of the countless thousands that shall hereafter be found in heaven from this land of darkness.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

The Times call for the Scriptures.

It is not only as Chairman of this Meeting, but also as President of this Society, that I have now the honour to stand before you; and if, by God's blessing, I be enabled to emulate in any degree the zeal and services of my lamented predecessor, it will indeed be well for the interests of this vast Institution. I regard this as a very principal honour—one which would be an honour at all times, but which, in the circumstances of the present day, seems to me to wear an unusual dignity and importance. We are called on to assert, with no ordinary emphasis, the grand principles of the Reformation, and the inalienable rights of immortal men—the rights, I mean, of private judgment and liberty of conscience, and the full, free, and universal circulation of God's most holy Word. On this, the Forty-seventh Anniversary of our Society, it will not, I am sure, be necessary to enter into a statement and defence of our principles. However gainsayed at the first, they have been tested by long experience, and blessed by very signal success. We are now fearfully admonished by the assaults that are made on our Protestant Position. Every thing reminds us of the time when our forefathers broke from the domination of the Church of Rome; and every thing reminds us of the duty and the privilege that belong to us to maintain the work which they accomplished. [*Lord Ashley, now Earl of Shaftesbury—at B F Bible Soc. An.*]

Scriptural Knowledge a Nation's Security.

At home and abroad, thousands on one side are perishing for lack of knowledge, while thousands on the other side are perishing from a surfeit of that deleterious stuff which is administered to them under the names of intellect and philosophy. The evangelization of the nations, and the peace of the world, depend on the full, free, and universal circulation of the Word of God. We have no hope for ourselves nor for our children but in that which we may call a christianized futurity; and I think that recent events have proved to us, in the

most unmistakeable manner, that the Scriptures alone are the foundation and the top-stone of the security of nations.

[*The Same—at the same.*]

Britain's Opportunities and Responsibilities.

It becomes us to consider what advantages we possess, and what responsibilities in consequence devolve on us to advance this mighty cause. We possess the amplest measure of civil and religious liberty—our Queen reigns over territories in every quarter, and in almost every region of the globe—we drive an unlimited commerce; we send our ships to every creek of the ocean—there is no want in this realm of intellect, of energy, or of wealth; and I hope there is not yet a total failure of zeal for such a cause. And mark this—so great are the blessings now descending upon us, that nothing but our own indifference can check the progress of this mighty work; and it is therefore for us to set the example, and to do all that in us lies to avoid so great a reproach, and to avert so great and so tremendous an evil. God be praised! our records shew that much has already been done; but these also shew that much remains yet to be done. And what office, I ask you, can be more glorious, even for the most powerful of empires, than to be, as it were, the Colporteurs of the Word of God to every kindred, and tongue, and people? and what position can be more dignified than to be, as it were, the storehouse of the Word of Life, to be offered to every living and immortal being; and, moreover, to be offered, according to the language of our Homily, “in a tongue that is understood of the people?” We must not boast of these things; but we may most devoutly thank God for them, and we may also thank God that these things are not the sudden thoughts of a time of perplexity—that they are not a temporary refuge in a moment of peril. We are not now making a death-bed bequest; we are not seeking in our wills to promote those pious and charitable uses which we eschewed in the heyday of our lives; but, by the grace of God, these efforts were begun in the prime and

vigour of the nation's grandeur; and thence it is, that, in the midst of surrounding ruins, this nation has stood erect, a living example to all mankind, that for time as well as for eternity, for nations as well as for individuals, the revealed Word of God is *the one thing needful, that better part* which will not, and, so far as man can prevail, cannot be taken away from us.

[*The Same—at the same.*]

What has the Society done?

Reference has been made to the great occasion which brings together so many thousands, so many myriads of the human race, not from this country alone, but from almost every possible part of the globe—an assembly such as "earth saw never." I hope we may conclude in our hearts the remainder of the line, "May it be blessed and sanctified!" And when we see the contributions of every art and every clime collected together, let us remember, not with elation, but with humble and holy thankfulness, that this Society has been enabled to contribute that, without which all the wealth of the world is dross, and with which all the pain and poverty of the world becomes happiness and wealth. There is in that great palace of the nations a stall exhibiting what has been provided by God, and what is circulated by the agency of this Society, for *the healing of the nations*. When I see the account of what has been done through the agency of this Society—for God forbid that we should ever attribute the work to ourselves; it is His Word that we are privileged to circulate—when I see that there have been printed for our German Brethren more than 1,500,000 copies of the Word of God; for our French Brethren nearly 3,000,000; for our brethren in Sweden about 500,000; for our brethren in Spain 271,000; and even in Italy not less than 200,000; and when I see that exactly in proportion as the arms of England have, in God's good providence, been called to conquer different portions of the world, does this Society follow in the steps of the conquerer, and, in regions scarcely known before, circulate the blessed Book—the "Book of books," as the Report justly designates it—when I see this, I cannot but feel that a great work is being carried on by this Institution. Almost immediately after our occupation of the Punjaub there were circulated 7000 copies of the Scriptures. What may be the effect of that circulation? The ruler of that great country, the Punjaub, the grandson of one of the most distinguished conquerors that

the East ever saw, was himself taught in early youth, as it is believed, by a young Brahmin, from a copy of the Bible which very probably emanated from this Society; and we have every reason to believe that that youth is now a convert to that Book of books. I ask, What would this world have been without the Bible Society? What would England have been? It is possible, though not probable, that the wants of our favoured country would have been provided for by some other means: I doubt it. But of this I am sure, that the wants of Europe would never have been provided for; and I feel equally certain that the wants of the world would never have been provided for. There are languages in the list of translations which I hold in my hand which were, I believe, unknown to the most learned linguists in the world sixty years ago. Above all, you have brought the contents of the Bible home to the comprehension of those among whom these languages are found to exist. When I see these results, I may well call on you to thank God, and to give Him the glory. One more word before I sit down. Let it not be considered enough to have carried the Bible to nations in Europe which had never known it before; to have carried the Bible all over Europe, and all over the world. Let us apply the Bible to our own hearts and homes. No man ought to stand up to advocate the diffusion of the Bible, unless he makes it his first duty—I am perhaps entering a record against myself in saying this—unless he makes it his first duty to regulate his own heart and life by the precepts of the Book which he seeks to circulate. Whether we have placed the Bible or not in the hands of a Negro, or of an Esquimaux, or of a Chinese, or of a member of that race which we are accustomed to consider the most civilized—the Anglo-Saxon race—matters little to any of us personally, unless we have the Bible in our own hearts, and shew that we have it there by our own conduct in life.

[*Sir R. H. Inglis—at the same.*]

The Bible the Antidote of Error.

We live in a period when there is an uncommon and unprecedented conflict between light and darkness, between the light of Scripture and the darkness of tradition, between the light of Protestantism and the darkness of Popery. At such a period I think it is the duty and the interest, and it should be the pleasure and the satisfaction, of all who love the Bible, whatever little differences there may be

among them, to join together on the great platform of the Bible, and the Bible alone. I feel that it is a certain fact that there is nothing which so promotes the spread of Roman-Catholic Error as the departing in any way from the Scriptures; and, on the other hand, I feel there is nothing which promotes the spread of Protestant Truth, real Scriptural Truth, so much as holding fast the Word of God. While, however, I maintain that all the defection to Rome has been the result of a departing from the Bible, I maintain that all that has been done to bring men out of Popery, and out of the Church of Rome, has been done through the medium of the circulation of the Scriptures. And while I cannot but mourn over the numbers in this country who have left our Church and gone over to Rome, I am happy to be able to state that a very large number indeed are leaving the corrupt Church of

Rome, and are coming to *the truth as it is in Jesus*, in a neighbouring country. I believe I do not overstate the fact when I say that there have been 10,000 converts from the Church of Rome in the sister island. I can state, too, that these changes have uniformly been effected through the medium of God's blessed Word. In those parts of the country in which those who were zealous on the point have nevertheless not been able to circulate the Scriptures we find but little done in the way of conversions from Romanism; but in those parts in which we have been enabled to get the Scriptures into the hands of the people, though the seed may have lain for a time in the ground, yet God has watered it with the dew of His heavenly blessing, and that Word is bringing forth fruit to God's glory and man's salvation.

[*Bp. of Cashel—at the same.*]

**BRITISH AND FOREIGN BIBLE SOCIETY.
FORTY-SEVENTH REPORT.**

Introductory Remarks.

NEVER did your Committee meet their friends and the public under feelings of deeper solemnity, or of weightier responsibility, than on the present occasion. The losses which have been experienced in the Official Department of the Society have filled them with grief; while its growing importance in relation to events passing immediately around us, and to the wants and claims of the world at large, has impressed them with an overwhelming sense of the magnitude of the trust reposed in them. They have earnestly sought wisdom from on high; and the history of the year will, as they trust, shew that *God has not forgotten to be gracious*. If His hand has been lifted up to smite the Society, it has also been stretched out to sustain and to provide for it, and to give it a happy measure of prosperity: so that to feelings of profound submission your Committee are bound to add those of grateful adoration and praise.

Patronage.

The losses to which your Committee refer came in rapid and mournful succession. Mr. Cockle, the faithful Depositary of the Society, died toward the end of October; before the close of December its invaluable Clerical Secretary was numbered with the dead; within a few short weeks the remains of your noble and venerable President were laid beside those of Mr.

Brandram in the peaceful churchyard at Beckenham. *These all died in faith*, and in the full and joyful hope of the resurrection to eternal life.

On each of the above occasions your Committee gave expression to their feelings in a short Memorial.

A Brief Notice of the Rev. Andrew Brandram was given at p. 95 of our present Volume.

Your Committee are very happy to announce that the Right Honourable Lord Ashley, M.P. (now the Earl of Shaftesbury), has accepted the office of President of the Society. The kind manner in which his Lordship acceded to the wishes of the Committee entitles him to the warmest thanks of the friends of the Institution.

Your Committee, after much deliberation, have chosen the Rev. George John Collinson, B.A., Vicar of Swanbourne, Bucks, to become the Clerical Secretary of the Society, in the place of the late Rev. A. Brandram. Mr. Collinson proposes to enter on the duties of his office in August next.

Your Committee have also appointed Mr. James Franklin to succeed the late Mr. Cockle in the office of Depositary, with the duties of which he is well acquainted, having been for nine years employed in this department under Mr. Cockle.

On these several appointments it is the earnest desire of your Committee that the

blessing of God may conspicuously and abundantly rest.

Measures in reference to Popery and the Society's Expenditure.

The extraordinary position in which our country has been placed by the advances and pretensions of a Power everywhere so adverse to the unfettered use of the inspired volume, together with the growing expenditure which your Society has of late years incurred, induced your Committee a few months ago to issue an "Appeal," the signing of which was the last official act of your late venerable and noble President: he accompanied it with the munificent donation of 1000*l.* The Appeal was followed by a "Circular," addressed more particularly to the Officers and Committees of the Auxiliaries, Branches, and Associations, connected with the Society.

Sufficient time has not yet elapsed to shew the full result of these attempts to awaken and extend an interest in behalf of the Society; but your Committee gratefully acknowledge that numerous and very liberal contributions have come in from various quarters, by which the funds of the Society have been considerably replenished.

Funds.

There has been an increase in the receipts of the year of 11,695*l.* 10*s.* 1*d.* The total receipts have amounted to 103,330*l.* 2*s.* 8*d.*; of which the sum applicable to the General Purposes of the Society is 53,795*l.* 7*s.* 10*d.* The remainder has been obtained by the sale of the Scriptures. The receipts for Bibles and Testaments have amounted to 49,534*l.* 14*s.* 10*d.*; being an increase of 3349*l.* 13*s.* 4*d.*

The expenditure has amounted to 103,543*l.* 10*s.* 10*d.*, being 6297*l.* 8*s.* 10*d.* more than in the preceding year, and 213*l.* 8*s.* 2*d.* beyond the entire receipts of the year. The engagements of the Society, at home and abroad, amount to 61,552*l.* 2*s.*, beside Bibles and Testaments in preparation in this country which will cost about 34,000*l.*

The particulars of the Receipts and Expenditure were given at pp. 259, 260 of our Number for June.

Issues of Scriptures.

The Issues of the year amount to 1,137,617, viz. 788,073 from the Dépôts

at home, and 349,544 from the Dépôts abroad, being 922 more than in the preceding year, when there was an increase of 29,177 copies over the Issues of the year before.

The total Issues now amount to TWENTY-FOUR MILLIONS, TWO HUNDRED AND FORTY-SEVEN THOUSAND, SIX HUNDRED AND SIXTY-SEVEN.

Gratuitous Issues.

The fund of 5000*l.*, set apart a few years ago for the supply of recently-formed Sunday and Day Schools, having become exhausted, your Committee have appropriated a further sum of 1000*l.* to the same purpose: 12,265 Bibles and Testaments have been granted during the year. The total number issued since the establishment of this fund now amounts to 107,167 copies among 2087 Schools.

The Merchant Seamen's Bible Society has received grants of Bibles and Testaments amounting to 10,947 copies, in the last two years.

Similar efforts are made to supply Seamen and Foreigners in many of the ports throughout the kingdom, either by Associations for the purpose, or by means of Local Auxiliaries. To the Auxiliary Society at Liverpool, who employ an Agent to visit the vessels coming into that port, supplies have been furnished amounting to 1600 copies. To the North-Shields Auxiliary 825 copies have been granted; and assistance to a greater or less extent has been rendered in other directions.

Grants have been made, for the benefit of Emigrants and Convicts, amounting to 1450 copies: of these, 1000 have been entrusted to the charge of the Rev. T. C. Childs, of Devonport, who has greatly interested himself in behalf of Emigrants.

The London City Mission has received grants to the extent of 7525 copies. The greater part of these are intended to be placed in the hands of the Missionaries for loan stock.

The London Society for Promoting Christianity among the Jews has received, for distribution on the Continent, 75 English Bibles and Testaments, 900 Hebrew and German Pentateuchs, 400 German Bibles and Testaments, and 100 Dutch Bibles.

To the Manchester Town Mission have been granted 1000 English Testaments and Psalms as loan stock.

The Southwark Auxiliary has received 400 Testaments and Psalms for the same purpose.

To the Ragged-School Union there have

been granted 100 English Bibles with references.

Sundry Theological and Literary Institutions have received 200 copies in Hebrew, Syriac, Greek, and other languages.

Scotland—The Glasgow Auxiliary has remitted the sum of 100*l.*, and received grants of 226 Bibles and Testaments in various languages. To Correspondents in Scotland have been granted 200 Gaelic and 84 English Bibles and Testaments.

To the Edinburgh Irish Mission, in connection with the Free Presbytery of Edinburgh, 100 Testaments in the native character have been granted.

Ireland—The issues of the Hibernian Bible Society amount to 103,138 copies, being an excess of 5264 over the preceding year. The total issues of this Society now amount to 1,913,857 copies.

The system of colportage has been in more successful operation during the past than in former years. In 23 districts, 22,390 copies have been sold, making a total thus disposed of, since 1845, of 137,500 copies.

To the Sunday-School Society for Ireland have been granted 34,000 copies of the Scriptures, being 15,000 Bibles and 19,000 Testaments. Special inquiries have been instituted during the year as to the preservation and use of the books issued by this Society; the returns to these inquiries afford very gratifying and satisfactory evidence that the books are carefully preserved, diligently used, and highly valued. This Institution has recently paid over to your Society the sum of 336*l.* 12*s.* 4*d.* obtained by the sale of Bibles and Testaments.

To the Ladies' Hibernian School Society a grant has been made of 500 Bibles.

The Irish Trinitarian Bible Society has received a grant of 500 Bibles and 300 Testaments, chiefly for distribution among Emigrants.

It only remains to be stated, that, in the Great "Industrial Exhibition" now open in the metropolis of this country your Committee have sought and obtained a niche for the Bible: 170 specimens of versions in 130 languages, being selected from a yet larger number, in the publication of which the Society has more or less assisted, are there to meet the eye of the numerous visitors—specimens, it may be truly said, of Christian Industry, learning, and genius, the amount and value of which is not to be estimated, but placed there on this occasion rather as an act of homage to that

July, 1851.

Book of books to which our country owes so much; in which are contained the highest elements of peace, and order, and goodwill; beneath whose influence art and science, taste and genius, will be found administering only to the happiness of man, and whose wondrous records of truth and grace are adapted alike to all nations.

Measures have also been adopted by which the vast multitudes, whether of foreigners or of our own countrymen, who are expected to be drawn together by this extraordinary spectacle, may have a ready opportunity of supplying themselves with copies of the Scriptures in various languages.

Auxiliaries and Associations.

The number of New Societies established during the year is 145. The total number now existing in England and Wales is 3313, viz. Auxiliary Societies, 428; Branch Societies, 366; Associations, 2519.

Domestic Agency.

There have been 1323 Public Meetings held by official or deputed representatives of the Society. The total number of Meetings held is 1794

In Liverpool a single Colporteur has disposed of 7029 copies in the course of the year.

Mr. G. Wingfield, Local Agent for Derbyshire, Nottinghamshire, and Lincolnshire, reports 169 Meetings as having been attended by him during the year, and a considerable number of New Associations formed.

The Meetings held by the Local Agent for Norfolk during the year amount to 188, and the issues of Bibles and Testaments to 4636 copies.

Conclusion.

In bringing to a close this review of the transactions and events of the year, your Committee would adopt the sublime and grateful language of the Psalmist, *The Lord liveth, and blessed be my Rock, and let the God of my salvation be exalted.* Scenes of mortality have passed before us; some of the standard-bearers of the Society have fallen; but the Lord liveth, and in condescending goodness has raised up others to take their place.

The floods of opposition have, in some quarters lifted up their voice; the floods have lifted up their waves, but the Lord on high has shewn Himself mightier than the noise of many waters, yea, than the mighty waves of the sea. The Society has

maintained its ground. *Blessed be our Rock!*

Nor has success been wanting. The receipts of the Society, it will have been observed, have largely increased; its issues have not been less; while gratifying intelligence from almost every part of the globe confirms the belief that *our labour is not in vain in the Lord. Let the God of our salvation be exalted!*

It is not, your Committee trust, in the spirit of self-confident boasting that they indulge in such language as this. They are deeply conscious of the defects and infirmities which have intermingled with the administration of the Society's affairs; they well know the very limited extent to which, hitherto, its great object has been attained; nor are they insensible to the difficulties which may remain still to be surmounted in the prosecution of their work.

They foresee, or they think they foresee, that not without a struggle will the Bible be allowed to retain its due ascendancy, even in our own country; on the Continent the battle is likely to be more fiercely contested; the same conflict has sprung up in our Dependencies and Colonies, and even shews itself at some of the most promising Missionary Stations; while ignorance and infidelity, and the grosser forms of heathenish superstition and error, present a mass of resistance hard to be penetrated—a prospect of labour, to the eye of sense, interminable.

Shall we, then, be dismayed or discouraged? By no means: for *we will remember the years of the right hand of the Most High, surely we will remember His wonders of old*; how the Bible was preserved and transmitted, when for ages the utmost efforts were made to blot it out from under heaven; how it was afterward disenchained and brought forth from its prison-house, once more to lift up its voice amid the nations of Christendom: we will remember, too, how in later times the Bible has been translated and distributed; not least so by God's blessing on the labours of our Society; how it now sheds its hallowed light on districts and countries over which the thickest darkness brooded half a century ago: we will call to mind how, at the present moment, countless hands grasp the Bible as the richest treasure, and are ready to defend it; countless hearts bow reverently to its dictates; countless prayers ascend to God that its blessings may be widely diffused and enjoyed. The events of the year in

our own country have seemed to awaken new zeal, and to enkindle fresh interest in behalf of the Bible; the late Appeal of your Committee has not been unheeded; liberality presses forward with its gifts, and Christian Devotedness girds itself for action. Having before us such remembrances and tokens as these, we cannot cast away our confidence, we cannot yield to fear; we joyfully indulge the assurance that our work shall be maintained and advanced.

But even were it not so—were the recollections of the past less cheering—were the future less pregnant with promise—still our duty as regards the circulation of the Bible would be unchanged. The revelations of the Holy Book are too momentous to be concealed; its principles of truth and righteousness too important to be sparingly disseminated; its messages of mercy, its glad news of salvation by Christ Jesus, too precious to be held back from a *world lying in wickedness*; in a word, God Himself, as we believe, condescends to speak to us in the Bible. It is surely, then, in the highest degree befitting that every effort should be made to render the heavenly oracles intelligible and accessible to all.

Such is our object—the one single object of our institution and fellowship; such is the work in which for seven-and-forty years our Society has had the honour to bear its part. God has greatly prospered us hitherto, and our hope and prayer is that He will still be *merciful unto us, and bless us, and cause His face to shine upon us*; that He will enable us to give all diligence, seeing that *the time is short*; and that when our allotted portion of the work is ended, He will grant us to share in the blessedness of those who have entered into the joy of the Lord.

Continent.

UNITED BRETHREN'S MISSIONS.

THE Synodal Committee's last Statement, issued from Bethelsdorf, gives the following Summary of the

<i>Income and Expenditure of the Year 1849.</i>		
	£	s. d.
Receipts of the Year		
Brethren on the Continent	1668	15 7
Friends on the Continent	1610	8 6
Brethren in Great Britain and Ireland	714	0 0
Friends in Great Britain and Ireland	4012	0 10

Brethren in North America.....	76	5	3
Friends in North America.....	91	12	7
Brethren's Society in Pennsylvania, 1168	10	0	0
Legacies on the Continent.....	738	1	7
Ditto in Great Britain and Ireland, 920	8	3	0
Ditto in North America.....	10	5	0
Total.....	£11,043	7	7

Payments of the Year.

Missions—			
South Africa.....	121	6	0
Antigua.....	494	8	6
Barbadoes.....	291	14	2
Jamaica.....	1479	18	8
St. Kitt's.....	426	5	10
Tobago.....	592	9	6
Danish Islands.....	1224	3	0
North-American Indians.....	490	15	6
Labrador.....	137	8	9
Greenland.....	569	9	2
Pensions—			
To 22 Married Brethren and 9			
Widowers.....	918	19	2
To 46 Widows.....	502	15	6
To 150 Children at School.....	2191	10	10
To 36 Youths Apprenticed.....	301	14	3
To 16 Girls' Allowance.....	90	11	0
Expenses of Management.....	673	19	10
Miscellaneous Disbursements.....	347	18	3
Total.....	£10,855	7	11

Remarks of the Synodal Committee on the State of the Funds.

In reference to the Statement for last year, the receipts are less by 1399*l.* 2*s.* 1*d.* than those of the former year. On the other hand, the expenditure has not exceeded 10,855*l.* 7*s.* 11*d.*; consequently the deficiency of 1215*l.* 10*s.* 3*d.* is reduced by the surplus of 187*l.* 19*s.* 8*d.* on the present account to 1027*l.* 10*s.* 7*d.* This improved position is principally the result of the diminished cost of our West-Indian Missions, and that again arises partly from the larger amount of contributions from our Negro Congregations, which have been deducted from the domestic expenditure, and partly from a saving in building expenses, which are less by 2497*l.* 2*s.* 1*d.* than in the preceding year.

The donations received for the restoration of the Training School in Antigua, destroyed by the hurricane, and for the maintenance of the Institution, leave a balance of 1110*l.* 6*s.* 6*d.*, after defraying the building expenses. A sufficient sum is in hand for the repairs of damaged buildings in Tobago, but the accounts are not yet complete, nor can we yet present those of our new Missions to the Mosquito

Coast and Australia, for which special donations have been made. Toward the establishment and support of Country Schools in Jamaica the sum of 263*l.* 1*s.* 6*d.* has been already collected.

In Surinam and South Africa the Lord has so blessed the industry of our Brethren, that the former Mission has entirely defrayed its own expenses, and of the latter only the journey expenses appear in our Statement. The Brethren's Society for the Furtherance of the Gospel in London has again provided for the expenses of the Labrador Mission.

We are by no means warranted by the favourable result of last year's Statement to infer that the appearance of the next will be equally satisfactory, for the current year may not improbably be charged with heavy building expenses. Meanwhile we are bound to render heartfelt thanks to the Lord for the support which He has granted us, and to feel encouraged to rely on His assistance for the future. The work is His, and He will not forsake us.

And you, dear Brethren and Friends, who have hitherto supported and furthered our labours among the Heathen, accept our warmest thanks: may the Lord's blessing be your reward! We entreat you still to remember our Missionary Work before the throne of grace, and to implore the Lord, the Head of His Church, to continue to raise up faithful witnesses among us, who may preach His Gospel with power, shrinking from no dangers which lie in the path of their calling; but, above all, to beseech Him to accompany the testimony of all His witnesses concerning Himself and His great salvation with the demonstration of the Spirit and of power.

To the foregoing Circular the Committee of the Society for the Furtherance of the Gospel add—

That the above favorable result cannot be considered to warrant the expectation of a progressive improvement in our Missionary Finances must be sufficiently apparent from the explanatory remarks which have been given. The fact of this result being traceable to peculiar and incidental causes is obvious, and constitutes a powerful argument for increased exertions in aid of a work so largely dependent on the bounty of individuals as is that committed to the Brethren's Church in heathen lands. To the continuance of such efforts,

the Committee hope that the following considerations may present an additional inducement.

1. The still existing depression of all West-Indian Interests, and the little prospect there appears to be that our Missionary Stations in the British and Danish Colonies will soon become self-supporting.

2. The probability that the Missions recently commenced on the Mosquito Coast and in Australia, for the establishment of which means had been provided by private liberality, may, ere long, require partial assistance from our Mission Fund; and that the support of the Stations formed about the same time in Caffraria may bring a charge on the resources of our South-African Mission, which these will scarcely be able to bear.

3. The necessity of making yet greater efforts for the education of the children and youth of our West-Indian Congregations, and the training of qualified Native Candidates for Mission and School Service. The generous sympathy which has been already manifested in the destitution of many thousand children attached to our Negro Flocks in Jamaica, and which is herewith gratefully acknowledged, encourages the hope that this most important object will continue to engage the attention and call forth the liberality of our brethren and Christian Friends.

The United Brethren have for many years been accustomed annually to publish a Brief Survey of their Missions; but instead of giving an account of them for the year 1848 by itself, they took a review of their proceedings for the twelve years, 1836 to 1848 inclusive, the substance of which we had already laid before our Readers. We now give the Survey as usual for the years 1849 and 1850.

*Survey of the Missions for the
Year 1849.*

At the Synod of the Brethren's Church held last year our extended Missionary Work was reviewed in all its bearings, and made the subject of prayerful consideration. Fully alive to the wide and still increasing extent of the work, the expense of its maintenance, and the defects attending its execution, and to the portentous commotions of the times, which threatened to overturn the political and social system

hitherto existing, our courage would have failed us, had we not been able to raise our eyes in confidence to the Lord, to whom all power in heaven and in earth is given. The blessing which, for upward of a hundred years, He has laid on the efforts of our Church for the spread of His Gospel among the Heathen; the wonderful helps of every kind which we have met with; the cordial interest in our labours which He has excited in the hearts of Christian Friends; the encouraging example of so many faithful servants whom the Lord has sent into all parts of the heathen world; all this could not but raise our spirits, and we should have been guilty of faithlessness and ingratitude had we not resolved to pursue our blessed calling with fresh zeal, and to exert all our powers to fulfil, in our allotted sphere, the charge given by the Lord to His whole Church *to preach the Gospel to every creature.*

We could not but regard it as a valuable proof of the confidence accorded to us that applications had reached us from various quarters to extend our sphere of usefulness still further, and to commence new Missions. Though we could not venture to comply with all these proposals, yet there were some of them connected with circumstances so plainly providential that we could not refuse to take them into serious consideration.

One was to the *Mosquito Coast* in *Central America*, whither Br. Pfeiffer, of the Jamaica Mission, accompanied by Br. Amadeus Reinke, had already undertaken a journey of exploration. Both the young Indian King of that territory and the British Consul had received these Brethren in a very friendly manner, and had expressed themselves very favourably as to the establishment of a Missionary Station. The inhabitants also, partly Negroes and Mulattoes, partly Indians, and in part Prussian Emigrants, had testified a desire for the preaching of the Gospel. After hearing the report of Br. Pfeiffer, the Synod determined, in the name of the Lord, to make trial of a Mission there; and Br. Pfeiffer, who had already had more than twenty years' experience in Missionary Service in Jamaica, received a commission to commence this work, with two Assistants, the Brn. E. Lundberg and G. Kandler. The company arrived at Bluefields, on the Mosquito Coast, on the 14th of March. On the 16th of April, with fervent prayer for the Lord's blessing on the future Settlement, the first tree was felled for the Mis-

sion House. Br. Lundberg gives instruction to the young King, who frequently attends the Meetings: his three sisters likewise are eager to learn, and the eldest is active in the Sunday School as Female Monitor.

For several years past we have been repeatedly requested to commence a Mission among the *Aborigines of New Holland*. We were, indeed, aware that several faithful and gifted servants of the Lord had already made fruitless attempts to bring the Gospel to this poor degraded race, yet we recognised, in the attendant circumstances, an evident direction from the Lord. The Synod therefore came to a unanimous resolution to venture on the trial, in believing confidence that He, if His hour were come, would carry His gracious purposes into effect.

Two brethren, previously engaged in manual occupation, Täger and Spiescke, received a call to this Service, and accepted it with cheerful alacrity. We could give them no further instructions than to watch the course of circumstances when arrived at their place of destination, and, with prayer for Divine Leading, to seek out the best way to gain access to the Natives. On the 12th of October they embarked in a ship from London to Port Philip.

There are, at the same time, favourable prospects for the extension of our older Missions, especially in *South Africa* and *Surinam*. When, at the end of the year 1847, peace was concluded between the Caffres and the British Government, and the bounds of the Cape Colony considerably enlarged, the Governor General, Sir Harry Smith, expressed a wish that we should found some Mission Stations in Caffraria. Shortly afterward, a formal invitation was addressed by Government to our brethren, to send a number of Hottentot Families from our Settlements in the western districts of the Cape Colony to the Beka River, not far distant from its former frontier. About 100 persons from Genádenal and Elim were found willing to comply with this invitation, and set out, under the charge of Br. Theodore Küster, and erected temporary dwellings for themselves at the military post of Hardinge, till the site of a permanent Settlement should be marked out for them. Br. Nauhaus, sen., who has for many years served the Fingoo Congregation at Clarkson, was called to the new post on the Beka.

A second Station among the Caffres is

proposed to be established on the Windvogelsberg, distant a day's journey from Shiloh, in a well-watered district much frequented by the Caffres. We are the more encouraged in this undertaking by Br. Bonatz's testimony in his last Letter, that the Tambookies are beginning to manifest an increased desire for the blessings of the Gospel. The complaints made by the colonists some time ago of the absorption of the population by our Settlements, and the calumnies circulated against us, have been made the subject of a searching examination on the part of Government, which has fallen out much to the advantage of the Mission. It is, however, more than ever desirable, as far as possible, to establish out-places for preaching, with Schools attached to them, and thus prevent too great a resort to the Settlements. The Natives educated at the Training School at Genádenal may be profitably employed at such out-places.

In *Surinam* much has been effected for the propagation of the Gospel during the last twelve years, by the plantations being thrown open to the Missionaries. Yet a great work still remains, for which the present strength of our Missionary Band is far too weak. The Missionaries not unfrequently find themselves hampered in their visits by the amount of labour required of the Negroes. They are themselves still more frequently incapacitated by attacks of illness in that unhealthy climate; and at best their labours cannot be very efficient, as they can visit each plantation only for a short time, and at intervals of a month or six weeks. We cannot, however, but gratefully acknowledge the services rendered to the cause, for the last thirty years, by Missionary Associations at the Hague and in Surinam, as well as by the Zeyst Society for the Propagation of the Gospel; by the Government; by the Christian Feeling of several proprietors, which has enabled us to settle resident Missionaries, and to establish Schools on their estates; and, finally, by the blessing which the Lord has hitherto laid on the industry of our brethren, a source of income, without which it would be impossible for us to maintain this extensive Mission, in a field in which no other Protestant Body is engaged. Beside the posts in the plantations, a permanent Station has been commenced, at the request of Government, on the Saramacca; and another is in contemplation on the Lower Nickerie.

Our Missions in the *British West Indies* suffer greatly, as to their outward means, from the present commercial depression of those islands, and the increasing impoverishment of their inhabitants. The maintenance of our Mission in the *Danish West Indies* is also rendered difficult by the discontinuance of the business formerly carried on in them. Tranquillity has, however, been restored after the Negro Insurrection of the preceding year. In *Antigua*, the Training School, destroyed by the hurricane of last year, was re-opened on the 22d of May, with deep and lively feelings of gratitude and joy: it numbered at the time twenty pupils. At Nazareth, in *Jamaica*, Divine Service was held for the first time on the 13th of August, in the Church transplanted from Maidstone, the Negroes, under the direction of Br. Julius Renkewitz, having carried the materials to Nazareth, with no small labour and difficulty, and erected it on this new site. They performed among them 1000 days' work without remuneration.

In the newly-commenced Mission among the Negro Slaves in East Florida, at Woodstock Mills, Br. Siewers finds abundant employment, both at that Station and in the surrounding country.

Our Missions among the *Cherokee* and *Delaware* Indians were proceeding in peace, though the former had been interrupted by the frequent illnesses of the Missionaries.

In *Labrador* and *Greenland* the work of the Lord has proceeded in blessing, without any events calling for special notice. The Heathen dwelling at Saeglek had, in the preceding year, removed to Hebron in a body, in order to hear the Gospel. Among the Heathen Greenlanders from the East Coast, who frequently visit Fredericksthal, there were this year a party from a very remote district, hitherto considered to be uninhabited, whose outward appearance differs from that of our Greenlanders. Might all these tribes still living in heathen ignorance be soon, by the blessing of God, enlightened with the Gospel light!

Of the Missionaries mentioned in our last year's catalogue, nine have since entered into the joy of their Lord, all in the midst of their activity, and most of them in the prime of life; and ten have returned to Europe on account of age or infirm health: on the other hand, thirteen additional brethren and sisters have been called into the service, so that the whole number, amounting at present to 281, has

been diminished only by four persons. Amongst the departed is the widower, Br. James Heath, who, in the autumn of 1848, on the departure of his wife, had embarked with his two children for England. Since then we have had no further intelligence respecting him than that when the ship was wrecked in the middle of the ocean he took refuge on board of the first of two vessels which came successively in sight. One of these brought the news to England, but the other, in which he was, no doubt foundered in the storm which was then raging. Distressing as this intelligence is, it reminds us, as a proof of the Lord's gracious providence over our travelling Missionaries, that, in the 117 years which have elapsed since the commencement of the work, only sixteen of our brethren and sisters have been lost at sea.

Survey of Missions for the Year 1850.

Praise and thanksgiving to the Lord must this year also be the key-note of our remarks. His merciful help and faithfulness we have abundantly experienced in the spiritual as well as in the temporal concerns committed to us. Through grace we have been privileged, unworthily as we are, to uplift the banner of His Cross; He has borne with our manifold deficiencies and mistakes, and has not cast us away as useless instruments; He has laid His blessing on the labours of our Missionaries, and, by the outpouring of His Spirit, without which all their efforts and ours would be alike ineffectual, prepared the hearts of men for the reception of the Gospel. Oh, let us bow our knees in gratitude before Him, and beseech Him to prepare the way for the further progress of His Word.

The reports which we receive from the *Mosquito Coast* continue to be encouraging. Our Missionaries entered their new dwelling-house at Bluefields on the 21st of May 1849, and the Lord has graciously preserved them in health and safety during the various dangers to which they were exposed. They are now contemplating the erection of a Church. The Meetings are increasingly well attended: the Sunday-School numbers 190, the Day School 18 pupils. They have had the joy to see the Gospel manifesting its power in awakening a number of torpid souls, and a Negro Woman has received Holy Baptism. Their hearers are for the most part Negroes, few Indians as yet being present. Their intercourse with the latter is greatly impeded by the difficulty of learning the

language, in which, however, our Brethren are using all diligence, and, as many of the Indians understand English, they are at no loss for interpreters. Polygamy and drunkenness are great obstacles to the conversion of the Indians. The young King listens to the advice of the Missionaries, and is not indisposed to the Word of God.

Our Missionaries to *Australia*, the Brn. Täger and Spieseke, arrived at Melbourne February 25.

In *Florida*, in the United States, Br. and Sr. Siewers, are actively engaged among the Negro Slaves. According to the last accounts, an adult Negro, the first-fruits of this Mission, was baptized into the death of Jesus Dec. 24, 1848. The Lord blesses their labours: the Negroes are willing to hear the Gospel, and the school-children make encouraging progress.

In the *British West Indies*, which are at present suffering severely from the stagnation of trade, the cause notwithstanding continues to flourish. Our Negro Flocks, it is true, have somewhat fallen off in numbers, partly in consequence of the temporal pressure; but in other quarters their spiritual life appears to have received a new impulse. The distress is most severely felt in *Jamaica*, and the population in some districts of the island are in consequence sinking back with fearful rapidity into ignorance and heathenism. Our Missionaries are zealously labouring in their thirteen Stations to arrest the progress of declension around them, and the Lord is blessing their exertions.

By the kind assistance of the London Association and the Society for the Furtherance of the Gospel, our brethren have been enabled to establish a number of auxiliary Schools in country-places more or less remote from the Settlements, and to provide them with competent Teachers. The Training School at Fairfield is in a prosperous state. We can say with confidence, that, by the grace of God, we do not labour in vain; and this animates us to fresh zeal in our important calling. The number of souls under our care in Jamaica amounted to 13,388, of whom 4577 were Communicants.

In *Antigua*, our seven numerous Congregations are in a flourishing state, and the Training School at Cedar-hall has recovered from the devastating effects of the hurricane: the ruined buildings have been restored.

In *Tobago*, the new Church at *Montgomery* was solemnly consecrated on March 23d; and thus the damage done to the Mission Premises by the hurricane of 1848 was nearly made good. On this occasion there was a large attendance both of our own people and of friends, and all hearts were pervaded with gratitude and joy.

In *St. Kitt's* the Congregations are far advanced in Christian Knowledge. The Schools also are in a flourishing state: the Sunday School numbers from 300 to 400, and the Day School more than 200 scholars.

The Mission in *Barbadoes* appears to be reviving.

In the *Danish Islands* the popular excitement is dying away, and matters are returning to their regular course. There is a greater desire among the Negroes for the Word of God than was apparent for a long time before the revolt. The Public Schools continue as before, under the care of the Brethren.

Surinam claims our special notice in this retrospect. There is a hunger in the land, not for bread, but for the Word of God. The number of baptized Negroes on these plantations amounts to 1520. From the town, the estates on the Surinam, the Para, and Saramacca, are also visited with cheering results, though the slaves here are not so ripe for the Gospel as in the district of Charlottenburg. This plantation-visiting is necessarily very imperfect; and the system of slavery which still prevails interposes great obstacles to the spread of the Gospel. Schools on the plantations are as yet out of the question. The whole number of Negroes under our care in Surinam amounts to 17,000.

New Bambej, in the Free or Bush-Negro territory. In the Colony itself dangerous fevers are often occasioned by the excessive heat; but the moist and thickly-wooded territory in the interior, where the Free Negroes reside, is far more unhealthy. The flock at new Bambej requires and petitions importunately for a Teacher, and is universally allowed to be one of the most flourishing spots in our Mission Field. It contains many experienced Christians and true children of God, and great grace prevails among them; particularly in the family of the late John Arabi, one of whose sons, Job, a gifted witness of the Lord, died last year. This little Congregation stands like a tabernacle of God in the midst of the primeval forest. May He graciously

provide for the supply of this post! The widow Sr. Hartman intended to remove thither, and take some charge of the little flock, at least for a season, to supply the place of deceased Labourers.

The Mission in *South Africa* has received a further extension by the founding of two new Stations, *Mamre* on the Beka river, and *Shechem* on the Windvogelsberg. From *Shiloh* Br. Bonatz continues to send encouraging accounts of the increase of Divine Life among the Tambookies, formerly so inaccessible, but who are now turning to the Lord and desiring to be baptized. On the 13th of January eight young Tambookie Men were admitted to that privilege.

In *Labrador* the Missionary work was likewise making progress, though at the three southern Stations our Brethren could wish to see more spiritual life among their people. Great blessing, however, prevailed at *Hebron*. The ninety settlers from Saeglek were attentive to the instructions received at School and Chapel.

In *Greenland* our Brethren had many difficulties to contend with, which put their faith to the proof. The dispersion of the Greenlanders in winter as well as summer, which the Danish Board of Trade promotes for its own purposes; the want of spiritually-minded and qualified national assistants to take charge of them at their fishing-places; their increasing love for European Luxuries, especially in the northern districts, which involves them in debt with the traders; are subjects of frequent anxiety and grief to the Missionaries.

No recent intelligence has reached us from either the *Delaware* or the *Cherokee* Mission. New Churches were solemnly opened on July 25th, 1848, at *New Fairfield*, and on October 14th at *New Springfield*. The instability of the Indian Character makes the service of these Congregations difficult: still, many an awakening testified that our brethren and sisters do not labour in vain.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

FREETOWN.

Female Institution.

THE following is the Report of Miss Sass, the lady in charge of this Institution—

As nothing worthy of notice has lately

occurred connected with this establishment, I have simply to remark, that its arrangements have proceeded as usual during the last six months, except that Miss Susan Crowther, my Assistant, quitted the Institution in June last, in order to be married to the Rev. G. Nicol. Since that time I have conducted the School myself, my two eldest girls assisting me occasionally with the lower class. The number of pupils is thirteen, six of whom reside in the house. All have made some progress, I trust, and I have been encouraged lately by an improvement in general behaviour, but especially by their attention to the daily Scripture Lesson. I am led to hope that its truths are kept in memory, and will, after a while, be as a lamp to their feet and a light to their path.

The Sunday School has not kept up in numbers during the rains, though in my own class the attendance has been generally good, averaging from twenty to thirty every Sabbath. The falling off has been mostly in the elementary classes.

Kissey Female and Infant School.

The character of this establishment has been altered, so as to render it distinctive in its object from the Female Institution at Freetown. It now embraces a Sewing and an Infant School. In the Sewing School the children, who, in March of last year, were 24 in number, are carefully instructed in the Holy Scriptures and trained to industrial habits.

The infant department has been transferred to a new School-room under the Church, provided with a gallery. In this School there are upward of 100 children. Miss Hehlen, in her Journal, says—

August 1850—Our Infant School has nearly changed into a hospital. Many of my poor little ones have been sick of small-pox, and are now slowly recovering: others have suffered from a painful cough. In order not to be obliged to close the School, I prepared a cough-medicine for my little patients, by which I much gained their affection.

The mother of a sick little boy came to thank me heartily for the kindness shewn to her child. She said she wanted to keep the child away from School on

account of his illness; but he replied, "Mother, let me go to School." I can scarcely express what a gratification it is to me daily to be surrounded by such a flock of happy little ones.

Miss Hehlen, as time permits, visits the sick people in the hospital at Kiskey, and has succeeded in forming a Sunday School for the women and girls, which she attends every Sunday afternoon. The sick people receive her with much gladness, and learn diligently.

The Rev. J. Beale continues to superintend this Station.

New Church and Congregation at Pademba Road.

This Church, the foundation-stone of which was laid in Dec. 1847, has been at length finished. The lower part of the building was opened for Sunday School on July 29, 1849. Mr. Beale writes—

This day the new Church bell sounded for the first time the well-known call for the Sabbath School. I had anticipated a goodly number being present; but when we reached the door we found the spacious rooms crowded to excess, so that we could hardly get to the table. I had with me nearly the whole of the students of the Grammar School, fifty in number, beside ten girls living with us; but was still obliged to summon some of my former scholars of Kiskey Road to assist in teaching the prodigious numbers assembled. When we had sung a hymn we bowed our knees; and I must say that inexpressible feelings of gratitude filled my heart whilst we dedicated the place to the service of God. Six or seven hundred adults must have been present, and many more could not gain admittance. Thus commenced our great work at the west of Freetown. May a gracious God watch over and direct the work to be done in this place, for the glory of His name and the good of souls!

Wednesday, Oct. the 10th, having been fixed for the opening of the Church, the members of the Kiskey Congregation assembled at an early hour in the morning for special prayer. At 10 o'clock A.M. the Church was filled with a
July 1851.

large and respectable Congregation, some of the most influential persons from Freetown being present. Mr. Beale, in his Journal, thus notices this event, long and anxiously looked for by our Sierra-Leone Christians—

I have this day to record the memorable event of the opening of our new Church in the west of Freetown—an event fraught with important results to this Colony, and, it may be, Africa in general. It is situated in the midst of a densely-populated district, over which, in many parts, idolatry is rampant. Beside, the roads, four in number, meet at that point, and are the best in the Colony, so that it is very easy of access to every part of the town. At seven o'clock our people from Kiskey Road met for special prayer, when many fervent petitions were presented before God, entreating Him to take possession of the house which had been built for His name. In thanksgiving, one man made use of this expression with great fervour—"We thank Thee, O God, that Thou hast put it into the hearts of others to build us such a house"—with an humbling view of their own unworthiness. At 11 o'clock Divine Service commenced, and the sacred walls resounded with the words of the hymn—

How did my heart rejoice to hear
My friends devoutly say,
In Zion let us all appear,
And keep the solemn day!
I love her gates, I love the road:
The Church, adorn'd with grace,
Stands like a palace built for God
To show His milder face.

The Congregation was large and respectable, most of the influential men of Freetown being present. Mr. Koelle preached an excellent and very appropriate sermon from Rom. i. 16; at the close of which the largest collection was made I have ever witnessed in the Colony, viz. 23l. 7s. Multitudes rejoiced to see this day, and heaped blessings upon the Society, and myself, its unworthy agent. I cannot describe my feelings at thus being permitted to bring this my desired but arduous work to a consummation; especially that now I should be able to take part in the opening Service, after my arduous duties and exposure during the last four years in the erection of this Church, and the new Institution at Fourah Bay. I cannot but record the good-

ness of the Lord in watching over us, so that no life has been lost. Several of the workmen have fallen from considerable heights—two, more than forty feet—but almost without hurt. There have been many hair-breadth escapes: stones and timbers have fallen again and again into the midst of the workmen from the top of the buildings, enough to have crushed many to pieces. I, too, have more than once been all but precipitated from the top; whilst the sun once so overpowered me as almost to deprive me of sight, and certainly endangered my life. May that Providence which has watched over us in building still have His watchful eye upon us for good, that these buildings may prove the means of life to thousands in Africa!

Mr. Beale adds—

When I look at this magnificent building, I am led to reflect on the words of the Prophet Zechariah, *Who hath despised the day of small things?* Ten years ago, within a short distance of the new Church, I made an attempt to do the people good by commencing a Lecture in a cottage. Earnestly as I desired it, I had not the slightest hope that such a Church would ever be erected. Some of the persons then attending are now intelligent, wealthy, devoted Christians, foremost to assist me in every useful proposition, both by teaching and example. To several of them I am very deeply indebted for our present prospect of usefulness in this part of the town—especially, that my subscription list for the Church now amounts to the handsome sum of 180*l.* 11*s.* 11*d.*

The following evidences of the growth of the self-supporting principle amongst our Native Christians at Sierra Leone are interesting—

Oct. 25, 1849—I have strongly felt the need of beginning in the right way at Pademba Road, especially to impress on the people the necessity of supporting the Gospel. Beside their usual subscriptions to the Society, I thought they might begin to help by supporting their own Christian Visitor. It was to-day proposed to the infant Church, and I felt truly gratified to find that they with one accord agreed to my proposition. He is to have 1*l.* 5*s.* per month. The person selected by me is a respectable, active, healthy, devoted man, apt to teach, and of long standing in

the Mission. He gives up a good business for the work, which he undertakes, I believe, from love to souls. Although all agreed to support a Visitor, there was a difference of opinion as to how the sum should be raised; some proposing that each member should pay a fixed sum monthly, whilst others wished it to be done by voluntary subscriptions as often as needed. The case was referred to me, and I decided for the free-offering of each, according to every man's ability. They agreed to this plan, and immediately subscribed enough for his wages for half-a-year. They are few—only forty members—but very willing to accede to any proposition. Beside the large sums they have subscribed for building the Church, they have taken seats in the Church at 10*s.* and 15*s.* per annum. They have also got from England a beautiful funeral pall, of the value of 15*l.*, with an inscription on the top of the tin box, "The Church Missionary Society's Church, Pademba Road, built by the Rev. J. Beale, November 1847." They have agreed also to light the Church, and several have expressed a desire to get out an organ.

We have received the following additional information from Mr. Beale, in a Letter dated February 21, 1850—

The new Church in Pademba Road is now fairly begun, under no ordinary prospect of complete success. It is in the midst of a densely-populated and ignorant district, yet surrounded with many of the most influential families in this place, many of whom now attend its Services. The Sabbath School is a monster, requiring a vast amount of energy to carry it out. Could you see us, you would be delighted to see the impetus which is now given to education in this part of the town among the adults. Six months and more have now elapsed since we opened, and the novelty is therefore past, but not the interest felt among the people. Crowds of adults, children, and day-scholars still regularly attend. We are obliged to exclude, or we might have three or four hundred more. Multitudes who never read a letter of a book before may now be seen, from Sabbath to Sabbath, spelling out the Primer. Fatiguing as it is to preach twice, and be twice in the Schools,—such Schools!—we hardly ever miss. I thank God that ever it was put into my heart to engage in building such a house

for Him. I am sure the Society will never lose by this Church, and that it is destined to exert a mighty influence in this dark part of Freetown. The Day School is already the largest, perhaps with one exception, we have; and the Congregation promises well. In the evening we have not fewer than eight hundred present; and in a short time I doubt not it will be quite full. Many of the pews are let to respectable Natives and Europeans. Our work was never more prosperous in this town. Every Service is well attended, and many are being brought out from Satan to God. In a few years this will be a giant Church in every respect, and do much, under God's blessing, toward its own support. For some weeks past I have been preparing about thirty persons for Baptism and the Supper of the Lord; and next Sabbath I purpose to baptize them, or admit them to the table—the earnest, I trust, of a very large number to be gathered out of the west of Freetown. Many of these I had under instruction while the Church was building.

We now turn to those portions of the Journals which refer to intercourse with individuals, and the pastoral work generally of the District.

Aug. 7, 1849—We were to-day deeply affected by the melancholy news of the death of the daughter-in-law of a Communicant. Unhappy girl! she promised well when in School, and shared much the attention of myself and her mother-in-law. She had also before her the pious examples of a departed sister and mother now in heaven. But she was early seduced from the path of rectitude, and in consequence used to avoid our presence. Many kind friends, as well as her parents, exhorted her to leave the path of the destroyer, but she turned a deaf ear. Her health failed, and she suffered greatly. She got worse and worse, but always hoped to survive. Many Christian Friends visited her on Lord's Day August the 5th, but from them she turned away, and sullenly refused to answer almost every question. Two other medical men were called, who declared her state to be very dangerous. During that night they did what they could, but in the morning she passed into an awful eternity, now and then uttering a faint cry for mercy. I felt it a duty to make use of this event for the benefit of the living, by preaching on the following Sabbath, to an overflowing Congregation, from the

words, *He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

Accessions of new Members.

July 30—I admitted two intelligent young men to the class of Candidates, making up the third hundred admitted into the Kisey-Road Church since Jan. 1846. Among the additions to our Zion we number many influential, devoted, and intelligent men, as well as many who were formerly ignorant and stubborn idolaters. The Lord certainly has done, and is doing, *great things for us, whereof we are glad.* To Him be all the praise!

Interest of the People in the Yoruba Mission.

July 2—Being the first Monday in the month, the Missionary Prayer Meeting was held, and attended by a very large concourse of people, who listened with the deepest interest to the Letters and communications received from our friends in Yoruba. For them and their work, as well as for the spread of the Gospel, many prayers were offered.

Three Native Catechists—Thomas King, formerly engaged as Interpreter in the Niger Expedition, James Barber, and James White—having been selected for the service of the Yoruba Mission, of which country the two former are Natives, the latter colony-born of Yoruba parents, a special Service was held in Pademba-Road new Church on the occasion of their departure. Mr. Beale thus notices it—

We had a delightful Service on the occasion of our brethren King, Barber, White, and Buddicom, with their families, departing for Abbekuta. The people here take a lively interest in our proceedings. Messrs. Nicol, Maxwell, King, Barber, myself, and Mr. Jones, took part. Not fewer than 1000 persons were present. They go forth with the prayers of thousands in this Colony. On the 18th of February, amid the sobs and prayers of their countrymen, they embarked. Mr. King, in particular, was almost exhausted by saying farewell. We see how much he was valued and loved by the people. Without doubt, he was one of the most useful in the Mission. I long for the day when men of such good common-sense, fair amount of knowledge, and fervent

piety, shall be admitted into the sacred ministry. He has been many years associated with me, and I ever found him a faithful and useful labourer. I part with him with as much affection and tenderness as if he were my brother. Our people throughout have shewn great interest in them; and, to testify it, have contributed of their substance. Some of the young people united, of their own accord, and subscribed their money, and brought it to me to send Bibles, Testaments, and School-books. One of my pupils took the matter up during his vacation, and has now sent many dozens of Testaments and Bibles. Another of my people gave me, in cash, 2*l.*, "to be laid out in useful books;" and I have received several smaller sums from others. Altogether, Mr. King must have books to the value of 8*l.* or 10*l.* Our operations are certainly taking deeper hold on the hearts and affections of the people than heretofore, and they now understand better the nature of Missionary Work.

We now refer to the Journals of Mr. Thomas King, who, previously to his departure for Yoruba, had been stationed at Freetown.

Tidings from Abbekuta.

June 28, 1849—The "African" has just returned from the coast, with many Letters from our friends, containing many interesting informations; but those of mine are particularly so, as all tended to produce the same mingled feelings of inexpressible joy and gratitude. Every one in succession apprises me of the same heart-cheering tidings—"I am very happy to inform you that your mother has been baptized, and received as a Communicant, on Good Friday last, by the Rev. J. C. Müller." Oh, how happy and thankful am I to hear of this; but I would be thrice happier had I been present, and witnessed the scene. What thanks I can render to heaven, and to the generous people of England for their great mercy, I am at a loss to tell. The sincere and only language of my heart is,

"Here, Lord, I give myself away:
'Tis all that I can do."

Visits to Sick Communicants.

Aug. 11—I visited a sick Communicant to-day. Her language bespoke the entire submission and resignation of a Christian. Though poor and sick, she is one of those whom the Lord has made rich in faith, and who shall be heirs of the kingdom which He, has gone to prepare for them that

love Him. When I inquired how she was, she replied, "I am still here, waiting for my Master's time. As for me, I wish to be out of this body of sickness and pain, that I may be present with my Saviour; but His own time is the best."—"Will you pluck off the fruit from the tree that has cost you much pains and labours, till it be found quite ripe and fit for use?" I asked. "So the Lord will not take any of His people away, till they are found fully prepared and ripe for glory." After much exhortation to patience and steadfastness, I left her.

Sept. 16—I called to see a sick Communicant. Among many other things, he expressed his sincere gratitude for being able to read his Bible. "At any time," said he, "that my mind begins to be troubled, I immediately take my Bible and read, and then I forget all my pains and troubles. Oh, how good it is to know the Bible! If I did not know how to read my Bible, I might have felt my trouble to be much greater than I do now."

Grief of the People at the Funeral of the Rev. N. C. Hastrup.

Aug. 25—I went to Kiskey this morning to attend the funeral of the Rev. N. C. Hastrup, who died yesterday, about 11 a.m. His illness lasted about ten days. It was at first admitted to have come through fatigue, owing to much business, and unexpectedly proved fatal. This sudden removal was very alarming to all; especially as it is now many years since the death of an old Missionary, who has been for a considerable time in the Colony. At the entrance of the coffin into the Church, which was densely crowded by people from every neighbouring town, it so loudly echoed with the voices of sympathizing mourners, that the place might have been called "Bochim," or remind one of its meaning. There was scarcely an individual present who did not shed tears. The people of Kiskey, in particular, wept as for an affectionate father, and such a spiritual one he had doubtless been to them. Since the death of G. R. Nylander there has been no removal of a well-known Missionary from them by death. His loss, which we trust is to himself a great gain, was deeply felt and lamented by all.

REGENT.

Return of the Rev. N. Denton to this Station.

The Rev. N. Denton, accompanied by Mrs. Denton, reached

Sierra Leone on the 24th of November 1849. We now introduce large extracts from his Journals, comprehensive of many interesting particulars in connexion with his return to Regent, and the welcome which he received from its people.

On the 13th of October we embarked at Gravesend, and after, upon the whole, a pleasant and favourable voyage, on the 24th of November we came again in sight of the lofty and majestic mountains of Sierra Leone. By twelve o'clock at noon the old pilot Elliot, with a very emaciated look, came on board to conduct us into the harbour.

A number of Europeans came on board to see and welcome the Governor. Good Mr. McCormack lent us his boat to land in, and about five o'clock His Excellency was welcomed on shore by a guard of honour and a large number of Europeans and Natives, who were standing on the wharf to receive him.

Nov. 25—On the following morning, being Sunday, I ascended the mountains to Regent, where I was most gladly welcomed by the people, and took the Morning Service. Their congratulations were numerous, long, and hearty. Were we to judge of the spiritual condition of the people by their expression of joy and thankfulness at the arrival of a Missionary, we should fix the standard far too high. If indeed at any time we would rightly estimate the spiritual condition of our Churches and Stations, we must look much below the surface of things, and apply a more sure test than the excited feelings and religious phraseology of our people. Should we attach too much importance to these, we should deceive ourselves and those who rely on our statements.

Dec. 10—We re-entered our abode at Regent. The people came in great numbers to bid us welcome, many of them bringing little presents. As soon as we had arranged the inside of our house, I found much to do outside to clear away the weeds and bush, which had greatly exceeded their appointed bounds, and now raised high their heads in rank luxuriance, affording on one side shelter and secrecy to beasts and reptiles from the jungle, and on the other to hogs, sheep, and goats, from the town. The enemy of souls, however, has not been slower to sow tares within the spiritual field than the

noxious weeds have been to grow up without. The state of the Church and town of Regent is such as to require persevering attention.

Dec. 25—Our Church was well filled this morning. The town, during the remainder of the day and of the week, would have been comparatively quiet but for the Colony-born young men and women, who, in different parts of the town, assembled together—at one time filling the air with the sound of the tum-tum and dance, and at another arousing the whole of the inhabitants by the noise of quarrelling and fighting. It afforded me no little satisfaction to find that none of my people, neither Communicants nor Candidates, took part in these revels. They were confined, as far as I could learn, exclusively to the Colony-born.

Dec. 31—After an absence of nearly a year and three-quarters, here we find ourselves again in our mountain abode; shut out in a great measure from the civilized world, and occupied with the multifarious duties of Missionary life, and the multitudinous wants of a people rapidly rising out of barbarism, and struggling for improvement. All that has transpired from the time we left till our return seems now like a long but by-gone dream. I would not, however, forget the mercy and forbearance of my God, nor my own unprofitableness and sin. From the review of one I do feel humble, and from the consideration of the other I am bound to thank God and take courage.

Jan. 6, 1850—Being the first Sunday in the new year, I made it the first for administering the Lord's Supper to the Church at Regent. As usual, a large number, upward of 300, were present. However careless and unprofitable, as I fear many of these are, all are very desirous to appear at the Lord's Table. I have been endeavouring to probe to the root some of the evils which during my absence have sprung up, by conversing seriously with the principal parties concerned. Their minds so far seem open to receive all I say; and I am encouraged to hope that, with the blessing of God, I may be able to set things a little in order. Having in some measure prepared my way, I shall now set about this—cautiously, but in earnest.

Formation of a Christian-Relief Society.

Anxious to supersede the mixed companies of Heathen and profess-

ing Christians at Regent, which, under the name of Benefit Societies, have been productive of much injury, and have caused much trouble to our Missionaries, Mr. Denton, on his return, proposed to his people the formation of one which should include professing Christians only, and endeavoured, by private conversation with them, to induce their consent. The following passage from his Journal refers to this subject—

March 9, 1850—I gave notice that during the ensuing week any who were willing to join should come to my house and put down their names. During the week I received about sixty names, and on the following Sunday gave notice in the Church that the first meeting would take place on Monday the 18th. The bell rung, and I was encouraged to see nearly a hundred persons present. There are now ninety-six names on the list, and I hope soon to have double that number. The greatest reluctance has been shewn among persons of the Ebo tribe. I feel deeply convinced that unless I can do something to supersede or reform these heathen companies, my influence and usefulness will be small in Regent. I therefore feel rather anxious as to what will be the result of this experiment. I do not expect that at the first it will be what I could wish it, or what it ought to be; but when once established, and the people feel the benefit, I shall then be in a position to alter and amend as circumstances may require.

Attendance at Church and Sunday School.

Under the same date the following remarks occur with reference to the attendance at Church and Schools—

The attendance at Church on Sunday Mornings continues large, but many have got into the habit of remaining at home in the afternoon, out of which I am endeavouring to arouse them. The Sunday School on our return had fallen off to a mere handful, and those principally children. It is now very much increased. The last Sunday but one we had 216 present. I find there has been an increase in the number of Candidates during my absence, and I have received a few since my return. I have a few steady Colony-

born youths, who attend a Bible Class on Sunday Evenings.

With reference to the Colony-born youth, of both sexes, the following encouraging observation presents itself in Mr. Denton's Journal—

April 15—I have a large number of young men and women in the Congregation at Regent. I am glad to say their behaviour in Church is decidedly better than in former years. In some there is a marked seriousness and attention to the Word, which shews, at least, that they are interested. May the Holy Spirit deepen this interest till it ends in real conversion; till *faith come by hearing, and hearing by the Word of God!*

We now refer to those individual instances which always connect with themselves so much of deep interest to every reader who knows the countless price of one soul.

Peter Green.

On the 12th of April I buried Peter Green, a member of our Church, who was called away very suddenly. He was planting yams in his garden on Tuesday, on Wednesday evening was taken ill, and on Thursday night died. He was a superior man, in point of intellect, to most of his countrymen, and, although of an unhappy turn of mind, I have often obtained valuable information and assistance from him in investigating charges brought to me by the people, and in settling complaints amongst them. Of his Christian Character I can speak very favourably. He was, I believe, a more decided Christian than the generality of our people are. Not that his piety was much above the common level, but that he more fully renounced heathenism, and more cordially embraced a Christian Course of life than others, who, while they make a very open profession, still hold fast the heathen companies, and exhibit a lingering fondness for their old and sinful customs. Green's attention to the Means of Grace was very regular, and with satisfaction I add that his Christian Character will bear a higher testimony still. When we remember how many of our people are overcome by the sins of uncleanness and intemperance, we more distinctly mark with thankfulness those who withstand them. Such was the case with Green, and it is the more commendable in him since he has been left for more than a year a widower.

Nancy Düring.

April 15, 1850—The death and burial of one member of the Church has hardly passed away before another has taken place. This afternoon I buried Nancy Düring, who has been for many years a quiet, orderly, and attentive member of the Church at Regent. She had been ill for about three months, during which she shewed much patience and submission. I visited her the evening before her death, when she expressed a desire to open her mind to me as her Minister. I listened attentively to all she said, and gathered the following particulars: that she was in great pain, had been suffering a long time, and did not know what would be the issue. She expressed her belief and trust in Christ, and was willing to leave all in His hands. I conversed with her on the consolation and promises contained in the Word of God, and after prayer left her. She appeared to be much cheered and refreshed by my visit. Both from her past life, and from the state of her mind on this occasion, I should consider her well prepared for the solemn change which took place on the next day. May the places of those departed servants of Christ, so many of which have lately been left vacant at Regent, be soon filled by their children, who, from their greater advantages, should grow much higher in the divine life!

Baptism of Sick Persons, and of a very aged man.

May 12—I went to Charlotte to administer the Lord's Supper. Before Service I visited a young man dangerously ill, a Candidate for Baptism in connection with the Church in Freetown, and whom Mr. Beale had expressed a wish that I should baptize. From the little conversation I had with him he appeared to be in earnest about his salvation, was sensible of his own sinfulness, and the value of a Saviour. Being at the same time desirous of baptism, I had much pleasure in administering to him that sacrament.

After Service I baptized a poor invalid woman who has been for many years confined to her bed, and never, it seems, till lately, felt any desire for spiritual instruction or baptism. Her mind, however, has recently been forcibly directed to these subjects. Mr. Bartholomew and the Christian Visitor have been diligent in their endeavours to instruct and prepare her for baptism, for which she was this morning borne to Church upon her couch. As I baptized

her, sitting upon the floor—for she was unable to stand—in the centre of the Church, the scene reminded me of the Paralytic in the Gospel, who, in order that he might be healed by the Saviour, was let down upon his couch through the roof of the house. There was a good Congregation at Charlotte: upon the whole, attentive and orderly. About 100 communicated. I returned home for the Service at Regent in the afternoon.

May 19—This morning I baptized at Regent, after the Second Lesson, a very old man. On returning from England, in November last, I was pleased to find that he had become a Candidate, for I had never observed that he shewed any concern whatever about religion. I remember having visited him several times in years past, inviting him to Church, and speaking with him on the concerns of his soul. All, however, seemed to be in vain, and I feared that, at his time of life, there could be but little hope of him. I was therefore the more pleased to find that he had become a Candidate. He was not only very regular and attentive at class, but replied to my questions in a way that surprised me, shewing greater acquaintance with, and deeper interest in, such things than I should have given him credit for. This led me to speak privately with him, and to ask him what had led to the change which I perceived had taken place. He replied, that before I left for my visit to England he came once to Church, and heard me say, "We must all come to Christ: He will receive whoever comes to Him." I asked if he could remember the text. He said, no, only that word he could remember; but that he could not forget. "From that time," he said, "I try to pray and to go to Church." His regular attendance at class and Church, and his being baptized after having been only a short time a Candidate, I trust will have a good effect upon those who have been Candidates a long time, and are very careless. One such case as this I think more satisfactory and encouraging than merely baptizing twenty or thirty of whose conversion there is no decisive evidence.

The following will be read with interest—

Sermon on the death of the Rev. E. Bickersteth.

May 26—Having heard, in the past week, of the death of the Rev. E. Bickersteth, who in 1816 came to Regent, and placed over the people the Rev. W. A.

B. Johnson, whose labours produced such an effect, and whose name is still held so dear, I thought the death of so eminent and beloved a man a fit subject on which to address the people. The words of the Apostle in Heb. vi. 11, 12, suggested suitable matter. The people were much interested, especially as I learnt afterward that there are some here who well remember Mr. Bickersteth, and who accompanied him from the Rio Pongas, in order to be under the instruction of Mr. Johnson.

District Missionary Meeting.

June 18, 1850—Tidings having reached us, through the medium of the "Intelligencer," and by private Letters from Abbekuta, of the afflictions which the Christians there have been called, for the Truth's sake, to endure, I called a meeting at Regent for the Mountain District. My object was to give the people correct information on a subject in which they felt great interest, and to endeavour, by the help of God, to draw forth their sympathy and prayers on behalf of their persecuted brethren in Yoruba. By this means I hoped also to remind our people of the great privileges which they enjoy, and, by the steadfastness shewn under severe trials by these babes in Christ at Abbekuta, to stimulate them to greater devotedness and consistency in their Christian Course. The weather, which had been wet all day, cleared up in the evening, and we had a large meeting. Though we were not overburdened with speakers, we found sufficient to occupy the time. Mr. Nicol came up from town, and two other Natives, with myself, did our best to inform and interest the people. My own impression was that we had a good meeting, but the collection was small. The effects of such a meeting, however, must not be estimated by the amount of money collected. Under the blessing of God it cannot fail to be of great benefit, for it draws out the sympathies of the people, and leads them to take an active part in the Missionary Cause.

Marriage of the Rev. G. Nicol with Miss Susan Crowther.

July 30—The unvarying scenes and engagements of Regent have this day been invaded and reversed by an interesting event. The Rev. G. Nicol was this morning united in marriage to Miss S. Crowther. Notwithstanding a very wet day, a large number of relatives and friends assembled to pay their respects, and to

share in the good things that had been provided. The whole affair went off very pleasantly, and the bride and bridegroom left about six in the evening for their home at Fourah Bay. The Rev. E. Jones performed the ceremony.

Temporal and Spiritual Progress of the Colony.

We conclude with the following remarks as to the aspect in which the Missionary work at Sierra Leone appeared to Mr. Denton after a period of absence, and his conviction of its progressive character—

On returning to the Colony, after more than a year and a half's absence, I could not but perceive some advance, both in our Mission and in society generally. It might be difficult to fix on any striking facts which would clearly mark this advance; but, from my past acquaintance with the Colony, my first impressions on returning satisfied me that it was so. It is reasonable to expect that a small community like ours—formed of human beings in the lowest condition, and brought at once under the influence of Christianity, wholesome laws, and commerce—should at short intervals exhibit marks of its advanced position. Such marks, I think, are not wanting here. A larger amount of property held by the Natives, and an increase in their capital, would be sufficient to prove this.

In the Mission I perceive more of a self-acting and self-sustaining element coming into operation. What is now especially to be desired, and for which we should all labour and pray, is, that with an advance in other respects, there may be upon all our Churches a deeper baptism of the Holy Spirit, producing in the Christian Community a higher tone of piety, less of that profession which is but nominal, or proceeds only from excited feelings, and more of practical godliness and true religion. Our work in the Colony henceforward is more especially to build up—not with wood, hay, or stubble, but with living stones—that Church, the foundations of which have been laid upon the *Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.*

We do well to mark every encouraging token that is given; but in our desires for the advancement of the work we should take care not to think ourselves, or to lead

others to think, that our progress is faster than it really is.

BATHURST AND CHARLOTTE.

The Rev. D. H. Schmid remained in charge of these Stations, as already mentioned, until the death of the Rev. N. C. Haastrup, whose post at Kissey he was appointed to fill. The late Rev. J. C. Clemens was then assigned to Bathurst, removing thither from Freetown in September 1849, and remaining there five months, when, on the departure of Mr. Schmid for England, he was transferred to Kissey. We first give some extracts from Mr. Schmid's Journals.

A Christian's Hope.

June 28, 1849—I went to see a Communicant who had been seriously ill for several days. I had before visited her, but never found her in so dangerous a state as now, which caused me to ask her how she would feel if the Lord were to call her from this world. On her answering, "I feel well," I asked her whether she had a sure hope of eternal life. She said, after a short pause, "What is all my life? Continual sickness. I hope and believe in Jesus Christ; He is my consolation; He has forgiven my sins." I commended her in prayer to the grace of God, and returned.

A Missionary Contribution.

July 2—I had the Monthly Missionary Meeting, and was greatly delighted in finding among the coppers a half-crown, not because of the money, but because it was to me a happy sign of a feeling of thankfulness, which we are desirous to see more on the increase in Africans. It must be borne in mind that the Mountain People are generally not rich.

Sanctified Trial.

July 17—I went to see an old man, who, in spite of his age, is as regular as possible in attending the Means of Grace. Some weeks ago he lost five cows in one week, which to him, being a man of no great riches, must have been a considerable loss. On asking him how he felt about it, I was greatly gratified in hearing him say, "The Lord gave, the Lord took away: the name of the Lord be praised." This answer was the more pleasing to me, as in such cases people are too often suspicious of some dark power of witchcraft. I told him to hold fast that

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principle, and never to depart from it, as God often leads His children in such ways, to make their hearts free from earthly things, in order to win their soul for the one thing needful.

Candidates for Baptism.

July 18—I was greatly delighted to see 16 girls and 7 young men, from sixteen to twenty years of age, all Colony-born, of Charlotte, applying for admission into the class of Candidates for the Lord's Supper. After some inquiry into their motives, and exhortation, I admitted them with joy and trembling, as I was well aware Satan will use all means to get them into his snares. May the Lord give them grace and strength to overcome the wicked one!

We now turn to the Journals of Mr. Clemens,

Arrival of the Rev. J. C. Clemens at Bathurst.

The circumstances attending Mr. Clemens' arrival at his new Station, on the 15th of September, are thus related—

Early this morning we proceeded to Bathurst: I was obliged to hire carriers to carry me there. The people were friendly, which encouraged me very much. Many stood in the street to see us, asking, "How you do, Master? ah! we glad to see you!" In the evening many people came to shake hands with us.

It is our earnest and fervent prayer to God Almighty that we may be a blessing to the people here. It is our endeavour not to seek our own, but that which is Jesus Christ's. We are quite willing to lay all honour at His feet, and to keep ourselves back.

Sept. 16: *Lord's Day*—I held Divine Service at Bathurst in the morning, and at Charlotte in the afternoon, preaching from Rom. i. 7, second clause. I was very much pleased with the attention of the Congregation. Those at Charlotte were more desirous to see me, as I was never there before. When I was at Mr. Bartholomew's, many boys and girls came to look through the half-open door; and as I went to Church nearly all stood outside to ask me, "How you do, Master?" This Congregation was also very attentive. It was an important day for me: may it be blessed to many!

Sept. 23: *Lord's Day*—I held Divine Service at Charlotte in the morning, and

administered the Sacrament to about 105 Communicants. The people seem to be earnest: several of them wept when they came to the Communion-rail. I was inwardly much blessed, and comforted, and refreshed. In the afternoon I performed the duties at Bathurst.

Celebration of Christmas.

Dec. 25, 1849—A joyous season indeed! Would to God that all might feel it such, and rejoice in the Lord! It was a happy day to us, and I trust to many of our people. I held Divine Service in the morning, when the Church was crowded. In the afternoon, at three o'clock, all the school-children from Bathurst and Charlotte, with their Schoolmasters, parents, and friends, came to Church, when the children were catechized respecting the history of our blessed Saviour's birth. I was surprised at the answers they gave to the questions asked; I must say as readily and correctly as children in our own country. The solemnity began with singing, "Joy to the world! the Lord is come!" after which I engaged in prayer. One boy read John i. 1—14, and in connection with the 14th verse they sang, "Hark! the herald angels sing," to a harmonious German tune. When the catechizing was over, Mrs. Clemens and myself distributed the Christmas Presents—clothing and school materials—to the children, about 250 in number. Every one received a present; and it was delightful to see the cheerful faces of the children, the last scarcely able to wait till their names were called. All was over by half-past five o'clock. I concluded with prayer, earnestly beseeching God to grant to every one that great gift above all, Jesus Christ; that He might be born in every heart, and all become new creatures in Christ Jesus.

Death of a newly-baptized person.

Dec. 26—I was this morning called to a dying man. On entering the house, I found him still alive, but his end fast drawing near. As he was unable to speak, I called upon those who were present to kneel down in prayer, and whilst I prayed he breathed his last. He had lately been baptized by the Rev. D. H. Schmid, but from the day of his baptism had been ill, and could not again attend Church. I had seen the man before, and was glad to observe that He who had begun the good work in him was carrying it on. Pains and afflictions seem to have prepared his

heart. He said once to me, "Master, God will—me will. He ready—me ready. Me wait for God's calling." I trust he has found the Saviour, and been permitted to enter into the kingdom of heaven.

SEA DISTRICT.

KENT.

Kent, on the sea-coast, near Cape Shilling, the south-western extremity of the peninsula of Sierra Leone, is about twenty-two miles from Freetown, and about seven miles from York. Mr. W. Young, the resident European Catechist, has given the following

Report for the Half-year ending December 1849.

Soon after I took charge of the Station, I appointed three men and three women to help me to watch over the Communicants: all cases of unchristian conduct they were to bring to me. Between the 1st of June and the 21st of October I was obliged to suspend eighteen Communicants.

This discipline appears to have been productive of salutary results, for Mr. Young immediately adds—

It is a source of much thankfulness to the Lord that I am again encouraged to go forward with more comfort and peace of mind in my religious duties. The attendance of the people on the public worship of God, and in their classes, is upon the whole satisfactory. The careless ones have taken warning, and attend better to their Christian duties. Eight persons have been received into connection with the Society during five months. Eight backsliders have returned and confessed their sins, and expressed their desire and purpose to walk in the ways of the Lord. One of them was admitted to the class of Communicants on probation: he confessed his sins before the Church, and asked their forgiveness.

Nine months later Mr. Young drew up the following

Report for the Half-year ending September 1850.

On a retrospect of my daily Journal, I do not find much ground of encouragement derived from my labours among the people generally in my district. Such has been the nature of my religious

duties, especially at Kent, and the same-ness of my work, that I feel as if I were a man in garrison: my whole time and labours have been spent in maintaining the ground already obtained. The mind is sometimes filled with hope that the people are all safe; and then again filled with anxiety and fear, lest the enemy should beguile one and another to fall away from their lawful Lord.

We now introduce various details connected with Mr. Young's pastoral work amongst the people.

Conversion of an Aged Idolater.

July 7, 1849—I visited M. F. as usual, to teach her. She is a cripple, and must be about seventy years old. This poor woman has very recently renounced idolatry, and earnestly desires the knowledge of God. She had tried every thing her own imagination could invent to heal herself, and could not. She was led to give up idolatry, partly through a companion in the same worship, who also has recently joined herself to the people of the Lord. I could relate many foolish and superstitious ideas these poor women have told me; but I simply mention the fact of their conversion from idols to serve the living and true God. In the midst of all our discouragements, the Lord shews us that our labour is not in vain in His vineyard.

Aug. 14, 1850—I taught old Mary F., as usual, the Creed and Lord's Prayer. She gains Christian Knowledge very slowly, but is humble and teachable; and I hope has now a saving knowledge of Jesus. She always tells me that she has only one Master to serve—"Jesus my Master. Him one, no more."

Seeking out the Sheep that are scattered.

Aug. 10, 1849—I went to see the farmers in their rice farms. As it was raining, I went into a grass cot, where a man and his little son were sitting, watching the birds and monkeys. I began to talk to him of the goodness of God, manifested in the fruits of the ground at this season, and shewed him how God had blessed his labours. "True," he said, "God is good." But he paid very little attention to my words, and shewed me in his hands and body the scars which he received when he was made a slave. During the rainy season, these men, with their wives and children, live almost entirely in their rice farms, in miserable low grass cots, open

at one end. Here ignorance, filth, and disease, exist with as little control as the jungle and grass in the wilderness around them—an emblem of the state of their souls, grown over with ignorance and sin. After I have done talking with them, they will always ask me for money.

Robbery at Mr. Young's—Sympathy of his People.

During the month of August 1849, Mr. Young's house at Kent—he having gone to Kiskey to visit the widow and orphan children of the late Rev. N. C. Hastrup, with whom, in their distress, he deeply sympathized—was broken into at night by robbers, and property of considerable value taken away. Already weakened in health by anxiety about the state of his people at Kent, he was less able to bear up against the vexatious circumstances connected with this robbery, and a violent attack of fever ensued, from which he did not recover for three weeks. His people felt deeply for him, and the following expression of their sympathy is very touching—

Oct. 13—A number of the people sent a deputation of six men to me with a collection of 23s., and a list of the contributors, as an expression of their sympathy with me for the loss I sustained by the robbery. This proof of their affection was entirely unexpected. It created a very sensible emotion in my mind; for I hoped it emanated from the power of the Gospel of Christ in their hearts. They said the people were all very sorry for me, and did not know what to do to help me. They had put their coppers together to give me; "for the Society sends us the Gospel and teachers. We ought to be thankful to God for that, for that makes us differ from our country-people." I received the money, notwithstanding that I saw some of them had given of their deep poverty. It was not, however, at all my mind to receive it for myself; and I therefore told them if I should give it back to the poor people, or devote it to some other purpose, they must not be offended. They said, "No, Master; we give it to you: the Society do us good." I considered all this, and thought, if it be so

—that these poor people exemplify in their works their gratitude to God for the Gospel of His beloved Son—I will thank God and take courage under all my mental and personal trials.

The "Purrah."

Aug. 14, 1850—I met with a youth, wrapped in a white cloth, sitting on a rock in the street, suffering the effects of the "purrah." He said he was in the Sherbro Country, and the people put the "purrah" in his way, and he happened to tread upon it. The "purrah" is a poison, which is generally believed by the people to prove fatal if they are so unfortunate as to come in contact with it. The youth seems to be wasting away, much like consumptive persons, only with this difference—the joints of his extremities are swollen and painful. In answer to several simple questions, I found he retained in his mind what he had learnt at School, and he gave a fair statement of the way of salvation by Jesus Christ; but all the knowledge he seems to possess of spiritual things is still lying on the surface of the heart. During the conversation, he said he would try to begin to serve the Lord, and to pray, for he knew it was his duty to do so.

TUMBO AND RUSSELL.

The scenery around these villages is romantic, not unlike some parts of Switzerland. The villages are placed in charge of Native Teachers, under the superintendence of Mr. Young. We subjoin his Reports, which prove, in connection with the details from Kent, how much remains to be done in the Sea District.

General View.

May 12—As I was on my way home from a General Meeting held in Free-town, I stopped at Russell to see my people there, and at Tumbo. Tumbo contains about 450 inhabitants. I think not 100 are professing Christians. A very large number of the inhabitants are migrating people—perhaps the posterity of the aborigines.

July 12—At Russell: I came hither on the 10th inst. My first impressions in reference to the state of the Station were not favourable. I performed Divine Service yesterday evening, and met the Candidates for Baptism this evening. The

Candidates attended their class as well as I could expect at this season of the year. The people attach more importance to their class than they do to the public worship of God, or the hearing of the Gospel preached to them. Nearly the whole of the Candidates for Baptism belong to the Congo Tribe. I have often been discouraged by the low moral and physical condition of a large portion of the people of this village. As the Lokos and Cussos are continually migrating after new lands for cultivation, though it be only for their own families, I lose sight of them for many months. The Congos and others are sitting down in their poverty and indolence, a miserable house serving small companies. They seem to have no desire to benefit their wretched condition, nor their circumstances. Many a time they have been promised boards, nails, hinges, &c., if they would only make an effort to build themselves houses, enlarge their farms, and cultivate new ground. They are formed into little companies of three or four, to manage a farm of about an acre of cassada, corn, ground nuts, &c. They attend outwardly to the Means of Grace, as well as I can expect. The Lord alone can open their hearts to attend to our instructions, prepare them as good ground to receive the seed of spiritual life, and make them fruitful in His holy ways.

July 15—I went into the village, to visit from house to house among the Tomahs and the Cussos. The ignorance and indifference of these people in reference to heavenly things is very discouraging. As I have not seen them for a long time, perhaps I am quicker to apprehend their spiritual state than if I had been always living among them. I had some conversation with a Tomah and an Atam, who are both Candidates for Baptism. They are very desirous of baptism, but seem to make no effort to obtain the knowledge of Jesus. I told them this was the one thing needful—they must know Jesus, repent of their sins, and believe on Him for forgiveness. Then they should be baptized.

Visits to two Sick Christians.

I found one of the Communicants of Kent, who has come to Russell to be cured of disease, and has put himself under the care of a blacksmith, who also professes physic. The patient is evidently sinking under the effects of poison, which he said was given him in the Sherbro Country.

He is a sensible young man, and when I told him my apprehensions of his death he burst into tears. He said he was not afraid to die, but he should leave his wife and child. His wife is a Candidate for Baptism. I told him to commit them to the Lord; that when he was taken the Lord would provide. He expressed his faith and hope in Jesus, and lamented that he had not lived as he should have done since he knew the way of God: he hoped God would receive him at the last as a sinner.

After visiting a few Congos, I came to the house of one of the Ebo Nation, a member of the Church. She has been a patient sufferer for five years. I felt it a relief, and profitable to my mind, to sit down by the side of this Christian Woman and converse with her. She has entered the valley of the shadow of death, and is fully persuaded in her own mind that she is dying. She said, "The Lord is my shepherd; I shall not want." Thus she is leaning by faith on her Beloved in the way to death. Again, "It is good for me that I have been afflicted, that I might learn Thy statutes."—"You have been many years a member of the Church. Have you ever had any doubts about your own salvation?" "I don't remember that I have. My sure hope is in Jesus, for He loves me. Though I have sinned against Him, yet the Lord does not forget me. The affliction He hath sent me is not for my hurt: it is to purify me, because He knows I am not yet fit to enter into heaven. I desire to wait patiently for His salvation." This Christian Woman was one of the first-fruits of my labours at Kiskey in 1831. After her conversion she was instructed in the religion of Jesus Christ, and baptized into the death of her Saviour by the Rev. G. W. E. Metzger in June 1832. She made rapid progress in learning to read the Bible, and gaining a saving knowledge of the Word. I made her a Teacher of a large class of adult females in the Sunday School, to whom she endeavoured, in her simple but earnest way, to impart the knowledge of *the truth as it is in Jesus*. I believe that since her conversion, now nearly nineteen years ago, she has been endeavouring to walk before God, and letting her light shine before men.

The Sherbros.

The following extract refers to Sherbro Hamlets, another part of Mr. Young's district, where the peo-

ple are still in a heathen state.

Feb. 11, 1850—I went to Techanoo to see the Sherbros. I got the Headman to assemble the people, and I taught them the Word of the Lord through an interpreter. What you do speak to these poor Heathen you must speak to the purpose in about ten minutes; for after that time they will leave you, one or two at a time. I also saw the people at Tchala, Baba, and Caboo. At the last-mentioned place I got the people assembled rather around me than before me—for they have no idea of order—and taught them the way of salvation by Jesus Christ. They listened with seeming attention for about five minutes; when a trader came into the square with her basket of articles, and they all left me to inquire for snuff. I was left alone with the late Chief's son, who is lame. He understands English very well, and has often been a help to me in speaking to his countrymen. On the present occasion there was a woman in a neighbouring hut making a loud lamentation over her dying infant, and he was useful in repeating to her what I told him. She became quiet, and, when I told her that her child, twenty-four hours old, would die, but that God, who had given it to her, would take it back again to Himself, where it should live again with Him, and be happy—it should die no more; and when I told her of Jesus, the resurrection and the life, and said she should believe on Him, when she would be happy too, as He would bring her to see her child again after death; she looked up in my face as if she believed my words. Some of the people at this place followed me to some distance, as a sign of respect, and benefit received.

BANANA ISLANDS.

Their adoption as a Station of the Society.

When the Rev. John Newton, in the days of his estrangement from God, was thrown on these isles "like one shipwrecked, with little more than the clothes upon his back," they were the central residence of the White Men who were diligently prosecuting the slave-trade along the coast. Would that the whole of the African Continent had undergone a transformation as remarkable as that which the Bananas have experienced, inhabited as they

are now by a community of Christian Africans, desirous to sit at the feet of Jesus and be taught. These islands have hitherto been visited by the Missionary from Kent. This mode of providing for their spiritual instruction being necessarily attended by much uncertainty and inconvenience, the following Letter, signed by Thomas Buckle, the overseer, the Schoolmasters, A Messeeh and W. Moore, and 102 of the inhabitants, was forwarded to the Local Committee—

Bananas Island, October 27, 1849.

REV. AND DEAR SIRS—We, the undersigned, beg most respectfully to state that our Church on this Island has been taken care of by the Church Missionary Society these many years past, and we find it to be indeed a very great favour bestowed on us by this Society. We, however, are not quite satisfied with that; but we pray and wish that you may be pleased to take this Island under your care altogether, as one of the Church Missionary Stations, so that we too may fully enjoy, in common with the rest of our country-people, the spiritual and temporal benefits which the Church Missionary Society have been conferring, and are still conferring, on this Colony.

In answer to this Letter, a deputation, consisting of Messrs. Beale, Frey, and Young, was appointed to visit the Bananas and confer with the people, who, it will be remembered, have built for themselves a Church capable of containing 312 persons, the Communicants having subscribed 30*l.* toward the purchase of the materials, and the labour having been given gratuitously. On landing, the Missionaries were met by the inhabitants, with the Schoolmasters, Messeeh and Moore, at their head; and the result of the conference was, the full conviction of the deputation that the islands ought to be occupied as a Mission Station in connection with the Church Missionary Society. The Local Committee, therefore, passed a Resolu-

tion that Mr. M. T. Harding, a tried Native Catechist, should be transferred from Hastings to Dublin to perform the duties of Catechist there, under the superintendence of Mr. Young at Kent.

The following extracts in connection with the Bananas are from Mr. Young's Journal.

Administration of the Sacraments at Dublin.

June 16, 1850—We had an early Service at Kent, and soon afterward Mr. Frey and I went over to the Bananas. Mr. Frey read the Prayers, and baptized a few young children. I gave a short address to the Congregation, and Mr. Frey administered the Lord's Supper to the Communicants of Dublin. It was arranged that the Communicants of Ricketts, on the Middle Island, were to come and join those at Dublin; but by some misunderstanding they did not come.

Opening of a New Chapel at Ricketts.

July 7—I went to Ricketts to open a small but neat little Chapel, which the people have built at their own expense. For many months they have been putting their money into the hands of Wm. Moore, their Teacher, and collecting building materials; and having obtained a few subscriptions from other persons, they at last put their own hands to the work, and built themselves a comfortable Place for Divine Worship, to be used also as a School-house. It could not have cost less than 12*l.*, exclusive of labour. I was invited ten days ago to go and open it. Its situation is picturesque, surrounded by evergreen lofty palm-trees, on a rising ground, with the sea washing its banks on the north. Much praise is due both to Moore and his people for this good work; and if we regard it as the fruit of a living faith in the hearts of the Communicants and others, now connected with our Society at Ricketts, it is a source of much thankfulness to the Lord Jesus for inclining their hearts to spend their money and their labour for His glory, in thus erecting a Chapel for His worship and service. I read prayers, and addressed the Congregation from 1 Cor. iii. 11, &c. Ricketts contains about 160 inhabitants. We have 24 Communicants, 4 Candidates for the Lord's Supper, and 8 Candidates for Baptism.

WILBERFORCE.

The dwelling-house which had been in preparation having been completed, the Rev. Henry Rhodes was enabled, with his family, to become resident at Wilberforce in September 1849. The following extracts from his Journal will exhibit the progress which has been made during the succeeding year.

Opening of a New School-house for Divine Service.

Oct. 28, 1849: *Lord's Day*—Those only who have experienced the difficulties and annoyances attending the erection of a building in this country, can fully understand what were my feelings as the new School-house approached completion, and especially on opening it for Divine Service to-day. On entering, my heart was cheered by seeing a tolerably good Congregation, and observing their orderly behaviour. From Eccles. v. 1, 2, I endeavoured to shew them the many privileges they enjoyed, and what kind of duty and service God required from them, concluding by enforcing the exhortation contained in the text. There was a serious attention given both by old and young; and this, with the hearty singing and joining in the responses, led me earnestly to hope that many before me were worshipping with the spirit and with the understanding. The numbers present were 40 men, 32 women, 35 boys, and 33 girls, making a total of 140.

First Missionary Meeting.

Dec. 3—This evening I held my first Missionary Meeting. There was a better attendance than I expected. To excite their interest as much as possible, I gave them an account of the formation of the Church Missionary Society, and a brief history of its first Mission in this country, down to the proceedings of the first Missionaries at Wilberforce, Messrs. Decker and Cates. I reminded them, that although there had necessarily been a withdrawal of Missionary labours here for a time, yet now these advantages were again afforded them. I then begged them to remember their responsibilities, and urged them rightly to improve them. From the circumstance which followed I hope some little impression was made, considering it is *the day of small things* with me here. In addition

to my own members, who are all subscribers of a trifle to the Society, ten more came forward, promising to give me, monthly, sums varying from three pence to nine pence; and one even promised me a shilling. At the conclusion of the Meeting, three shillings and five pence were collected.

First Communion.

Dec. 24, 1849—Having given notice for the administration of the Sacrament of the Lord's Supper on Christmas Day, for the first time since the re-occupying of this Station, I took an opportunity of seeing individually those who intended communicating. I fully explained to them the institution of the Sacrament, and specially pressed upon them the important duty of self-examination and prayer. I also particularly pointed out to them, that, in order to a worthy receiving of the same, there must be deep godly sorrow for sin, a living faith in Christ for pardon, and a sincere desire to lead a new life. I was pleased to observe the humble way in which they expressed their desires to partake of that sacred ordinance.

Dec. 25: *Christmas Day*—I was very much gratified by the attendance on Public Worship this morning. I preached on Luke ii. 9—14, and had the comfort of administering the Sacrament to twelve Communicants—a small number truly, but an earnest, I trust, of a more plentiful harvest.

General View.

I have now [September 1850] been resident in Wilberforce one year, and have had a favourable opportunity of observing the salutary effects of constant Missionary Superintendence and discipline upon the people. At first, I used sometimes to feel discouraged by the indifference and even apathy with which my proceedings were regarded, and the half suspicious looks of many when I went about the village, especially in the heathen part. All this, I am thankful to say, is much changed; and now I almost invariably meet with a friendly reception, or salutation by the way, as if they were beginning to be convinced that I really seek only their well-being. Still, the worldly-mindedness of many, and their heedlessness of the Gospel Message, is very painful to witness.

With regard to the heathen population, I find there is a questioning amongst themselves about the truth. Every Sab-

bath a few of their number attend Public Worship; but the fear of man, no doubt, operates powerfully in preventing their open profession of Christianity. I trust ere long the fear of God may be the actuating motive to enable them to cast away their idolatrous worship for that of the true Jehovah.

ABERDEEN.

Desire for Instruction—Commencement of a Sunday School.

The following extracts from Mr. Rhodes's Journal will shew the anxiety of the people of this village to participate in the opportunities of Christian Instruction afforded by our Missionaries—

Feb. 25, 1850—I went over to Aberdeen, and called on several of the oldest inhabitants, who have repeatedly expressed a wish for a Schoolmaster to be placed among them, as their children are growing up in ignorance, and without any kind of discipline. I met with a real hearty reception; and it was gratifying to observe the readiness with which they offered to assist in the erection of a School-house.

March 1—I received the following Petition from Aberdeen, signed by 116 of the inhabitants, entreating the Society to place a Schoolmaster among them, not only for the benefit of their children, but also for their own good—

We, the undersigned Inhabitants of Aberdeen, humbly unite to address our unworthy petition to the Rev. Gentlemen of the Church Missionary Society, that we from henceforth possess a peculiar desire that the Church Missionary Society should kindly undertake the care of our village, by sending us one Teacher, who will instruct our children at School, and who will also teach us, too, in spiritual things.

As a proof that we wish this truly, and as soon as possible, some of the undersigned have agreed to supply all the lime required; others are willing to subscribe something in money; and others have promised to give their time in carriage of materials and attendance upon masons and carpenters.

The Rev. Gentlemen will observe, that all the following persons—seven or eight excepted, who have no children—beside many others whose names are not down on the petition, but intend to assist, are willing to give their children immediately, as soon as a School can be erected.

ABBEKUTA.

Terrible Battle and Slaughter.

A Letter has been received from the Rev. H. Townsend, dated Abbekuta, March 4, 1851, from which we lay before our Readers some extracts—

It is with the greatest thankfulness I communicate the joyful tidings of the defeat of the Dahoman King before the walls of Abbekuta yesterday, and that they have fled, according to our latest accounts, some sixteen miles, and that the Abbekuta People are pursuing them. The Lord has been our defender. I scarcely know how to write an account of this event, for I feel greatly agitated by the events of the past two days; a time to be ever remembered with thankfulness to Him to whom it is most justly due.

The motions of the Dahomans have been watched most thoroughly by the people of the smaller towns to the westward of this, and information sent to the Chiefs here. On Saturday Morning such intelligence was conveyed as convinced the Chiefs of the necessity of immediately arranging their affairs for self-defence. On Sunday, the War Chiefs formed their camps in three companies on the walls of the town. It became evident to me on Sunday Evening, from the preparations which I saw going on when returning from Mr. Smith's Church, where I had been to assist him, and from their talk which I heard when passing, that a desperate encounter was before their minds, and that they were preparing for it with a spirit befitting the occasion. Yesterday, Monday, I went out after breakfast to view the camps from one of the heights. On returning home I heard that they had been seen, and that the advanced party of Egbas had exchanged shots with them. Mr. and Mrs. Smith came up to see us for a little change, having been so long ill; and Mr. Dennis, who came on a visit from Badagry about a week since, also unwell, was with us. About twelve o'clock we heard a rapid discharge of firearms. I was in the act of shewing my interpreter how to form a bullet-mould out of clay, in his house, when we heard it. With great impetuosity of manner, he called for his son to bring him his gun, powder, and shot, that he might hasten to the fight, and with extreme difficulty I restrained him, he frequently exclaiming, "I cannot bear it: I must hasten to the

battle." He was restrained, however. My cook, without saying any thing, or our knowing of it, took his gun and ran off, and fought until the Dahomans were retreating, and shot in the fight one of the female warriors. Another confidential servant ran off in the same manner: having no arms, he purposed stoning the enemy if they gave him an opportunity. Goodwill, who is Mr. Smith's interpreter, and was left by him to look after the premises, ran also to the battle: all seemed beside themselves. To view the encounter, Mrs. Smith, Mrs. Townsend, Mr. Dennis, and myself, got on a high rock on our ground, whence, with a telescope, we were enabled to view it. The Dahomans advanced in compact lines or masses, bearing all before them. The Egbas endeavoured to check them at the ford of the river, but were utterly unable. They therefore retreated withinside their walls. The walls were black with people: they poured forth their fire upon the advancing enemy, who were checked, and could not march straight on as they expected, but extended their lines in front of the wall. A most furious discharge of muskets took place from both sides. The Dahomans extended their lines, expecting to find a weak place to attack, and the Egbas extended parallel with them. At this stage of the battle I observed a large mass marching in good order to the attack, and I feared for the result; but they also extended, strengthening their companions. Mr. Bowen, an American Missionary, who lodges in our compound, now joined us, he having gone out long before the Dahomans appeared, to see what preparations the Egbas had made, and was on the wall at the time of the first attack. He encouraged us by his account of the firmness of the Egbas: having once been a soldier himself, he had had practical knowledge of warfare in actual service. After a time, we observed that the Dahomans shewed a disposition to retire, and also that the Egbas had outflanked them, and were becoming the assailants, setting the grass on fire to annoy their enemies, and firing on them whenever they could. The Dahomans now evidently were retiring, but turning about constantly and discharging their muskets: they retired after a while out of our sight, the firing becoming less and less. While this was going on, the Abbekuta women were leaving the town at the back, pouring out before us with a few men with them, terrified and cast down: our compound was filled with terrified people. The

July, 1851.

Egbas now began to shew, in truly savage style, some proofs of their success: the first was the foot of a man who had been slain, then the hand and foot of a woman, and after a while a living captive, one of the renowned women soldiers. I followed her to the house of her captor, near my own: she was attired in a sort of vest. She spoke to me as freely as our ignorance of each other's language would admit of. The Dahomans retired to the ford. A few of the Egbas went and provoked the Dahomans to attack them, which they did: the Egbas fled, but suddenly faced about, and discharged their guns with great effect. The Dahomans left many of their party on the battle-field dead, the greater part of whom were women, and many as prisoners, but the number we have not ascertained with any certainty. The King of Dahomey, as soon as darkness permitted, fled with two hundred people, leaving the bulk of his army to cover his retreat. They stamped their character with infamy by an act of great barbarity before retreating. They had taken a number of farmers prisoners, but, before leaving, they decapitated forty-two, or upward, and carried off their heads. Their hands being tied, as captives are, and many being identified by their friends, proved that they were not slain in battle: two of them were women, and one a boy. I understand that the heads were cast away in the retreat afterward. This King is the monster who calls himself the friend of the White People at Whydah, and of the slave-trade, and by such wars slaves are procured! What would the members of the Peace Society have done behind the walls of Abbekuta, with these disciplined barbarians advancing in masses to the attack? Through mercy they have been repelled; but many of the Egbas have fallen, and many are severely wounded. One of my Candidates came to us in the afternoon, begging for some one to extract a shot from his shoulder: it had entered at the side of the upper part of the arm, and passed about six inches through the flesh, outside of the shoulder-blade. Mr. Dennis ventured to try, although he had never done any thing of the sort before, and, after considerable trouble, cut it out. The poor man's first act, on hearing that it was out, was to bring himself into an attitude of prayer; and silently he offered up thanks to God for His mercy. He is doing well. It is supposed that two or three hundred of the Dahomans are lying dead on the battle-field, and many have been captured. They are retreating

in a compact body, but in great distress. They are still being pursued; but a large number of the Egbas have returned, worn out by their two days' exertions. I am not aware that the Egbas have acted cruelly toward their prisoners.

Wednesday, March 5—Several persons have returned from the pursuit this morning, bringing the intelligence of a desperate encounter at a town called Ishaga, about fourteen or sixteen miles from this. The Dahomans endeavoured to enter this town, for rest or pillage, but were resisted. The Egbas came up with a strong force at the time, and the Dahomans were again driven, and, I understand, divided. It is said that a part of the personal luggage and provisions of the King fell into their hands, and that he was obliged to fly on foot. The number slain in this battle was more, they say, than those before Abekuta. The Egbas could not make captives in this battle: even when disarmed, they [the Dahomans] fought, and refused to surrender, and were killed. One of Mr. Crowther's Communicants is missing, but he may yet be found: in order to find him, if he were among the slain, Mr. Crowther passed over the greater part of the battle-field, and his report of the number slain is such as to give a greater number. He says they are lying in fours and fives, in various directions, over a large extent of ground. The length of wall attacked was upward of a mile. I sent two persons out this morning to count the slain Dahomans: one counted them in tens, and the other wrote the number down, and, to our surprise, it amounts to 1209. It confirms the report brought to us by a deserter, an Egba man, who had long been a Dahoman slave, that the Dahomans, when gathered together at night, were struck dumb at the loss they had sustained, especially of their female soldiers, and only one thing was uttered by all, viz. a fear that they would never be able to return home. This is a slave war, and we might justly ask, For what were all these slain? To supply the slave-market with slaves! would be a just reply. The people everywhere here seem to ascribe their deliverance to God and the White Men. I hope the Dahoman King will learn a lesson from this, and cease from these barbarous wars, for which not the shadow of a cause was given by the Egbas, nor, I suppose, by most of the other towns that he has warred against. It is to be hoped that the Egbas will not become too boastful of their victory, and be led into

excesses. I fear it; but it is a satisfaction to know that our gracious Saviour and God is over us, to protect from moral as well as physical evils, and will not suffer His cause to be uprooted.

The Dahoman Captives are desperate: there are three several instances of their rising against their captors, and slaying them in their own houses—one when he was in the act of giving his captive food. The people treat their prisoners kindly; but I fear all these will be killed, unless we can prevent it by any means. I was with Sagbua this morning, and the subject was discussed. I protested against it. A meeting was proposed, and I told him that they ought not to have a meeting without calling me to it. The prisoners are, however, private property, and this may hinder their being killed. I feel assured that the Egbas would exchange a captive for an Egba Slave now in the Dahoman Country.

New Zealand.

CHURCH MISSIONARY SOCIETY.

MIDDLE DISTRICT.

William Marsh and the murderer of his Child.

Jan. 17, 1849—William Marsh accompanied me from Maungatautari. We met at this place [Kuranui] Paul Uita, who, in his heathen state, murdered the only daughter of William Marsh. To-night they were engaged together worshipping God at their Prayer Meeting, and are apparently on the most friendly terms. Surely the source of this must be looked for in something deeper than natural feeling: who but the Christian loves his enemy?

The Old Chiefs at Matamata.

May 26—Samuel and three other Natives came to me as a deputation from Pohipohi, and the other old Chiefs of Matamata, who form the baptismal class. Hearing that I had been unwell, and fearing that I should not be able to travel to Matamata at the appointed time, they have determined to make a journey to this place [Tauranga] for examination and baptism, although Pohipohi, who is getting a very old man, will have to be borne by the young men of his tribe on a litter a distance of more than twenty miles.

May 28—We pulled to Pukewanaki I examined six of the Candidates for Baptism from Matamata, and afterward held Service: there were 300 present. The

examination of the old Chiefs—leaders throughout the southern war—was very cheering. Pohipohi, alluding to his course at that period, struck his foot vehemently on the ground, and said, "I thought then only of this earth: my thoughts are now fixed on a heavenly inheritance."

May 30, 1849—We returned to Pukewanaki, and I examined and passed the remaining three Candidates. Before partaking of the feast prepared for the party by Samuel, the Native Teacher, 263 were arranged in classes, and examined in the Church Catechism and the Scriptures. About half the number could read the New Testament, and many who could not do so were yet acquainted with the principal truths of Christianity. The children's class which I examined pleased me much. I found, on inquiry, that they had been in the habit of attending in the Chapel at night, when the classes of baptismal Candidates were examined by the Native Teacher, and had thus learned some of the most important truths of the Gospel.

June 2—We went to Pukewanaki, and I addressed the Natives at Evening Service. At night I assembled a class for instruction and examination in the Catechism.

June 3: *Sunday*—There were 300 Natives at Divine Service, and 120 at School. I baptized nine adults and one child; amongst them Pohipohi, the principal Chief of Matamata, and his wife. The other men were leaders during the long war with the Rotorua tribes. How little at that period of savage warfare—fearfully distinguished by murder and cannibalism—could the most sanguine of Missionaries have anticipated such a scene as we have been this day privileged to witness! Not unto us, but to the sovereign grace of God, be all the glory!

Anxiety of a Taupo Chief for a Missionary.

June 1—I had a long conversation with Zaccheus of Taupo, who has just returned from another journey to Auckland, to secure a Missionary for his important tribe. He has been for years most earnest on the subject, and, although deformed in person, has walked many hundred miles in journeys to and from Auckland in order to attain the object of his desire. He is now, poor man, much cast down, and expresses a fear, in which I cannot but sympathize, that the tribes of his district will become the prey of the Pa-

pists, who are most anxious to obtain a footing at Taupo. In the evening I instructed the class in another section of the Church Catechism. Zaccheus was present.

Applications for Books.

June 7—The news having spread that I had received the day before yesterday a supply of Catechisms and books from Auckland, I was besieged throughout the day by applicants for them. Philip wanted a bound Prayer-book, which I told him he must try and purchase. He said he had no money, and urged his plea for a gift. "It is with my heart," he said, "as with your garden: if you had no spade, the weeds would cover the ground; so also, if I am kept without a book, sin will flourish in my heart till it is choked."

Visit to Kirikiriroa—Blind Solomon.

July 7—I started from Makiri Pa for Kirikiriroa, attended by the Natives of Makiri. We were within three hours' water carriage of Mr. Ashwell's Station, where I purposed spending the Sabbath; but meeting with George Pohipohi and his friends at Kirikiriroa, I was so strongly urged by them to remain until Monday, that I felt it to be a duty to do so. I had a large Congregation at Evening Service; amongst the number my old friend blind Solomon. I can never look at that Chief without feeling that blindness has added a calm dignity to his person. He gave me an interesting account of a Missionary Tour which he had taken since I last saw him. At night I was engaged in explaining passages of Scripture to some of the Natives at my tent door.

July 8: *Sunday*—Nearly 250 Natives crowded into the small Chapel, and others stood round the windows. After Morning Service I held School, 170 being present. I took a class who were unable to read, but who could repeat the Church Catechism, which I endeavoured to explain to them, and to shew the passages of Scripture upon which its principal parts were founded. The School was then examined upon the subject of my sermon, of which several of them gave a very clear account. At Evening Service I again addressed the Natives, and at night was occupied in explaining to the Teachers several passages in the Psalms and Lessons for the day which they did not understand.

Missionary Tour by the Rev. C. P. Davies.

The Journals of the Rev. C. P. Davies, to which we now refer, illustrate the nature of New-Zealand travelling, and the diversified employments of a Missionary when thus engaged in his district.

Sept. 10, 1849—I arose at four a.m. and prepared my packages, and by six we started. We arrived at Pukewanaki, by the overland journey, by eight. My lads were delayed some time in getting their breakfast. We heard of a short road to Pipikoriki, but as we were all strangers to it, a European pointed out the way. We got into a very long and deep swamp, the Natives constantly sinking above their knees. It required great caution. We lost an hour before we reached the opposite bank. Our difficulties did not end here, for we could not discover a path, and were obliged to walk through high fern and scrub, and the manuka (*Leptospermum scoparium*). It was past three p.m. before we found a road. After two hours' walking we reached Pipikoriki, much fatigued. The Natives soon supplied us with food. At Evening Prayers I preached from Deut. xxxii. 27; and afterward conversed with the Native Teacher, and explained various passages of Scripture.

Sept. 11—After Morning Prayers and breakfast, we started at half-past six for Okawia. About half-way in the great wood we met an old Chief. I conversed with him, and he turned back, saying he would go to hear what I had to say about the ritenga wakapono (doctrine of faith). This wood abounds with mosses and ferns from two inches to thirty feet high—quite a treat for the practical botanist.

Sept. 13—At Watiwati I held Morning Prayers at half-past six, and preached from Matt. xiv. 27. After breakfast I examined a class of six Candidates for Baptism, and afterward five Candidates for Confirmation. After dinner I had a Bible Class. I found there were six Teachers, who had arrived from different places. I gave them the following texts to explain, as they would in addressing their people—Heb. vii. 25; John v. 25; xv. 14; xiv. 27; xii. 1, 2; Rev. iii. 17, 18. I examined three before Prayers. I preached from Gal. vi. 7, 8. After tea the Teachers assembled again. One of them, who spoke from the Revelation, quite astonished me: his knowledge of the state of the Seven

Churches of Asia, and his application to the present time, was most satisfactory. I listened with great pleasure to them all, as I could see that *the truth as it is in Jesus* is clearly set before the people. We afterward read and conversed together on John xvii., and closed with prayer.

Sept. 20—The frost was so severe, that when the tent-poles were taken down the tent remained standing. At eight we started for Matamata. I pitied my poor shoeless lads, who suffered much from the cold. We reached Tapiri before sunset. As we entered the wood, we met a native woman, Erana (Ellen). As she went before me, leading the way with a heavy load of potatoes on her back, she asked me the meaning of different passages of Scripture, which had evidently been discussed by them. After Evening Prayers the house was thronged. I had to arrange some disputes, and answer many questions from the Scriptures.

Sept. 21—I could scarcely sleep, from the intense cold. Many parts of the roofing were torn down, and all the panes of glass broken. I held Morning Prayers at half-past six, and preached from Matt. xx. 30. After breakfast, I was engaged for some time in settling a dispute between a baptized Native and a Heathen respecting a hand-mill. The latter made it tapu (sacred) by placing the name of his ancestors on it. After a good deal of conversation, I got the baptized Native, who is the principal owner of the mill, to give up all claim to it. I afterward proceeded to the Chapel, and examined sixteen Candidates for Confirmation, among them some grey-headed old Chiefs and their children, and a class of five Candidates for Baptism. After dinner, Natives came, and I explained various passages, which evidently had occupied their minds. We proceeded to the Chapel, and I examined five Candidates for Confirmation. They are assembling from the different villages. At Evening Prayers I preached from 1 Cor. vi. 19, 20. As soon as Prayers were over, a party came and stuffed up the broken windows of the house, and then asked whether they might not come to a Bible Class. I was very glad of the opportunity. Thirty-five assembled in the large room. We read Rom. x., and I examined them on the meaning, closing with prayer. It was late when they left for the Pa.

Sept. 24—I called my lads at half-past four, but we were delayed till half-past six. We found the long swamps of Mango-

pouri very much flooded, so that it was past eight when we got free of them. When we arrived at the Waihou we found the banks flooded. In crossing, I stretched myself on the heads of four Natives, and the water was up to their chins. It is astonishing how sure-footed they are. We all arrived in safety, though one of my lads had to swim before he could reach the opposite side. Two were so fatigued that I could not reach the Papa. We got as far as Pipikoriki. At Evening Prayers I got Wiremu Tamihana (William Thompson, second son of Waharoa), a well-instructed Native Teacher, to address the Natives from *Search the Scriptures*, &c. I was very much gratified indeed to hear his fluency, and the accuracy of the different passages he brought forward to bear upon the subject. After tea he came with other Natives, and asked me to explain different passages.

ROTORUA.

A history of this Missionary Station, and of the trials and difficulties with which Christianity had to contend when first introduced amongst the savage Natives of Rotorua, will be found in the "Church Missionary Intelligencer" for March last. The Rev. T. Chapman, who first ventured to reside amidst this fiercest of the fierce tribes of New Zealand, continues in charge of it—although, we regret to say, with diminished health—residing during the summer months at Rotorua, and in the winter at Maketu, the seaport of Rotorua on the north-eastern coast. The following is Mr. Chapman's

Report for the Year 1849.

There has been but little out-visiting of this district during the present year. The health of the Missionary has not permitted it. The infant Churches of the district remain in the same even state as before, perhaps something lessened in their former zeal. Peace has enabled the Natives to scatter themselves over a wider space, each little party to their patrimonial possessions. These dispersions are unfavourable to their improvement, as they are often induced by the circumstances of weather, distance, and fatigue, to excuse themselves from assembling at their general Pa on the Sabbath, and consequently from

uniting with the great Congregation. Schools still remain at a very low ebb.

To this we add some extracts from Mr. Chapman's Journals for 1849.

A Gracious Change.

On being compelled by ill health to leave Rotorua for Maketu Mr. Chapman remarks—

Rotorua is endeared to us by every tie that should endear a place to a Missionary's heart—the raising infant Churches on a new foundation. We came hither to a people utterly debased by every thing that was savage. Now, there is not a village or place around us where the morning and evening bell does not call to prayer and praise, and where the Sabbath is not observed.

A Contrast.

Feb. 23, 1849—Two young men were brought hither [Maketu] from Auckland in a coasting vessel—brought home to die. Both were sent up to me, to remain under my care; and both, though unbaptized, had long been in the "Warekura."* In my attendance on the one, he was earnest to be received by baptism into the Church of Christ, the other plainly stating that he had no such wish. "I know I am wrong," said he, "but I have no desire, and therefore I will not be baptized!" The former I baptized, and he died two days after. The latter lingered for more than a week after this, and died a heathen! The baptized was an athletic young man—an iron-looking man—yet his heart seemed softened down to a little child's. The other was just the opposite in appearance, and yet tenaciously adhered to that for which he could give no cause. I believe one was taken, I fear the other was left.

Native Contribution to the building of a Chapel—Formation of a Boarding School.

April 9—My Teacher is here [Maketu], and a large party of his relatives, preparing to leave for the neighbourhood of Auckland, intending to remain away two months. Their object is to cut firewood for Auckland market—first to make up the payment, yet due, for a coasting vessel they have bought; afterward, to realize the sum of fifty pounds, their portion for the Chapel I am trying to get built at this place. The greater part of the timber is

* The Warekura is the School-house, and the term is used here to signify that these young men had been inquirers, meeting in the School-house.

out: this, however, is but a small portion of the expense. The raising it will cost a hundred pounds, exclusive of the timber. The Natives are very busy getting in their potatoes and kumeras. Their crop of the former has been much injured by an innumerable host of caterpillars. The latter crop is abundant. The New Zealanders promise fairly to become a maritime people. Yesterday there were four coasting vessels in this little harbour, three of which belonged to, and were entirely sailed by, Natives. Three sailed out this morning. Auckland is so rapidly increasing, that the demand for every description of food is equal to the supply, though vessels are daily entering there from all parts with provisions.

From this date to the beginning of July I remained at the sea-side, Maketu, my health being precarious, yet struggling on through the daily duties that presented themselves.

At this time we commenced a Girls' Boarding School for native children, from about ten to twelve years of age. We received eighteen, the number required by the Committee being ten. We have made two previous attempts, which failed from the foolish interference of parents and friends.

Visit to the Rotorua Station while in charge of a Native Teacher.

July 12—I left Maketu on a Missionary visit inland, to Rotorua and Tarawera. We reached the Ngae, the Mission Premises, and found all going on well and peaceably. My principal Teacher and his wife are here in full charge of our house and property. We leave every thing in their hands with the fullest confidence. During my stay here the weather was colder than I had ever known it. Once, for a day and night, the country was covered with snow to the depth of two inches. The Natives stated that it was more than twenty years since a like snow-storm had happened. We had ice, also, to the unusual thickness of an inch. My visit was welcomed by many. Having spent three Sabbaths with them, and visited Tarawera, baptizing the children at the several places, and giving much exhortation, I returned to my family at Maketu, very thankful to my Heavenly Father for the share of health given to me during the inclement season I had passed through.

Visit to Otamarakau.

Sept. 2—I left Maketu, and at sunset

reached Otamarakau. I held Evening Prayers with the little Christian Party here, and also a Bible Class. In the morning I held Prayers and a Class. The arrival of the Missionary at these little solitary out-posts is always a pleasing circumstance to the visited. It is most important for the Missionary to be among his flock as often as possible. His counsel and instruction are needed much oftener than they can be given. My tent was within hearing of the principal Teacher's house, and it was very gratifying to me to hear him holding, in a very quiet and orderly manner, Family Prayer after Morning Service, and while the food for the family was cooking in the native oven.

The Rotoruans, Peacemakers.

Sept. 18—This morning, just after prayers, a party belonging to Rotorua arrived in three canoes, having been about a hundred miles down the coast to make peace with their former enemies. As a general bustle and much cooking matters were beginning to be arranged, I quietly left, and reached Maketu early in the afternoon.

In September Mr. and Mrs. Chapman returned to Rotorua, taking with them the girls of the Boarding School.

Congregations at the Ngae.

Sept. 30: *Lord's Day*—At the Ngae I held Morning and Evening Services and School. The Congregation numbered about seventy. It was a pleasing sight to see eighteen girls, all neatly dressed alike, entering the Chapel, and, as far as outward demeanour may go, behaving as Christian Children ought. Would we numbered a hundred! and we ought not, in a district like this, to number less. Well, I began in this district when there was neither adult nor child who worshipped God. Christ, my Master, will order this wish of mine also, as soon as all things are ready.

On the 2d of October Archdeacon Brown arrived at the Ngae for the administration of the Lord's Supper.

Oct. 4: *Lord's Day*—I read Morning Prayers, and Archdeacon Brown preached, after which the Lord's Supper was administered. There is much quietness and even solemnity of manner in the Natives in these holy seasons. I pray they may obtain grace and strength through them.

On the 6th the Archdeacon left, being out on his long journey through his whole district.

Oct. 11: *Lord's Day*—At the Ngae I held Morning and Evening Services and School, the Congregation numbering about a hundred. I was pleased to see several from the Pas around, who had come on the Saturday to remain at the Settlement until Monday. If the Christian Natives could be induced to practise this more

than they do, it would be very beneficial to them. Our Sunday School is generally well attended at the Ngae, and many find the benefit of being regular. We are very busy now in our out-door work, planting food, fencing, &c. The School-girls are trying to behave well.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On Friday the 30th of May, at the Institution, Islington, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. W. C. Dudley, M.A., returning to the New-Zealand Mission, and to the Rev. Charles Hillyer, and Mr. and Mrs. Horden, proceeding to the North-West-America Mission. They were addressed by the Rev. J. Ridgeway, and commended in prayer to the protection and blessing of Almighty God by the Rev. J. Kingsmill, Chaplain of the Model Prison, Pentonville—The Rev. C. G. Pfander and Mrs. Pfander left Calcutta on the 16th of February for England, in consequence of ill health, and arrived in London on the 6th of June—Mr. Hillyer left Gravesend, June the 7th, for York Factory; and Mr. and Mrs. Horden left the same place, on the same day, for Moose Factory—Mr. Dudley left Gravesend on the 13th of June for New Zealand.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. C. F. Ehemann and Mrs. Ehemann safely arrived at Sierra Leone on the 11th of March—The afflictive intelligence of the death of Mr. E. C. Van Cooten has just reached us. He had left Badagry on the 4th of March to visit the towns toward Porto Novo; and while engaged in visiting the Natives was taken seriously ill of yellow fever. On Monday the 10th, being a little better, he was conveyed to Badagry, where he lingered till the 13th—In March last, the King of Dahomey made an attack with a large army upon the town of Abbekuta; but the

Egbas, having prepared themselves for defence, successfully defeated him, and he, with great loss, was obliged to retreat. The particulars are given at pp. 320—322 of our present Number.

SOUTH AFRICA.

Wesleyan Miss. Soc.—The intelligence recently received affords no encouragement to hope for a speedy termination of the calamitous war with the Caffres. Some fear was entertained, at the date of the last advices, for the continued allegiance of some of the Chiefs who had not joined in the insurrection at the first, unless, by a kind Providence, there should be a speedy and favourable turn of affairs. Mean time, the Missionaries remain at their post of duty and danger; and they appeal, not in vain we trust, to their friends at home, to make special supplication to God in their behalf, and in behalf of the country in which they labour. *When He maketh quietness, who then can make trouble? He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder.*

INDIA WITHIN THE GANGES.

Church Miss. Soc.—This Mission has sustained the loss of a zealous Labourer in the death of the Rev. C. J. Taylor, stationed in the Tinnevely District. He died on the 5th of April, at Salem, of cholera, while on his way to Bangalore.

CEYLON.

Wesleyan Miss. Soc.—The Rev. James Gillings and Mrs. Gillings arrived at Point-de-Galle, Ceylon, on the 28th of March.

Miscellanies.

RETURN OF THE REV. J. THOMAS TO MEIGNANAPOORAM.

MR. THOMAS, who, soon after the opening of Meignanapooram Church, had left Tinnevely with his family on a visit to England, returned to his District in January last. As he drew near the village, numbers of his old people were waiting by the road-side to receive him. They had not forgotten him, and had assembled to give him a hearty welcome. Nor were they more glad to see him, than he was to see them; for during his residence in England he had not forgotten them. As they proceeded the crowd gathered strength, and not many short of 1000 persons surrounded the palanquins. It is this scene which we have presented to our readers in the Engraving. Mr. Thomas reached his home immediately before the arrival of the Bishop of Madras in the Tinnevely District, on his Episcopal Visitation, when 2563 of our Tinnevely Christians were confirmed, and five of our Catechists were admitted to Holy Orders.



RETURN OF THE REV. J. THOMAS TO HIS STATION, MEIGNANAPURAM, TINNEVELLY.

Missionary Register.

AUGUST, 1851.

Biography.

OBITUARY NOTICE OF NATIVE CONVERTS

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S MISSION TO THE MAURITIUS.

THE Rev. J. J. Le Brun, of Mocha, Mauritius, in a Letter dated April 1, 1850, gives an account of the happy effects of the Gospel on two of the Natives who had recently died.

Several instances of death have occurred during the past year, two of which we give, as shewing the support which faith in Christ affords in the trying hour of dissolution. The first of our hearers who had felt convictions of sin, and was eventually admitted soon after the Church was formed, was also the first to depart this life. His end was peace. He clung to the Saviour to the last. When asked whether he was afraid to die, he said, "Is it possible for the children of God to fear death? Can we feel alarmed at the approach of the messenger who is to take us to our Father's house?" Then, after a pause of a few minutes, he quoted these words of the apostle, *For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.* These words afforded him much consolation in the prospect of approaching dissolution, and were with much feeling adopted by him to express the full assurance of faith which he enjoyed to the end. At his funeral, a vast concourse of people joined the procession on its way to the burial-ground: hundreds were thus assembled as we lowered his remains into the silent tomb. Of these the majority were Papists, who were irritated, rather than convinced, by the simple statement we made of the happiness of those who sincerely believe in Jesus, and throw the whole weight of their salvation on Him as the ever-living and ever-faithful Saviour of His people.

Another instance of the happy departure of a believer, is the following. The disease which proved fatal to him was of a very repulsive nature; but I had to do the Lord's work — His will must be done. Casting myself upon His mercy, I went and sat me by his bedside, for he had sent for me. As soon as he saw me, he ex-

August, 1851.

claimed, "O Sir! what a sinner I have been!" I spoke to him of the awful consequences which he had drawn on himself by living in sin. He again confessed that he felt himself a sinner, and that it would have been just in God had He sent him to hell; he deserved it, he was such a sinner. He repeatedly exclaimed, "O God, have mercy upon me! Jesus, save me! I come to Thee; Oh save me!" Here I introduced the great and precious promises which, in the Gospel, are addressed to such as sincerely repent and look up to Jesus, by faith, to be saved. On another occasion he said, among other things, "I have been thinking how happy I should have been if I had known and loved Jesus when I was a young man; and even now, could I be spared a few years longer, how I would do every thing in my power to persuade sinners to come to Jesus, and be saved." My visit terminated by allusion being made to the Divine Love, as manifested in the death of Christ, and as savingly experienced by the thief on the cross. The last time I saw him he said, as we were speaking of the blessed occupation of saints in heaven, "Oh! how imperfect even my best efforts here would be! No, no! it is far better for me to go whither my Master calls me. There (meaning in heaven) I shall praise and glorify Him without sinning against Him. Oh! how happy, to think of serving God in heaven throughout all eternity!"

The friends, members of the Church, who watched over him with a tender care during his illness, testify that he *fell asleep* blessing God, who had called him to the saving knowledge of His Son Jesus Christ. His mortal remains were soon after consigned to the silent grave, in the full assurance of a blessed resurrection to life everlasting.

The Rev. J. J. Freeman, writing from Mauritius on the 11th of August to a friend, gives a few particulars of the death of David Ratsarahomba, the Malagasy Convert.

You will be greatly concerned to hear that one of the number, whom I fondly expected to meet, has been summoned to his rest before I was permitted to reach the close of my voyage. Soon after we came to our anchorage, Mr. Le Brun came off in a boat, and with him James and another of the Natives of his country. "Where is David," I asked, "and how is he?" "Deceased," was the reply—"He died in the Lord," said James. "And when?" I inquired. "Only two days ago."

I found that he had been unwell a considerable time; that he had become weaker and weaker for a year past, but latterly his disorder had more rapidly increased, though no one suspected his end to be quite so near. He was suffering from an affection of the lungs, and subsequently of the bowels. Mr. Le Brun kindly procured for him the best advice that could be obtained, and there is no lack of medical skill in Mauritius. I believe every attention was paid him, and every thing done that might alleviate his sufferings and prolong his life. But human skill and human assiduity have proved unavailing, so far as the ultimate object was concerned, the prolongation of life. He was removed from a world where so much of suffering abounds, to the land where *the inhabitants shall no more say, I am sick, on Friday,*

August 2d, and was interred on the Saturday evening following. He had been much anticipating my arrival—had been often inquiring if any news had come to hand respecting the time when I might be confidently expected; and he was spared till I was almost within sight of the island. Nothing particular occurred during his illness, as to his state of mind. It was calmness, placidity, and hope. He did not converse very much—he was too feeble for it; he said he was sickly in body, but that he was not so in spirit. He was buried in the same ground as Rafaravavy, but at some little distance from her grave. I wished they could have been placed by the side of each other, but no ground could be obtained for that purpose. There will be a small tomb placed at the head of his grave, with a brief and appropriate inscription. He was anxious about his little boy, but said he hoped, that as God had been his Father, He would also be the Father of his child. Mr. Le Brun assures me that his mind appeared to be just in that state in which it might be wished that a dying Christian's should be. He expressed the humble and cheerful hope of salvation through Christ; he was not anxious for life; he bowed to the will of his heavenly Father.

BRIEF OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN NEW ZEALAND.

MR. C. BAKER, the resident Catechist at Uawa, in the Eastern District, New Zealand, has communicated a few facts which shew the wonderful effects which the Gospel produces in changing the heart, in subduing the most barbarous of the sons of Adam to the meekness of Christ.

To the praise of God I have to record the happy deaths of at least three persons. Jacob Hiki, the much-respected Teacher of Tokomaru, testified in his latter end to the power and grace of God to save sinners. He had commended the love of Christ to his own countrymen for a number of years, and he proved its sweet reality in his extremity. George Taikahu, for many years a priest of note of the native superstition, but who has been for seven or eight years a consistent professor of the Christian Religion, died in the faith,

giving good evidence of his entire dependence on Christ alone for salvation. His end was peace. The third was Charlotte Whakirangi, who for a number of years has been of the Christian Party, and a consistent member. Latterly she had been much afflicted, but bore her affliction in a Christian Spirit. She died a happy death, and is no doubt with her Saviour.

Of the above-mentioned individuals Mr. Baker thus speaks in his Journal—

July 21, 1849—I came on to Uawa, making the best haste I could, to bury two of my flock who had died since I left home. The funeral was numerous and orderly attended. I knew the subjects intimately, and had spent much time with them in their sickness, pointing them to the Saviour of sinners. They had long given me satisfactory evidence that a change had been wrought in them by the Divine Spirit. I committed their bodies to the earth in sure and certain hope of a joyful resurrection at the last day.

July 22: Lord's Day—I spoke from Heb. xii. 22, 23, with a view to improve the circumstance of the two happy deaths. I could not help dwelling on the fact of their communion with us last Sunday at the Table of the Lord, and on the belief that they are now before the throne of God, holding communion with the ransomed in glory.

The last time I conversed with these happy Christians was on Saturday week. The elder, George Taikehu, who had been for many years a Priest, said that he had no fear of death. He said that he beheld by faith a ladder, as it were, that reached from earth to heaven, on which he was about to mount, and that after death his body would be raised incorruptible. The other, Charlotte, was a young woman who had been a worthy character for some years, and had evidently enjoyed the

Means of Grace, and profited by instruction. She was aware that her end was near, and looked with composure at the prospect of death. Christ had taken away its sting. She hailed my daily visits with great delight; and when Mrs. Baker accompanied me she was much cheered and comforted. Mrs. Baker was with her a few minutes before she died. She spoke a few words with the greatest difficulty. All was peace. Her husband told me this morning that her end was triumphant; that she spoke of several passages of Holy Scripture as affording her great comfort and assurance. Praised be God for the power of saving grace!

August 25—A canoe came from Tokomaru for Jacob Hiki, the Native Teacher, who is desirous to return, and to go to Waiapu. The poor fellow is evidently in the last stage of consumption. His elder brother is here, and ready to take charge of the mother and four children. I have conversed with Jacob from day to day on his views of Divine Truth in prospect of soon entering upon his eternal state. He says that his heart is fixed on Christ alone. To Him he looks for salvation, and can trust Him for all he wants. He can commit his case into his Saviour's hands, whether for life or death. He feels most for his children, being about to be left in the wide world without a father.

OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE UNITED BRETHREN'S MISSION IN SOUTH AFRICA.

FROM the Journal of the Missionaries at the Leper Hospital we gather some short notices of the death of four of the patients.

March 23—Adriana Rabi entered into the joy of her Lord. She came here as a leper from Worcester in 1828, but her malady did not prove to be the Lazarus-sickness, and she entirely regained her health. Having a large garden-plot, and all the other allowances assigned to the patients, and being of a very industrious and managing turn, she lived very comfortably, and it was a pleasure to visit her clean and tidy cottage. She delighted to converse with us about our Saviour, whom she loved with her whole heart. She was not only chapel-servant, but volunteered her services to keep the building clean. While thus engaged, only a fortnight before her end, she took cold, and on going home said that she felt she could not recover. On Easter Sunday the

wished-for hour arrived, when she was translated from faith to sight, at the age of forty-seven years. The welfare of the congregation lay near her heart: she was deeply grieved whenever instances of unfaithfulness occurred, and was ready to speak a word in season.

April 12—Augusta Candace followed her husband, who had departed on the 16th of the preceding month into eternity. She came hither from Worcester in 1837, and was admitted to the participation of the Lord's Supper in 1842. Subsequently she fell into several deviations from the narrow path, but by degrees she learned to see her corruption by nature, and sought new grace from the Lord, so that she was restored to her privileges. In the last years of her life she was heavily

afflicted, her whole body being covered with a hard crust or scurf, so that the other patients kept aloof from her. This led her to seek the Lord more earnestly, and we trust that He has received her, as a pardoned sinner, into the kingdom of perfection. Her age was thirty-five years.

May 21—Trangott Jacobs departed this life. He had come to us from Cape Town in 1834. He was afflicted with scrofula rather than leprosy, having an open sore on the leg, which prevented him from walking. Being a good shot, he would sit whole nights with his gun watching for rehbocks and antelopes, which paid frequent visits to the gardens. He became a Communicant in 1837, but had afterward to be excluded for excess in drinking. Thinking himself hardly dealt with, he absented himself almost entirely from the meetings, till the beginning of the present year, when the Spirit of God brought him out of this unhappy state of mind, and he was re-admitted to his former privi-

leges. Before he was confined to bed, he several times declared that his time here would not be long. On my inquiring whether he was ready to go to the Lord, he assured me that our Saviour had forgiven him all his sins, and would receive him in mercy.

June 19—Joanna Jephtha concluded her earthly pilgrimage. She was baptized here by Br. Leitner in 1829, and next year partook, for the first time, of the Holy Communion. After our arrival her malady increased frightfully, depriving her of her fingers; her whole body being full of sores. In former years she tended the sick with exemplary faithfulness, and almost to her end continued to nurse her sick and blind husband. She bore her sufferings with Christian patience and resignation, and declared that it was her prayer to the Lord day and night that He would pardon all her sins, and receive her as his child. And we confidently trust that her prayer was heard.

In the Journal of the Groenekloof Station is recorded a painful circumstance of death from an accidental shot.

May 10—Juliana September, who was severely wounded on the last day of the preceding year by an accidental shot from a gun, departed in a gentle and happy manner, in her twenty-second year. Being visited by Sr. Lehmann in the morning of that day, she said, "I have had no sleep for the last three nights, but have spent the time in prayer to the Lord, and have at length obtained the full assurance that He has forgiven me all the sins which burdened me. One night, I said, in my impatience, 'Oh! Damon, had you not been so careless, I should not have had so much to suffer!' But a voice within whispered, 'You must not blame this man, but consider that God has permitted it for good, that you may truly know and confess your sinfulness.' This led me to cry to our Saviour from the bot-

tom of my heart, and His words, *Come unto me, all ye that are weary and heavy laden, and I will give you rest*, came with unspeakable comfort to my soul. Yes!" she added again, "I have obtained full pardon for my sins, and know that my Saviour bled for my redemption." We all visited her in the evening, when the Sunday Services were over; and though she was too weak to converse any longer, we commended her dear-bought soul into the hands of her heavenly Friend; soon after which she departed. While single, she was for many years a useful teacher in the Girls' School, having learned to read and write very well in her younger days. Her short married life was one of much care and anxiety, her young husband being a poor provider.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

The Bible the Basis of a Nation's Prosperity.

WHY is it that England has kept her anchorage while other ships of State on

the Continent have been recently blown hither and thither by the storms of revolution? Why is it that English Vessels are pushing their way into every creek that empties itself into the ocean? Why

is it that the sound of England's drum never ceases, and that it is everywhere beaten to herald the glorious orb of day, which never sets upon England's Dominions? Why is this? England has the Bible. Why is it—if I may draw an illustration from that noble country to which I belong—why is it that Mexico is so low, and the United States, a neighbouring Republic, so high? Mexico has not the Bible, and the United States has. There is no hope of religious liberty, there is no security even for the civil liberty which is enjoyed in the United States and in Britain, except that which is derived from the inculcation of the Scriptures. Let the Scriptures be taken from Britain, and Britain will soon be like Italy. Its monuments of glory will soon fall into dilapidation; its glory will, in part, become matter of history.

[Rev. Dr. Murray—at B F Bible Soc. An.

The Bible the Centre of Strength.

It has been well said that our contest and controversy with the Papacy is pre-eminently on account of its opposition to the Word of God. The Pope has done us no small service. We were slow in being drawn together by the magnetic centre of a common Bible, but he has driven us in upon the centre, by an attack upon us all. And now I will venture to say that, though my Dissenting Brethren may not have abated their Dissent, nor my Church Brethren abated their Churchmanship, and Dissenters do not love their conscientious forms less, and we do not love ours less; yet, nevertheless, we have learned that we have more in common, and less in diversity. We can come round our common centre; and if the votaries in Rome cry out, "The Church, the Church is what we believe," we can cry out, with a voice far more catholic, far more primitive, far more true, far more definite, and far more certain, "The Bible, the Bible is our common centre." Yes, and therefore on the platform of the British and Foreign Bible Society, we are neither as Churchmen nor as Dissenters, but we are here as Christians, professing to receive this one Word as the foundation of our common faith. And there was one fault, I must confess, that I found with the arrangement for the translations effected by this Society in the Great Exhibition. You remember, we are told that in Paradise the tree of life was in the midst of the garden. Now, I would have had this

second tree of life, whose leaves exhibit Jesus—for He alone is revealed in this volume—in the midst of the Crystal Palace, a centre of the whole. It should have stood under the great dome itself; and then every eye should have been turned to it, and it should have been said, "Here is the strength of this great nation—here is the foundation of its throne—here is the safeguard of its liberties—here is the source of its skill—here is the spring of its matchless wisdom. Hence it derives all that makes it great, glorious, and free, the envy and the wonder of the civilized world."

[Rev. H. Stowell—at the same.

Piety, not Common Sense, a Protection from Popery.

I must, with all respect and all forbearance, say, that I think common sense will never protect us from Popery. I believe that nothing but Divine Sense—nothing but the teaching of the Spirit of God—will keep us from Popery. *The natural man, whatever be his common sense, whatever his intellectual power, whatever his stores of erudition, receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Some of our little infant scholars, some of our poor widowed women, are wiser far than some most distinguished for their learning and eloquence. And why? Because they learned Christianity not in universities of learning, or halls of science, but at the feet of Jesus, and by the Spirit of God. It is true at the present moment, those that receive not the love of the truth, though they have the truth, are the very men that are most exposed to be left to the energy of error. Therefore let us not make our boast of the Bible; let us not put the letter of it as a substitute for the living power of it; let us not trust to the Bible itself to save us, but to the Saviour whom the Bible reveals, the Spirit whom the Saviour promises; that *our fellowship may be with the Father, and with His Son Jesus Christ, through the Spirit of the truth we love.* Then, indeed, neither all the machinations of Satan, nor all the assaults of Antichrist, no, nor the rack, nor the dungeon, nor the block, nor the stake, *nor life, nor*

death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

[The Same—at the same.

Teach, but Teach the Bible.

We still want the aid of this mighty Society in the cause of popular education in our own country. It seems now to be generally admitted that the children of the labouring classes in this country will be educated; and hence Schools are rising up in all directions, and the public mind is being directed, with great intensity of feeling, to the object of finding out the best and the most effective systems of education. No man rejoices more sincerely than I do in this movement; and yet I feel that all education must be essentially defective, unless Bible Truth be a leading and essential element of it. By all means let our children be educated. Let them be made acquainted with letters; but leave them not ignorant of the Bible, the oldest and the best book in the world. We have no right to withhold from them the Bible; it belongs to them: the possession of it is a right conceded to them by Him who made them; and woe be unto those who keep from the hands of the rising generation the words of inspired truth. Let our children be taught history; let them be made acquainted with all its treasures; but leave them not ignorant of those two great and important facts—the most important that are recorded in the history of our world—the incarnation and the sacrificial death of the Son of God. Let them be made acquainted with the science of botany; but fix their attention on the virtues and the beauties of *the plant of renown*. Let them be made familiar with the sublime science of astronomy, and, if you please, let them be taught to reckon the number of the stars, and to call them all by name; but let their special attention be directed to the *bright and morning star*, the star of Bethlehem, the star of Judah. Let their minds be fixed on the saving truths of Divine Revelation, which are able to make them *wise unto salvation, through faith which is in Christ Jesus*.

[Rev. T. Jackson—at the same.

Importance of the Parochial System.

The Parochial System of this country, beautiful as it is in theory, and, wherever reduced to practice, beautiful in practice, is

not, as matters now stand, by any means adequate to the wants and necessities of the population. During the past half century, and even before that, the commercial and manufacturing spirit of our forefathers brought together in large aggregations masses of people from all parts of the realm—the Government encouraging these things, and taking no note of the great results that must necessarily follow; made no provision for their political, municipal, moral, social, or religious accommodation. In this way tens of thousands and hundreds of thousands have been brought together, with no more care for their spiritual and moral welfare than if they had been so many wandering tribes on the banks of the Mississippi. Now let any who have looked into this matter ask yourselves how it is possible that, in these overgrown parishes—containing ten, fifteen, twenty, thirty, and forty thousand inhabitants—how it is possible for a Minister, unaided and single-handed, to carry into effect the desire of his heart, and give even a semblance to the Parochial System. The thing is altogether impossible; and many a good man has sunk under the efforts he has made to discharge but the smallest fraction of his important and sacred duty. It is to remedy such a state of things that this Institution has been formed. And it is not only in our larger towns that this evil prevails; but in our great overgrown country parishes, extending some ten, fifteen, and twenty miles in length, the same evil exists, different in character, but similar in its results. Now, I maintain—and I think you will agree with me—that of every thing that is external to our Church, the Parochial System is by far the most important. I conceive the Parochial System to be necessary and indivisible from an Established Church. I conceive that without the Parochial System the ministrations of the pulpit are—not worthless, for that they never can be—but in a great degree ineffective; that it is only under the Parochial System that the Minister can have daily access to his flock, and his flock can have daily access to him. It is only under the Parochial System that you may carry into effect that which Dr. Chalmers so well called the *aggressive system*, and which he stated most truly as the result of his great and pious experience, that, “without a house-going Minister you can never have a church-going population.” And how can you have a house-going Ministry, if you expect one man to look after

the concerns of ten, eight, five, four, or even three thousand persons? It is absolutely impossible. There cannot be that intercourse which there ought to be between the Pastor and the flock, and in most instances the Pastor will only be known, if known at all, by his ministrations of the pulpit, by those who may happen to see him when engaged in his office of preaching the Word of God. But this is not a state of things that we desire. We desire to see called into effect a great supervisory and parental system; we desire to see this beautiful Parochial System, which tends to the security of the Church, because it tends to the welfare of the people; and it tends to the welfare and security of the people, because it gives to the Minister what is now known by the name of the individualizing system. It gives him the power of access to carry the Word of God into every cottage—to see and converse with every individual of his flock, and attend minutely, not only to their temporal, but, what is first of all, their spiritual welfare. This is a time for very great efforts to be made. Unless efforts be made now, I cannot believe that the opportunity will return. I am apt to croak, and I know I am regarded as one who takes a dark view of the future. Be that as it may, of this I am convinced, and I believe there is scarcely a thinking man

who will not agree with me, that within the next ten years lies the whole future destiny of England. If you suffer the next ten years to pass away without making the necessary provision for the education of the people—for training them in the pure and simple Word of God—for making them, as they ought to be, Christian Citizens—if you suffer this period to pass away, the opportunity will never return; and should you be allowed to survive that time, it will only be to spend it in weeping and mourning that you cast away so blessed an opportunity, and despised God's grace and power when He gave you the opportunity. And I do most earnestly hope and pray that this Society may go on, and continue to increase its operations, and extend its efficacy, and enjoy a daily augmentation until such time as the wisdom of our rulers, or the piety of our people, shall have rendered your operations quite unnecessary, by the effecting of a subdivision of those large, overgrown, and unwieldy parishes, and by appointing to them, according to the language of our excellent and admirable and beloved Primate, the Archbishop of Canterbury—by making such appointments, that there shall be a fold for every sheep, and a shepherd for every fold.

[Lord Ashley—now Earl of Shaftesbury—at Ch. Past. Aid Soc. Ann.

RELIGIOUS TRACT-SOCIETY.

FIFTY-SECOND REPORT.

Introductory Remarks.

THE Committee present to their friends and supporters the Fifty-second Annual Report of the Institution with feelings similar to those of the apostle, who, when he met the brethren at Appii Forum and the Three Taverns, *thanked God, and took courage.* In reviewing the past labours of the Society, they have abundant cause to unite in the humble yet thankful acknowledgment, *The Lord hath done great things for us, whereof we are glad.* So extensive are its operations, that the Committee may now say of its publications, *Their line is gone out through all the earth, and their words to the end of the world.*

Issue of Publications.

The issues of the Society's Publications during the year have been TWENTY MILLIONS, EIGHT HUNDRED AND EIGHTY-SEVEN THOUSAND AND SIXTY-FOUR; being an increase of 1,641,623. The total circulation of Tracts and Books, in about 110 languages, including the issues of affiliated

Societies in foreign lands, has been about FIVE HUNDRED AND FORTY-NINE MILLIONS.

Grants for Great Britain and Ireland.

London City Mission, District Visiting, City and Town Missions, Christian Instruction, Loan Tract, and Kindred Institutions.	Tracts and Books.	1101062
Sabbath-day Circulation		77095
Soldiers, Sailors, Rivermen, &c.		292192
British Emigrants		174030
Prisoners		10001
Patients in Hospitals		12208
Workhouses and Union Poor Houses		4579
Railway Labourers		18390
Pleasure Fairs		131015
Races		18332
Agents connected with Home Missions		37424
Foreigners in England		3890
Miscellaneous—being about four hundred and seventy grants, for various important objects, particularly to counteract the errors of the Church of Rome; also the Christian Spectator, Reports and Specimens for Subscribers.		994784

2875502

Ireland	437050
Scotland and the Orkneys.	86103
Wales	32309
Total	<u>3430964</u>

These grants have exceeded those of the year 1849-1850 by 297,799 Tracts. The grants for circulation in our large towns have been numerous: those to the London City Mission have been 681,244, the value of the portion granted free being 349*l.*, and to the London Christian-Instruction Society 87,400, the portion granted free being 73*l.*

Notices relative to Domestic Grants.

Libraries for Sailors—More than 400 small Libraries for the benefit of sailors have been sold; a number which they hope will be exceeded in future years.

Libraries for Servants—The experience of another year has fully satisfied the Committee of the value of these Libraries. The last Report mentioned that the sale of them had amounted to 500. The sales for the past year have exceeded 400.

Libraries for Destitute Districts—The grants under this head have been 247; the portion voted out of the Society's funds has been in value 587*l.* 18*s.* 1*d.*

Libraries for Sunday and Day Schools—The grants amount to 393; the portion voted being in value 729*l.* 2*s.* 11*d.*

Select School Libraries—There have been 32 Libraries granted, containing 100 volumes, for two pounds: and 4 containing 50 volumes.

Libraries for Union-Houses—Six Libraries have been granted, amounting in value to 26*l.* 10*s.*

Books for Ministers on their Ordination—The Committee have received seven applications from young Ministers. The value of the grants made to them amounts to 62*l.* 10*s.*

National and British School Teachers—The applications received amount to thirty; the value of the grants to 60*l.*

Total number of Libraries—The Libraries voted in the year amount to 712; without including those sent to foreign lands. The total value of these Libraries amounts to 2911*l.* 13*s.* 7*d.*; the portion gratuitously voted has been 1343*l.* 11*s.* The number of Libraries granted since 1832 for Great Britain and Ireland is 6767, the reduced prices gratuitously voted being 18,015*l.* 12*s.* 8*d.*

Wales—Twelve new Welsh Works have been added to the Society's Catalogue. There is only a small demand for these publications. The Society has again to acknowledge the efficient services of the Rev. John Hughes of Liverpool. The grants have been 32,309 Tracts.

Scotland—The grants of Tracts have been 86,103, and the Libraries amount to 22. In addition to these supplies the Committee have had much pleasure in co-operating with John Hope, Esq., of Edinburgh. To aid him in various plans of usefulness, 6000 "James's Pastoral Addresses" have been granted at half-price, and 100 copies of Chillingworth's work, "The Religion of Protestants," at half the retail charge.

Ireland—The Committee being anxious to carry out their plans for the benefit of Ireland, in connection with the Jubilee Fund, instructed their Corresponding Secretary, Mr. Jones, to visit that country. He accordingly visited Dublin, Belfast, Cork, and Limerick. In Dublin a Meeting was held, an Auxiliary formed, and an efficient Committee appointed. At Belfast Mr. Jones addressed the General Assembly of the Presbyterian Church.

Prize Tracts for Ireland—The Corresponding Committee in Dublin received about 150 manuscripts on "the Present Moral and Religious Condition of the People of Ireland," and the best means to be employed for their benefit. The Committee regret to state that the Rev. Dr. Singer and the Rev. Dr. Urwick, who undertook the laborious duty of examining them, reported that they could not recommend either of the manuscripts as containing that real excellence which would justify them in awarding the prizes offered by the Society.

Colportage—During the year 10 pious hawkers have been employed. Their efforts have been praiseworthy; but the difficulties they have met with, particularly the constant opposition of the Romish Priests, have prevented sales, except to a small amount. The colportage work, however, is so truly important, that the Committee feel it a duty to persevere in the object so long as agency can be obtained. The want of sound religious literature in many parts of Ireland has been strongly pressed on the Committee. The grants of Tracts have been 437,050, and 15 religious Circulating Libraries for Schools and destitute districts. These supplies have amounted to

2997. 5s. 8d., at the Society's reduced prices.

Special Objects.

Romanism—At an early stage of the anti-papal movement, the Committee, with a view of promoting the widest diffusion of works expository of the dangerous errors of Popery, offered their Books and Tracts on the subject, being about sixty in number, at half the retail prices. These proposals have led to the extra circulation of 78,438 Books and Tracts at a charge on the Society's funds of 216*l.* 9*s.* 10*d.* In addition to this offer, the Committee have promoted a large circulation of these anti-papal works by grants. The issues during the year have been 45,571 Books, 785,875 Tracts, making together 831,446 anti-papal publications.

Prize Essay on the Errors of Romanism—The Committee have offered a premium of 100*l.* for the best treatise on Popery, especially with reference to its present character and pretensions, to be written in a popular style, with a special view to its circulation among the "common people."

Second Prize—Through the liberality of a friend, the Committee have been enabled further to offer a prize of twenty guineas for the best work on the "Errors of Romanism," with a view to arrest the attention, and instruct and fortify the minds of Sunday-School Teachers and scholars.

Prize Essays on the Present State of the Manufacturing and other Working Classes—The Committee have received 176 manuscripts from various persons who have competed for the prizes. The first prize of 100*l.* has been awarded to the Rev. Henry Dunckley, of Pendleton, near Manchester, for a manuscript entitled "The Glory and the Shame of Britain." The second prize of 50*l.* has been awarded to the Rev. W. M. O'Hanlon, of Belfast, for a manuscript entitled "The People." The smaller prizes have not yet been awarded.

The Great Exhibition of 1851—The Committee obtained permission to place in the Great Exhibition a case containing specimens of their publications in fifty-two, out of the one hundred and ten languages in which they have already appeared. The Committee have felt a solemn responsibility resting on them to prepare suitable publications for the multitudes who are expected to visit this great Exhibition August 1851.

The following works are in the press: "The Royal Exchange and the Palace of Industry; or, The possible future of Europe and the World," and "The Palace of Glass and the Gathering of the People." The following Tracts are in course of publication: "To a Stranger in Hyde Park," "A Walk through the Crystal Palace," and "Tidings for all People." And how cheering the thought, that when the foreigners who visit our shores shall leave them with these fruits of Christian Labour in their possession, not a wind can blow which shall not waft this heavenly seed to other and distant lands! Thus, an Exhibition, designed only for the display of human skill and science, will be rendered subservient to nobler ends: God's way will be made *known upon earth, His saving health among all nations.* The Committee have prepared extensive supplies of Books and Tracts in many of the continental languages; and they look with confidence to the Christian Public, cheerfully and liberally to co-operate with them in this effort. In addition to the circulation of Tracts among foreigners, the Committee are particularly anxious to present to the thousands of our own countrymen who will visit the Exhibition, suitable publications pointing them to the *Lamb of God, which taketh away the sin of the world.*

Jubilee Memorial.

The Jubilee Memorial of the Society has had an extensive and beneficial circulation, and has led, in some places, to the extension of the Society's operations. A lady, who had never previously contributed to the Society's objects, sent a donation of 100*l.*; and a gentleman, after reading the remarks on the advantages of stereotyping approved works, directed 400 copies of Wilberforce's "Practical View of Christianity" to be circulated among the nobility and gentry, and stated that he had derived great spiritual benefit from a copy of that work sent to him through the Society some years ago.

Western Depository.

With a view specially to the convenience of persons visiting the Exhibition, and of the friends of the Institution generally, the Committee have engaged eligible premises, No. 164 Piccadilly, near St. James's Street, for the sale of the Society's works, and for the receipt of subscriptions and donations. A large assort-

ment of English and Foreign Books and Tracts will be kept.

New Publications.

The New Publications issued during the year amount to 182.

Notices of New Publications.

Jubilee Memorial—It is not only a record of the origin, progress, and operations of the Society, but illustrates the principles of those devoted men, its founders, which gave the impulse to the formation of other great institutions during the past half century, and will awaken a generous emulation in the hearts of men of a future age to maintain those pious works which their fathers laboured to establish. This Memorial is not a dry chronology of incidents or routine of business; every chapter abounds with matter which will be perused by the Christian Reader with delight.

The Annotated Paragraph Bible—The text is a correct reprint of the Authorized Version. 1. Like other books it is divided according to the changes in the subject and the sense of the narrative into paragraphs or sections, to which appropriate headings are given. 2. The poetical parts are printed, with regard to the peculiar character and natural order of the original, in parallelisms, by which the meaning is often more readily ascertained, and the spirit and beauty of the Divine Poetry more clearly exhibited. The Explanatory Notes have been prepared with great labour and care for this work.

The Prefaces to the several books of Scripture contain an account, so far as authentic information is possessed, of their origin and their authors, with a description of their scope and contents. The Marginal References to parallel and illustrative passages are an entirely original selection. The Maps, which are newly constructed, are in accordance with the recent investigations of Keipert, Ritter, Robinson, and others. Part I., containing the Pentateuch, is published, and the other divisions will speedily follow.

Series for Schools and Families—To this series has been added a Universal Geography, illustrated by ten coloured maps.

Gift-Book—It has been deemed proper to issue occasionally a volume in a superior style of execution and illustration, as a gift-book in families and Board-

ing Schools. "The Christian Garland; or, A Companion for Leisure Hours," is of this class. The sentiments are those of an educated Christian; the engravings are beautifully illuminated by a novel process.

Divinity and General Literature—"The Old-Testament Pocket Commentary" is a well-condensed volume, giving the best thoughts of the best writers on the whole of the Old Testament. Beside the practical observations on the sacred text, there is a large portion of valuable information in reference to eastern customs, geography, history, and rites. "The New-Testament Pocket Commentary" was published some time since.

A second volume of "Village Sermons," by the Rev. A. Roberts, M.A., Rector of Woodrising, comprises twenty-one discourses on well-chosen doctrinal and practical texts, which are treated with pious faithfulness and simplicity, and have the merit of being brief.

In "The Mirage of Life," the curious optical illusion of the desert, so often described by travellers, is ingeniously made to illustrate the various deceptions which allure man from true happiness in the journey of life, and also to shew the fading nature of all earthly objects. Sketches of well-known characters give point to the moral.

"The Three Questions; What am I? Whence came I? Whither do I go?" are chiefly addressed to a class of persons whose minds have become unsettled upon religious subjects, with a view to guide them to an experimental acquaintance with the grace of the Saviour.

"The Seaman's Friend" is a selection of approved Tracts, in the form of a small volume.

"The Young Mother" will meet the wants of those who desire sound practical advice in the discharge of maternal duties. It is written in an easy style, by one whose experience well qualifies her to impart instruction on the topics brought under review.

Works for the Young—"The Child's Book of Poetry," selected from various authors with care and judgment, together with many original pieces.

"Isabel" is a touching narrative, shewing the bearing of personal influence for good or evil, and teaching the true value of life as it relates to the welfare of others.

"The First Trial" points out the im-

portance of right motives and right actions in the discharge of every-day duties.

"Nature's Wonders" is intended to satisfy, to a considerable extent, the inquiries of inquisitive children in respect to the works of God around them.

"Memoirs of John Lang Bickersteth" is the life of an interesting youth. It is chiefly composed of a diary, which is remarkable for its good sense and its exhibition of early piety.

"Memorial of Robert Edward Burton" is another pleasing illustration of the work of grace in the heart of a pious and promising youth.

"Old Humphrey" has employed his versatile pen, and has produced several pleasing volumes in which sprightly description and sage advice are judiciously interwoven. They are entitled, "Country Pictures," "Present in Prose," "Pleasant Tales," "Tales in Rhyme for Boys" and "Tales in Rhyme for Girls."

New Books for Children—A series has been commenced with a view to provide parlour and nursery books for young children. "The History of Moses," "Joseph and his Brethren," and a "Book about Birds," will be duly followed by others. Their exterior will attract, and the beautiful pictures within will delight the young reader. Another new series is printed in 16mo royal, with wood engravings plentifully adorning the pages.

Monthly Volume—"Eminent Anglo-Saxons," in two parts, illustrates the progress of religion and literature among our early ancestors. "Good Health" will aid in the movement towards such sanitary regulations as shall tend to the public, and thus to individual welfare. "Iona," as the scene of some striking events in British Church History, will be esteemed equally by the antiquarian, the tourist, and the general reader. "The Jordan and the Dead Sea," details the recent discoveries in a region associated with the most hallowed feelings in the mind of a Christian. Four volumes, "Ancient Egypt," "Idumæa," "Babylon," and "Nineveh," contain striking illustrations of numerous passages of Scripture Narrative, and proofs of the fulfilment of many of its predictions. "London in the Olden Time" traces the growth of the metropolis through the Roman, Saxon, Norman, and mediæval periods. "Leo X." is a well written sketch of one of the most remarkable persons of the fifteenth century. "The Lives of the Popes:" the papacy is

here traced from its rise to the close of its first cycle, in its worldly, profligate, and degenerate course. The present eventful times seem to justify the design of extending these Lives to four volumes.

Tracts and Broad-Sheets—Among those sent forth during the year, as specially directed against Romanism, are "Mick Healy, an Irish Peasant;" "The Creed of Pope Pius IV.;" "The Religion of Rome;" "Popery a System opposed to Truth and Dishonourable to God;" "Scripture Light or Romish Darkness;" "The Irish Village Poet;" "Protestant Truth and Papal Errors;" and "The Protestant Reformation." Ten Tracts on general subjects have also been issued.

Periodicals—"The Child's Companion" and "Tract Magazine" have entered on the twenty-eighth year of their existence. Experience has shewn that the public were prepared to appreciate and sustain them. The "Visitor" has completed its eighteenth volume, and still proves acceptable to thousands.

Foreign Publications—Among the additions is a re-translation into Italian of the martyr Paleario's celebrated work, "On the Benefit of Christ's Death." French and Italian editions of "Lucilla; or, The Reading of the Bible," by Adolphe Monod, are in the press. Large supplies, also, of the publications of the Paris Religious-Tract Society, Toulouse Book Society, the Lower Saxony, Barmen, and St. Petersburg Societies, and from Brussels, have been imported.

State of the Funds.

At p. 263 we laid before our readers the particulars of the Income and Expenditure of the Society for the year. We now add a few remarks on them.

The funds under every head are satisfactory, when compared with former years. The contributions from the Auxiliaries have increased 45*l.* 7*s.* 11*d.*; the General Donations and Life Subscriptions, 74*l.* 8*s.* 6*d.*; the General Subscriptions, 95*l.* 11*s.* 9*d.*; the Congregational Collections, 48*l.* 19*s.* 4*d.*; and the Christmas Cards, 65*l.* 3*s.* 10*d.* These sources of increase have yielded 1402*l.* 11*s.* 4*d.*, and at a period when special appeals for India, for the Anti-Popery Fund, and the Jubilee Fund, have further realized 537*l.* 0*s.* 11*d.* The total increase of the benevolent income from all sources, when compared with the year

1850, is 1987*l.* 0*s.* 1*d.* The Legacies amount to 682*l.* 4*s.*

The total benevolent income, excluding the contributions to the Jubilee Fund, is 7002*l.* 7*s.* 8*d.*; being an increase of 1787*l.* 3*s.* 6*d.* The grants paid out of the Jubilee Fund for the past year have been 1227*l.* 13*s.* 2*d.*

The Gratuitous Issues.

The grants of money, paper, and publications to the British Colonies and foreign countries, together with the grants voted to Great Britain and Ireland, amount to 8563*l.* 9*s.*; being 1983*l.* 6*s.* 8*d.* beyond the receipts, although they have exceeded the usual amount.

The Sales for the Year.

The sales have been 47,499*l.* 5*s.* 10*d.*; being an increase of 1300*l.* 9*s.* 2*d.* Cash received for sales has been 43,376*l.* 6*s.* 2*d.*; for the gratuitous issues, 7525*l.* 15*s.* 6*d.*; making a total of 50,902*l.* 1*s.* 8*d.*; being an increase of 1315*l.* 15*s.* 11*d.* The total receipts, including the balance in hand in 1850, amount to 62,169*l.* 9*s.* 11*d.* being an increase on the past year of 842*l.* 1*s.* 3*d.*

Observations on the Literature of the Day.

There is one subject to which the Committee are most anxious to direct the attention of the Society's friends, namely, the solemn duty which rests on Christians to endeavour to counteract the evil tendency of a large portion of the literature of the day. It has been remarked—"We cannot fail of perceiving, that elementary knowledge is unhappily, in many cases, perverted into a curse. There is a craving after information, and that craving is met by much literature of a most debasing and pernicious character. This literature is chiefly issued on Saturdays, and on the Sunday the whole country is deluged with the pollution which has been conveyed from the metropolis to almost the obscurest town in the land; and the Sabbath Morning is spent by many in the perusal of the most disgusting periodicals."

These immoral works are principally sold in small shops, situated in the midst of the poor and working classes of our towns, and many of them as near as possible to the great manufactories that pour out hundreds of our youthful classes. This is the case at Manchester: a Clergyman has stated, that in his small parish he has at least one shop to each 500 of the population. One of the London City

Missionaries, when referring to his district in Westminster, says: "Few books are to be found in the district of a useful class. Cheap, or rather, low-priced periodicals, most of them of an infidel and most demoralizing tendency, are read, especially by the young. It would appear that this moral poison is widely disseminated, by the fact that there are THIRTY-EIGHT shops wholly or partially supported by the sale of such trash, in the parishes of St. John's and St. Margaret's, Westminster."

This state of things can only be met by the establishment of similar shops conducted by pious persons. For many months these will not be self-supporting: the keepers of them should therefore be kindly aided by the Churches or Congregations in the districts. They have many impediments to their success. The natural heart is averse to the reception of pure truth; it wants Works that pander to its corrupt tastes. These shops, too, cannot be opened on the Sabbath Day, the time when the largest traffic takes place in the objectionable Works which have been noticed. These and other difficulties are to be met with; but still, when the enemy is so industriously sowing his tares, let a humble, prayerful, persevering effort be made in all our crowded districts, to hold forth the word of life, by the formation of small dépôts, committed to the care of pious, energetic Christians, superintended by one or more of the well-known and respectable inhabitants of the district.

Concluding Remarks.

The Committee feel that the agency which has been employed will be altogether unproductive of spiritual fruit without the Divine Blessing. They commend therefore the Institution, and all its varied interests, to Him who alone can give prosperity to the work of His people, and would unite with the Universal Church in the prayer of the Psalmist: *God be merciful unto us and bless us: and cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations.*

Looking to the future, the Committee have no depressing fears, although the prospect is dark. There is a mighty conflict going forward against the truth as it is in Jesus. There are some who are anxious through philosophy, falsely so called, with vain deceit, the traditions of

men, and the rudiments of the world, to impede the holy work of God. *The mystery of iniquity doth already work*—even he, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness. These are powerful opponents, particularly when the chilling indifference of millions to religious truth is remembered. These, however, are not new scenes in the history of the true Church. Former times have witnessed similar efforts to those which we now deplore, but the Truth was triumphant. Let us look to the same Power in which our fathers placed their confidence and we shall succeed. Let us follow the example of those who in the days of the Reformation contended earnestly for the faith once delivered to the saints. In the name of our God let us set up our banners. Let us be valiant for the Truth upon the earth, and then prayerfully repose upon the Divine Assurance, *When the enemy shall come in a like flood, the Spirit of the Lord shall lift up a standard against him.*

Continent.

BRITISH AND FOREIGN BIBLE SOCIETY.
GERMANY.

Encouragement in Colportage.

DR. PINKERTON, under the date of April 30, 1851, writes in his Journal—

Colporteur Gärtner, in Nassau, reports:—"My second journey has been a very gratifying one; for in those places where, on my first visit, I found hearts ready to receive the Gospel, and where I bade them adieu with a cordial wish for the blessing of God to rest upon them, I am now for the most part received with an affectionate welcome, and in all directions I am requested to give them explanations concerning various passages in the Bible; and the good people appear highly delighted when I am able to solve their queries." In Neustätten, probably owing to the complaint of one of the bookbinders, Mr. Gärtner was conducted by a police-officer before a magistrate, this bookbinder maintaining that the permission which, in 1848, was given to colport, was now no longer available. The Burgomaster, who is a Roman Catholic, however, demanded of this bookbinder—"Do you then exist for the public, or does the

public exist for you?" As he was obliged to allow the former, the Burgomaster continued—"Then all you have to do is to sell the books as cheaply, as in that case this man can stay away." To Gärtner he said, "You can go to the proper office and have your papers renewed, and then you may continue your work."

It seems that in Nassau a strong desire is manifested for Christian Truth. Gärtner repeatedly mentions how diligently copies of the Scriptures purchased of him are used by their owners, and what good fruit they have in many instances produced. In one village in which Gärtner recently was, two pious men, who resided in another part of the country, but who, owing to some matters connected with a will, were stopping there for a few days, concluded their first day, according as it seems to their usual custom, by reading a chapter from the Bible, by prayer and singing. On the second evening several of the villagers expressed a wish to be present at their devotional exercises. On the third, the room, the yard, and the street before the house were occupied by attentive hearers; and thus it continued for eight days, when the two individuals left, accompanied out of the place by a number of the villagers, and not, as Gärtner remarks, without having been the means of producing good impressions in the hearts of many.

Western Africa.

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CHURCH MISSIONARY SOCIETY.
ABERDEEN.

Commencement of a Sunday School.

MR. RHODES, writing in his Journal, says—

May 29, 1850—My feelings were gratified to-day by receiving from the people of Aberdeen the sum of 2*l.* 0*s.* 3*d.*, in addition to a former subscription of 1*l.* 5*s.* 9*d.*, toward the erection of a School-house in that village. This was proving, by more than words only, their sincere anxiety for the instruction they so much need. I promised to take an early opportunity of going over to select a suitable lot of ground for the above purpose.

July 29—Yesterday we commenced a Sunday School at Aberdeen; but finding that the little house would not accommodate half the number desiring to attend, I went over to-day to devise some

plan for its enlargement, or the erection of another on a larger scale. After a long conference with several of the head people, the latter course was adopted. The next question was, how could this be done, as the amount in hand, only 1*l.* 1*s.* 5*d.*, was insufficient for the purchase of the materials required, without allowing any thing for labour. This was soon settled by a promise, on my part, of a little pecuniary assistance, and, on theirs, of free labour from the people.

Aug. 4, 1850: Lord's Day—Having understood that the School-house at Aberdeen, 30 feet long by 18 wide, was nearly completed, immediately after Morning Service I proceeded thither with one of my Schoolmasters. After waiting a short time, about sixty persons assembled, notwithstanding the uncomfortable, damp state of the mud floor, bringing with them benches of all dimensions. I opened School with singing and prayer, and then took a Bible class of seven men. After School I purposed having Divine Service; but as I could not do so without much inconvenience and some risk to us all, I briefly addressed the people present from Heb. vii. 23—25. Our instructions were most thankfully received.

Sept. 22: Lord's Day—I went to Aberdeen. After opening the Sunday School with singing and prayer, I heard the first class read the second lesson in the Morning Service, and questioned them on it. I then looked over some of the other classes. It was really gratifying to see a number of men and women, varying from 25 to 40 years of age, eagerly listening to the instructions given by children under 14. A few only were just able to read the Primer: the greater part were learning the alphabet. All, about sixty, remained for the Afternoon Service.

How many persons in our land, who are careless in the midst of every spiritual opportunity, might learn a lesson from these simple villagers!

TIMMANEE MISSION.

General View.

This Mission has been now ten years in existence; yet no change has as yet taken place in the discouraging character which it presents. In our review of the Mission in the Volume for 1849, we

enumerated some of the circumstances which have combined to render Missionary Work at this spot of a peculiarly difficult character—the prevalence of Mahomedanism, the immoral lives of traders from the Colony, and the apathy and listlessness of the people. It is very trying to the Missionary, as year after year passes away, to behold men's hearts apparently as hard as when his labours first commenced, and his own exertions, if sense be constituted the judge, like the tide that idly chafes the rugged rocks which rise immovable around, and set it at defiance. Such is the position in which our Missionary, the Rev. C. F. Schlenker, has found himself at Port Lokkoh. The fruit-trees which he planted when he first arrived have had time to grow and bear fruit; but the Timmanees remain barren and unfruitful as before: and as the Chiefs have harassed him by beggary—by their greediness after such gifts of tar or paint, or tea and sugar, as they could extort from him, while they distasted and rejected the wine and milk of the Gospel, offered without money and without price, his soul has been often completely wearied. One important result has, however, been attained: the language has been mastered, its grammatical construction ascertained, and grammars compiled: a Timmanee-English Dictionary is also in progress, as well as the translation of the New Testament into that language. These preparative labours are well worth the expenditure of time and energy which has been bestowed on this Mission, as the Timmanee Nation is by no means inconsiderable in point of numbers.

We shall first of all present a few extracts from the Journals of Mr. Schlenker, having reference to his Missionary Labours at Port Lokkoh, and then refer briefly to his

recent exploratory tour into the interior of the Timmanee Country.

Indifference of the Natives.

Nov. 4, 1849—I went to Ali Kali's yard as usual, where I also met the Chief of the Small Scarcies, called Bey Yingkah. I spoke to them about keeping holy the Sabbath. Ali Kali declared that they could not keep Sunday. I told him that they could keep it as well as the Europeans, if they had a sincere desire to do so; and that they would have to give an account of what I told them, because it was the Word of God that I was proclaiming to them. I also upbraided them with their carelessness, telling them that, though I was always preaching to them, they remained the same people, and did not care for what I said; and if he, the King, would set a good example, and receive the Word of God, others would follow him. This did not please him. He got impatient, and said, "Is it not enough if I call the people together for you? I got a bad name among my people for your sake, because I brought White Man here. I cannot leave the religion which I have embraced"—that is, Mahomedanism—"and embrace another." I replied, "If one were to tell a traveller, who was going astray, that the road on which he was walking was not the right one, would he not be glad, and leave the wrong way to get in the right way? Thus you should act too." But he would not listen to it.

Dec. 23—I went to Ali Kali's yard. When I arrived there, he told me that he could not bring any people together, as they had gone to another yard to attend a palaver, but he would go there with me. When we arrived there, we met about fifty persons assembled. They allowed me to address them. As they were scattered in two houses, I stood in the yard between the two, so that I might be heard by all. They listened to me, but sometimes made light of what I said, and laughed—in which Ali Kali generally takes the lead—telling me that their book, that is, the Korán, and the Morrih-men, say the same thing that I say, though I have often shewn them plainly that it is not so. In this way, and by this excuse, they keep off all serious thoughts about what I tell them, and with this prejudice they hear me.

Indirect opposition from the Morrih-men.

Sept. 17—Though the Morrih-men do

not speak to my face in a hostile manner about our religion, they do so to others, as I have been told by Mr. Davis,* who has heard it himself. They, especially Suleimana Bunduh, the Priest here, said that our book was made by White Men. As they wrote every thing down, and made many books, so they had made the Bible in the same way; but their book had come down from the immediate presence of God Himself. If the Timmanees would give their children to be instructed in White Man's Religion, they would only get drunkards. This, I am sorry to state, they are induced to say by what they see in the bad example of all the traders here.

When Mr. Davis asked a Mahomedan Priest how he accounted for White Men being so much superior to them in civilization, he told him, that when God created man, and they became nations, God asked the White Men in which world they wished to enjoy their happiness, whether in this world or in the next; whereupon they told God that they wished to enjoy it in this world. So God gave them much wisdom, that they could write books, and build ships to walk in the sea, and thus to get plenty of money and riches, and this was the reason why White Men get power over them. But the next world was for themselves, while White People would have to dwell in fire, those excepted who have done good to Morrih-men, and given them many presents. For them a large iron box would be made, large enough to hold plenty of good things for them to eat, and the fire would not hurt them; but they could not enter Paradise, where the Morrih-men only would be admitted.

Sacrifices among the Timmanees.

Nov. 2—Sacrifices are much in use among the Timmanees who have become Mahomedans. They are of two kinds, one for the living and one for the dead. The object of the sacrifice for the living is to get good luck, as they say, to receive a blessing from God, and perhaps also to return thanks for the good received. If it be a cow, or sheep, or goat, the Priest lays his hand upon the head of the victim, after which its throat is cut. The meat of these victims is not sold, but shared among the people. The object of the sacrifice for the dead is, to give them a good road to Kriffih, or Hades, and a

* A respectable trader on the Scarcies, then on a visit to Port Lokkoh. He was a schoolfellow of the Rev. S. Crowther.

favourable reception there. The sacrifice is, as they say, offered to God for the good of the deceased, that God may receive him favourably. They believe that the shadow of the victim goes to God; and the greater the number of such shadows that arrive in Hades, the more favourable will be the reception of the deceased. They think that if many sacrifices are offered for him, he will get a great name, and the spirits in Hades will think that he was a great man in this world, and that his family, whom he left behind, treat him well. They also believe that the sacrifices will remove the obstacle which the sins of the deceased might cause on his way to Hades, and that if no sacrifice be made in his behalf he will get into trouble there. If the carrion-kites do not appear where the victim is slaughtered, they consider it as an unfavourable sign; for which reason these hawks are looked upon as sacred, and the Timmanees will never hurt one.

As to those Timmanees who are not Mahomedans, they bring their sacrifices to their Kriffih in order to get good luck, or to make them favourably disposed toward them. They also frequently put dishes of rice, &c., upon the grave of the deceased, which they believe the Kriffih of the deceased will eat, though they have never seen it; but if ants eat it, they believe that it is the same as if the Kriffih had eaten it. The deceased, they assert, enjoys only the smell or warm steam of the dish.

Fatalism among the Timmanees.

Nov. 16, 1849—To-day I had some dispute with my old interpreter when we came to a Timmanee word which means "temptation." He asserted, that if a man were doing bad it was God who made him to do it, and that God, as it were, tempted him to it; that if, for instance, one man kill another, or if one kill himself, it was God who put the thing into his mind.

I have often heard the Timmanees say, when they have been asked, "How is that? why did He do so?" "God made it so. God made him do it." This belief in an absolute necessity, or fatalism, was no doubt spread among the Timmanees by the Mahomedans. I told my interpreter that they had very wrong and false impressions and thoughts about God if they believed such things; that God never tempted a man to do bad; and that He is not the author of evil or sin, but that men have corrupted themselves. But he replied, as they often do, that God had given to each nation

its own laws, to which they stick very fast, whatever they may be told to the contrary. I told him that the holiness of God would not allow Him to prescribe laws which contradicted each other; that, if they believed God could do such a thing, they degraded Him, making Him act like a man. He affirmed that they knew God, though they had no book, as we had. I told him at last that God had given us but one book, that is the Bible, which I shewed him, and that this book was good for every nation in the world; and that he who rejected it or its message, if offered to him, would perish. He replied, "God has made the Morrih-men, and the Timnehs, and the White People." I said, "Yes, God has made all men; but it was not His will that some should be Morrih-men: He only suffered them to become so. His will is that all should embrace the Bible, and believe in His Son Jesus Christ, and all be saved in the way which He has shewn to us in His Word—that is, the Bible, not the Korán, for the Korán contradicts the Bible in many things, and does not shew us the true way of salvation." I then begged him to remember what I had told him so often on former occasions, especially as he was now an old man, and would soon have to appear before his Judge. If he would not do this, he would find to his cost that he was greatly mistaken, and then it would be too late to repair the loss. "I am sure," I said, "if your little son Massah could come back and tell you what he has seen, and what he knows by experience, he would agree with me, and beg you to care for those things which concern your everlasting welfare." Massah was this old man's child, trained up in our School; and he died very happy.

Horrid Act of Cruelty.

April 13, 1850—To-day I heard, to my great astonishment, that a man had been burned on the grass-field; but who had done it, and who had been burnt, nobody could tell me. I asked Ali Kali, but he also could not, or would not, tell me. He said he would inquire after it, and use the sengah—a kind of greegree, by which heavy curses are pronounced against the criminal if he do not come forward and confess his crime, and which is much dreaded among the Timmanees—to find out the guilty person. It seems to have been done the night before last, but I only heard of it to-day, though it is not far

from our premises. Our children found the bones of the man. I went to the place myself, and saw the bones lying pretty close together. There was hardly one bone left whole, so much was the body burnt, and yet the cap which the poor man wore could be easily distinguished. His other clothes, also, were lying among the bones, but so burnt that they fell to ashes on being touched. The skull was broken, and only one of the hands could be easily distinguished. The whole affair seems to be very strange. The grass around the place where he was burnt was not scorched, nor was it close to a tree, to which he could have been tied; so I suppose he was burnt in a chain. They must have put something in his mouth to prevent his crying, for otherwise he would have been heard, the place being so close to the town. The fire at night would not strike any body, as it is a common thing to see fire on the grass-field at night, and in that very night a part of the grass-field was burnt: we could see the fire well from our yard. The sight of the bones affected me much, especially as it is probable that the person burnt was innocent, or at least far from deserving such a cruel death. So true is what the Psalmist says, *The dark places of the earth are full of the habitations of cruelty*. It seems that nobody dares to speak of it, and yet all know that such a thing could not be done here without the consent or knowledge of the Chiefs. At first, when I heard of it, I thought it was a man who had killed another some years ago that they had burnt; but it is not so, he having made his escape to the Foulah Country long since. As nobody cared for the poor man's bones, I sent to bury them.

July 6, 1850—As regards the man who was burnt in April last, it seems to be clear now that he was burnt by a mutual understanding between the Chiefs here, perhaps to gratify one's revenge, and therefore none inquires after his blood. But the Lord will do so. When Ali Kali called on me some days ago I told him that this was my conviction about the matter, and the Chief on the Small Scarcies said the same; but that, though man did not see nor know who had committed the crime, God had seen it, He knew it, and He would require the poor man's blood from their hands. He tried to deny that it was done by their consent, but he was evidently puzzled, and went away.

August 1851.

Missionary Visit to the Scarcies.

In September 1849 Mr Schlenker received a Letter from Mr. Davis, referred to above, informing him that the Chiefs at Kambia, a considerable town on the Great Scarcies, much wished to have an English School established among them; and, about a month subsequently, one of the Chiefs came to urge personally the same request, promising him a fine place to live in, and many children for the School.

Leaving Port Lokkoh on the 21st of January 1850, Mr. Schlenker reached Mungkeh, the residence of Bey Yingkah, the King of the Small Scarcies, who shewed, with his people, much anxiety for the commencement of a School, and pointed out the spot, on a hill overlooking the river, on which he wished the School-house to be built.

On Mr. Schlenker's arrival at Wollah, on the Great Scarcies, the King sent with him two men to accompany him to Kambia, where he wished that a School should be established. Mr. Schlenker writes—

After a two hours and a half's walk we reached the town, which is as large as all the different parts of Port Lokkoh together, stretching a long way up the right bank of the Big Scarcies river, which is navigable only as high as this town, above it there being so many rocks that no canoe can pass.

The traders seem to go on here much the same as they do at Port Lokkoh, doing more business on a Sunday than on the other days of the week. By my guides I was led to several persons of some influence here. The Santikih, who has the charge of the town, was not here, having gone to some part of the Susu Country to make peace between the warring parties.

The opposite shore is inhabited by Susus; and I was told that in one day I could reach Mallacoury, which is not far from Bassia, where our Society had formerly a Missionary Station.

Afterward my guides shewed me the

spot where the Chief wishes to have a School erected. It is in my opinion the best which could be chosen for a Mission Station here. It is an elevated place at the back of the town, commanding an extensive view of the town, the river, and the opposite shore. Not far from it there is a spring which yields good water.

About three o'clock p. m. we left Kambia to return to Woolah. It would have been nearer for me to return to Mungkeh direct from Kambia; but as the Chief wished me to return to Woolah, I did so. On my return to Woolah, the King was glad to learn from me that I approved of the place which he had made them shew me. He expressed himself very much pleased with my visit. He wanted me to stay longer with him; but I told him that, though I should like to do so, I could not for various reasons.

Mr. Schlenker then adds some remarks as to the character of the country and the prospects of usefulness connected with these openings.

The country between the two rivers seems on the whole to be low, with many swamps; so that in the rainy season there is much difficulty in keeping up communication between the different places, especially with loads. The rivers also have a very strong current in the rains. Yet I believe, from the situation of the two places, that they are as healthy as Port Lokkoh, or any other Station in the Colony. At Mungkeh there are no mangoes: at Kambia there are, but not on that side of the river where the town lies, but on the opposite shore, which is a good way off. Kambia seems to be a place of much importance with regard to trade.

Though there are a number of Mahomedans here, I was told that they have no such firm footing, nor so much influence, as at Port Lokkoh, and that they were not allowed to build their own houses, but were obliged to hire houses for their residence; whereas at Port Lokkoh they build houses and cut farms wherever they choose. Kolah-nuts form a principal part of trade here. Kambia is one day's journey from Mungkeh, and Mungkeh another day's journey from Port Lokkoh.

Bey Yingkah had promised that he would send one of his sons to be instructed in the Mission School at Port Lokkoh, and, the boy not

having arrived, Mr. Schlenker thought it well to send a message to him to remind him; but the messenger unfortunately, by his abrupt manner, offended the Chief so much, that Mr. Macaulay, the Schoolmaster, was obliged to proceed to Mungkeh in the hope of arranging matters. The following is Mr. Macaulay's account of his interview with the King—

April 24, 1850—Mr. Davis and myself, with the young man who accompanied me from Port Lokkoh, left for Mungkeh about a quarter to ten A.M., to see Bey Yingkah. We found the King in the back hall of his palace. He sat on his royal hammock, waiting to receive every one who comes to him. We being perhaps the first petitioners who met him it was proper for us to unfold our intention ere he should be disturbed by others. Before uttering a word we presented to him a bar of tobacco. Then were we licensed to speak. Having heard our errand, he smiled; and, after a little suspension, said to a young man who was standing by him, "Call me here the Santikihs," or Counsellors. When a few of them came he repeated our message to them. A debate was raised. One or two of them gave their approbation to the subject, and added that he, the King, must be the author of this good cause; and they, as inferiors, would tread in his footsteps. He then said that his intention of having a Mission established in his country was not entirely drowned; but the rude method in which the last message was delivered to him, in the midst of many of his Counsellors, much aggravated him. He added, "On this account I sent my son, whom I promised to give for instruction in the School at Port Lokkoh, to Kambia, in the Great Scarcies. But now, as you confess sincerely that that was not the intention of your superintendent, I shall send for him, and no doubt he will be here shortly. You, Pah Davis, and the stranger, may go over"—viz. to Yongro—"and I shall be there to-morrow; or I shall send over my other son, who is much bigger than the one I promised."

Having received this satisfaction, we left Mungkeh at half past three p. m. The people almost everywhere up this river manifest very strong desires of having their children instructed. We received

information by Morri Foday from a Chief of Kambia—Satun Laih, brother to Laminah Bah Mri—expressing sincere desire of having his children or people enlightened with the Word of God; and that he himself has prepared all means to receive a Missionary, and had sent over to Woolah to engage the affection of his subjects there for his kind reception, if granted to them.

Bey Yingkah has fulfilled his promise. He was first of all careful to consult with Laminah Bheny, a Chief from Port Lokkoh, who happened to be at Yongro, and who bore this testimony in favour of the Missionaries—"I have nothing sinful to accuse the Missionaries of, for they injured none of the Natives. I feel very sorry that I once acted very foolishly. I had already once prepared to send my son to their School, but a deceitful Mahomedan persuaded me to send him to a Morrih School at Foulah." Thus the people at Port Lokkoh, although they seem to have derived no personal benefit from the labours of the Missionaries, nevertheless are constrained to bear testimony in their favour, and to prepare the way for the progress of Christian Instruction amongst their countrymen. Soon after, Bey Yingkah sent three boys to Mr. Schlenker, one of them being his own son. At a later date Mr. Schlenker says—

May 22, 1850—To-day Satun Laih, one of the Chiefs of the Big Scarcies, sent to me for an answer respecting the establishment of a Mission at Kambia. I could of course tell him nothing more but that I had written to England about it, that no answer had yet come, and that at all events nothing could be done before the ensuing rains.

The responsibility rests with us. An opening for usefulness is presented to us—an extensive field where the Gospel Seed may be sown, and which, by the blessing of God, may prove as productive as that at Port Lokkoh has been barren and unfruitful. While the path through the bush is practicable, we ought to

avail ourselves of it: otherwise, it may soon close up.

Affliction of the Missionary Family.

Meanwhile it has pleased God to visit Mr. and Mrs. Schlenker with the deep affliction mentioned in the following extract from his Journal—

July 21: *Lord's Day*—I was not able to take the Services, being unwell, as was also Mrs. Schlenker and our younger child. The elder one alone, a girl of nearly two years of age, seemed to be well. She went to Sunday School, and after that to Church; but before the Morning Service was quite over she was brought home, feeling not well. She gave us to understand that her head pained her. Shortly after, she was taken with vomiting, during which she began to bite her teeth together, and in about two minutes afterward was taken with convulsions, which continued till six o'clock in the evening, when she expired. While she was lying in convulsions, our younger child was brought into the bedroom with convulsions too, but they soon stopped by using proper means. Our elder child was for several months past so strong and healthy, as I hardly ever saw an European Child in Africa. Her death grieved us very much, especially as it was so sudden; but we know that the Lord has done it, and that what He does must be good for us, though we are not able to understand it just now. May He give us grace to bear up under this heavy trial with submission, and to be content with the trying dispensations of His providence! Next day I committed her mortal remains to the grave in our garden behind our house, where now two of our children are sleeping in the dust, until they shall rise again to life eternal.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

SYRA.

General View.

THE REV. F. A. HILDNER, although, we regret to say, suffering from frequent attacks of fever, has continued to prosecute his Missionary Work, the general aspect of which is thus described by him in his Report for the year ending December 31, 1850—

The condition of the Society's Mission

in Syra generally, and of the Schools in particular, has been gratifying during the past year, and all I have noticed in my last Report respecting it can be fully applied to the state in which it has continued to the end of the year. I feel thankful to God that His Word has still had *free course* with us, that the political occurrences in the beginning of the year, and the national affliction occasioned by them, have not disturbed the Schools and other work; and that, though my health has been weaker than usual from the frequent attacks of fever, I have been enabled to perform, with but little interruption, the more important duties of my vocation; so that, on the whole, the Schools have been kept in an efficient state throughout the whole year.

Education.

The Schools of the Society are taught in one building, belonging to the Society, and are known by the name of The Philhellenic Pædagogion. The condition of these Schools is thus referred to by Mr. Hildner—

The general condition of the Schools, and the diligence and conduct of both scholars and Teachers, have been very satisfactory; and it is a pleasing thought that again a goodly number of children have become acquainted with the truths of the Bible, and that a good number of Scriptures and other Christian Books have been carried home by them to their parents and relatives.

I must however notice, that at last, toward the end of the year, I was obliged to dissolve the Boys' Middle School, and in part, also, the Boys' Infant School, as the means granted by the Society would no longer suffice to keep them on efficiently. Some of the little boys have been joined to the infant girls. Something more, I hope, can now be done toward the melioration and extension of the Girls' department. These Boys' Schools had been in existence nearly twenty years, and in them 1692 boys had been educated on scriptural principles. Of those who had gone through the Hellenic School—dissolved in 1848—though not calculated to be a regular Seminary, a good many have been employed as Teachers; and at the present time, as far as I have notice, eleven fill the office of Teacher. Two are here in Syra, one of

them in an important station as Hellenic Teacher—where I observed him one day teaching the Scriptures to his boys in a manner which pleased me—and the other having a private School of his own. A third will shortly be employed as Teacher in a Boarding School. Some teach in Asia Minor, some in the Greek or Turkish Islands, and one or two even in Egypt. They will, I trust, not in vain have learned the Word of God and the way of life, but teach it to the scholars under their care.

In connexion with the Schools we introduce two passages from Mr. Hildner's Journal.

Twentieth Anniversary of the School Establishment.

May 3, 1850—This being the twentieth Anniversary of the Society's School Establishment at Syra, I went to the Schools with peculiar feelings. I wished to celebrate it in a simple, but still in a more solemn manner than usual. I took with me my whole family, and at the end of the usual morning lessons I assembled all the children and Teachers in the great hall of the Girls' Middle School. The sight of more than 400 children is always affecting, but much more so on such an occasion. After an appropriate hymn, sung by all present, I shortly expressed to the assembly the feelings of my heart, exhorting all to sincere and humble prayer and praise, and the Teachers especially to new diligence in the discharge of their holy duties, in leading the young children to their Saviour. Upon this, a few verses of another hymn were sung, and then Psalms xxxiii. and cxlvi. were read by the second Female Teacher, followed by a prayer read by another Teacher, in which we implored further blessing on us, and the progress of the Institution. Then all joined in singing, "The grace of our Lord Jesus Christ," &c. It has not been my custom to invite company on such occasions, in order, as much as possible, to keep away from our devotion all distracting thoughts, nor did I invite any to-day; but it happened that the Prussian Consul visited the School with some Prussian gentleman of rank—and his family—who, being a warm friend of the cause of Christ, and one of the more active promoters of the interior Mission in Germany, took the liveliest interest in our School, and rejoiced in having been present on such an occasion.

Examination of Schools.

Aug. 17, 1850—Since the 13th I have been daily occupied with the examination of our Schools. The Nomarch, as the representative of the general Government, and the Demarch, as the head of the local Authorities, together with a few members of the School Commission, were present on the 13th, 14th, and 15th; but yesterday and to-day they have had to attend the examination of other Schools, so that our Infant Boys' and Girls' Schools have been examined only by myself and the Teachers, a number of parents and other people, however, being present. The result of these examinations, especially in the Girls' Middle and High Schools, may, in the opinion of those who are able to judge, be counted as satisfactory as the best we have ever held. Particularly have I had to acknowledge the diligence of the Mistress of the Middle School. Portions of the Old and New Testaments were read as usual; and from what the children had learned by heart, during the past six months, of the Sacred History, Psalms, Parables, selections were made and repeated—either by whole classes of boys or girls, or individually. Thus our examinations continue to be the means of proclaiming the truths of the Bible to many who else would not hear or read the Word of God. By this exercise also—in which proper attention is always paid to order and decency—our Schools are distinguished from the other Schools in Syra, which is repeatedly acknowledged by the Authorities.

*We resume the Report.**Ministerial Duties.*

The usual Services on Sundays, in English and German, have been a little interrupted during the past year; first, on account of the English blockade, when it was thought advisable to discontinue the English Service for a few weeks, and then by the repeated attacks of fever to which I was subject in the latter part of the year. I have, however, preached twenty-three times in English, thirty-seven times in German, and five or six times in Greek. The latter has been when I have seen Greeks present at the Service, and when the other attendants, also, have understood that language, for I feel uncomfortable when I have hearers to whom I must preach in an unknown tongue. More Greeks have attended this year than formerly, and it has given me much pleasure to use, on such occasions, our Liturgy in

Greek. The number of Protestant residents still remains small, only 25; but the number of sailors, travellers, and others who have visited the Church has been about 140, including about 50 Germans, 40 Greeks, and a few Roman Catholics. The highest number in attendance on one Sunday has been 36, and the average attendance 22. The highest number of Communicants on any one occasion was 9. Though I cannot say much as to the increase of numbers, or such regular attendance as I aim at, yet I have been encouraged in some instances by finding that the truths preached have been remembered and appreciated, and become the rule of life.

Distribution of Scriptures, &c.

I cannot speak of thousands, but only of several hundreds of copies of good books which have gone through my hands during the past year. Of these, however, the greater part were the Scriptures, given to advantage—mostly to the scholars of our Schools, for use in their lessons, and also to some other Schools in Syra and elsewhere. I have also sold or given Scriptures to a number of refugees, in the Italian, French, and German languages. Time and strength have not allowed me to do in this branch all which might have been done, and which I much desired to do. Barth's Ecclesiastical History—of which I received a supply by Dr. King, in Athens—has in some instances been gladly received, and seems to work usefully.

Correspondence with former Teachers and Scholars.

In addition to the encouragement I meet with in my immediate labours, I am sometimes cheered by Letters which I receive from persons who were formerly scholars, or Teachers, or both, in the Society's School Establishment. It may not be uninteresting to give a few passages from some such Letters received during the year.

One who was formerly a scholar, and subsequently Teacher, in our School, writes to me from Russia, where he is resident—

It is now already twelve years that I am separated from you; but this great interval of time has not erased my affection toward you, nor the remembrance of what I once enjoyed in your society. Since that time I have grown much older, and have seen much of this wicked world. I feel continually thankful to

you for the principles you have implanted into my youthful heart by your Christian Counsel and your Christian Example: in fact, I feel that all good I know, and all good I have, I owe, next God, to you. May our Heavenly Father bless you hundredfold in your person, your family, and your labours! This is my daily prayer to God, and with joy do I learn that it is answered. I hope that the time is not distant when, God granting me health, I shall visit Europe. I shall then come to Greece also, and nothing in the world shall hinder me to come to Syra to see you. I cannot describe the joy which I feel in the thought of seeing you once more.

This Letter was accompanied by a very nice present. Toward the end of the year the young man paid me a short visit. It was in the highest degree cheering to me to see one so affectionate, so grateful, and spiritually benefited indeed. To God be all the praise!

I have several other Letters in hand, from which I could make interesting extracts; but the above may suffice, and shew, at least, that our work is not done with the children when they leave the School. They want further instruction and guidance. Much might be expected from many, if, after leaving the School, they could come into Christian Society; but here is the misery: so that nearly all they have learned at School is lost. Still, our prayers attend them, and God is able to preserve and to prosper the Word sown into their hearts, even where circumstances and connections shew externally the very reverse of it.

Summary of the Mission.

Communicants, 14; average attendance on Public Worship, 22. Schools, 5; Scholars, 457. Whole number taught from the beginning, 5158.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BOMBAY.

Population of Bombay.

It appears, by a census made by order of the Indian Government, that the population of the island of Bombay consists of 566,119 souls, of whom 19,294, or about one-thirtieth of the whole, are professing Christians: of these, 7456 are Native Christians, not more than between two and three hundred of

them being Protestants. This may seem to be a discouraging view. The leaven of Christian Truth has, however, been introduced into the mass, and it will not fail to work. But how extensive the field of usefulness presented to us! And if so much be included in the small island of Bombay, what shall we say of the whole of India?

Missionary Force.

It is a subject of much thankfulness to God, that of the Missionaries enumerated in our last report none have been removed by death, or permanently by ill health. They have been mercifully spared, each in his appointed sphere, to carry on their *work of faith and labour of love*.

Ordinations.

The Bishop of Madras, on the occasion of his visit to Bombay in November of last year, ordained three Members of the Mission. The Rev. W. S. Price received Priests' Orders, and the Native Catechists, Daji Pandurang and James Bunter, were admitted to Deacons' Orders. The Bombay Auxiliary Church Missionary Society, in their Report for the year 1850, thus remark with reference to this encouraging event—

A great and important step has thus been gained for the Society in this Presidency. The foundation has been laid for that which must be considered as the crowning portion of the Missionary Work in this country—THE ESTABLISHMENT OF A NATIVE MINISTRY; an instrumentality which, under God's blessing, must tend greatly to strengthen, and to some extent to supersede, European Agency. The Committee earnestly request the prayers of all its friends for the two newly-ordained Native Ministers, that the Spirit of God may fill them like Stephen and Philip, enabling them to *use the office of a deacon well*, so as to *purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus*.

Native Congregation.

The little flock has suffered

during the past year considerable diminution. Fourteen of the members have gone to other places, and three have been removed by death. Of the six Abyssinians mentioned in our last report, one died of the small-pox in the Native General Hospital, and the remainder have returned to Abyssinia. The two other deceased persons—Malabar men, who had been baptized by the late Rev. T. Norton, of Allepie—expressed, on their death-beds, strong faith in the Lord Jesus Christ.

Four persons have been baptized during the year—two Tamils, a Mahratta girl, and an infant. The Church Members consist at present of

9	Mahratta,
2	Guzerattee,
3	Canarese,
3	Malabar,
20	Tamul,
1	Teloogoo,

—
Total . . . 38 Native Christians.

Of these, fifteen are Communicants.

The usual Services have been conducted without intermission throughout the year, and other opportunities of making the Gospel known to the thousands of Bombay have been diligently embraced. The Rev. C. W. Isenberg has under instruction a number of intelligent Hindoos, who come to him partly in order to perfect themselves in English, and partly to learn the Scriptures. There are three Hindoo Candidates for Baptism, and four Roman-Catholic Candidates for admission into the Church of England. One of the converts is employed as a Scripture Reader. He reads the Scriptures and Tracts in Teloogoo to the inhabitants of that part of the town called Kamathipur, and also among the Tamul Population at Colaba.

Money School.

The Rev. W. S. Price has been

removed from Nassuck to Bombay, to take part with the Rev. T. Jerrom in the charge of the Money School. The number at present in the English School is as follows—

Protestants	16
Roman Catholics	26
Israelites	9
Mahomedans	5
Brahmins	11
Hindoos of other castes, 129	
	196

Pupils in the Mahratta School 145

Total in the Institution 341

Although no conversions have taken place throughout the year, yet a spirit of inquiry prevails among the pupils respecting Christianity which gives hope as to the future.

Native Schools.

Four Native Schools—3 of which are Mahratta and 1 Guzerattee—have been added to the number mentioned in last year's report. Beside the Mahratta School in the Institution, there are now, at Bombay, 15 Mahratta Schools and 2 Guzerattee Schools in connection with the Society, containing 620 boys and 209 girls.

Nassuck.

This large town and place of pilgrimage on the Godavery, inhabited principally by Brahmins, and the very seat and centre of Brahminism in the Deccan, is occupied by the Rev. J. S. S. Robertson, assisted by the newly-ordained Deacons, the Rev. Daji Pandurang and the Rev. James Bunter. It is an interesting and encouraging circumstance that the first ministerial acts of the last-mentioned Native Missionary at Nassuck consisted in the baptism of two converts, a Kunbi and a Chambar, a native of Aurungabad, on the 25th of Dec. last. The Chambar has subsequently returned to his own

country, in company with another Native Christian, who appears to have been the means of his conversion. They have promised to re-visit Nassuck shortly, with several other individuals prepared for baptism.

Native Congregation.

The total number of baptized Natives at the beginning of 1851 amounted to 57, of whom 29 are Communicants. With reference to their spiritual state Mr. Robertson reports—

I have frequently, together with my fellow-labourers in the ministry here, been called to deplore the exhibition of vices, faults, and defects, which we had fondly hoped were left behind the converts when they came out of heathenism into the Church of Christ. Let not this, however, be taken as a picture of all, or even the greater part, of our Native Christians here. There are several of them who give us all much encouragement; and most of the rest, at the least, satisfaction. We deeply feel our need of the sympathies and prayers of our brethren, called as we are to endure these discouraging trials. Most keenly do we feel how sad it is that a small body of converts, living in a heathen city, should set an example of want of love and harmony, and that any, bearing the Christian Name, living in most moral respects be entirely on a level with those whom we wish to snatch from the grasp of Satan, and deliver over to the care of the Good Shepherd.

Divinity Students.

There are at present, beside the Native Deacons, nine Christian Students under Mr. Robertson's care. The following extracts from his report have reference to this important department of labour—

Much care and anxiety are given to the students, to ensure their becoming as soon as possible that which all who know them earnestly wish them to be—able messengers of Christ's Gospel to their countrymen who are yet in heathen darkness.

My own time and strength have been so entirely taken up that I have not been able to go out amongst the villages for the purpose of addressing the heathen. This

work, however, has been taken up by the Catechists, and by them very faithfully executed. During the season when they are occupied with their studies they have very little time for this important part of Missionary Labour, but in the long vacation they labour very diligently at it. Two or more of the Catechists go out once or twice nearly every week to address the heathen, where they assemble in considerable numbers by the river-side and around the great temples. These addresses are, generally speaking, well received.

Any thing that I have done among the heathen, for some time past, has been of a more private nature. When an opportunity occurs, I endeavour to set forth, to the many heathen who come about me for various purposes, the claim of the Gospel of Christ upon their attention, and the vanity, sin, and danger of idolatry. My own impression is, that heathenism is decidedly losing ground among all but the Brahmins in this city and the country on all sides. Even the Brahmins themselves, from having fallen into such disrepute with the other castes, begin to appear anxious to find their livelihood in some other more creditable way than in performing those religious rites which begin to be so little appreciated in comparison with former ages. The lower caste seems now to be very much in the same mind with respect to the pretensions of the Brahmins, as the common people in England were with respect to the monastic orders immediately before the great Reformation.

Mrs. Robertson's Orphan School.

The following account of this interesting Institution, by one of the divinity students, is introduced from the Bombay "Church Missionary Record" for January 1851—

In taking a retrospective view of Mrs. Robertson's Orphan Girls' Institution, I conceive that a short article, shewing the progress which some of them have made since the commencement of the Institution in 1849, would not be uninteresting. The subject has been alluded to on two or three occasions before; but a few additional particulars may shew its value.

This very efficient means of obtaining able and zealous Native-Female Teachers is not on so extensive a scale as it is desirable it should be. Their present number does not exceed nine; all of whom, except one, were formerly heathen, and

have been received into the fold of Christ at different times since the arrival of Mr. and Mrs. Robertson at Nassuck in 1849.

Nearly all the girls who have arrived at the age of discretion are able to read the Scriptures in their native tongue, some very fluently. They have learned Catechisms, and many hymns. Three of the girls, who knew not a letter when they were admitted into the Institution, have acquired such a knowledge of reading as to qualify them to learn English; in which branch we had the satisfaction at the last examination, on the 12th of October 1850, to see that our labours with them had not been in vain. They are very quick girls, and their conduct has been most satisfactory. They are instructed in reading, writing, and arithmetic. They were examined in reading, translating into Mahratta the last sixteen verses of Matt. xxv., in spelling, arithmetic, Church Catechism, except the sacramental part, the names of the books of the Old and New Testaments, and in Gospel Catechism. Before their dismissal Mrs. Robertson made them sing the last four verses of Psalm xxiv. to a beautiful piece of music, which they had heard for the first time only four days previous.

They are also taught needle-work, knitting, and other domestic labours common to native females. We hope that ere long the Natives of this country will perceive the utility of communicating useful knowledge to their females, who at present are in a state of thralldom under their husbands. And we also hope that in time these girls will prove instruments to check idolatry in the bud; shew heathenism to be foolish and sinful; and at least, by their upright and modest behaviour, create a general feeling in favour of Christianity.

The first of these girls, who is of very good caste, by name Muni, and the first who was admitted into the Institution, is a most interesting girl, and has improved so much in her conduct and manners, and principles too, that she is beloved by all who know her. This may seem incredible to one who might have seen her when she was brought to Mrs. Robertson. It was impossible for some time to make her cease crying; and as she had never before seen an European lady, she seemed afraid to approach Mrs. Robertson, and kept at a distance from her, but now she cannot bear the idea of being separated from her. This little girl is very faithful in rebuking falsehood, or sin

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of any kind, in the other girls. Next to her stands a Brahmin girl, by name Párvatí, the *fiancée* of a Christian Schoolmaster in our Mission here. When this girl was brought to Mrs. Robertson she was carried by force by her intended husband to the Mission House, and it was very painful to hear her cries and sobs; but now she has become one of the most amiable and clever girls in the lot. She cannot bear to hear even the names of idols mentioned; and when walking in the streets she would turn away her face with disgust from any idol shrines she might chance to cast her eyes upon. This is one of the most serious and composed girls we have, and sometimes her remarks on religious topics are very striking.

The most conspicuous virtue in these girls is love among themselves, and love to those who are in distress. A very pleasing circumstance once happened, which I shall here briefly allude to. A female inmate of our Poor Asylum was suddenly taken severely ill, and lost her speech and the use of one side. During her sickness these girls would not for a moment, if they could help it, forsake the sick woman's room. Some would sit by her with tears in their eyes, casting a deep sigh at her now and then, or looking at each other in profound silence, and with a melancholy countenance; and whenever they had an opportunity they went and prayed for the poor sick woman. Once it so happened that, after tea, Mrs. Robertson missed them from their usual occupation of singing hymns, and, being in search of them, greatly to her surprise found them on their knees praying for the sick woman. Mrs. Robertson having waited till the prayer was concluded, entered the room, when one of the girls broke silence by saying, "Mamma, we have just prayed for the sick woman." Seeing they used no Prayer-book, Mrs. Robertson asked them what prayer they had used; when the girl who conducted the prayer gave the substance of what she had said, and it was quite appropriate to the subject. Immediately after this the little girls surrounded Mrs. Robertson, and the following interesting conversation took place. One of them said, "Should it please the Lord to take the sick woman away now, would she go to heaven?" Mrs. Robertson replied that she had no doubt, if the woman really believed in the Lord Jesus Christ, she would. Another little girl remarked what a grief this would be

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to her poor helpless son : another said he would soon be with her in heaven, where they would never part. A remark was then made by one that heaven is a place where there is no sin nor sorrow, and why should we be grieved to part with our friends here? We should not only see our Saviour there, but many of our dear sisters and brothers. The youngest present, who had remained silent during the conversation, gently remarked, "And there we should see Sarah Bai's husband also." This was a divinity student who died in March 1849. After this Mrs. Robertson left them for a considerable time, and on her return, instead of finding them asleep as she expected, she found the little group keeping up the same solemn conversation. Being requested by Mrs. Robertson to go to bed, they said they could not sleep, thinking of the poor sick woman; they would much rather go and sit up by her all night; but this being objected to in such little girls, they asked permission to go and read and pray the next morning with the sick woman, which they did very nicely. One of them, seeing the woman's son, who has lost his speech, in tears, tried to comfort him by directing him to his Saviour. She then asked him where his Saviour was. With uplifted hands and eyes he signified in heaven.

Some of these girls are partly provided for, and others are not. Those who are not, are supported by contributions from friends. It is very desirable that this branch of Missionary Labour should be extended, and we shall feel thankful to any friends who may feel disposed to render us aid in doing so. We most gratefully acknowledge the kindness of several friends to this cause, who have been *helpers of our joy* in this particular, and by whom the benefits of a Christian Education are being communicated to nine girls and as many boys in this part of our Mission.

Schools for Christians and Heathen.

Three Schools are being carried on in the Mission House, one an English School for heathen and Christians, attended by 26 boys and young men; the second a Mahratta School for Christian Children, attended by 6 boys and 9 girls; and a Mahratta School for heathen children, attended by 100 boys. In the town of Nassuck

there are 2 Mahratta Schools for heathen, attended by 177 boys; and one Hindoostanee School for Mahomedan Children, attended by 23 boys. There is also, in the village of Anjanneri, on the hills near Nassuck, one Mahratta School for heathen children, attended by 20 boys.

Liturgical Translations.

Mr. Robertson says—

Last cold weather the Corresponding Committee requested me to undertake a new version of the Liturgical Offices into Mahratta. A good share of my time has been given to that work, and the following have been prepared for the press—The Communion Service, Baptismal Services, Catechism, Confirmation Service, and Marriage Service. We have also nearly finished the Visitation of the Sick Service. The basis of the version is the translation made by the late profound scholar and faithful Missionary, the Rev. John Dixon.

JOONEER.

The Rev. C. C. Mengé, the Missionary in charge of this Station, has forwarded the following

Report for the Year 1850.

There are now nine Native Christians in connection with the Church at this place, including two children. Of these, two adults—a Brahmin and a Mahratta—were baptized on Sunday, the 24th of November 1850, being the first Natives baptized at this Station.

Public preaching of the Gospel has been regularly carried on twice a week in the bazaar by myself and assistants, and also at other times, in other places, as strength and opportunity would permit.

The servants of the Mission Establishment are daily assembled to hear the Word of God read and explained to them. On Saturdays, the Puntojis employed by the Mission meet me at the Mission Bungalow, when I read with them several chapters in the Bible, and put questions to them on Bible History and doctrines. On Sunday Mornings, the boys and girls of the two Mission Schools in Jooneer come to my bungalow, accompanied by their Schoolmasters: they are joined by the servants of the establishment, when the second lesson of the day is read, and questions put to all present on the contents of it. In

the afternoon, a few poor people receive alms, and are instructed in the Gospel of Christ.

There are at present only two Mahratta Boys' Schools in connection with this Mission, two having lately been closed on account of the inefficiency of the Puntojis. In these two Vernacular Schools about 115 boys are taught the usual branches of elementary knowledge. The first-class boys in the Jooneer School are employed as Monitors, and come daily to the Mission House to receive instruction in the English Language. They have made pleasing progress, and it is only to be hoped that they may continue their studies sufficiently long to enable them to attain proficiency.

We have distributed and sold during the past year about 1136 Tracts and portions of the Scriptures in Mahratta for 14r. 10a., which we trust and pray will work like leaven among the mass of the Hindoo People, and prepare them to receive the truth as it is in Jesus.

MALLIGAUM.

The work at this Station has been carried on steadily, and enjoyed the Lord's blessing. The Rev. E. Rogers gives the following

Outline of the past year's history.

From the 1st of November 1849 until the 25th of February 1850, Appaji Bapuji, Assistant Catechist, was labouring at this Station. He returned to Nassuck in February, and I was directed by the Corresponding Committee to take charge of the Mission. Since the 6th of March I have been residing here, and am now, during the vacation of the students at Nassuck, assisted by Sorabjee Cursetjee and Appajee Bapujee from that place.

In January, a weaver, with his wife and family, and eight inmates of the Poor Asylum, were baptized. The weaver continues to work at his trade, and is going on steadily. I also baptized a man and his wife in May. They have since obtained employment in Nassuck, and are now living there.

There are thirty-one Native Christians, not including the Catechists, now at Malligam. Three have left the Station during the year, and one has died. There are four Candidates for Baptism at this place, and one man with his family at Dhulia.

Divine Service is conducted in the vernacular tongue twice a day on Sundays, and a part of the Morning Service read.

A portion of Scripture is also expounded daily at the Missionary's bungalow.

The School is partly supported by the gentry resident at the Station. The number of names on the books is fifty-seven, and the average daily attendance about forty-two. Of these, eight are Christians, seven Protestants, one Roman Catholic, and the remainder Hindoos, of different castes, and Mussulmans.

Since the termination of the monsoon, accompanied by Sorabjee Cursetjee, I have made a Missionary Tour in Candeish. In some of the villages through which we passed the Gospel of Christ had been preached by a Missionary about ten or twelve years ago, but many had never heard the glad tidings of redemption before. The inhabitants of Candeish seem for the most part less under the influence of the Brahmins, and consequently less prejudiced against the Christian Religion, than the inhabitants of the Deccan.

In a note accompanying this short account, dated Malligam, Dec. the 4th, Mr. Rogers says—

I returned yesterday, after having been absent on a Missionary Tour for a month. We had many large congregations; but toward the latter part of our journey I was unable to do much, in consequence of both my assistants being laid up with fever.

MADRAS.

TEOLOGOO MISSION.

Missionary Report—Statistics of the Mission.

The Rev. R. T. Noble, the Rev. J. E. Sharkey, and the Rev. G. English, continue to prosecute at Masulipatam—or Bunder, as it is called by the natives—the preliminary work of this important Mission; and, often in the midst of indifference and inattention, to sow that incorruptible seed which, in due time, will not fail to bring forth fruit, and present itself in its results as a glorious harvest to the reaper's hand. They are assisted by Mr. T. Y. Darling, Mr. T. K. Nicholson, Rugby-Fox Master, and Messrs. Taylor, Coombes, and Howley.

According to the statistical returns for the half-year ending De-

ember 31, 1850, which have been published in the Madras "Church Missionary Record," the number of individuals in connection with this Mission amounts to 111, of whom 52 are baptized persons and 23 are Communicants. In three Schools there are in attendance 99 boys and 27 girls.

The following is the

Report of the Rev. J. E. Sharkey for the Quarter ending June 30, 1850.

Extent of District.

The Missionary Circuit to which we have been licensed has never, I believe, been defined; but if it be commensurate with the Masulipatam jurisdiction, it measures from east to west about 113 miles, and 100 from north to south, comprehending an area of 4510 square miles.

Population.

This, after the famine in 1832, was computed at 332,039. The country has scarcely recovered from the disastrous effects of that dire visitation. About 80 souls to the square mile would now be a pretty fair estimate.

Number of Villages.

There are in this district about 1583 villages, beside Pariah Settlements and other hamlets twice that number. There are upward of 60,000 souls in Masulipatam alone; and more than fifty villages, the largest of them having a population of about 3000 souls, within fifteen miles of it. So that, were we to confine ourselves to Masulipatam and its neighbouring villages only, the ministerial labour of each of us—that is to say, Mr. Darling and myself—would extend to no less a proportion than 30,000 immortal souls! I have seen another estimate, not authenticated, however, which computes the population of Masulipatam and its suburbs to be somewhat more than 42,000 souls. Even this number, which I have reason for questioning, would give to each of us a cure of more than 20,000 souls.

Schools.

The Boarding School is under the immediate management of my wife. She is assisted in it by a Brahmin Teacher, an inquirer, I trust, after truth. There are twenty-nine pupils in it—all provided for by local subscriptions, a monthly grant from the Church Missionary Society, by contributions in England, and partly by

the sale of fancy and plain work executed by the girls themselves. Of these twenty-nine girls, twenty-one are heathen of the Pariah Caste, five are Christians—two of them converts—one a Mahomedan, and two of the Sudra Caste. The average age is from five to fourteen years, and the length of attendance of most of the pupils is a little more than two years: two have been with us nearly three years. The studies are all elementary; consisting of the Sacred Scriptures, Reading, Writing, Geography, and Arithmetic. Singing, also, is included as an important part of a religious education, and needlework forms another essential item of the training. This little School is in a very pleasing state. Several of the girls have a clear conception of the way to holiness and happiness; and there is one particularly, who, we trust, is not far from the kingdom of heaven.* The moral effect of the training in this interesting establishment is visible in the conduct of the children, for there are not those habits of stealing, lying, and evil-speaking in which they once so delighted, and there is at the same time, in point of cleanliness and personal neatness, a decidedly agreeable change. Habits of punctuality and industry are also gradually being acquired; but there is still much in them to disappoint, grieve, and try us. Our assurance, however, is, that He who hath begun the good work will carry it on to the end.

Preaching, and objections urged by the Natives.

Preaching has been conducted with more than usual vigour. Some of the main streets of Masulipatam have again been visited: again has the Gospel of peace been proclaimed as with a trumpet. Crowds of immortal souls have heard the glad tidings. The news is spreading through the length and breadth of the town. A wind is blowing over the hitherto undisturbed waters, a ripple is apparent, and there may, before long, be much agitation. O may the Holy Spirit move upon the face of this moral abyss, and bring out of it a creation new and good, holy and lovely! The Hindoos are a very observing people, and they most justly look for our holy religion in the lives of its professors; but they do not discriminate between use and abuse, and

* By a Letter received lately from Mr. Sharkey, we learn with pleasure that this little girl, with another, has since applied for baptism.

they accordingly charge, with no small degree of self-complacency, the flagitious lives of many Europeans in this country to the influence of Christianity. This is supposed to be an objection, and it is frequently and exultingly urged, accompanied by the old and misapplied taunt, *Physician, heal thyself*. Another objection is derived from the fact of the Church of Christ being divided into endless sects: this is advanced by the more intelligent of the people, who have had opportunities of observing the different forms of Church Government, and modes of worship, practised by the different denominations of the Christian Community. I was not a little surprised to hear a Native inquiring about the Gorham question, and the exact nature of the differences in regard to baptismal regeneration.

Objections have likewise been raised from what the Sacred Scripture has so faithfully, and for our instruction, recorded; such as the introduction of sin, why it should have been permitted, God's repenting—if it did not imply change, Lot's sin, and other similar facts. Some of the Hindoos, like the Manicheans of old, maintain two eternal principles, the one good and the other evil. Others strangely and wickedly think, doubtless to encourage themselves in vice, that it implies imperfection in God not to sin! Others stoutly maintain that God is all, and all is God, and deny all individuality or responsibility in man. Objections embodying these false and dark opinions are constantly urged against the Bible. That the Gospel should not have been presented to them earlier than it has, is likewise construed into an argument against it. These are the kind of objections which constantly assail us, and some most pointedly attack the neglect with which the British Nation and Church have hitherto regarded the spiritual interests of the millions of the Telooquo Country.

Distribution of Tracts.

The Tracts distributed by us are, first, "In whom shall I trust?" This is a small Tract, intelligibly written, and containing in a small compass a clear refutation of the Hindoo Worship; but its statement of the Gospel is not sufficiently full and clear. Second, "The Parables of Jesus Christ." This Tract contains, under each parable, a suitable explanation and application to the Heathen. Third, "The

Jewel Mine of Salvation." This is in verse, and contains a variety of Christian matter. It is not generally understood: its circulation, therefore, is limited. Fourth, "Christu Satacam." This, too, is in verse, and contains the Gospel History; but it is above the reach of common understandings. Fifth, "The Way of Salvation," and sixth, "A Dialogue on Salvation"—both possessing interesting matter—are amongst the chief of our Tracts, and are distributed with much discrimination and care. But our Tracts are still imperfect: yet, imperfect as they are, they may, under God's teaching, be the instruments of much good to many who have received them. The demand for Tracts is great. Mr. Darling was informed that in one of the neighbouring villages two men had had a sharp contest about a Tract given to them by some Missionary, and that the quarrel became so serious that an assembly was actually convoked, and the disputants pacified and separated, each with a few of the leaves of the disputed Tract. On another occasion, a Telooquo Calendar, a useful little work, with more than sprinklings of the Truth in it, was given to two men by Mr. Darling; but they had no sooner gone than there arose a question as to which of the two the book belonged to. They very wisely returned to Mr. Darling, who soon satisfied both parties. These little incidents indicate that in some cases our Tracts are valued, and that there is a general demand, at times even to importunity, for them. In our own town of Bunder there is indeed quite a prevailing desire to become possessed of our little books. It must not, however, be concealed, that the Tracts, in several instances, have been employed as waste paper, and even sold as such. It is also true that cases have occurred where a positive repugnance has been manifested to receive them, or any book advocating the cause of Christianity.

Inquirers and Catechumens.

Under this head the information is not altogether devoid of interest. Something like inquiry is shewing itself in some of our visitors. There is not in them that indifference and unwillingness to hear, still so painfully apparent in others of our hearers. These last come prepared to resist the Truth, or, if they do not argumentatively resist it, they do it by their supercilious silence, or by some significant sneer. It

is difficult to tell why they visit us at all: in most cases, however, it is to get situations, or to obtain pecuniary assistance. But with respect to those who listen with attention there is much to encourage. There is a life and sobriety in their inquiries which is not often apparent, and the tone of anxiety which runs through their conversation is very pleasing. So far it is well: still, not one of these characters I have now described has ventured to put off the fear of man and the trammels of caste, to put himself under Christian Instruction, or seek the initiatory rite of baptism.

The Brahmin of whom I had so many hopes is still halting between two opinions. I am afraid he is retrograding; and there does not appear to be in him that effort and desire to acquire Christian Truth in which he once delighted. He is a stranger to his heart, to the plague and deceitfulness of it. He is, however, a regular attendant on the Means of Grace, and is not ashamed of being seen in a place of Christian Worship. The Lord keep him from deceiving himself and us!

A Pariah Labourer, from the neighbouring village of Guntasalah, called on us in the month of June, and declared his willingness to be instructed in the religion of Jesus. He heard the Truth two years ago, and, from his own account, he was induced to abandon the practice of idol-worship, and of several superstitious rites connected with the burning of the dead. This conduct drew down upon him the hatred of his relatives and friends, who commenced a persecution against him, and had even partially excommunicated him. His desire now was to hear more fully of Christ, and to embrace His religion. As he was a stranger in Bunder, one of our Native Christians received him into his dwelling, and I had the privilege of instructing him. Several of us were much pleased with his simplicity and desire to learn, as well as with his progress in his lessons; for during his short stay with us he committed to memory the Lord's Prayer, and two of the Ten Commandments. His stay was indeed short; for he had scarcely been ten days with us when he suddenly disappeared, and we have heard nothing more of him since. I am not, however, discouraged. The village of Guntasalah we visited in January last, and our reception there was of the most encouraging character. Several have come

to us from the village since, and amongst them was an oilman, who, for three weeks and more, came daily to me with a Hindu book containing the vedantic system, which we read together, and which I endeavoured to refute and expose. When at Guntasalah, I gave him a few Tracts and a Gospel. I gave him some more now, and he went away to his village. From this same village two weavers come to see me occasionally. With them I have had many interesting conversations. A few Brahmins from the same village visit me, and we have just admitted, also from the same village, two Pariah Girls as boarders in our Female School. Our eyes are toward Guntasalah. It is a pretty large village, inhabited principally by the Cumma People, a caste of Sudras. More than a dozen villages, inhabited by the same caste, surround it within three miles. In this circle Brahminical Influence is not extensive, and hence, as a Missionary Station, Guntasalah possesses advantages which Bunder has not. I should not hesitate to make it my residence, should the Lord so order it. All this is hopeful; but of real inquirers desirous of baptism there is only one, and she is one of the boarders in my wife's School. Of her nothing more had better be said until her baptism. The Lord be with us, pity us, and carry on His own good work to the glory of His great name!

Encouragements.

Under this head I would mention, first, the civil, and almost kind treatment we have everywhere, in the town of Masulipatam as well as in the villages surrounding it, received from the Natives. I do not mean to say that this external propriety of conduct, so generally evinced in their reception of us, emanates from any sincerity of motive, or principle of respect for the Gospel we preach. It rather seems to be the result of certain fears arising from ignorance of our exact relation to the Government. It is universally believed that we are acting in the pay and under the auspices of the Hon. East-India Company.

The name Cirkar (Company) has a peculiar spell about it, possessing the power of securing a certain amount of external homage, which may yet exist with the greatest disaffection and bitterness of spirit. Be it as it may, that we are heard with patience and treated with

respect, at times even to kindness, is a fact—a pleasing fact, which we cannot but construe into an argument of encouragement. We have thus been enabled, under all the advantages of this quiet reception, to state frequently, and before numerous audiences, the claims of the Gospel, which, before an angry and hostile auditory, would probably have shared the contempt and rejection of *pearls before swine*.

Our next encouragement we derive from the accession to our number of two additional fellow-labourers, with their families; namely, the Rev. G. English with his wife, and Mr. Nicholson, with his mother and sister. An answer to special prayer is an encouragement and comfort peculiarly suited to strengthen and rejoice one's heart. The command is a simple *Pray*; and prayer doubtless has proceeded from many a heart, and many a hand has been lifted up to a throne of grace, in behalf of our infant Mission. And the Lord has graciously answered the prayer of faith, and sent into His vineyard our dear brethren and sisters; and now may we be kept from all self-sufficiency, but, making the Lord our all, may we never cease our labour, our care and diligence, in a spirit of modesty and humility!

Our third encouragement is seen in the redoubled effort of the members of the Telooogo Revision Committee, of whom I have the privilege of being one—their effort in preparing for the press the most part, if not the whole, of the New Testament in Telooogo. The portions of Scripture in use amongst us, and distributed by us, are the four Gospels, and the first two books of Moses. What a glorious event, when the whole Bible, with all its riches, shall be unlocked and presented to the heathen around us in simple unvarnished Telooogo! The Bible, after all, is our chief evidence of its own truth and heavenly origin. We speak, we converse, we preach, we teach, and though all this is based upon the Bible, and derived from it, yet we have no Telooogo Bible to produce and quote. The prospect of a speedy translation is, then, decidedly an encouragement for which we cannot but be truly thankful.

Our fourth encouragement is in our own Female School. Whether we regard the moral change in many of the girls, their personal cleanliness, or regularity of attendance, we have abundant encouragement—as if we were bid to go on, and that a blessing was at hand. Indeed, we

have received it already; and, in addition to the two dear girls that have been given us, we are expecting, if it please the Lord, to add to our family another, who we trust, is not far from the kingdom of heaven. These are amongst the chief of our encouragements; but there are many more. The preservation amongst us and our families of the voice of health and strength—of oneness of heart and feeling—the sympathy of Christian Friends—the continuance of pecuniary aid, both local and foreign—the steady conduct of some of the members of our Native Congregations—are all encouragements, for which we humbly and heartily desire to bless God.

Baptism of an Adult.

The following interesting case of baptism refers to a period earlier than that included in the previous Report. It is related in Mr. Sharkey's Journal.

Feb. 17, 1850: Lord's Day—In the Evening Service I baptized a young man who had been under instruction for three months. His account of himself is briefly this. In 1842 he attended the Vernacular School established and superintended by the American Missionaries of Guntoor. He there became acquainted with some of the leading truths of the Bible; but they had no practical influence upon him. He had scarcely been three months with the Missionaries, when he removed to a heathen School, then under the private management of an idolater, who was subsequently converted to the faith of Christ and baptized. With him he read several vile and diabolical Hindoo Works for nearly a year. The amount of evil impression now upon his mind was terrific. The natural corruptions of his depraved heart were excited, and drawn out into the commission of abominations, which to repeat would serve no holy purpose. He then visited Madras. Just about this time the cholera was committing its ravages there, and his wicked heart sunk within him. His fears greatly disquieted, and somewhat interrupted, him in his career of vice. The truths he had learnt, but which he had long ago suppressed or banished, he now recalled to mind, and endeavoured in his own strength to stem the tide which was bearing him along. He felt, however, that he could not altogether resign his faith in the invisible agency of the goddess Mahalukshmie, to

whom he, in common with his countrymen, ascribed the then visitation. For a time he attempted to serve two masters—to pray in secret to the one true God, and, at the same time, to worship Mahalukshmie. But on the cessation of the cholera he returned to Guntoor, careless and hardened as before.

In a subsequent visit to Madras he called upon one of the Missionaries of the Church Missionary Society, who sent him to me. I was then at Madras, whither I had gone for Priests' Orders. I had several interviews with him, and, as far as I remember, I told him that as long as he clung to a deadly sin in which he was living he could not expect to receive any countenance, or any further instruction preparatory to baptism. I lost sight of him soon after.

After various removals, he came again to Guntoor; where, after a long struggle, he prevailed upon himself to separate from a woman with whom he had been long living in sin. He then came to Masulipatam. The Missionary at Guntoor wrote a kind and faithful Letter about him. I received him, and found him a safe retreat with one of our Christian Families. He was under my eye. He attended daily for instruction. His thirst after divine knowledge was great; his convictions of sin powerful; his attendance on the Means of Grace regular. The light of God's Word shone gradually upon his mind, his heart was opened to receive the precious truths he heard, and he wept at the remembrance of his sin. But his was a peculiar case. His baptism, therefore, was delayed, but he was not discouraged. He now saw sin in its true character—that it was nothing less than a denial of God. His original corruption, his actual sins, were a burden to him too heavy to be borne. He had looked hither and thither for relief, but in vain. In the Lord he had righteousness and strength. The life of God had evidently begun in him, for the fruits of the Spirit were manifest. The flesh, with the affections and lusts, was crucified, and he was now a new creature. Having the answer of a good conscience vouchsafed him toward God, we could not withhold from him the sign of baptism.

In the Journals of our Missionaries various subjects are incidentally touched upon, possessing much interest, and affording information as

to their proceedings. Some of these we now proceed to place before our Readers.

The Pariahs.

The Pariahs are the multitudes which lie below the recognised line of caste in India, and which by some are computed to amount to one-tenth of the population, that is, about twenty millions of people. Prohibited from living in the common street, or entering the house of any caste-person, and deemed to be so unclean as to be unfit for the society of his fellow-man, the Pariah is to be found in all parts of India. The mark of the leper is affixed to him, and he is compelled to associate with such as are similarly degraded with himself. He is not only considered as defiled himself, but the arbitrary defilement so inhumanly affixed to him is inherited by his children. The extreme poverty of the Pariahs is thus described by Mr. Sharkey in his Journal—

Employed as Paleru (under-renters) they earn about a rupee a month; and when the harvest is gathered in they receive grain to the value of another rupee, with a proportion of straw. If their wives prove industrious, and ply busily at the wheel, the cotton so spun is sold for about half a rupee. Thus the average income, I have been informed, of a Pariah, is about three rupees a month, for which both he and his wife have to labour from twelve to fifteen hours every day, going through a vast amount of drudgery, submitting to much personal deprivation, and not unfrequently to fraud and oppression. *In the sweat of thy face shalt thou eat bread—In sorrow shalt thou eat of it*—is literally fulfilled.

This degraded class have greatly benefited by the introduction of English Influence into India. They have been very generally employed as domestic servants, as well as admitted into other situations, and many of them in the Mission Schools have been participators in the blessings of Christian Education.

Of the Gospel and its improving influence they stand specially in need, and in their case no barrier of caste exists to increase the difficulties with which that Gospel has to contend in finding access to the human heart. Their social disqualification becomes in this respect an unspeakable gain; and as it is most necessary, so is it most suitable, that they should have abundant opportunity of hearing the words of Him who came to seek and to save that which was lost. The following notices, also from Mr. Sharkey's Journal, of our Missionaries' efforts on behalf of this section of the population will be read with interest—

Jan. 19, 1850—This evening we rode to a Mala Village not far from Turgatur, and about four miles from Goodoor. The Mala or Pariah Settlements in the country are, without one exception, at some distance from the villages to which they are attached. And do we not see in this separation—doubtless one of the pernicious results of caste—something of a wise providence overruling the odious distinction for good? For had the Pariahs, like the Gollas and Sudras, lived intermixed, it is very probable they would not have heard the Gospel; but, by their living apart, and in large Settlements, the Missionary's attention is drawn toward them; he visits them; his best sympathies become enlisted on their behalf; and all his desires are engaged to elevate and render them happy. I was received in the village with some kindness. Most of the men, being bearers, were absent from their houses; but the women and a few men came around me and heard the message of salvation. One woman several times repeated after me the name "Yesu Christu," i. e. Jesus Christ; and then inquired when I would visit them again. One man asked, "What is my fate, Sir?" Another man observed that he had been in the wars of Sinda, and likewise at Bombay, and that he had seen much Missionary Exertion. I endeavoured to shew these poor people that I was their friend; and that—though they were poor, and counted very vile—they might be happy in heaven through Jesus Christ, who died for them, and now lives to take care of them, and receive them to Him—

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self in mansions of endless bliss. I was told by these poor people that they considered the Brahmins their gods. This error I endeavoured to correct.

Mr. Darling, in the meanwhile, went into an adjoining village, Tengaturpallyam, where he was received with much respect. The people said, in their usual strain of adulation, he was "Vishnu incarnate." They offered him a bedstead; seated on which he was enabled to preach Christ to an attentive Congregation of fifty souls.

Dec. 7—Arrived at Kankipaud, I paid the Pariah Settlement a visit, and once more directed the minds of the settlers to high and heavenly things. I was well received, and there appeared to be some desire in the village to receive Christian Instruction.

Dec. 8: Lord's Day—I spent the morning in the Pariah Settlement. Instead of the usual Sabbath-morning Service in the Prayer-house at Bunder, I had a little meeting of the villagers under a large tamarind tree, and preached Christ, from the miracle recorded in St. Mark x. 46—52. Much attention was manifested. I concluded by singing a hymn set to a native tune. Perhaps the Lord has some of His own people in this obscure hamlet.

Dec. 9—This morning I was employed in speaking to several of the weavers from the Pariah Settlement. They appeared disposed to embrace Christianity. I put before them four things. First, I warned them of men—their own caste people and their own household, their village officers and their employers. Secondly, that the great design of the Gospel was to exhibit to fallen man the way of salvation, in all its clearness and simplicity, and not to discipline him in the art of obtaining a livelihood. Thirdly, that, when all men hated them for Christ's sake, they would find God to be their friend, who would raise for them help sufficient, and make a way of escape with eternal profit. Fourthly, that Christianity was exclusive, and would on no account consent to any amalgamation with error, or compromise the least of its demands. I then mentioned to them the five loaves and seven thousand, and our Lord's faithful and cautionary reproof of that spirit of gain and ease which secretly influenced so many of those who followed Him after that remarkable miracle. After exhorting them not to labour for the meat which perisheth, I said I was prepared to receive as many as wished to put themselves under Christian Instruction preparatory to baptism.

Dec. 10, 1850—This morning I received a visit from five of the Pariah Weavers. They sat around me, and paid considerable attention to what I told them. As they had come with the express purpose of receiving Christian Instruction, I thought I could not better begin than by teaching them the Lord's Prayer. These poor people do not know what prayer means. With the exception of an ejaculatory wish, addressed to some idol-god or goddess at bed-time and at rising; and with the exception, also, of an occasional vow made in times of serious trouble or trial, such as the sickness of a child or parent, or before some undertaking of danger or loss, as a distant journey, or an investment of considerable sums of money in trade; with these exceptions—and even they refer exclusively to the body—I have not seen in these inferior classes the remotest semblance of prayer. The Brahmins possess a form of prayer; but the inferior castes are without even this. It appears to me highly important, not only to address the outward ear, but also to impress upon the memory some portion of God's Word: and when a poor ignorant man is sufficiently interested by hearing the Word preached, what can he learn to more profit than this precious prayer of our Blessed Lord's own composing and appointing? I therefore at once taught my listeners the Lord's Prayer. They found it very difficult, but, after some effort, they managed to commit one-third of it to memory. After this lesson, I read and explained to them the Parable of the Sower, which they quite understood. I endeavoured to be very simple, and I find that all that is necessary for salvation may be understood by the meanest capacity. Is not this a strong argument for the divine origin of the Scriptures? I hope to use it to profit with these very men, to strengthen their convictions of the truth of Christianity, and I doubt not that the Lord will graciously furnish me with many similar arguments to supply the place of external evidence; to appreciate which requires some degree of mental discipline, and attainments which the poor Pariahs, and many more like them, wholly want. One of my little audience desired immediate baptism with much earnestness. I would most heartily bless God for this door of usefulness. I feel I want much tenderness on the one hand, not to break the bruised reed, or quench the smoking flax; and on the other, much faithfulness, not to dishonour the

Gospel by substituting some worldly motive for Christ. May the Lord prevent and further me in all my doings!

The Brahmins.

We have also traces of the efforts of our Missionaries among the privileged Brahmin caste. Looked upon as the national instructors and depositaries of knowledge, and invested with an official sacredness, which adheres to them notwithstanding blemishes of moral character, it is not surprising that amongst this caste are to be found the most bitter opponents of Gospel Truth; and yet even of the Brahmins not a few have yielded to its convincing power.

Jan. 9—This evening we rode to Chittigoodoor, about a mile from Goodoor. Here we fell in with the Headman of the village, an intelligent and shrewd Brahmin. He treated us with civility, offering us a seat on his plow,* which we accepted; but still he manifested a great deal of suspicion and distance. We were soon surrounded by quite a large company of Brahmins, who looked well fed, and evinced much indifference to the truths of the Gospel. I endeavoured, in many ways, to depict to them the alienation and depravity of the human heart, the inexorable justice of God, and the only way of escape through Jesus Christ, the Mediator of the new Covenant. They denied all distinction between good and evil, and asserted that God was the author of sin. We left a Gospel with the Headman, and gave away several Tracts of everlasting life.

July 4—A respectable Brahmin called upon me. He had never before heard about Christ. He was much struck with the remark that the Hindoo Incarnations in general were engaged, not in saving, but in destroying the wicked, and that, in the execution of their commission of death, they perpetrated crimes that rendered them as obnoxious to punishment as those whom they came to extirpate. In reasoning on these subjects, the Hindoos think that the end justifies the means. But very few of them even think of investigating the claims of their gods and goddesses to Divine Worship and honour, and those who do, suffer themselves

* A kind of open shed toward the street, formed by the projecting roof. A bank of earth, running along the wall, forms a seat.

to be lost in the maze of metaphysics, and live in total contempt of every holy thought and fear of God.

July 8, 1850—I received a visit from a respectable Brahmin, the same referred to in my last Journal. Our conversation lasted three hours. We dwelt much on one subject, the bloody character of Hindoo Worship. In the course of our conversation he melted into tears. "I have," he remarked, "now learnt one thing. I have hitherto condemned the Christians for eating animal food, but the Hindoos are infinitely worse for encouraging a practice so abominable as human sacrifice." I spoke also of the slave-trade and our cruisers, as so many noble instances of humanity which Christianity awakens and cherishes. The doctrine of the resurrection interested him much. He had just lost a brother whom he tenderly loved, and such was the effect of his affliction, that he quitted his own comfortable and spacious dwelling, removed to a small house, refused food, and would not see his friends. I went to see him when in this state, and he told me, "Sir, I have looked for comfort from my books, but I have derived none"—a most important confession, of which I quickly availed myself, and pointed to the resurrection, where all in Christ would meet in glorious recognition, above the reach of sin, separation, and sorrow—a thrice happy band, with eternity for time, and rest for labour.

The following extract refers to the Brahmin mentioned already in the Report of Mr. Sharkey. It adverts particularly to the manner in which the Native is bound and fettered to his heathen practices by the power of caste. What indeed could avail to break this iron chain, save that Gospel which is *the power of God unto salvation to every one that believeth*.

Dec. 5—I left Bunder this morning for a Missionary Tour in the district. I had a companion in the Brahmin who now for two years and more had been wishing to learn and put on Christ. He accompanied me of his own accord. I do not think his purpose to embrace Christianity has suffered any change, nor has any thing occurred to lead me to suspect his sincerity. But his knowledge and sense of sin appear to be defective. A sort of distant discipleship is evidently what he had been calculating upon. To give up caste, mother,

sister, and wife, and follow Christ, is still a dear sacrifice to him. Caste is indeed an iron band from Satan's forge. No immortality can break it, no natural tie is so powerful. It controls consciences, influences opinion, and gives birth to habits and manners abhorrent to humanity, subversive of all rules of decency, and fatally opposed to the religion of love, which we everywhere preach and teach. In a Christian Church, its existence is poison and ruin to the members, grief and pain to the Pastor. In heathen assemblies, the Missionary soon discovers his chief barrier to be something else than religious prejudice or superstitious tenaciousness. It is not some favourite idol-god, some long-cherished worship, some name of reverence, or some bond of natural affection—all these indeed exert their sway and kill their thousands—it is caste, caste, which slays its tens of thousands, that is the Missionary's great obstacle. This is no place for a treatise on caste; but I feel bound to record my observations of its evil wherever I see it in the course of my ministration. It is caste which still keeps this poor Brahmin from closing in with the terms of salvation, from casting in his lot with the despised followers of Christ, and seeking in them a brotherhood whose God is love, and who serve one another by love. In my conversation with him this afternoon I endeavoured to ascertain his opinion of his own religious books. He wears on his forehead a perpendicular mark, the usual Vaishnava badge. He had heard from me a series of discourses, delivered every Wednesday Evening at Bunder, on the life and character of Vishnoo, taken from the Hari Vamsam, Bagavatam, and Vishnu Puranum, contrasted with the great subject of our Gospel History. He appeared to me to be fully convinced of the human origin, or rather fabrication, of his legends, and of their inadequacy to work holiness of heart or consistency of life. But this is not enough. "My son, give me thy heart!" remains yet to be fulfilled. May he receive preventing grace!

Other classes of the People.

The sections of population lying intermediate between these two extremes of the Brahmin and the Pariah are not neglected by our Missionaries, although, alas! the utmost of their labours, when divided amongst the various claimants for instruction, reduces the amount

which each receives to a very small fragment indeed. Shall the day ever arrive when the hearts of British Christians, under the influence of the love of Christ, shall so open in commiseration to the wants of India, as to render our Missionary Efforts in some degree commensurate with the necessities of the case, and thus prove that we are indeed in earnest?

Dec. 9, 1850—This evening I walked to Punadipaud, a compact little village about two miles from Kankipaud. I went at once to the village School, conducted by a Brahmin, with whom I had a long conversation, which was heard by several of the villagers, who came to witness what was going on. Mr. Fox and I visited this village in 1847, and some of the standers-by remembered our visit, but not our message. I could get no account of the Tracts we then distributed. Ages have rolled over, and the religious practice of the Hindoos has suffered but little from the ridicule of such men as Vemana, or from the persecuting arm of the Mahomedan Invaders. It is only now, for the first time, that Hindooism beholds, in the preaching of the Gospel, an antagonistic power, aggressive in character, and complete in its opposition; for it not only exposes and condemns error, but presents in its stead what is infinitely better, truth supported by evidence too strong to be overcome by any fair process of reasoning, and at the same time too plain not to strike the most superficial observer. It is now that Hindooism must tremble; and, if it please God to prolong the sound of the Gospel-trumpet, it is perhaps not unreasonable to expect some speedy change in the religious aspect of the country. I am aware that Hindooism, like Popery, is an ever-fluctuating system—now rigid, now lax, now lost in accommodation, now concentrated in persecution; and it is this elastic peculiarity which has saved it from ruin and extinction through all the changes of opinion which time and invasion have wrought. Hindooism, however, is now no more regulated by the clear dictates of written law, but left to the guidance of tradition; and hence the frequent variance between practices authorised by Menu and those in vogue in the present day. Notwithstanding, Hindooism has lost none of its spirit. Its tendency has ever been, and still is, to steel the heart with atheism,

or to honour the creature more than the Creator; and therefore the crusade against it has yet to be begun—begun, not with drawn swords and carnal weapons, but with the Gospel-net, drawing and winning over souls to be saved, not destroyed. One or two visits to a village will not suffice. The hammer of God's Word must strike again and again. There must be line upon line. Idolatry still allures; ignorance still besets; superstition still overawes; priestcraft still prevails; caste still domineers. No wonder, then, that vestiges of our Missionary Excursions seldom or never appear. I mean our Tracts, for our words can only re-appear when they have, in the recesses of the heart, accomplished that for which they have been spoken.

New Zealand.

CHURCH MISSIONARY SOCIETY.

EASTERN DISTRICT.

Remarkable Progress of the Work.

NATIVE Teachers from the Bay of Islands were first located in this District in the latter part of 1838, and were followed by others in 1839. The fallow-ground of heathenism appeared to be so completely broken, and the anxiety for Christian Instruction amongst the Natives so great, that Archdeacon Williams removed thither, with his family, in the beginning of 1840. The following extract from his report for the year ending Dec. 1849 will shew the remarkable progress which the work has made since that period—

In taking a view of the general state of the Eastern District, there is a marked and regular progress to be observed from the beginning. In the year 1840, the Christian Church consisted entirely of Natives who had come from the Bay of Islands, principally as Teachers. The Communicants then were 29

In 1841 they amounted to	133
1842	451
1843	675
1844	946
1845	1484
1846	1668
1847	1960
1848	2054
1849	2893

The Communicants may be regarded as the fruit of the tree. They are those members of the Congregation who are supposed to walk in the narrow path. Here, then, is abundant encouragement. The little one is become a thousand. In the course of ten years there has been time for the novelty of Christianity to wear away; but, while some have gone back again to the *beggarly elements* of the world, hitherto God has blessed His vineyard with increase.

OPOTIKI.

This Station is situated on the shore of the Bay of Plenty. From Mr. J. A. Wilson, the resident Catechist, we have received the following

Report for the Year 1849.

In reporting the state of this District during the past year, it will tend alike to cheer and to depress us. Increasing prosperity in the temporal condition of the Natives is very generally apparent: they are fast acquiring property. From Wakatane, the western limit of the District, to Maraenui, near the centre, a distance of only about 44 miles, they already possess 24 vessels of from 12 to 20 tons each. These are either on the stocks, or constantly running to Auckland or the Bay of Islands; and as the crews are always varying, most of the male population, during the year, have intercourse with the towns. However desirable it may be for them thus to acquire property, yet, as far as their best interests are concerned, it is not attained without considerable loss; which remark is particularly applicable to Opotiki, where the people, in consequence of the fertility of the soil they occupy, abound in trade, though, in a scriptural sense, it may truly be said of the majority, they are still *poor, and miserable, and blind, and naked*. Their fault is that of Sardis—not heresy, or corruption of doctrine, but negligence and supineness: they, like her before them, know the will of the Lord, but do it not. The Roman-Catholic and Heathen Party, I also regret to say, have shewn less respect to the Sabbath than formerly; and in speaking to the Chiefs about it, they have not been backward in adducing, as an apology, the customs of the town of Auckland on the one hand, and the Roman-Catholic Priest on the other, who, to keep his followers out of mischief, *plays with them at bowls*

on this day. We have a Week-day School at this place, of from 25 to 30 children. At Wakatane the Natives are rather scattered, and have dispersed more generally over the country, at their plantations, and preparing flax. Those among them who adhere to the cause of the Gospel are, on the whole, stedfast, and shew no disposition to Popery; for, though a Priest and Catechist have resided among them during the last nine years, there are not at present more than 30 who attend their Services on the Sabbath. The Priest has therefore of late given out his intention to leave, and settle near the Wairoa.

We request the attention of our readers to Mr. Wilson's remarks in the above Report. The present transition state of the New Zealanders, emerging from barbarism to civilization, is a critical period in their history. In the excitement of such a time, they are in danger of losing that keen desire for Christian Instruction which so remarkably prevailed amongst them on their first awakening from the long and dark night of heathenism. There is, therefore, the more need for earnest prayer, and the diligent prosecution of Missionary Work. New Zealand requires more Missionaries, and educational measures commensurate with the spiritual necessities of the rising generation. Without increased effort at the present emergency, we are in danger of losing the results already attained.

HICKS' BAY (KAUKAUA).

Arrival of the Rev. R. Barker—Missionary Journeys—Schools, &c.

This Station is situated at the N.E. point of the eastern projection of the island. The Rev. R. Barker has communicated to us the following information respecting it in a Letter dated May 1850—

Mrs. Barker and myself landed at the Kauakana on Sunday Evening, December 30, in company with the Rev. G. A. Kissling and family, six native girls, and two youths from the College.

On the advice of Mr. Kissling, I immediately organized four classes of adult Catechumens for Baptism, a Bible Class for

Candidates for the Lord's Supper, and a sixth class of about 25 Monitors and Native Teachers; thus securing the attendance of a different class for every morning of the week.

I find my work to be emphatically that of Catechist and Schoolmaster to these adults, who are extremely ignorant. The adult Catechumens attending each week number 157: the regularity with which they attend, and the eagerness with which they seek to obtain Christian Instruction, are truly surprising.

On Friday, January the 18th, I commenced my first tour through my District, in company with Mr. Kissling and Mr. Baker. It is bounded on the north by Mr. Wilson's, and comprises a distance of forty-five miles along the sea coast, and six or seven miles inland up the valley of the Waiapu. According to a census taken by Mr. Kissling some years ago, there are upward of 5000 souls in this district. My fellow-labourer to the south is my much-valued friend Mr. Baker.

We were kindly received by the people in the different Pās, and most hospitably treated: the expression of many of them was, "Come here, our Father!" and, "He is but a child, and yet he is our Missionary." We administered the Lord's Supper to great numbers in the different Pās. Great attention was always paid to the addresses of our friends Kissling and Baker, and there is evidently great punctuality in attending the Means of Grace, though, alas! I am often pained by their sad formality.

On the 12th of March I started for a second journey through my District, taking with me, instead of men for burden-carriers, four boys from the first class of my Day School at Hicks' Bay, and a youth I am training as a Schoolmaster. These I intended as a sort of travelling School, writing, singing, and learning English on our way. They seemed much pleased with their trip, and I also was gratified by their eagerness to learn, and to pick up useful information. Whenever I go to the Pā they come forward with smiling faces to greet me. I am about to start upon my third tour, and upon proposing that they should accompany me, they all offered to come and work for me gratuitously at finishing our wheat sowing: they are, as they expressed it, in such a hurry to go lest we be hindered by the rains. They do all they can to muster their little English. "To-morrow I go to Rangitukia;" "Very good;" "Thank you."

I would earnestly press on the Committee the importance of sending an additional Missionary to this coast. It might become one of the most interesting Missionary Gardens in the world. The facilities for usefulness are great. Crowds of people can be got together at any time for catechizing; the dear children are all anxious for schooling; the Native Teachers and Monitors put themselves quite under your hands, and they are, I think, a very improving and improvable class. I hope soon to have the means of inviting my different Native Teachers here for three weeks or a month, for schooling.

UAWA.

Report for the Year 1849.

This Station is situated near the mouth of the Uawa River, which enters the sea about 100 miles southward of Hicks' Bay. The following Report from Mr. C. Baker, the resident Catechist, refers to Waiapu, where the work of evangelization commenced in the Eastern District, and Tokomaru, both situated on the coast between Hicks' Bay and Uawa—

In reporting the proceedings of another year, I have to acknowledge the mercy and faithfulness of God. His good hand has been with us in affliction and trial, through which we have had to pass. Blessed be His holy name!

The instruction of the people has been regularly attended to, both at the Station and the villages connected therewith. The public Services and Sunday Schools have kept up, and the Weekday Schools partially so. During several of the winter months I had a Teachers' School. More than twenty Teachers and Monitors from Waiapu, together with those belonging to the Uawa Station, have been in attendance in parties, remaining for a few weeks, and returning to give place to others. Reading, writing, dictation, and arithmetic, have been taught, and portions of the Word of God have been daily explained. As a text book, Archdeacon W. Williams's Exposition of the Church Catechism in manuscript has been used. I trust that those young men have returned to their respective homes better informed than when they came. Those of them who have attended a second course of instruction have a manifest advantage over the others. One grand object has been to

present truth to the mind in all its simplicity, and to direct the attention to those chief doctrines of the Bible—the fall of man—salvation by grace alone, through faith in the Son of God—and the gracious influences of the Holy Spirit bestowed on those who feel their need of His teaching, and of His sustaining power. The Teachers and Monitors around the Station have generally attended once a-week for instruction.

South Seas.

BRITISH AND FOREIGN BIBLE SOCIETY.

*The Scriptures in the Language of
Rarotonga.*

THE Rev. A. Buzacott, in connection with the London Missionary Society, writing to the Committee of the British and Foreign Bible Society on the 26th of June, says—

I am happy to inform you that the last correction of the last sheet of the Rarotongan Scriptures was sent to press yesterday evening. The completion of a work which has cost so much anxiety and toil for a period of more than twenty years is to me a cause of much gratitude to God.

It was only in the year 1822 that the Island of Rarotonga was discovered, when the people were found to be in a state of savageness not easily described. Cannibalism prevailed among them to a most fearful extent. Native Evangelists were landed, and they succeeded, through the blessing of God, in inducing the whole island to abandon their gods, and the train of abominations connected with their idolatry. The Rev. Messrs. Williams and Pitman arrived at this island in 1827, and we joined them early in 1828. Up to this time there had been very little attempted in order to reduce their language to a written form. Characters it had none; and long after our arrival, a note sent from one Station to another would excite the greatest wonder in the minds of the Natives, and sometimes the bearer would be accompanied by a number of Natives, who would follow him to the Missionaries' house to hear what the letter had to say; and I have sometimes seen them come, while I have been reading the communication, and put their ear as near as possible, to try to discover what it said. Now, edu-

cation is almost universal: a great number of the adults can read, and all the children, who are not physically or mentally incapacitated. During Mr. Williams's stay at Rarotonga, which was at this time about nine months, he attempted a translation of the Gospel of John, and the Epistle of Paul to the Galatians. One month after our arrival he left Rarotonga, and took his manuscript with him, and got it printed at Huahine; and though these portions of the Holy Writ were very incorrect, they were exceedingly valuable, and highly prized by the Natives, many of whom committed the greater part to memory. By the time Mr. Williams visited England the manuscript of the New Testament was completed; it having been effected conjointly by Mr. Williams, Mr. Pitman, and myself, and committed to Mr. Williams, who brought it to England, and succeeded, through the aid of the British and Foreign Bible Society, in procuring 5000 copies, which have been an invaluable boon to the Natives. Mr. Pitman and myself next proceeded with the Old Testament, and as the portions were completed, they were printed by the Natives of Rarotonga, under the superintendence of the Missionary; the paper being supplied by the British and Foreign Bible Society. We proceeded in this way till 2000 copies of the whole of the Historical parts—and also the Psalms, the Books of Solomon, and the Prophecies of Isaiah and Jeremiah—had been completed, and in the hands of the people; and it was very encouraging to witness the eagerness of the people to procure the various portions as they issued from the press, and the cheerfulness with which they brought what they had, as remuneration for these precious portions of the Word of God.

It pleased our Heavenly Father to visit me with an affliction which compelled me for a time to leave my beloved work and people; and as it was likely that the nature of my complaint was such as to render a residence in England of several years necessary, it was proposed that I should take the revised edition of those portions already printed, and complete what were not revised, and translate the untranslated parts, so as to get a complete edition of the whole Scriptures. This I did not like to undertake without the assistance of a native. One was selected—a young man from the College, of good sound judgment; and during the two years he

was with me in England he was of great assistance to me in translating, and correcting the portions already translated. Since he left, I have been much assisted in the reading and correction of the proof sheets by my daughter, who, being a native of Rarotonga, is well acquainted with the language: a large portion of her time has been cheerfully devoted to this work. I must not forget to notice the valuable aid I have received from the Rev. T. W. Meller, who has spared neither time nor labour to render this edition as correct as possible. I only regret that time would not allow me to avail myself of his aid to the end of the entire volume. I am thankful, however, that it is completed; and, as a whole, I do not think it would suffer from comparison with any first attempt of the kind. I do not think it is perfect, but I believe it will be thank-

fully received by the poor people for whom it is intended, and, as far as they are able, will be paid for; and, if I mistake not, it will have the entire confidence of my brethren. As to myself, in all humility I can say I have done my best to discover, in every part, what is the mind of the Spirit. With gratitude to God for the recovery of health and strength to go through this great and responsible work, and with an increasing conviction of the value and importance of the British and Foreign Bible Society, one of the chief glories of Britain, and with earnest prayer for its increased usefulness and success, I now cheerfully again embark with the invaluable cargo of 5000 copies of the precious volume, entreating an interest in your prayers that *the Word of the Lord may have free course and be glorified.*

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—On Friday the 20th of June, at the National School-rooms, Liverpool Road, Islington, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. Thomas Henry Fitzpatrick, M.A., Trinity College, Dublin, and late Curate of Bishop Ryder's Church, Birmingham, Mrs. Fitzpatrick, and the Rev. Robert Clark, B.A., Trinity College, Cambridge, late Curate of Harmston, Lincolnshire, proceeding to commence a Mission in the Punjab; to the Rev. Henry Stern, Student from the Society's Institution, Islington, appointed to the North-West Provinces in the North-India Mission; to the Rev. Christopher C. Fenn, M.A., Trinity College, Cambridge, late Curate of Ockbrook, Derby, and the Rev. Edward Thomas Higgins, Student from the Institution, and Mrs. Higgins, proceeding to join the Ceylon Mission; and to the Rev. Augustus Klein, Student from the Institution, proceeding to Jerusalem. The Instructions having been acknowledged by each of the Missionaries, they were addressed generally by the Rev. W. W. Champneys, Rector of Whitechapel, and the Missionaries proceeding to the Punjab specially by the Rev. C. G. Pfander, one of the Society's Missionaries from Agra; and were commended in prayer to the blessing of Almighty God by the Rev. W. Jowett—The Rev. T. H. Fitzpatrick and Mrs. Fitzpatrick, and the Rev. H. Stern, sailed from Portsmouth on the 1st of July for Calcutta—The Rev. A. Klein left London on the 21st of June for Strasbourg, to take leave of his family, and thence to proceed to Jerusalem—The health of the Rev. J. Innes and Mrs. Innes rendering it necessary for them to visit home, they left Calcutta on the 28th of February, and arrived at Gravesend on the 8th of July—Mrs. Greenwood, widow of the late Rev. C. Greenwood, of Ceylon, arrived in London on the 19th of June.

SOUTH AFRICA.

Wesleyan Miss. Soc.—Intelligence has been received from Grahamstown to April 22d, and from King William's Town, April 23d. At those dates it was reported that the brethren were still all safe, and all remained at their Stations. No place had been abandoned except Lesseytown, which had no resident Missionary. The people of the Station had remained faithful, but had been compelled to take flight to the mountains. After their departure the Heathen Tambookies burned the houses; but it is said that they left the large and substantial Chapel uninjured. The Lesseytown people have ultimately escaped to Kamastone, where it is hoped they will remain at peace—Mr. Gladwin at Butterworth, Mr. Bertram at Witteberg, Mr. Shepstone at Kamastone, and Mr. Impey at Mount-Coke, amid many alarms and dangers, had nobly remained at their posts, and had hitherto been preserved, with their respective Stations and people, from any material injury. It is stated in the public papers that Mr. Bertram had been the means, by his intercessions with the native Chief, of saving from destruction a party of one hundred burghers, who had inadvertently off-saddled near a hostile force—In Letters from Cape Town and in the "Cape-Town Mail" of May 2d, it is stated that the Station of Beecham Wood, which was under the care of Native Teachers, had been sacked by the hostile Caffres; and that Butterworth was in great danger, in consequence of the doubts entertained of the Heathen Chief Krcili's continued loyalty.

INLAND SEAS.

Church Miss. Soc.—The Rev. Dr. Krapf, the Rev. C. Pfefferle, and the three Mechanics (p. 112) safely arrived at Mombas on the 3d of April, and at New Rabbai on the 8th of April.

Missionary Register.

SEPTEMBER, 1851.

Biography.

OBITUARY NOTICE OF NATIVE CONVERTS

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

THE Rev. N. Denton in his Journal gives a short notice of two Africans, who died, as he believes, in the faith of Christ.

Peter Green.

On the 12th of April I buried Peter Green, a member of our Church, who was called away very suddenly. He was planting yams in his garden on Tuesday, on Wednesday evening was taken ill, and on Thursday night died. He was a superior man in point of intellect to most of his countrymen, and although of an unhappy turn of mind, I have often obtained valuable information and assistance from him in investigating charges brought to me by the people, and in settling complaints amongst them. Of his Christian Character I can speak very favourably. He was, I believe, a more decided Christian than the generality of our people are. Not that his piety was much above the common level, but he more fully renounced heathenism, and more cordially embraced a Christian course of life than others, who, while they make a very open profession, still hold fast their heathen companies, and exhibit a lingering fondness for their old and sinful customs. Green's attention to the Means of Grace was very regular, and with satisfaction I add that his Christian Character will bear a higher testimony still. When we remember how many of our people are overcome by the sins of uncleanness and intemperance, we more distinctly mark with thankfulness those who withstand them, as was the case with Green.

Nancy Düring.

April 15, 1850—The death and burial of one member of the Church has hardly passed away before another has taken place. This afternoon I buried Nancy Düring, who has been for many years a quiet, orderly, and attentive member of the Church at Regent. She had been ill for about three months, during which she shewed much patience and submission. I visited her the evening before her death, when she expressed a desire to open her mind to me as her Minister. I listened attentively to all she said, and gathered the following particulars: that she was in great pain, had been suffering a long time, and did not know what would be the issue. She expressed her belief and trust in Christ, and was willing to leave all in His hands. I conversed with her on the consolation and promises contained in the Word of God, and after prayer left her. She appeared to be much cheered and refreshed by my visit. Both from her past life, and from the state of her mind on this occasion, I should consider her well prepared for the solemn change which took place on the next day. May the places of those departed servants of Christ, so many of which have lately been left vacant at Regent, be soon filled by their children, who, from their greater advantages, should grow much higher in the divine life!

OBITUARY OF THE REV. THOMAS L. HODGSON,

MANY YEARS MISSIONARY AT CAPE TOWN IN CONNECTION WITH THE WESLEYAN
MISSIONARY SOCIETY.

LETTERS from Mr. Ridsdale and Mr. Godman contain some particulars of the previous sufferings and death of the Rev Thomas L.

Sept. 1851.

3 B

Hodgson, one of the Wesleyan Missionary Society's oldest Missionaries. Mr. Ridsdale writes—

From my last three brief communications, written at Mr. Hodgson's desire, you have for some time past been made acquainted with the serious illness of our beloved Chairman. Since they were forwarded, all our fears have been realized; for it is now my sad yet joyful duty to announce that he has departed for ever from this world. The conflict is past, and he has been received into the joy of his Lord. This took place on Friday Evening, the 21st of June. But there was so much of spiritual joy and triumph shed over the final scene, that the depth and poignancy of the sorrow felt at his removal are more than mitigated—they are almost banished—by the emotions of joy and gratitude which they have originated in our minds.

From Mr. Ridsdale's Letter, and from one of nearly the same date, written by Mr. Godman, it appears that plain indications of Mr. Hodgson's failing strength, and of a slow yet steady advance of internal disease, had appeared for the last six or eight months. In the beginning of March he became so unwell, that Dr. Abercrombie, his medical attendant, prohibited him from preaching; a prohibition with which he had the greatest difficulty in complying, and which gave him very great uneasiness at the time, and continued to do so, until at length the disease assumed a decidedly serious form, and he was quite laid aside. It is said—

His whole soul was so thoroughly imbued with love to his work, that he clung to it with a tenacity which nothing could loosen but the absolute force of circumstances. This necessity at last became evident even to himself. Then he saw the uselessness of further discomfort on the subject, and resigned himself entirely, and with a perfect acquiescence to the will of his Heavenly Master; still, however, occupying himself as actively as circumstances allowed in caring for the general affairs of the district, until altogether unfitted for any kind of exertion. He had put on the harness in his youthful days, with no

boasting, but with that deep humility which characterized his whole course; and he wore it, and laboured and died in it, for he never put it off but with death. It was laid aside only when his Lord had honoured him with a glorious victory.

From the first he was most anxious for the sanctification of his affliction, and addressed himself with more than usual earnestness to spiritual subjects. At one season he suffered much from the assaults of Satan, as well as from the severity of his bodily disease; and for a time some degree of comparative depression of mind was thus experienced. But even then he repeatedly declared that he had not the slightest doubt of his acceptance in the Beloved. He was perfectly at rest on that subject, and felt that he was on the Rock. The heaviness only preceded a coming joy; the strife, a swiftly-approaching triumph. The light soon appeared in its brightness; and from that time it shone more and more unto the perfect day. Many were the memorable and delightful sayings by which he expressed his unshaken confidence in God, and his joyous hope in Christ. "Forty years ago," he said, "I chose the Lord for my portion: for forty years I have laboured in His service: I choose Him still. It would be absurd," he emphatically added, "in me to think that He would leave me now, especially after so many interpositions of His providence in my behalf as I have witnessed." He manifested to the last his wonted deep anxiety for the prosperity of the work of God in the district which he had so long and ably superintended; and one of his latest prayers for Africa was, "Shine upon this benighted land!"

On the day of his death, he said, "I have had such a delightful view of the heavenly Zion, the Jerusalem above! But oh, how pure, how holy! It would almost make one tremble to enter. But all our unfaithfulness, all our shortcomings, may be forgiven: they are forgiven, through the blood of Jesus. Oh, I see the pearly gates; they are open for me, unworthy me! I SHALL enter!" Only three hours before his departure, as his friends stood around his bed, he exclaimed, "I have victory, victory, victory, through the blood of the Lamb—the blood of the Lamb, the blood of the Lamb, the blood of the Lamb!"—and

added, "He is mine, mine, mine, for ever, for ever, for ever!" And then, after conversing in a most pleasing and edifying manner about death, heaven, and some of his deceased relatives, he again exclaimed, in a clear though weak voice, five times in succession, "Victory, victory, victory, victory, victory!" What reader of these recitals does not feelingly say, *Thanks be to God, who giveth us the victory through our Lord Jesus Christ?*

His remains were borne to the silent grave amid the tears of multitudes. On

leaving his residence, the funeral procession was composed of persons from Simon's Town, Diep-River, Wynberg, Rondebosch, and other villages, and of a great number of the respectable inhabitants of Cape Town. As we proceeded to the burial-ground hundreds more joined the solemn train; so that by the time we reached his sacred resting-place it was thought that there were five or six thousand persons assembled to pay him this last mark of respect, shewing the high esteem in which he was held.

OBITUARY OF MRS. COLES,

WIFE OF THE REV. J. B. COLES, MISSIONARY AT BELLARY IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

WE lay before our Readers some particulars of the last days, and happy departure of Mrs. Coles on the 4th of July, as supplied by the Rev. J. B. Coles, in a Letter dated July 5, 1850.

Night and day I watched by her, and every thing that could be done for her recovery was done; but she seemed, from an early period, to anticipate that this sickness would be unto death, and her thoughts were constantly fixed upon the great change which she supposed to await her, though at times she still spoke of the probability of her restoration, and of a visit to the neighbouring hills, or perhaps to England, as being necessary for the establishment of her health. Still, the idea that her departure was near was prominent. Under this impression, on Saturday Evening, June 22d, she desired to see her children, and take leave of them; and though we did not suppose that her illness was then dangerous, her wish was gratified. She embraced her little ones, addressing to the two elder of them a few words of counsel. The whole of that night was spent by her in prayer. It seemed as though the great enemy, taking advantage of her extreme debility, had disturbed for a time her peace and joy. She earnestly wrestled with God in prayer for the lifting up of the light of his countenance, and prayed fervently and frequently for her husband and children. She also said she wished to see the Native Pastor in the morning, to convey through him her last message to the Church, especially the female portion of it. The next day was one of great trial: the mind sympathized with the weakness of the body. She was painfully conscious of a confusedness in her thoughts, and entertained the prayers of myself and my dear

brother, Mr. Wardlaw. During that week she frequently expressed her strong desire, if it were the Lord's will to restore her, to live more than ever to His glory; and said it was her constant prayer, that, if she should recover, this affliction might be much sanctified both to her and to me, and might be the means of increasing our holiness and usefulness.

In the forenoon of last Lord's Day, the 30th, she seemed to be rapidly sinking. Mr. and Mrs. Wardlaw were soon by her side. In reply to some question proposed by Mr. Wardlaw, she said that she had perfect peace—the fear of death was taken away, and that Jesus was to her all in all. Two medical gentlemen being speedily in attendance, and suitable means being used, she rallied, and continued better throughout the day. The next day she seemed to be very much improved—better, indeed, than for some time. But the same night, when I fondly hoped that the worst was over, and that she was in a fair way to recover, she was suddenly seized with diarrhœa and hemorrhage, the consequences of the fever. These soon deprived her of her little remaining strength. On Tuesday Evening the doctor said there was no hope, and we watched her, expecting every moment to be the last. She continued, however, through that night, and, to the surprise of all, through the next day; and I still clung to the fond hope that she might yet be restored. It had, however, been determined otherwise by Infinite Wisdom and Love. She lingered till yesterday evening, when she fell asleep

in Jesus. Her departure was perfectly calm and tranquil. She knew it was near, and she was ready and desirous to go. The sting of death was taken away. When asked what was the foundation of her hope in the prospect of death, she said it was the atonement of Christ, through which she knew that, even if her sins were many more than they were, they might be all forgiven. She said she was perfectly satisfied with all the Lord's dealings with her, and would not alter any thing in her circumstances if she could. She frequently prayed aloud in

the course of the day preceding her decease, and requested us to join her in singing that beautiful hymn—

“Rock of ages, cleft for me.”

She said she was longing to depart and be in glory with her Saviour. Heaven, she said, was very near. She bade me not to be discouraged, for I should in due time follow her. Thus was she enabled, in the full assurance of hope, to bid adieu to all dear to her on earth; and I doubt not she has entered into that joy she so earnestly desired.

Proceedings and Intelligence.

United Kingdom,

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 335, of our Volume for August.)

UNITED KINGDOM.

The Queen's Supremacy.

THE Queen's being the Head of the Church I must deny. She is supreme over the Church in all its political and civil matters, all its ecclesiastical concerns, and over all persons concerned in the Church; and, thank God, she is supreme over all causes ecclesiastical. But she is not the Head of the Church. Queen Elizabeth, when that very title was offered to her which had been arrogated by Henry VIII., who was nothing more nor less than a Pope himself, and so great a Pope, that, on the old principle that two of a trade can never agree, he excommunicated the Pope, and the Pope excommunicated him. And although he was the rough hammer in the work of God that did the rough work of the Reformation, he was no real reformer, and died a Papist, as far as a man who would be a Pope could be a Papist. We therefore give him over to Rome. He belongs to her, not to us. Now when the title of Head of the Church was offered to Queen Elizabeth, she said, “That title belongs not to any mortal—it belongs to none but the Lord Jesus Christ.” Remember, then, my Dissenting friends, if there are any here, do not libel the Church of England by saying that the Queen is her Head. Much as we love and revere her, and loyal subjects to her as we are from the depths of our hearts—loyal to her because she is the representative of the great principles which set the House of

Brunswick on the throne—the principles of Protestant Ascendancy and liberty, the Protestant Rights of a Protestant People—yet we would never give her the title of Head of the Church. The Lord Jesus Christ, who is Head over all things to his Church, is our Head. Protestant Dissenters! the Queen is supreme over you as well as over us. She decides causes for you as well as for us. She protects you in the enjoyment of your Chapels. She enforces your Chapel-deeds. She maintains your trust property. But you may say, “Was not the decision on a doctrinal point in the Gorham case? Will you say that was similar to her authority over us?” I do say so. If the Queen decided in the Gorham Controversy, the Queen decided in the Lady Hewley Controversy. If there was a question of doctrine involved in the one case, there was a question of doctrine involved in the other. But I contend there was a mere enforcement of the law: there was no decision of doctrine. It was the decision of a legal question; and I must say that I think acute lawyers are better prepared to say what is the meaning of the law than my Lord of Exeter or any other Bishop on the bench. I would not give up that principle even to the Archbishop of Canterbury, for I believe it is in the best hands. All I wish is simply this, that they should be Churchmen who sit on Church Cases: and if Dissenters wish it, let Dissenting Judges sit on Dissenting Cases. Let us all thank God that the Queen is supreme under God

in this country, for we must have either the Pope or the Queen. The nation must have one or the other, and thank God that we have such a ruler, such a Protestant Ruler supreme over us.

[*New. H. & Towell—at Ch. Past.—Ald Soc. An.*

The Necessity for Instructing the Agricultural Population.

Rome is only just getting her outline of action prepared: the filling up will come. She will more and more invade our country parishes; she will more and more insinuate herself into our agricultural population; and I confess, when I consider the deep ignorance, the utter want of an enlightened Protestantism in the agricultural masses, I dread the consequences of the aggression of Rome; I dread the instrumentalities which will be carried out through the land. If we had light among our people we should not fear her darkness, but it is our darkness that makes her formidable. I have less fear about the manufacturing classes, because more intelligence, more thought, and more mind pervade them: larger Christian Appliances have been brought to bear on them. In Manchester, in the course of ten years, there had been a reduction of criminal committals from 12,160 to 6000. Last year presents a still more gratifying advance in amelioration, for the number has been reduced to 4500. Here we have a reduction of 1500 in one year, and that in the face of an ever-augmenting population, and of all the evil influences brought to bear on them, and the insufficient instrumentality we have to meet those influences. Who, then, shall despair of old England? Who shall say that our labours and operations are in vain in the Lord? Who shall say we have not reaped much in comparison with the little we have sown? Do I say this in the way of glorying? In nowise; but in the way of provoking the energies of my Christian Brethren in our agricultural parishes. Let them employ such machinery as we have in the manufacturing districts, and they will have the same results. [The Same—at the same.

INLAND SEAS.

Progress of the Gospel in Jerusalem.

Our blessed Redeemer teaches us that the kingdom of heaven has two characteristic features. The one is, that it is progressive; and the other is, that it is of a mixed character. We must sow the seed, and we must wait patiently till it

comes to its full maturity; and though we sow the pure seed, still we know by the parable of the wheat and the tares that there will always be upon this our globe a mixture of good and evil in the Church of Christ. I had the privilege of going out more than nine years ago, with Bishop Alexander, to the Holy Land. Knowing that while I was endeavouring to sow the seed of the Word of God one part of it would fall upon the wayside, another part of it would fall upon rocks and stones, and another part of it would fall upon thorns and thistles, still I knew also that one part would fall into good ground and bring forth fruit. The moment I landed on the shores of my fathers, at Jaffa, I commenced to sow the good seed. I had the privilege of speaking of Jesus to the Jews at Jaffa, where formerly the Apostles preached. When I ascended the mountains of Judea, and entered the Holy City, I went into the synagogues of the Jews and preached Christ, and preached the Word of God on Mount Zion, in the Valley of Jehoshaphat, and near the Garden of Gethsemane. I expounded the Word of God where our blessed Redeemer was born, and at Hebron, in the plains of Mamre, and at Nazareth, by the Lake of Tiberias, and other places in the Holy Land. And this I did not once, but again. And now, my Christian Friends will ask me, what was the result? I speak within bounds, when I state that one result was, that, of the 14,000 or 15,000 Jews residing in the Holy Land, all have heard the Word of the living God. There is not a Jew, I believe, in the Holy Land, to whom, through your Christian Liberality and instrumentality, a copy of the Old Testament has not been offered, and many are in the possession of the New also. The Jews in the Holy Land now know what true Christianity is. What did the Jews know of true Christianity before our Mission was established in the Holy Land? Not much. They saw the abominations of a corrupt Church before their eyes; they saw every year, or heard of the great falsehood practised in the Church of the Holy Sepulchre—I mean the Greek Fire. Now the Jews know what true Christianity is, and what the Word of God is, and they read it. Two dépôts have been established, one at Jaffa and the other at Jerusalem, by which the Old and New Testament, and the Liturgy, and other books, are daily distributed among

the Jews. The dépôt at Jaffa is under the superintendence of a converted Israelite, who was brought to a knowledge of the Lord through my feeble instrumentality. That at Jerusalem is taken care of also by a converted and pious Israelite, who heard the tidings of salvation from me many years ago on the coast of Africa. I met with him at Jerusalem again, where he was brought to a full knowledge of the Truth, and now he and his whole family have become Christians. The kingdom of God, I said, is progressive, and of a mixed character. When we arrived at Jerusalem, I met four adult Jews who had embraced Christianity. We assembled in a little room for prayer, but it pleased God to call out one after another from Jewish Darkness until that little room became too small. A large room had been provided on the premises of your Society, and the day it was opened five Israelites were by baptism initiated into the Church of Christ; and now, blessed be God, we have on Mount Zion a Church and a congregation of believing Israelites and believing Gentiles, worshipping God, as I trust, in spirit and in truth. In that Church we are not ashamed to preach the Gospel of Christ, because we know it is the power of God unto salvation, to the Jew first, and also to the Gentile. The Service in that Church is performed in the Hebrew, German, and English Languages. Here prayers are offered up on behalf of this country, and on behalf of her who reigns over this country, by Jewish believing hearts; and I believe there are no more fervent prayers raised in this country than those offered up on Mount Zion by the band of Jewish-Christian Believers, who, through English Christianity and English Instrumentality, have been brought to the knowledge of the Lord Jesus.

[Rev. C. F. Ewald—at the Jews' Soc. An.

Establishment of Schools.

When we arrived at Jerusalem we endeavoured to establish Schools. When I spoke to the Jews about sending their children to the Schools they told me that they needed not to be instructed in our learning, that they knew enough in their own way. I myself commenced the first School by giving lessons to adults at five o'clock in the morning, and some came to be instructed; but the Chief Rabbi immediately issued an excommunication, and the School then began to linger. But what is the fact now? We have in the

School 23 boys and 14 girls, who are brought up and instructed in our most holy religion; and some of these children have been the means, under God, of bringing their own parents to the knowledge of Christ. [The Same—at the same.

Institutions at Jerusalem.

The greatest difficulty we felt at Jerusalem at first was, what to do with those Israelites who might come and ask what they should do to be saved, because the 8000 Jews who reside in Jerusalem are poor. They are a learned body, and maintained by contributions which the Jews send to them from all parts of the world. If a Jew becomes a Christian, he must learn to earn his own living. We have now, blessed be God, a House of Industry, in which we receive those Israelites who wish to become Christians, and where they learn a trade. Dr. Macgowan at first went among the Jews to relieve their bodily diseases, but he soon found it necessary to have a hospital. He had great difficulties and great obstacles to overcome, but he persevered with Christian Prudence and Christian Patience, and the Lord has rewarded him for it. Although at first the Jewish Rabbies excommunicated the hospital and every body who entered it; although they said that if any Jew died in the hospital they would not bury him; what is the case now? When Dr. Macgowan last year returned to Jerusalem the Jews went out to meet him, and conducted him into the city. The hospital is always full, and several Jews have for the first time heard the sound of the Gospel within its walls, and have been brought to the knowledge of Christ in that edifice. When I first went to Jerusalem I met only four adult Israelites who had embraced Christianity. When I was under the necessity of retiring from Jerusalem an address was presented to me, signed by forty-three believing Israelites, who had been brought to the saving knowledge of Christ chiefly through my humble instrumentality. They at the same time presented me with a silver Communion-service. There is a grand and glorious work going on in the Holy Land and Holy City. The Word of God is read—The Word of God is preached. By means of the House of Industry, young men are brought out of Jewish Darkness, and placed under proper superintendence, where they learn trades, and are taught the truth as it is in

Christ Jesus. The establishment of the Hospital has removed many prejudices from the minds of the Jews. In the Schools the children are educated. All these establishments work together to the one great end—to teach the Jews that Jesus Christ is the Saviour of their soul.

[*The Same—at the same.*]

The Gloominess of Judaism.

The system of Judaism generates despair and hopelessness as respects eternal peace. In proof of this, I would remind the Meeting of a circumstance which is on record relative to one of the most famous Rabbies, who is mentioned with great respect in the Jewish Prayer-Book. When lying on his death-bed his disciples surrounded him, and, finding him in tears, addressed him in language like this: "Rabbi, light of Israel, thou strong rock, right-hand pillar, why dost thou weep?" He answered them, "If they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who, if he were angry with me, his anger would not last for ever; if he put me in bondage, his bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could soothe with words and bribe with riches; yet even in these circumstances I should weep. But now I am

going before the King of kings, the only blessed God who liveth and endureth for ever and ever; who, if he be angry with me, his anger will last for ever; if he put me in bondage, his bondage will be everlasting; if he condemn me to death, that death will be eternal; whom I cannot soothe with words or bribe with riches; when, further, there are before me two ways, the one to hell and the other to paradise, and I know not to which they are carrying me; should I not weep?" Such is the hope which is the system of Judaism, or rather the despair which it caused in the mind of one of their most famous Rabbies at his dying hour. Contrast with this the declaration of the Apostle when he knew that the time of his departure was at hand—*I know in whom I have believed. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.* It is the effort of this Society so to preach the Gospel of the everlasting God that we may rescue a remnant of God's ancient people from the influence of a system which causes despair, and place them under the influence of that glorious truth which leads to a hope full of immortality.

[*Rev. W. Cadman—at the same.*]

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1850-51.

Summary View of the Society.

MISSIONARIES: in Ireland, 25—Continent of Europe, 21—Western Africa, 18—South Africa, 41—South India, 12—North Ceylon, 6—South Ceylon, 14—New South-Wales, 1—Australia, 9—Van-Diemen's Land, 7—New Zealand, 20—Friendly Islands, 9—Feejee Islands, 7—Demerara, 20—Honduras, 2—West Indies, 55—British America, 133—*Total*, 415, beside 14 Supernumeraries; of whom 205 are principally connected with the Heathen, Negroes, and Converts from Heathenism, and 210 labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 864 paid Catechists and Readers, and 8071 gratuitous Sunday-School and other Teachers; of whom 686 paid and 4685 gratuitous Teachers are connected with the Heathen and Negroes, and 178 paid and 3386 gratuitous Teach-

ers labour among Colonists or professed Christians.

Members in Society: in Ireland, 2251—Continent of Europe, 1938—Gambia, 637—Sierra Leone, 5162—Cape Coast, 809—South Africa, 4621—South India, 374—North Ceylon, 300—South Ceylon, 1275—New South-Wales, 2269—Australia, 1645—Van-Diemen's Land, 831—New Zealand, 4422—Friendly Islands, 6978—Feejee Islands, 1993—Demerara, 13,327—Honduras, 495—West Indies, 33,482—British America, 21,427—*Total*, 104,235; of whom 73,935 are chiefly among the Heathen, and 30,300 among Colonists and professed Christians.

Scholars: in Ireland, 3743—Continent of Europe, 1980—Gambia, 764—Sierra Leone, 3144—Cape Coast, 1014—South Africa, 7887—South India, 1548—North Ceylon, 1462—South Ceylon, 2687—New South-Wales, 3613—Australia, 2513—Van-Diemen's Land, 1286—New Zealand, 7271—Friendly Islands,

5907—Feejee Islands, 2922—Demerara, 6821—Honduras, 435—West Indies, 11,741—British America, 13,032—*Total*, 80,070; being an increase of 1522, and consisting of 53,995 chiefly among the Heathen and Negroes, and 26,075 among Colonists and professed Christians.

Missionaries sent out in 1850—51.

To *Gambia*: Mr. Hirst—*Sierra Leone*: Mr. and Mrs. Edney, Mr. Gilbert, and Mr. Fletcher—*Gold Coast*: Mr. Gardner, Mr. Richards—*South Africa*: Mr. and Mrs. Moister, Mr. and Mrs. Thomas, Mr. and Mrs. Spenseley, and Mr. Gaskin—*Ceylon*: Dr. Kessen, Mr. Hill, Mr. Rippon—*West Indies*: Mr. Erdman, Mr. Gregory, Mr. Rotheram, Mr. Clegg, Miss PUNCHARD, Mr. Cannell, and Mr. Bishop—*Newfoundland*: Mr. Wells.

Missionaries returned to Foreign Service.

Of those above mentioned, Dr. Kessen, and Messrs. Moister, Thomas, and Edney, who have been before employed in various Missions, but had returned home for a season, have been again appointed to the Foreign Work.

Deceased Missionaries.

At *Cape Town*: Rev. T. L. Hodgson—in the *West Indies*: Mr. Mortier, and Mr. E. S. Thompson.

To this affecting record must be added that of Three 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	3226	1	4
Auxiliary Societies	65696	6	1
From Ireland	4295	9	6
From Foreign Districts and Stations	12420	8	1
Legacies	4380	13	10
Government Grants	4930	1	3
Dividends	1113	3	2
Donations on Annuity for Life ..	130	0	0
Interest on a Grant from the Centenary Fund for retired Missionaries, Widows, and Orphans,	450	0	0
Juvenile Christmas Offering	5000	9	3
Donations for China	110	0	0
Lapsed Annuities	2909	1	10
Total	£104,661	14	4

Payments of the Year.

Missions—	£	s.	d.
Irish	5080	19	1
German	86	9	0
French	3790	5	9
Spanish	820	2	7
Western Africa	8315	16	3
South Africa	16045	7	10
South India	6006	8	8
Ceylon—			
Tamul.....	2138	9	3
Singhalese..	3467	13	2
Australia	3503	17	0
Van-Ciemen's Land	886	10	8
New Zealand	8072	5	5
Friendly Islands	2821	11	9
Feejee Islands	3543	8	8
Demerara	2518	0	4
Honduras	892	4	5
West Indies	12142	7	8
British America	12798	1	5
Education of Children of Missionaries	2914	10	8
Grants to Widows and Orphans	1776	0	0
Expenses in England of Missionaries sick or on leave	1366	15	11
Medical Expenses	58	4	3
Missionaries now stationed in England	630	0	0
Students in the Theological Institution	1238	1	0
Stock to cover Annuities on Donations	130	0	0
Annuities on Donations	1156	10	2
Interest and Discount	2876	4	11
Publications	3906	6	4
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage, and Sundries	3174	11	1
Annual Appropriation for Training a Native Agency	1500	0	0
China Fund, Invested	110	0	0
Total	£113,767	3	3

Remarks on the State of the Funds.

The receipts of the Society for the year ending December 31, 1850, amount to 104,661*l.* 14*s.* 4*d.* The expenditure amounts to 113,767*l.* 3*s.* 3*d.*; shewing a deficiency of income, when compared with the expenditure, of 9105*l.* 8*s.* 11*d.* This deficiency the Committee have resolved to meet by the sale of a portion of the amount of donations on annuity which have been funded from time to time for the security of the annuitants. By this arrangement the funded property will be considerably reduced, but there will still remain in the Funds an amount equal to the Donations of living Donors, thus af-

foring to the annuitants a reasonable and sufficient security for the payment of their annuities. The advantage which the Society gains by this arrangement is, that the expenditure of the year is fully met without any addition to the Society's debt, which remains as last year.

The Committee offer their best thanks to the Contributors at large for the support which they have afforded to this department of the cause of Christ during the past year. Many donations received have been accompanied by the most gratifying expressions of attachment to the Mission Work. In many instances, the existence of agricultural distress and other exigencies have not been permitted to prevent the usual subscriptions, nor has the strong pressure of extraordinary claims in many Circuits been allowed to diminish the amount of Missionary Contributions. The Committee know that Collectors have nobly persevered in their self-denying labours, under circumstances of great discouragement: to them most especial thanks are due; as well as to the Donors, Collectors and Treasurers of the Christmas and New-Year's Juvenile Offerings, from which interesting source of income a larger amount has been received than in many former years.

The Committee consider it due from them to make special mention of one legacy, included in the amount now announced, which they have received from the United States of America; that of the late John Young, Esq., amounting to 241*4l. 4s. 9d.*

To the kind providence of God, and to the liberal consideration and support of the friends of Missions, the Committee again commend the interests of this Society. The Society has no resource, except in the willing and benevolent contributions of the friends of Christ and his sacred cause. From the commencement of the Society, the Committee have never had in hand the income of the year before: they have incurred the expenditure of the year, and consequently have never been able to make the one quadrate exactly with the other. But although the large expenditure of the Society every year anticipates the income, they have not hesitated to confide in the tried faith and love of the friends of Missions: they have taken the past as the pledge of the future; and have for many years entered on an annual expenditure of more than One Hundred Thousand Pounds, without

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any funds in hand for the year. The Committee are now in the same circumstances. They commence the year without any funds in hand. They are incurring an expenditure on the Missions, from month to month, which they know will amount to more than One Hundred Thousand Pounds at the close of the year. The suggestions of worldly prudence and the remonstrances of friends are in this case of no avail. The practice under which the Society has grown up, and the actual state of things, permit of no alternative for the present year. The Committee must depend on the income yet to be raised, to meet an expenditure already determined to a great extent. And they fully anticipate that, through the good providence of God and His effectual blessing on the labours of Ministers and Collectors and other friends of the Society, they shall be provided this year, as in former years, with the means of carrying on the great work committed to their care. At the same time they are not insensible to the advantage and economy which would attend a change of system, should it be found practicable; and they gratefully acknowledge one liberal Donation from a Wesleyan Minister toward the formation of a Capital Fund.

Concluding Remarks.

In conclusion: The Missions may be viewed in three aspects; in regard to Heathenism—in regard to Popery—and in regard to the Church at home.

In regard to Heathenism it is evident that Missions are accomplishing their object. Is there any country or any nation in which idolatry and superstition are maintaining their wonted hold on the minds of the people? "Brahma boweth down; Buddha stoopeth." The worshippers of the Devil discover that their power is gone. *Surely there is no enchantment against Jacob, neither is there any divination against Israel. The gods of the Heathen are famished, and the Lord alone is exalted*—is advancing to universal acknowledgment and empire. Heathenism waits to be taken in possession, like the promised land of old; and even as *Caleb stilled the people before Moses, and said, Let us go up at once, and possess it, for we are well able to overcome it*; so do the experience and success of the Missionaries lead them to appeal to the friends and supporters of the work, with the satisfied assurance, that wherever the appointed means shall be employed, Hea-

thenism will give way before the Divine Truth and saving power of the Gospel. It may be safely asserted that evidence is multiplying and accumulating every successive year, and in every quarter of the globe, to the effect that the glorified Mediator *must reign until all enemies are put under His feet.*

When the Missions are viewed in regard to Popery it appears evident that there remains a great spiritual interference to be looked for. When Moses and Aaron had produced before Pharaoh the divinely-appointed testimony of their mission, then *Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt they did in like manner with their enchantments.* It is thus that Popery confronts the Missions of this Society, and of other kindred Protestant Societies, in almost every quarter of the globe. The Romish Missionaries have laboured for more than two hundred years on all the continents and many of the islands of the world. China and Japan, India, Tartary, and North and South America, have witnessed their gigantic efforts—their self-denying labours. And in what respect have these several countries been benefited by them? Has the cause of Truth, or the salvation of souls, been in any degree advanced by the teachings of Rome, accompanied, as they have been, by idolatrous practices, cruel dominion, and a rejection of the Word of God? Not daunted by past failures, the Church of Rome is meeting us on every part of the Mission-field; not only in the well-known regions of Asia and America, but also in the remotest islands of the Pacific. In all these uttermost parts of the earth, which are as a battle-field not yet wholly won to Christ, the Missionaries may say, *Moreover we saw the children of Anak there—the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.* The only sufficient antagonist to Popery is the Word of God, accompanied by the living power of the Holy Spirit. In these days, and on the Mission-field itself, is *that wicked revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.* The preaching of the Word of God, and the accompanying power of the Holy Ghost, are the means by which the world is to be saved: they present the only effectual resistance to the empire of the Man of Sin.

When Missions are viewed in regard to the Church at home the subject assumes an eminently practical character. No doubt is entertained respecting the divine authority for Missions, or the obligation on the Church to send forth Missionaries. Their aim and their success are equally approved and acknowledged. *The Lord works with them, and confirms the Word by signs following.* But they require our co-operation and support. In the arrangements of Divine Providence they form a test of our allegiance to Christ and His sovereignty. *For He is Lord of lords, and King of kings, and they that are with Him are called, and chosen, and faithful.* The struggle has begun. The conflict is going on. The Lamb shall overcome, and His dominion shall be universal; but if we would share His triumphs and witness the advancement of His kingdom; if we would have Him *with us*, we, as members of His Church, must be *with Him*, in principle and purpose and aim, and in the employment and support of those evangelical agencies and means which He has ordained for the salvation of men, and for the manifestation of His own glory.

The Church has embarked in a great enterprise, and has corresponding encouragement afforded her. She possesses promises such as God alone has authority to give: *As thy days, so shall thy strength be.* She receives help such as God only can bestow: *My grace is sufficient for thee: for my strength is made perfect in weakness.* She has examples such as the Word of God alone can furnish: *In nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ.* Her members shall receive rewards such as God only can confer—rewards too great for them to receive in all their fulness on earth, but which shall be distributed at the resurrection of the just, when *they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.* The word of promise shall be fulfilled. For the arm of the Lord shall be made bare in the eyes of all nations, and *all flesh shall see the salvation of God.* The oath of the High and Holy One shall be accomplished. *I have sworn by myself, saith the Lord, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.*

LONDON MISSIONARY SOCIETY.

FIFTY-SEVENTH REPORT.

Introductory Remarks.

THE Directors of the London Missionary Society, in closing their official duties for another year—the Fifty-seventh of its existence—are happy in being able to present to their constituents a record of its continued operations calculated to awaken joy and to inspire thankfulness to Him who has watched over its extended interests, and honoured its varied labours with many decisive proofs of His divine approval.

The Directors cannot, indeed, present a statement exempt from every occasion of regret and disappointment; and with every reflecting friend of Missions the attempt would only subject their fidelity to suspicion. It cannot justly excite surprise that among a band of European Agents amounting to nearly two hundred, notwithstanding the utmost judgment and care in their selection, there should occasionally be found an individual who on trial proves deficient in mental or moral qualifications for the arduous and self-denying duties of a Missionary, and ready therefore, on the first inducement, to abandon the work. But although it must be deeply regretted that, in a single instance, any portion of the funds, derived to some extent from the hard-earned offerings of the poor, should be expended on Agents incompetent or disqualified, yet such occurrences are happily very infrequent, and form but rare exceptions to the intelligence, fidelity, and entire devotedness which distinguish the Missionaries of this as well as kindred Institutions, and which entitle them to the highest confidence of the Directors, and the love and admiration of the British Churches.

Changes among Missionaries.

It is an occasion for special gratitude to God, that of the 170 Missionary Brethren consecrated to the service of this Society, two only have died during the past year: the Rev. Christopher Sass, of Theopolis, South Africa, who was called to his rest at the advanced age of seventy-five; and the Rev. J. C. Thompson, of Quilon, after twenty-three years of labour in Southern India. Mrs. Coles, also, of Bellary, and Mrs. Milne, of Jamaica, have been removed by death.

Since the last Anniversary, three Missionaries, from various causes, have re-

turned home; but the Rev. Alfred Corbold, and the Rev. F. Baylis, have gone forth to India, and the Rev. George Hall to Jamaica: so that the number of Labourers remains undiminished.

State of the Funds.

Receipts of the Year.		£	s.	d.
Contributions	50851	10	8	
Legacies	3708	8	11	
Dividends	603	3	11	
Contributions from the Stations, 12865	10	3		
Total	£68,023	13	9	

Payments of the Year.

Missions—		£	s.	d.
South Africa	9208	4	9	
Mauritius and Madagascar . .	598	10	0	
China and India beyond the Ganges	6973	13	9	
Northern India	9217	17	9	
Southern India	15360	13	4	
South Seas	6000	13	7	
Demerara	2272	4	9	
Berbice	2944	8	0	
Jamaica	2510	17	5	
Missionary Students	416	15	0	
Missionary Families	4030	2	7	
Publications	910	7	7	
Salaries	1564	3	0	
Travelling Agents	785	0	0	
Travelling Expenses, Stationery, Taxes, Rates, Repairs, &c.	2472	2	0	
	65,265	13	6	
Purchase of 3000 <i>l.</i> Exchequer Bills on account of the Ship	3091	13	9	
Ditto, Stock for Widows' and Orphans' Fund	700	0	0	
Total	£69,057	7	3	

Remarks on the State of the Funds.

In the receipts above stated the sum of 4854*l.* 5*s.* 9*d.* is included which has been received for Special Objects, viz. for the repairs and outfit of the "John Williams," 3306*l.* 8*s.*; for the Widows and Orphans of Missionaries, 1547*l.* 17*s.* 9*d.*; making the total receipts for the year, Ordinary and Special, 68,028*l.* 13*s.* 9*d.* This amount exceeds the gross income of 1850 by 5483*l.* 12*s.* 10*d.*

The income of the Society, derived from ordinary sources, amounts to 63,174*l.* 8*s.* The amount of legacies included in the above is 3708*l.* 8*s.* 11*d.*, being less than that of 1850 by 507*l.* 1*s.* 1*d.* The contributions from Missionary Stations, included also, are 12,865*l.* 10*s.* 3*d.*, an amount exceeding that of last year by 1829*l.* 9*s.* 9*d.* The aggregate increase of income from all ordinary sources is 1368*l.* 18*s.* 6*d.*

In the Report of last year the Directors acknowledged the munificent contribution of 2000*l.* from an unknown benefactor, by the Rev. James Sherman; and on the present occasion they have the gratification of reporting two generous Donations amounting to the same sum; viz. 1000*l.* presented anonymously by two friends on the day of the last Anniversary, and 1000*l.* by the Rev. E. T. Prust, of Northampton, specially designed to honour the memory of his father, Stephen Prust, Esq., of Clifton, who, during his useful and protracted life, had been a faithful friend to the Society and a generous contributor to its funds.

While the Directors would offer grateful praise to the *God of all grace*, who has given to the contributors the willing mind to present these generous gifts for His service, they have peculiar pleasure in rendering their warmest thanks to their Juvenile Friends, by whom the fund required for the repairs and outfit of the Missionary Ship has been raised; and more especially to the children of Sabbath Schools, who, under the guidance and kind influence of their Minister and Superintendants, have been the most active and liberal contributors to this good work. This amount has not been blended with the general receipts of the Society, but invested in Exchequer Bills, ready to meet, within the next three months, the objects for which it was specially contributed.

The claims of the Widows and Children of faithful Missionaries who have fallen in the field of toil and conflict are too obvious and powerful to require argument: by their own force they command both the judgment and the heart. Assured of the general sympathy and co-operation of their friends in relation to claims so just and powerful, the Directors, toward the close of last year, addressed an Appeal to the Officers and Members of our Churches, on behalf of the Widows and fatherless Children of departed Missionaries, soliciting a Sacramental Offering over and above the average monthly contributions at the Lord's Table. The amount received in answer to this Appeal has been already stated, and the love and tenderness with which it was given serve greatly to enhance its value. Among many gratifying communications received on the occasion, breathing a kindred spirit, the following Letter, from the Pastor of a provincial Church, in transmitting the Sacramental Offering of his people, may be selected:—

“Your Appeal on behalf of the Widows and Orphans of our Missionaries was laid before the Church here on the evening of Thursday last, and was most cordially heard. It gives me great pleasure to be enabled to send you a Post-office Order for the above most benevolent object. We are glad that you made the appeal, for in such ways we are taught our duty to the widow and the fatherless, and have an opportunity to pray for them. I trust your appeal will be universally attended to, and that, on the first Sabbath of future years, when the Church of Christ meet to remember a Saviour's death, and to shew brotherly love, so long as Missionaries' Widows and Children need support, a similar course to the one adopted this year will be followed.”

The total amount received during the year for the Widows' and Orphans' Fund, including Dividends on Stock, is 1991*l.* 7*s.* 1*d.* Of this sum, after meeting the claims of the year, 700*l.* have been added to the fund previously invested for the same object. It is the earnest hope of the Directors that the yearly liberality of the Churches, exercised after this manner, and involving neither effort nor self-denial, may enable their successors in office not only to meet the present wants and promote the comfort of those for whom it is designed, but also gradually to augment the permanent fund for their support; a testimony of Christian Love, which could not but prove most grateful to husbands and fathers now labouring in the Mission-field, as well as soothing and sustaining to the Widows and Children of the departed.

For the seven years extending from 1844 to 1850, the average annual excess of the Society's outlay beyond its ordinary income amounted to 5538*l.* The expenditure of the Society for the year just closed has been 65,265*l.* 13*s.* 6*d.*, presenting an excess in outlay of 1028*l.* 13*s.* 6*d.* only.

This aspect of the Society's financial position, though encouraging, is, when compared with the magnitude of its operations and the weight of its responsibilities, far from satisfactory; but the Directors, though often perplexed, are not in despair; and, confiding in the zeal and liberality of their long-tried friends, and depending on the grace of that adorable Saviour whose glorious kingdom they labour to extend, they purpose still to go forward, anticipating the day on which they shall report that the deficiency of income and the restraints to effort exist no more, and that the Society is advancing, under the divine blessing, to

more vigorous conflicts with the powers of evil, and to brighter triumphs in the cause of God.

Notwithstanding that the inadequate income of successive years has demanded economy and restrained zeal, yet the claims of the perishing Heathen, and the brightening prospects of the world, have forbade the Directors to reduce the number of the Society's Agents, or to abandon a single department of its labours.

Concluding Remarks.

But thousands of gold and of silver, and wisdom and energy added to wealth, will prove but powerless for the salvation of India and the redemption of the world, unaccompanied by a tribute more pure and precious, the offering of fervent and dependent prayer. Until we learn that without Christ we can do nothing, our best services will end in retributive disappointment and disgraceful failure.

When Solomon in all his glory had exerted the utmost skill and strength which his vast resources could command, to build a habitation for the mighty God of Jacob, and the top-stone had been brought forth with loud rejoicings, there stood the edifice in silent, lonely grandeur, until the power of prayer brought down the fire from heaven which consumed the burnt-offering and the sacrifices, and the glory of the Lord filled the house.

So, mighty God, for the sake of David's greater Son, our Advocate and King, accept our offerings, and prosper thou the work of our hands; let fire from thy throne consume all that is earthly in our sacrifices, and let the whole earth be filled with thy glory! Amen, and Amen.

South Africa.

UNITED BRETHREN.

Caffre War.

BR. C. B. KÖLBING, writing from Genádendal, and giving an account of the distressing circumstances occasioned by the Caffre War, says—

Ever since the middle of October 1850 various reports prevailed, which made us apprehensive of a fresh rising of the Caffre Tribes. A prophet named Umlangeni suddenly appeared among them, who, evidently at the instigation of some discontented Chiefs, excited his countrymen to take up arms. The newspapers reported that he promised to bewitch the guns of the

English, and make them unfit for use; that he would drive the English into the sea; and change the bushes in the country into Caffres, &c. Br. Gysin writes, that the prophet has told the Caffres to kill much cattle, that they might be strong in January, as there would be a war at that time. It was a still more suspicious sign, when, in October, all the Caffres in the service of the farmers throughout the eastern districts left their masters, and returned to Caffraria; some secretly, leaving even their wages behind; others, after having warned their employers to retire with their property to a safe place, because a war with the Caffres was going to break out. Here and there were seen messengers despatched by the Caffre Chiefs with their message, which was almost universally obeyed. The colonists—particularly those in the districts beyond the Great Fish River taken from the Caffres—began to flee, or to barricade their houses. The newspapers gave warning, but the Authorities replied by an assurance that the alarm was a false one. The Governor, however, repaired by sea to East London, at the mouth of the Buffalo, and from thence to King William's Town, where he summoned the Caffre Chiefs to meet him on the 26th of October. Many of them came, but Sandilla, the most powerful chief of the Gaikas in and around the Amatola mountains, did not make his appearance. The Governor spoke of the disturbances in the Colony, of the recall of the Caffre Herdsmen, of the rumours that some of the Chiefs intended to instigate the people to war, and of the prophet, whom he declared to be a madman. The Caffres assured him that they never intended to make any disturbance; that the Governor was their father. One of the Chiefs present tried to excuse Sandilla's non-appearance; but the Governor did not accept his excuse, and said that Sandilla must himself come; and if he did not come, he would have to blame himself for the consequences. He then expressed his satisfaction with the progress in civilization which he observed, that they had adopted the use of money, had learned to sow and to plough, &c. He declared that the Missionaries had laboured with more success during the last three years than ever before. He then shook hands with them. As Sandilla—on being again summoned, and with the promise of life and liberty being secured to him—still refused to present himself, he was declared to be deposed. Hereupon

the Governor made further proclamation, stating that, as the Chiefs had at a second interview assented to the deposition in the most respectful manner, and acknowledged that Sandilla deserved this punishment, he was persuaded that the Caffres did not intend to go to war, but were only afraid of an invasion of the Colonists. He then returned to Cape Town. The Colonists, however, were by no means pacified: the newspapers spoke sarcastically of the Governor's negotiations, and treated them as a mere show. Unhappily, it was but too soon evident that they were not mistaken in their views. Robberies of cattle, which in the latter years had become far less frequent than formerly, now took place so often as to create general alarm; waggons were attacked by armed Caffres; and when the Caffre police took away some cattle stolen from a kraal, and some others in addition, as is generally the case, they were retaken by force by armed Caffres. In about ten days the Governor was obliged to embark a second time for Caffraria, with 200 men. In his conferences with the Slambie Chiefs he declared to them that there were villains among the Gaikas whom he intended to punish; but that those who remained quiet had nothing to fear. They offered him assistance, and particularly Pato (occupying the district between the mouths of the Keiskamma and Buffalo) promised him 1400 horsemen, which, however, the Governor did not accept. Sandilla was declared an outlaw, and a reward of 500*l.* or 250 oxen set upon his head. On the 19th, the Governor went to Fort Cox (at the foot of the Amatola Mountains), and held another Council, at which some Gaika Chiefs were also present. He declared that he had not come to wage war against the Caffres, but to punish the guilty. Some of them were rather ironical in their questions and answers. They asked why he had brought so many soldiers along with him, since he assured them there was peace. And when the Governor spoke of his ships, with which he could immediately bring over great numbers of soldiers, Macomo asked whether he had also ships that could sail up the Amatola Mountains.

In the mean time a great many Colonists had fled, some leaving behind the ripe harvest, or their barns filled with corn. On the 24th of December the war broke out. That the Caffres had so completely deceived the Governor and all the local authorities can only be explained by

the circumstance, that those who served as spies (the Caffre Police, which was secretly in league with the Caffres) circulated false reports, which were believed, just as it was with Frederick the Great previous to the battle of Hochkirch.

Then follows a sketch of the earlier operations of the war, the unfortunate march of Colonel MacKinnon toward the Amatola Mountains, the failure of General Somerset's attempt to relieve Fort Cox, the unsuccessful attacks of the Caffres on Fort White, Fort Hare, and Fort Beaufort, in which last the Chief Hermanus lost his life. Br. Kölbing then proceeds—

This war differs herein from the former Caffre Wars, that the Caffres do not make predatory incursions into the Colony, but attack the forts with all their might; nor have they, as they did on former occasions, secured their own cattle, which may be seen grazing from the forts. It appears that the Gaika Chiefs, and particularly Sandilla, perceiving that their influence and power declined more and more, and that English Authority and English Laws will soon prevail throughout the whole of Caffraria, preferred to venture on a contest of life and death before their power should be completely broken. They seem well provided with guns and ammunition.

On the 17th December our Brethren and Sisters from Mamre were compelled to remove, with the greater part of their effects, to Fort Peddie. Since then we have Letters from Br. Th. Küster up to the 21st of January. "Every body," he writes, "fled into the fort. The Magistrate allotted to us a small room and kitchen in the back premises of one of the houses: we can, however, hardly stir between our boxes. For the women and children two sleeping-rooms are arranged in the barracks of the English Soldiers. Our Sisters were fortunate enough to receive for their use the two last iron beds; the others are obliged to sleep on the floor. Only imagine, 100 women, girls, and children sleeping in two rooms! On the 19th, in the morning, we heard that the Caffres had robbed three kraals, and taken 240 head of cattle. In the afternoon, at four o'clock, they returned, and attacked the kraals on the Beka: they were partly on foot, partly on horse-

back, and many Hottentots were among them. They took 500 head of cattle: the Fingoes, however, fought valiantly, and recovered their property again, killing several Caffres. The Fingoes lost one man, and three were wounded. About 600 head of cattle of the Fingoes were hereupon brought into the fort, and hundreds of women and children. At Mamre the house-doors have been forced open, and the articles which we had left, garden-tools, &c., are broken to pieces, and scattered about before the houses."

Letters from Shiloh say—

The people came to a general agreement with us, not to leave Shiloh; but, should it be the Lord's will, to die there rather than abandon it. Such was the resolution of the Hottentots and Fingoes, but the Tambookies did not appear to be equally decided; for, on the 3d, nearly all the Tambookies, baptized and unbaptized, left us, not from a feeling of ill-will, but for fear of Umlangeni's spirit, because they believe we must all die here. On the 31st of December the Church was barricaded, and a wall built round it. On the 3d of January rumours were spread of the arrival of the enemy. The Hottentot Women and children sleep in the Church, the Fingoes within the wall. Up to the 9th, however, no attack had taken place. May the Lord, in whom they trust, continue to preserve them!

Br. Kölbing writes—

On the 3d of February the people at Enon heard that numbers of Caffres had been seen in the neighbourhood. Hereupon the men, full of anxiety about their cattle and herds, set out in search of them, but it was too late. Charles Jonas writes, that almost all the oxen and cows belonging to the Hottentots were found to have been stolen, and two men, Elias Klein and Caleb Debat, cruelly murdered. The former leaves a young wife, who had borne her first child the day before; the other was the supporter of his two orphan sisters. A third young man, residing there ever since new year, was also missed. He had remained behind the other two, when they went to look after the oxen, to follow a honey-bird (cuculus indicator). This is done in the following manner: the bird cries and flies away to a little distance; the Hottentot answers, imitating its voice: the bird cries again, and flies a little further, and so leads the

follower to a bees' nest, or, as the people say, sometimes to a tiger or wolf. This led him to a bush, near which the Caffres had taken away some cows, and they very likely captured him, as his traces were afterward seen among those of the Caffres driving away the stolen cattle. It was hereupon resolved that Br. and Sr. Klinghardt, with their two children, should leave Enon, and seek refuge in Uitenhage or Clarkson. Br. and Sr. Lehman, with the men, were appointed to remain at Enon.

But how distressing the tidings which we have just received of the abandonment, capture, and desolation of Shiloh! We are, indeed, quite overwhelmed by the sad intelligence, as we are persuaded you will be.

Br. Gysin, writing on the 19th of March from Colesberg, whither he had fled for safety, says—

Captain Tylden had informed them that the Hottentots had left Shiloh on the 26th of February. He therefore invited one of the Missionaries to come to Shiloh, to point out the property belonging to themselves or the Mission, promising to restore it to them. The property of the Hottentots is, however, to be confiscated to Government. The Brn. Bonatz and Kschischang accordingly set out thither, on horseback, on March 19th. The Missionaries were all well, though their hearts were still sorely troubled and oppressed. The people at Colesberg shew them much kindness, particularly Mr. de Kock, of the London Missionary Society.

Br. Bonatz writing from Colesberg on the 2d of April, says—

On the 20th of March I set out for Shiloh, for the purpose of ascertaining what might be the will of the Lord in regard to our re-occupation of it. This was in compliance with an invitation received from Captain Tylden. I was accompanied on my journey by Br. Kschischang and a trustworthy Hottentot; and we had to perform it on horseback, and to make pretty long stages, in order to reach Kamastone, in four days: we had each a relay horse. By many of the farmers, at whose dwellings we halted, we were kindly received, and hospitably entertained; by some we were refused admittance; and occasionally we had to make our bed on the hard ground, under

the canopy of heaven, the cold being somewhat severe. On the fourth day, under the protecting care of the Lord, we arrived at the Wesleyan Station at Kamastone, where we experienced, for the second time, the hospitable attentions of the Rev. Mr. Shepstone. The news that met us at this place was very disheartening. Every one seemed to doubt the possibility of our resuming possession of Shiloh. The following day Mr. Shepstone rode with us to Whittlesea, under escort of a party of armed Hottentots. Here Capt. Tylden received us with unexpected friendliness and cordiality, making a proposal to us, to which we at once acceded, and all the more joyfully, because we were far from anticipating it. He told us that it was his wish that one of our number should remain at Shiloh, and care for the sowing of the corn-fields as soon as the ploughing season should commence. This request we viewed as an intimation of the Lord's will concerning us; and Br. Kschischang at once resolved to remain, and to endeavour to turn to good account the seed-corn which the Government is willing to supply. We hereupon expressed our wish to take immediate measures for the return of our whole Missionary Party from Colesberg to Shiloh, together with the Fingoes who had accompanied us in our exile. This was acceded to with equal readiness, and with a promise that rations should be supplied both to ourselves and to the people under our care, and that we should be assisted in every way by the Government. Capt. Tylden rode with us himself to Shiloh, and introduced us to the Englishmen who were already in partial occupation of the place, telling them that they must immediately give up to us the Infant School-house for our own accommodation. But how mournful was the aspect of the Settlement, but a few weeks before so lively and so flourishing, with its deserted streets, its burnt dwellings, the heaps of ruins on every side, and the newly-made graves but partially covering the dead bodies of the slain! The effect upon my spirits was such as I cannot find words to describe. Not less affecting, but at the same time truly cheering and gratifying, was the sight which greeted us as we first approached the scene of desolation. All the Fingoes whom we had left behind, old and young, came to meet us, with joy beaming in their countenances; some of them weeping and sobbing so

loud that Capt. Tylden himself was deeply moved. The cry of one and all was, "Come soon to us again, and remain with us;" and you may easily believe that it was a request to which we made a willing and a glad response. Their commanding-officer, who was with them, gave the men the best possible testimony, declaring that they had shewn themselves brave and enterprising in the field, and that they had distinguished themselves favourably by their obedient and orderly conduct.

Of the Mission-premises the following remain standing:—1. The Church, the roof of which has, however, been removed, to admit of its being raised, and made more defensible. 2. The Mill, which, with the other buildings, is in the hands of Government. 3. The Smithy. 4. The Infant School, formerly the dwelling-house. 5. The old Kitchen-premises. 6. The Garden-house. Among the buildings burnt down are the large Mission-house, with accommodation for three families, the Kitchen, and the Joiners' Shop. The effects which we were compelled to leave in the dwelling-house we found nearly all burnt or stolen: all that we were able to take with us had been easily packed in two trunks of moderate size on the evening of our flight. Shiloh is full of Englishmen and Fingoes, and our abode there, so long as the war shall last, will be attended with great trouble and discomfort. But we are advised on all hands to return and re-occupy it as soon as possible.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

TINNEVELLY.

General View.

THE same features in this Mission to which attention was directed in our last review still present themselves. There has been again a slight increase in the numbers under instruction. In December 1849, the aggregate amounted to 23,994: in December 1850, to 24,552. The baptized persons continue to increase; the unbaptized to decrease. In December 1849, the former had increased over the

returns of the preceding year by 684: in December 1850, on a similar comparison, by 1057. In December 1849, the unbaptized had decreased by 63: in December 1850, by 499.

We have here, then, satisfactory proof as to the internal growth and consolidation of the Mission. They who have come under instruction assume more decidedly the aspect of a Christian Church, professing Christ in the midst of their heathen countrymen, a fact of which confirmatory evidence is afforded in the increasing number of Communicants.

Communicants in Dec. 1849 . . 2680
Ditto Dec. 1850 . . 2743

But as to the external growth of the Mission, the spread of Christian Inquiry amongst the Heathen, the increasing desire for Christian Instruction, and the accession of new Converts, the returns are not encouraging.

There is, however, another important fact to be introduced, in which we trust we can discover the corrective to the cessation which has taken place in the aggressive action of the Mission—the ordination, by the Bishop of Madras, of five students from the Tinnevely Institution, on Sunday the 2d of February last. This, under the present circumstances of the Mission, is of peculiar importance. Renewed and energetic efforts are necessary on the part of the Missionaries to carry the Gospel into the dark districts of heathenism, by itinerating, and by the adoption of such other means as may be deemed most appropriate. The Native Ministers, addressing themselves more particularly to the charge of the Christian Flocks, will afford the European Labourer more abundant opportunity to preach the Gospel to the regions that are beyond.

Sept. 1851.

This was Paul's mode of procedure: when he had planted a Church, he did not stop there. He ordained elders for the local ministry, and pressed forward himself to supply the wants of the numbers that were still destitute; and this, as it appears to us, is the proper office of a Missionary.

PALAMCOTTAH.

This is the European Capital of the Tinnevely District. It is fortified with an inner and outer wall, with a ditch between, now dry, and contains a native population of several thousands, who have among them a Brahminical Temple, several devil-temples, and a mosque. The Church Missionary Establishment lies outside the walls, on the road to the river. It includes the Mission Church—built by the late Rev. C. T. E. Rhenius in 1826, and enlarged by the Rev. G. Pettitt in 1845—the Palamcottah Seminary, the Printing Establishment, the English School for Native Heathen and Mahomedan Boys, a Girls' School, a small native Tamul School, and the residences of the Missionaries; two being generally resident, one in charge of the Native Congregations in Palamcottah and the adjoining district, the other superintending the Seminary.

The Seminary.

This Institution is under the charge of the Rev. W. Clark. About fifty native boys, sent from the different Missionary Stations to be trained for employment as Schoolmasters, Readers, and Catechists, are here educated and boarded. Mr. Clark has forwarded to us the following

Report for the Half-year ending Dec. 31, 1850.

On the whole, we have had much to encourage us, and but few things that have called for any regret. We have had some instances, indeed, of the latter kind, but they were such as only affected individuals, and not the general body of

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the scholars. There is a manifest increase of good moral feeling, and of sincere desire to acquire knowledge.

One event, however, while it afforded much that was gratifying to reflect upon, cast a gloom, for a short time upon both Teachers and scholars. I refer to the death of Gnanapragasam Abraham, aged about fifteen years—a youth of much talent and great promise of usefulness. He was in the second class; but so diligent and successful was he, that two prizes, given by a Christian Friend, were awarded to him. One consisted of a box of mathematical instruments, valued at about twenty-two rupees, given for the best translation of a portion of Paley's Evidences into Tamul: the other was a bound copy of Horne's Introduction, given for the best essay describing "A day spent in a pious and well-ordered Tinnevely Christian Family."

Though we felt his loss, and still feel it, yet we are much comforted with the thought that he left a cheering evidence of his dependence on his Saviour for salvation, and of his acceptance and adoption by his Heavenly Father.

On February the 1st the public examination took place before the Bishop, who obligingly presided, and several friends, both Missionary and others. In consequence of the shortness of the time, only two classes, the first and second, could be examined by him, and those only in some of their studies; but he seemed much pleased with what he heard, and both exhorted and encouraged the boys to persevere.

After the examination there was a distribution of prizes, which were given chiefly with reference to superiority of character.

Native English School.

The subjoined Letter from Mr. W. Cruickshanks, dated March 19, 1851 embraces the latest information we have received with reference to this School.

Another return of the 4th of March has again devolved on me the pleasing duty of reviewing the condition of the School during the year that has elapsed; and I enter on the discharge of it with gratitude to God for preserving the School to the seventh anniversary of its establishment, and permitting me to witness the occasion. No doubt the patrons of the

School are equally thankful for the mercy vouchsafed them in being so long the honoured means of diffusing the light of the Gospel to so many Hindu Youths of this province, who would otherwise have been as deeply immersed in heathen darkness as the adult population amongst whom they are growing up.

About 237 boys have been under instruction during the past year. At its close we had 98 names on our list. Of this number, 50 were Vellals, 12 Brahmins, 8 Mudeliars, 7 Carakuttans, 7 Naidus, 4 Rajahs, 3 Comittys, 2 Tailors, 2 Blacksmiths, 1 Rayer, 1 Carpenter, and 1 East Indian.

The Bishop of Madras, accompanied by the Rev. T. G. Ragland, visited the School on the 14th of January, when, at the Bishop's request, I took the first and second classes in one of their lessons, a chapter in the first book of Samuel. The Bishop also put a few questions, and at the conclusion permitted Rungiah, one of the Wilson Scholars, to repeat a poetical prayer to the God of the Bible, supposed to be addressed by a Hindoo youth enlightened by a scriptural education. The Bishop, who stayed only a short time, on rising to leave kindly expressed himself highly gratified. Rungiah, in particular, attracted the attention of the Bishop, who asked him if he believed in the Scriptures. The youth answered in the affirmative, but added, that his was not a saving faith; and, when requested to explain saving faith, answered, that it was such as would lead to an open profession of the Gospel. This was a painfully interesting moment, and no doubt will long be remembered by the youth himself. God grant that the solemn words of advice and warning addressed to him by the Bishop on this occasion may not prove in vain!

The Church Missionary Society's, as well as the Wilson Scholars, continue to improve, and conduct themselves well.

PALAMCOTTAH DISTRICT.

Since the return of the Rev. E. Newman to England we have received no report as to the condition of the Native Congregations, and the general progress of Missionary Work, throughout this district.

SATTHANKOOLLAM DISTRICT.

The native town of Satthankoolam lies twenty-five miles to the

south-east of Palamcottah. It has been occupied as a Mission Station since the year 1837. The District, which is under the charge of the Rev. Stephen Hobbs, contains, in twenty villages, 1925 individuals under Christian Instruction, of whom 1036 have been baptized. The Communicants number 205. There are 22 Schools, attended by 414 boys and 285 girls. We present the following extracts from Mr. Hobbs'

Report for the Year ending Dec. 1850.

My occupations have been generally much the same as in former years. Frequent tours in the villages to visit and instruct the Congregations, preaching as often as I have opportunity; examining the Schools, and devising plans for increasing their efficiency; when at home, instructing the Preparandi Class daily, and the Catechists, Readers, and Schoolmasters weekly; taking daily a class of the Station Boarding-School Boys for a short lesson at least; and a little reading with my Munshee in classical Tamul, as often as I can find leisure for it. The Girls' Schools and Widows' Class continue to be more especially Mrs. Hobbs' department; but I endeavour always to give a little lecture to the latter on the day they assemble, and give some attention to the former as I pass through the respective villages. I have constant opportunities of conversing singly with heathen people of all ranks and classes on the folly of idolatry, and the hopeless misery of all who practise it, and the necessity of finding and following a more excellent way, in order to obtain peace now and eternal happiness hereafter.

Beside these duties, I have contributed my mite to the common stock of reading for the young people of our Congregations, amongst whom the progress of education produces a growing demand, which we are all obliged to exert ourselves to supply. My outline of Ancient History in Tamul, especially, has taken up much of my time, and is now in the press. A considerable portion of time has also been occupied in attending to numerous applications for medicine, not only from members of the Congregations, but from heathen people of Sathankoolam and the neighbouring villages, and occasionally from greater distances.

Congregations.

During the year a few persons have been admitted to the Congregations, and a few have gone away. The total is rather higher than at the close of 1849. A description of the religious state of the people would be, in most respects, almost a repetition of my former accounts; but I still have the cheering assurance, that whatever difference exists is on the side of improvement. The great event of the year is the Confirmation, which, though it took place after the year had closed, yet occasioned some of the latter months to be employed in preparations for it. The number confirmed was, males 97, females 117; total, 214. I found very much that was gratifying in my interviews with these Candidates—either singly, or a very few at a time—and believe a good number of them came to the solemn rite with a sincere and hearty desire to join themselves to the Lord in a perpetual covenant, not to be forgotten. Many of them, I trust, will soon become Communicants, and—if the judgment I was led to form respecting them during the examination be correct, and their good impressions prove lasting—I shall have much joy in admitting them. A considerable proportion of the above total are young men and women, who have been brought up from childhood as Christians, and have the additional advantage of education. Each succeeding Confirmation is in this respect more pleasing and hopeful than the preceding. Of course such persons would enter into this, as well as every other religious service, with more intelligence than they whose minds are uncultivated. I had the great satisfaction of using my new Church for the first time on this interesting occasion, and of seeing it crowded with Native Christians from every Congregation in my District, to the number of about 900.

The earnest and affectionate exhortations of the Bishop were listened to with eager attention, and I believe left a deep impression. Our most cordial thanks are due to him for making our Missionary Labours so early an object of his attention after his entrance on the Episcopate; and I am sure they will continue to be a principal object of his care as Chief Pastor of the Lord's Flock in this Presidency.

Contributions of the People—Establishment of an Endowment Fund.

The people are suffering much from drought, and are to some extent impoverished by the scarcity, and yet their libe-

ality has sensibly increased. Beside all the usual contributions to the various Societies, which have been kept up to their full extent, they have responded most cheerfully to a proposal I made on New-year's Day to open an Endowment Fund for the District. Subscriptions were registered at the time to somewhat more than 100 rupees, and additions have since been made augmenting it to 150 rupees, half of which amount has been already paid. I have given the new fund a name which signifies "The Gospel Stability Treasury."

General View.

Taking a general view of my District, I believe I may pronounce it to be in a reviving state, or, in comparison with the depression it suffered three years ago, I may say a thriving state. I have never, for example, seen the Schools, taken as a whole, in so prosperous a condition as at present; whether as to the number of children learning, or the progress they are making. I do not mean that this department has attained the desired standard as yet; but—if the persons employed in it should go on improving in intelligence, practical ability, and moral rectitude, as they have thus far, and the requisite complement for the District be supplied, as may reasonably be hoped—I think that within a short time the visible results will be increased tenfold, and education stand on quite a different footing from what it has hitherto held. The field is already beginning to be cleared of heathen Schoolmasters.

KADATCHAPOORAM DISTRICT.

This District contains an aggregate of 2059 persons under Christian Instruction. The proportion which the baptized bear to the unbaptized is greater in this than in any other of the Tinnevely Districts, the baptized numbering 1696, the unbaptized only 363. The number of Communicants is also larger than in any of the other Districts, amounting to 663. There are 16 Schools, attended by 288 boys and 220 girls. Kadatchapooram District, containing 18 villages, is under the charge of the Native Missionary, the Rev. J. Dewasagayam, from whom we have received the following

Report for the Year ending Dec. 1850.

The number of baptisms during the whole year has been 84, and the new Communicants 27. Particular attention was also paid to the Candidates for Confirmation during the last four months of the year. They frequently met together to be instructed. Although they felt it very hard to commit the lessons to memory, and to understand them, yet they manifested a sincere desire and willingness to undergo the trouble. More than 50 people, who were gone about 60 or 70 miles to distant places for the sake of their livelihood, returned, to our mutual joy, a week before their Confirmation, and their whole number was 504. More than 560 was the number in September last, when I entered their names in the list; but death, sickness, and the insincerity of several people, reduced it. I have hardly words to speak of the happiness we enjoyed on the day when our venerable Bishop performed the service of Confirmation in my Church. We continue to pray ardently that this interesting day may be richly blessed to us. The Bishop exhorted us from Mark x. 29, 30. It was interpreted by me in Tamil to the people. The Rev. John Thomas, whose safe return from England, with his family, is in these days the great joy of our people, was so good as to take a part of the Service to-day. He read the Litany in the morning, and preached for me in the evening from Matthew xiii. 16. We desire to remember always this important day with particular thankfulness. On the following day the Bishop and the Rev. T. G. Ragland were pleased to examine our Schools. Mrs. Dealtry, and Mrs. Long from Jaffna, were present, and expressed their pleasure to see the good progress of our children, of both sexes, and of the adult women. In the evening, on their way to Christianagaram, they were pleased to see my new Church and Congregation at Meyyoor.

State of Congregations.

I beg to return now to the state of my Congregations and Schools, and feel thankful to say that many of them gave me particular pleasure, by their regular attendance to the Means of Grace, by their improvement in knowledge, and by their consistent conduct. There were also a good many who grieved me by their neglect of the Means of Grace, and by a conduct which discovered that they

still remain in their superstitious, and impenitent, and hard-hearted state. Among the adults who were baptized in the end of last year, an old woman, above 80 years of age, continues to attract our attention and interest by her truly Christian Conduct. Many that know her are obliged to say that she is a true Christian, and that they wonder to see one who came so late under instruction enjoy such delight in coming to the House of God, and hearing His Word, and thus set an example to many, and enjoy that cheerfulness and resignation which is the privilege of real Christians. The trouble she takes to commit to memory the Lord's Prayer, Creed, &c, makes several women ashamed, who are about 50 or 60 years old, and plead inability to learn on account of their advanced age.

Schools—Societies.

Their number is 16, and of children 508, viz. 288 boys and 220 girls, of whom 103 are Heathen, 7 Mahomedans, and all the rest Christians. One of the children died on the 19th instant from cholera. His name was Dharmahkunnoo, and he was about nine years old. He was nearly four years in the School, and read the Scriptures fluently, and I hope to his real benefit. His mother, a truly pious widow, left him, an hour before he was attacked by cholera, to go to Panneivilei, to condole with a family, one of which had died by cholera in the preceding week; but returned home in the next day night, and found her only dear son a corpse. We greatly felt for her, but she is wonderfully supported by the Lord. When the Schoolmaster went to see her, she spoke first, telling him, "Sir, hitherto my son has learnt in your School, but now he is learning in the school of our Saviour." I saw Dharmahkunnoo an hour before he died, and commended him to the mercy of our blessed Lord Jesus, the friend of children. Dharmahkunnoo's last words were, "Jesus, save me!"

Although my burden and labours increase by Boarding Schools especially, I desire to acknowledge thankfully the confidence of dear Christian Friends, who have kindly, by their contributions, increased the number of children in both Schools. We continue to experience, also, the benefit of the prayers of the friends who support them. Four Heathen mothers, beside one whom I mentioned in

my last Report, who were famous for hard-heartedness, and for being deaf to the entreaties of their children, are now Candidates for Baptism. I hope they are sincere. One of them is the mother of a girl called Ruth, supported by the Rev. O. E. Vidal: two of them, the mothers of three girls, supported by the family of the Venerable Archdeacon Hare: the last one supported by Miss Ricardo. They were, for several years, very unwilling to come near us; but their regular attendance now in the Church, and sincere desire to do their best to learn, induce me to say that they appear to be hopeful Candidates.

Beside our Church-Building Society and Bible Association Anniversaries, we had a General Meeting on the 4th of December last, when we commenced a collection for the Church-Endowment Fund, and our people subscribed 33*r*. 8*s*. 6*p*. This, and donations from several friends, amount now to 163*r*. 8*s*. 6*p*.

We add some detached points of interest selected from Mr. Dewasagayam's Journals.

Death of a Pious Female.

March 28, 1850—Evening Prayers at Anbinagaram. I was told that a pious woman, named Gnanappoo, who had been afflicted for nearly a year, died last night, and was buried this morning. She was 34 years of age, and with her husband, Gnanapragasam, had been under Christian Instruction for about twelve years. From the first she manifested a sincere desire to learn the Word of God, and committed to memory the Sermon on the Mount, and several Catechisms and Hymns. She was not only baptized and confirmed, but became a regular Communicant. She was in the habit of attending the daily Morning and Evening Prayers; and, in order that she might do the latter, used to cook her rice early in the evening. She had trials and temptations, particularly through the miserable spiritual state of her husband. Several times, as she told the Catechist, her husband did his best to persuade her to leave the village and to go to another, in order that they might backslide. She was ill several months; and during this time, when visited, used to hear with particular feeling the account of the passion of our Saviour, and hymns upon the subject. She seemed to have a deep impression

that Christ had indeed died and risen for her. She never repined nor murmured when her sufferings were great. When the Catechist spoke to her of patience, she said, "If the Saviour Himself, who came to take away our sins, endured so great sufferings, how much more ought such worms as we to endure our sickness!" When spoken to about the guilt of sin, she appeared to feel her own sins, but added, "Jesus Christ will graciously forgive me all." A few days before her departure she seemed to have lost all anxiety; but was constantly exclaiming, "When shall I be at rest in the kingdom of God?"

Sympathy of Converted Hindus with persecuted Irish Protestants.

June 5, 1850—At two o'clock I received from the Post the "Record" newspaper for March 21, 1850; and am much obliged to the unknown friend who has so kindly sent it to me. I read of the state of Dingle and Ventry Mission with much Christian Sympathy; but was greatly distressed to observe the sway the Papal Power has under the Protestant Government. The last lines of Mr. Lewis's letter particularly comforted me. "Dingle and Achill," says he, "are the parts of Ireland to which at present the attention of the Propaganda is chiefly directed: nevertheless, they who are for us are greater than they who are against us. Truth is strong, and will prevail." Before Evening Prayers I gave my boys an account of what I had read about the Dingle and Ventry Mission, in order that they might unite intelligibly in prayer to God that He would preserve it from the hand of cruel enemies, and bless it.

June 6—We were much comforted by the 8th and 9th verses of 2 Cor. iv., which was the second lesson for this day—*We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* The word "persecuted" is translated in Tamil by a word which means "hunted." This brought to mind the passage in the "Record," where it says that "Mr. Lewis is dogged day and night by a few men, who are paid daily wages for, doing so," &c. May the Lord hear our prayers offered this night on behalf of Mr. Lewis and his people!

The Queen's Reception of the Tinnevelly Christians' Memorial.

Sept. 3—I received a kind Letter from His Grace the Archbishop of Canterbury, from which I shall only extract that portion which relates to the Memorial presented by the Native Christians in Tinnevelly to Her Majesty our gracious Queen—"Some time ago an Address was presented to her Majesty from the Christians in Tinnevelly, expressing their gratitude for the benefits they had derived from the Christian Teaching which Her Majesty's English Subjects had afforded them. Such a communication was most gratifying to the Queen, as it was also most honourable to those who sent it; and I hope you will assure them, that, although the formalities of a Court do not allow of a reply to such Addresses, they are not the less welcome or valuable."

As the Catechists' Meeting was held this day, we humbly thanked the Lord for the interest taken in our welfare, both by our Gracious Sovereign and His Grace the Primate of all England, and prayed for their health and welfare. It is no small comfort to us that our valuable Liturgy gives us daily an opportunity of remembering before His throne of grace these servants of the Lord. I sent copies of the Letter both to our Missionaries and those of the Propagation Society. It is intended to publish a translation of it in the "Friendly Instructor,"* for the information of our Congregations.

Death of an Aged Believer.

Sept. 23—Old Oppillamany, who has been for some time sick, died this morning, and I performed the Burial Service over his remains in the evening. As he was very poor, we had an opportunity of sending his meals from our house and the School during the last year. For some time he had been neither able to speak nor hear; but he appeared to enjoy great peace of mind, and his patience under this sore affliction shewed him to be a Christian. I doubt not that that valuable text, *Come unto me, all ye that labour and are heavy laden*, which he repeated with deep emotion when he was able to speak, was his constant comfort. Many of us are assured that he died like Lazarus, and, like him, was carried by angels into Abraham's bosom. After the Burial Ser-

* A monthly periodical, published by the Tinnevelly Book Society.

vice had been performed, I addressed a large assembly of both sexes on the wonderful ways of God in saving lost sinners.

Dec. 1, 1850: *Advent Sunday*—In the evening I administered Baptism to thirteen adults and three infants. One of the adults was an old woman of about 80 years, and was named Hannah. Her heathen name was Eganathy. She was one of the Candidates whom I collected at Kadachapooram about three weeks ago. I was grieved that the Catechist did not bring her case to my notice at an earlier date. This individual was the mother of a woman who, with her husband, came under instruction about ten years since, and are now Communicants. Hannah lived with her son, a Heathen, during his lifetime, and, after his death, with her daughter. She now expressed a desire to be baptized, but I did not think her earnest enough. However, time and opportunity have shewn that I was mistaken. She was among the first and most regular attendants at our instruction class and daily Morning Prayers. When I see her walking to Church of a cold morning, and in tattered clothes, I cannot but believe that she sincerely offers up the prayer I taught her—"Oh, Lord Jesus, save me, a poor sinner! Give me Thy Holy Spirit, and pardon my sins!" As I am writing this Journal, about two months after Hannah's baptism, I am thankful to be able to add, that I am confirmed in the hope that the Lord has been pleased to save her, even at the eleventh hour. She has since been received as a Candidate for Confirmation and for the Lord's Supper.

MEIGNANAPOORAM DISTRICT.

The Christian Population in Meignanapooram considerably exceeds that of any of the other Districts, amounting to an aggregate of 4983 individuals, of whom 3299 are baptized. The Communicants number 444. There are in the District 41 Schools, attended by 712 boys and 476 girls. The Rev J. Thomas, on his return from England in January last, was welcomed with much joy by his people.

Report for the Year 1849.

This report did not reach us in time to be introduced into our survey of that year, and we have re-

ceived no report for 1850. In the former document, by the Rev. J. Spratt, there are passages of permanent interest, which we give.

Instruction of Communicants.

I meet the Communicants each month two or three days before the administration of the Lord's Supper. Some time ago, for several months in succession, the promises of God formed the subject of our consideration. Having explained their nature by comparing them to so many notes of hand graciously given to us by God, that we might be warranted in drawing nigh to Him, and in asking Him to supply all our wants, I pointed out the necessity for our presenting and pleading them, if we, as individuals, would come to the enjoyment of the promised blessings.

A little while after the delivery of these Lectures I went to Pullavillei, a village in the neighbourhood of Meignanapooram, for Evening Prayers. On my return home, the Headman of the Congregation and the Catechist accompanied me for a considerable distance, and we entered into conversation with each other. The former I have known for many years. He is a very intelligent and respectable man, fond of reading, and, I have little doubt, a truly pious person. After inquiring of him how many verses of Scripture he had committed to memory that month from the Calendar in our Tamul Friendly Instructor, and what portion of Scripture he was then reading, I adverted to our late Monthly Meetings, and asked if he remembered them. He at once replied, "Yes, Sir! Ever since I have been pleading the promises." I rejoined, "What promise in particular have you been pleading?" His answer was, "*I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins.*" This was very gratifying to me, and, taken in connection with what I previously knew of his character, afforded only an additional proof of his piety. During the last twelve months he has lost an only son, and his daughter has been left a widow. Events of this kind, especially the former, are peculiarly severe trials to a Native; yet he bore them with remarkable resignation, and would not permit his female relatives to indulge in the wailing and lamentation usual on those occasions. He is full of zeal for Christianity, and frequently speaks to the people in his village of the Gospel. Hastiness of temper is apparently his chief failing.

On the right-hand side of the pulpit, and immediately in front of the reading-desk in the Church at Meignanapooram, may be seen seated, Sunday after Sunday, a small band of women, three or four in number, neatly dressed, and earnestly engaged in the Services of the day. They are all members of the neighbouring Congregation at Santhapooram. One of them, a widow, stands out from the rest in intelligence and piety. Week after week, in asking questions upon the previous Sunday's sermon, I have received replies from her which none of the other members of the Congregation were able to give. She literally seems to be drinking in the Truth as she listens to the preaching of the Word of God. And lest she should forget what she hears, she not unfrequently asks the Catechist of the village to give her the heads of sermons, which she afterward gets read to her by one of her friends. She is well reported of by all who know her, and the people have often remarked that God's blessing seems to rest upon her. They say that her fields—of which she has two, I believe—are always productive; and the consequence is, that, with the produce of these and what she earns by spinning, she never has occasion to seek pecuniary assistance from others. It is whilst engaged in spinning that the women are taught their lessons by the Catechists; and it would appear that at these times she and her companions often speak of what they have been hearing, or know, of the Scriptures. One evening the descent of the Holy Spirit on the day of Pentecost formed the topic of conversation, and it was remarked that it was whilst the disciples were engaged with one accord in prayer that this remarkable event happened. A legitimate inference was drawn from this fact that the adoption of a similar method by Christians now would lead to a like result. It was accordingly arranged that they should devote a portion of time every Wednesday to reading the Scriptures and prayer. They had been in the habit of doing so for nearly two months before I heard of it. At first fourteen or fifteen women met in the house of the widow: one of them read the Scriptures, and another prayed. The meeting has continued to the present time, but, as might be expected, with diminished numbers. When the novelty of the thing had passed away, those who really had no love for such exercises absented themselves, until now not more than six or

seven regularly attend. There is much cause for rejoicing in facts like these: they at least shew that a certain amount of thoughtfulness exists amongst our people, and that they are gradually rising to a sense of their obligations and privileges. Such being the case, we may reasonably look for the vouchsafement of an increased measure of the divine blessing to our people.

Catechists.

Perhaps the most encouraging feature in our work is the steady progress in piety and intelligence of the majority of our Catechists. Their views of divine truth are, for the most part, full and clear; and, what is of far more importance, they seem increasingly to experience its comforting, quickening, elevating power—and, as a natural result, feel that it is not to obtain a livelihood, but to labour for the salvation of souls, that they are entrusted with the office of Catechists. And there are many amongst them, I doubt not, who take delight in their work for its own sake. A special blessing seems to have accompanied the exposition of the Epistle to the Romans: the forenoons of one day in each week for the last eighteen months have been devoted to this subject. It has been very gratifying, in my intercourse with them, to hear them advert again and again to the benefits they have derived from the study of this Epistle. These benefits, we may feel assured, will extend beyond them to their Congregations.

The Village of Nallamavedi.

The following Letter from Mr. Spratt, dated Oct. 3, 1850, is our latest communication.

I have much pleasure in informing you that the new Church at Nallamavedi has been so far completed as to allow of its being used for Divine Service. On Wednesday, the 25th instant, it was set apart for the purposes of Public Worship, the Rev. Messrs. Cæmmerer, Hobbs, and J. Dewasagayam, kindly attending, and assisting on the occasion. Mr. Cæmmerer read the Morning Service; Mr. J. Dewasagayam the pre-Communion Service; and Mr. Hobbs preached a very appropriate sermon from Acts xviii. 10—*I have much people in this city.* There were about 500 people present, and I was particularly gratified with the order and attention which prevailed throughout the Congregation. In the afternoon of the same day I administered the ordinance of

Baptism to one adult and twenty-four infants, from Nallamavedi and the villages adjoining. Altogether, it was a season which I much enjoyed, and for which I felt truly thankful. It is my earnest prayer, that in this material temple many living stones may be added to that spiritual temple of which Christ is the living Head and Foundation.

The Church is built in the plain Gothic Style of architecture—simple, but neat and substantial. Its dimensions are 50 feet by 30 in the nave and aisles, and 15 by 14 in the chancel, and it will afford accommodation for nearly 500 people. At present, the roof over the nave and chancel consists of oleis lined with mats, and the exterior of the Church remains unplastered. With these exceptions, when I have had chancel rails and a pulpit made the building will be complete. Up to the present date the sum expended cannot be much short of 1500 rupees.

I may add, that the Congregation at Nallamavedi is one of the most hopeful in this District. Since the Catechists have been in the habit of reading the Epistle to the Romans with me, Paul, the Catechist, has been accustomed to expound it in order to the Congregation, at the early Sunday-Morning Service, and he has frequently told me of the benefits which have resulted from the practice. He mentions one individual, in particular, as having in consequence become quite a changed character. A little band of two or three persons, in addition to the members of his own family, assemble in his house at night, after Evening Prayers, to listen to his expounding of this important portion of God's Word. On these occasions he, of course, is able to adopt a more simple and familiar mode of exposition than in public. Several of the Catechists, quite of their own accord, have adopted the plan of reading and explaining this Epistle to their Congregations; and much good, I doubt not, will, under God, result therefrom.

Nallamavedi contains a large Heathen and Mahommedan Population, as well as a Christian Congregation.

SUVISESHAPOORAM DISTRICT.

Suvisheshapooram is about thirty miles directly south from Palamcottah, and about seven miles to the south-west of Saththankoolam. The name given to it, at its com-

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mencement in 1837, signifies "Gospel Town." Although situated on the borders of one of those extensive deserts of sand which abound in Tinnevely, yet it is a pleasing Station, having fruitful land in its neighbourhood; while across a small lake in front are seen, in the distance, the ghauts and bluff rocks of the Cape Comorin range. The District contains, in thirty-seven villages, an aggregate of 3732 individuals under instruction, of whom 1697 are baptized. The Communicants number 263. The Schools are 31, presenting a total of 495 boys and 262 girls.

We have not received any report from this District.

DOHNAVOOR DISTRICT.

Dohnavoor is about twenty-five miles south-west of Palamcottah. A Mission Station was commenced in 1828; and assistance having been given to the erection of a Mission Bungalow and Church by Count Dohna, a German Friend of Mr. Rhenius, it was called, after him, Dohnavoor. It contains an aggregate of 2380 individuals under Christian Instruction, scattered abroad in 65 villages. Of these, 949 are baptized persons. The Communicants are only 97 in number. There are 26 Schools, attended by 471 boys and 113 girls.

No Reports have been received from this District.

NULLOOR AND PAVOOR DISTRICTS.

Nulloor lies about twenty miles north-west of Palamcottah: Pavor still further to the north-west. The united District contains an aggregate of 2026 individuals under instruction, of whom 779 have been baptized. The Communicants number 230. There are 30 Schools, attended by 442 boys and 70 girls.

We introduce a Letter from the Rev. Septimus Hobbs, dated July 25, 1850, comprehensive of a variety of interesting particulars.

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*State of Congregations.**Pulkadu.*

In January last I wrote an account of some accessions to Christianity in the village of Pulkadu. I am happy to say that the two families who were the chief subject of that Letter—the father and son-in-law—maintain their Christian Profession and Conduct; but I regret that all the rest have proved deceivers. They had a dispute with some Headmen, and have already returned to their old ways. I feel that I ought to be thankful that I have been preserved from the troubles usually incident to such cases before they can be fully discovered.

Kadium.

On the other hand, in the large and populous village of Kadium, sixteen families have lately placed themselves under Christian Instruction. I have seen them, and inquired minutely of them whether they have any quarrel with any one, or any lawsuit pending, or likely to become so. And, in order to dissipate any false hopes they may perhaps entertain, I have told them plainly, that if they have I will not allow any of my agents to interfere with it. In a clear case of persecution by way of false complaints, which are not uncommon here, I should deem it my duty to defend them to the utmost of my power; for it is not the part of a good shepherd to leave the sheep and flee, whether the wolf assume this or any other form. But I have faithfully forewarned them, that if they attempt to represent any thing as a persecution which is not truly so I shall treat them as deceivers. They affirm that they have not any dispute nor suit at law, but that their only desire is to learn the way of salvation. I have therefore withdrawn the Reader from Pulkadu, and sent one to Kadium.

Alankolum.

One of the greatest difficulties I have to contend with at the present time is the lukewarmness of many of the professing Christians. The large village of Alankolum is the worst example of this. There were 809 names on the list of this Congregation. I speak in the past tense because I have lately erased three-fourths of these names, as there no longer exists any reason for considering them professors of Christianity, except that they have not yet actually rubbed ashes on their foreheads, nor openly sacrificed to the devils. But since they set all discipline at defiance—one marriage had

actually taken place between two nominal members of the Congregation without any Christian ceremony, and in defiance of my remonstrances, and three more such marriages were in contemplation—and the infection was spreading to other Congregations, I have thought it incumbent upon me to let them know that I do not consider them as Christians at all, nor as persons having any desire for Christian Instruction.

*Encouraging instances of Piety.**Lydia.*

But has the Gospel been preached in vain in Alankolum? There are yet two hundred of whom we entertain hope. But there is something far more satisfactory than even two hundred professors. If only one soul be saved, it will abundantly reward all the labour and expense which have been bestowed upon the village. I hope there are some of God's chosen ones amongst the remnant; but there is at least one of whom we can speak with the utmost confidence as an eminent Christian. Old Lydia, whose name has often been mentioned before, is a shining light in this dark place. She often comes to see us; and a few days since, after exploring the defection of the people, she said, with an affecting earnestness, "Though you should reject all the rest, you must not reject me." I of course soon set her mind at rest on that subject. Our chief consolation in our labour of love is derived from such individual cases of true conversion, rather than from large numbers who have but the name of Christian. I shall now, therefore, turn to one or two more such cases.

Royappen.

In the village of Nulloor there lived a man who had formerly been employed as a Catechist, but had long been dismissed from his office. He employed himself in trading; which, however, I believe was not absolutely necessary for him, for I understand that he inherited a patrimony sufficient for his maintenance. He was a man possessing some remarkably good qualities, but also subject to some most peculiar weaknesses. He had unquestionably been guilty of some grievous crimes, into which he seems to have been led by evil-disposed persons, who had acquired great influence over him by taking a flagitious advantage of his peculiar weaknesses. Being, therefore, deposed from his office, he settled himself in Nulloor,

where he was not exposed to temptation. He never again, I believe, sought employment in the Mission, for which he seems to have thought himself unworthy; but was regular in his attendance on the Means of Grace, and consistent, so far as I have seen or heard, in all his behaviour.

In February last he came to me, looking extremely ill. He was so changed that I was obliged to ask him who he was, and could scarcely believe that it was Royappen. I had not heard that he had been ill. After some inquiries respecting his illness, I asked him whether I could do any thing for him, and he asked me to administer the Lord's Supper to him. Perceiving that this request was made with very great earnestness, I endeavoured to ascertain whether he held any superstitious views with respect to this Sacrament, and asked him why he wished so strongly to receive it. He replied, "In obedience to the command of Christ, and in remembrance of the love of Him who so loved me as to wash me from my sins in His own blood;" adding, "I do not suppose that this act of mine will make any atonement for my past sins. That atonement has been already made; and it is in remembrance of that, and in gratitude for it, that I wish to receive the Lord's Supper." Afterward he said, on the same occasion, "Gabriel"—a very low-caste man, according to heathen notions, while Royappen was of a very different and higher caste—"has been very kind to me. He has frequently been to the side of my cot, and read the Scriptures to me, and spoken to me of the love of God in Christ." This was very pleasing to me, for it is no part of Gabriel's public duty to visit the sick. He is Schoolmaster of the Boarding School, and went merely as a private friend. Circumstances prevented my fulfilling Royappen's desire that day, and I was obliged at once to leave the place on a long journey; but immediately on my return I went to Royappen, and had much conversation with him. He again begged to have the Lord's Supper administered to him, and I asked whom he would like to receive it with him.—He replied, "First Gabriel, then the Accountant, and Inspecting Catechist." When all was ready, I returned to his house, found them assembled, and administered the Lord's Supper to them and a few others. I could not fail to notice that each man was of a different caste—a Retty, a Velalan, a Savalakaran, a Pallan, and I sup-

pose also, in the estimation of the Heathen, a Pariah, for thus they would doubtless think of me. Christianity is a blessed uniting principle. Would that all its professors were as consistent in all things as these were, outwardly at least, in this act! Do not suppose, however, that this is an uncommon thing in Tinnevely: it is general here. Every one present being of a different caste, naturally drew my attention to this point, and elicited these remarks. Royappen lingered some weeks longer. I saw him frequently, and he always expressed a deep sense of his sinfulness, and unworthiness of the least of God's mercies—indeed, of any thing but condemnation—and frequently spoke of the all-sufficiency of Christ to save him. One evening, after a little conversation with him, during which his mind seemed to be in peace—stayed upon Christ, I observed a decided change in his countenance, and the next morning some of his friends came to tell me that in the night he had breathed his last.

Remarkable instance of Conversion.

The next case that I shall mention is a living instance, as I hope and believe, of God's sovereign mercy. His name is J—, and he lives in a large village called A—, and is the only Christian in that village. The circumstances of his conversion are very peculiar. A few miles from his village there is another, named C—, in which there was, about ten years ago, a Congregation of most unworthy professors, some of whom prepared and privately sold intoxicating drink. The man I speak of was at that time a professed Heathen, and used occasionally to go to obtain some of their liquor. With a singular inconsistency, they rebuked their customer, and set before him the Christian View of sin and holiness in so striking a manner that it led to his conversion—not simply to his taking the Christian Name, but, as I have reason to believe, to a saving change of heart; for he is a man of prayer, leads a consistent life, and is a faithful reprover of those who first led him to the Saviour, but who have long since renounced even that Saviour's name. He is not ashamed to confess Christ before men. An interesting example of his Christian Courage came to my knowledge a short time since. The cholera had visited the village, and entered the houses of some of his relatives, who were lying sick with it. He went to the house of one, and

found a number of them, all Heathen, preparing an offering to the devils. He asked them what they were doing, and they told him that they were about to endeavour to appease the wrath of the devils. He told them that they were altogether mistaken as to the real cause of the disease; that they had forgotten the true God, and therefore they could not be surprised if He allowed affliction to come upon them; that their worship was due to the true God, and if they gave to the devil what was due to Him, they must expect that He would be more angry still. He told them that they must pray to the true God, through His Son Jesus Christ, and beg Him to forgive their sins, and remove His anger from them. They said, "If any one does that it must be you, for we know not how to do so." He then knelt down before them all, and prayed that God would shew them His mercy, through Jesus Christ.

He has living with him a youth whom he has brought up from a child, being a son of some near relative. He has instructed him in Christian Truth, and intends to present him as a Candidate for Baptism on my next visit to that part of my District.

An extract from a Journal of later date is added.

Discussion with a Romanist

Aug. 23, 1850—Overtaken by a thunder-storm on my way to Nulloor, I happened to be passing by a large Roman-Catholic Church when the rain began. Some people ran out to meet me, and very politely and kindly asked me to take refuge in their Church. I had often passed this way before, and had never met with any peculiar mark of civility in this village. Indeed, the general bearing of the people had appeared rather the contrary. I was glad, therefore, to avail myself of this opportunity of friendly intercourse with them. I alighted from my pony and entered the Church, the doors of which had been opened before my arrival. Many people were in the Church, bowing down in an attitude of adoration before a great number of images, on the altar, and in niches above it which completely covered that wall of the Church, from the level of the altar to within a short space of the roof. After a time, the people rose, one by one, and, depositing small sums of money upon the altar, or before some image, left that part of the

Church. In other parts were also shrines containing images, and worshippers were bowing down before them. On witnessing this idolatry, by persons professing to be Christians, I could not forbear expostulating with them, although I feared that they might esteem it a poor acknowledgment of their kindness in sheltering me from the storm. So, after an inward and earnest prayer that the God of all grace would requite their kindness by bringing some of them, at least, to the knowledge of Himself, I commenced reasoning with them. They received my expostulations without anger; and the Catechist, who was present, but had not as yet given any other sign of his office than that of gathering up the offerings which had been laid down before the images, now entered into a long defence of their practices. One of his principal arguments was—that the bowing down before the images was not any adoration of them, for that would be idolatry, and certainly contrary to God's Word; but that the images were merely helps to devotion, and not at all objects of worship. He appealed to me as to whether it was true that the Apostles and Saints of the first ages had used images as helps to devotion.

I was very glad of this appeal, for many of the people were listening, and I was apprehensive that they might feel angry if I gratuitously called in question the truth of those fables which they regarded with as much reverence as the Word of God itself. Therefore, grounding my answer on that appeal, I replied, that those legends were all fables; that it was certain, from the authority of all authentic history, that neither the Apostles nor early Christians ever bowed down before images; that such a practice was in direct opposition to the Second Commandment; that it was condemned in the New Testament, and especially in that part of it which God wrote by the hands of the Apostles themselves; and therefore it was certain that the Apostles never did any thing of the kind.

I noticed several of the figures in the niches over the altar, and inquired respecting some. One appeared clad in armour, bearing a shield and spear, and trampling a monster of horrible aspect beneath his feet. This, the Catechist told me, was Michael the Archangel. Near this figure was another, which my informant told me was Ignatius. Again, near this, was a third image, which he told me was Xavier, a disciple of Ignatius. I suppose, there-

fore, that he meant Ignatius Loyola, and the more so, because, from his answers to my inquiries, he seemed not to be aware that any other Ignatius ever existed. Above the image called Michael was a figure of the Virgin Mary, holding the body of Christ on her knees. My informant was careful to explain, that this represented an affecting scene which took place between the time of our Saviour's death and His interment. I left the Church, and walked into a shed containing a car for carrying the images in procession. This gave rise to more conversation. After this, the people brought me some cocoa-nut water to quench my thirst, and, the rain having subsided, I continued my journey.

SURRADEI DISTRICT.

This District lies immediately to the north-west of Nulloor, of which it was originally a portion, having been separated from it in 1844, and placed under the care of the Rev. T. G. Barenbruck. It contains a total of 819 baptized and 462 unbaptized persons; and there are 206 Communicants. The Schools, 19 in number, contain 365 boys and 83 girls. The following extracts are from the Journals of Mr. Barenbruck.

Missionary Tour to different Villages.

June 5, 1850—I started in the afternoon for the villages to the west and north of Surrandai, and spent the evening in Samburvadacurry. This is a large village, only three miles from Surrandai, belonging to the Travancore Country. The Shanar portion of it alone contains 300 houses, and at least 1500 inhabitants, a great portion of whom were once under Christian Instruction; but most have withdrawn themselves in consequence of the outward troubles which the profession of Christianity brought upon them. The Congregation now numbers twenty-nine families, including a few baptized persons, whose conduct, I am glad to say, has been very consistent, and six others who have been admitted as Catechumens.

June 6—I left early in the morning for Santhapooram, ten miles further, due west, close to the mountains, and lying partly within the limits of the Travancore Territory. The Congregation of Surrandai consists of people of the Puller Caste, who have settled down on ground belonging to

the Tinnevely Native Philanthropic Society, and stand, for the most part, in the relation of slaves to the wealthier Natives of the adjoining village. Notwithstanding that the Government Regulations expressly forbid any one buying or selling a slave, the thing is constantly done, seven to ten rupees being the price paid for or to an able-bodied man, and about fifteen rupees to an able-bodied woman. The master pays his slaves in grain, to the amount of twelve annas per mensem, beside which he gives them a cloth once a-year, and a certain small proportion of grain at harvest-time. A woman, however, receives no cloth, and is paid, at a somewhat lower rate, only for the days she works. The master's right to the services is regarded by the people as a kind of prescriptive right, which, under the present circumstances of the case, can only be set aside either by improper and severe treatment on the part of the master, or by the slave paying, in redemption of himself and his family, the sum originally given as purchase-money. The present condition of slaves in this country is therefore very different from what it was formerly. They are very rarely beaten or otherwise ill-used, as they have the remedy entirely in their own hands. The knowledge of this fact acts as a salutary check upon their masters, who, as regards this village, have for the last five or six years desisted from requiring their Christian Slaves to work on the Sunday, though this is a point with reference to which I have had a good deal of difficulty in another village. After breakfast I examined the School, containing thirty-two children, of whom several, including three girls, are children of heathen parents; and in the evening I had Service, which was very well attended.

Caste Prejudices.

June 12—Several of us having, at one of our Quarterly Meetings, talked over the advisableness of employing Christian Servants more generally than had been done in our households, and my heathen grass-cutter happening to leave me of his own accord a few days ago, I offered his place to a Shanar of my Congregation, who had not long since come under Christian Instruction, supposing that, as he was very poor, he would gladly close with such an offer. To my surprise he declined, protesting all the while that he would be very willing to serve me in any other capacity, but refusing to be my grass-cutter on the ground that he would be placed under the

horsekeeper, who is a Pariah, and have, whenever I went to the villages, to carry the horse-ropes for him, which he was sure would lead to all his relatives and acquaintances having nothing to do with him. I endeavoured in vain to shew him that such a cherishing of pride in his heart, such an adherence to caste prejudices, clearly proved how little he really knew of what the Bible taught us, and was an indication of his insincerity in professing to be Christian. Hoping that I should succeed better with one who was a more advanced Christian, I next made the same offer to a baptized person, and was not disappointed. He very willingly consented, and at once went to his work, although he was much ridiculed and sneered about it.

June 17, 1850—Kuraventhavu. Though I got here pretty early, I found that the people had, with few exceptions, already left for their fields, and I had to await their return at noon, when I had a smaller Congregation than usual. Here again I was much pleased by witnessing the willingness with which one of the men laid aside all caste prejudices, and consented to his son's entering my service, and being placed under a Pariah Servant till he was trained to the work.

Jubilee Fruit.

July 15—In the evening I attended a very interesting Monthly Meeting of an Association formed by a few Mission Agents and others in the District. It has stood its ground very well for more than a twelvemonth, and is still prospering. The object originally contemplated was the furnishing sufficient funds to pay a Catechist in some new Congregation; but since the receipt of the Parent Committee's Minute, with reference to the assistance they are prepared to render whenever a given sum is raised toward the endowment of a Church and support of a Native Clergyman, it has been proposed to endeavour to attain so desirable an object. I value the effort the more, because it originated entirely among themselves.

PANEIVADALI DISTRICT.

This was originally the northern portion of the Nulloor District, from which it was separated at the same time with the Surrandai District, and transferred to the care of the late Rev. Charles Josiah Taylor,

who died of cholera at Salem, on his way to Bangalore, on the 5th of April last. There are 651 baptized and 965 unbaptized persons under instruction in this District. The Communicants number 109, and 9 Schools are attended by 226 boys and 9 girls. We have received, and now present, Mr. Taylor's

Report for the Year 1850.

Individuals under Christian Instruction.

The statistical returns shew an increase of three Congregations, and of 107 persons, under Christian Instruction; but it may not be superfluous here to repeat that those under instruction only are not considered as converts. They are received in the hope that the Holy Spirit may render the instruction given instrumental to their true conversion.

Requirements for Baptism.

During the year 83 have been baptized, 35 of whom were adults. These, as usual, previous to receiving baptism, acquired a knowledge of the leading doctrines of Christianity; and most of them had committed to memory the Lord's Prayer, Creed, and Ten Commandments. Where, from extreme age, this could not be done, they were able to answer most questions put to them concerning their meaning; so that, with enlightened minds as to their import, they were able to answer the questions put to them at baptism: and although they were not kept back from baptism till signs of real conversion of heart to God could be discerned, yet none have been baptized of whom there was not reason to hope well. Many of them, I believe, and rejoice in the thought, will be made *pillars in the temple of God*; though at present they are but as the roughest stones of the quarry.

Catechists and Readers.

As regards the Catechists and Readers, I am able to report that, in proportion to their abilities, their conduct has been very satisfactory during the year.

I regret to add that another decrease in the number of Catechists has been made by the death of Eyasudasen, stationed at Vannianputti; though it is cheering to be able to say that, previous to his death, he gave us good reason to believe that for him *to die was gain*. His chief anxiety previous to his dissolution seemed to be that his wife and family

should not go and dwell among her friends, that so they might be out of danger of returning to Romanism.

Station Boarding School.

The Station Boarding School for boys, which now contains twenty Christian Children, continues to do well. In addition to the good we hope many of these children will be to the Mission in after life, the value set by their parents on the care and instruction given to the children is now an additional tie to them to remain steadfast in their profession of Christianity. Recently, in a wavering Congregation, I believe it was the chief tie that kept them from relapsing.

The Kattalankoollam Congregation.

Of one village Congregation, that at Kattalankoollam, Mr. Taylor made particular mention. The following reference to it occurs in his Journal—

Aug. 20, 1850—I this morning reached Kattalankoollam just as the drum was summoning the people to Morning Prayers—a drum used by them, when serving the Company as soldiers in the wars with the Polygars, for martial purposes; so that, if they have not yet beat their swords into ploughshares and their spears into pruning-hooks, they have made their war-sounding drum an instrument to summon them to listen to the Gospel of peace. But I hope soon, though I cannot procure them a “church-going bell,” to supply them with a ghurry.* As usual, the attendance at the Morning Service was good: all, both men and women, attended. On their first embracing Christianity there was some difficulty in getting the female portion of a leading family to attend the Services, as it was stated they could not come outside the house; and when I said I should doubt their stability, and indeed whether it was their real intention to embrace Christianity, so long as the females did not attend, I was solicited to go to the first gate of the palace, as their dwelling is termed, and there preach to them, which on two occasions I did, sitting on the outside of the gate, and they within. Now, however, all appear to esteem it a privilege to attend the Services in the place used, for the present, as a Church—a low mud-wall building, with the

floor raised about a foot from the ground, except a small passage leading from one side door to another on the opposite side, which enables the women to enter by a different door from the men, and also to sit quite separate from them.

An European would smile at the dwelling called a palace, as the house, though built of brick and chunam, is very small; and although there are three gates to pass through before you reach it, the gates are of farm-yard-like construction, and the walls to which they are affixed are of mud. Yet the people of the surrounding villages invariably, so far as my experience goes, term it the palace. And, indeed, at the time we had only a small Congregation of the lower class—Pariahs, as they are termed—the mud walls being high and in good repair, with flourishing trees and shrubs overtopping them, the place looked much nicer than it does now, as, on account of sad efforts which have been made to take their lands and villages from them, they have allowed every thing to go to ruin during the protracted dispute. I used, as I rode by, to admire those trees and shrubs, but then scarcely hoped that I should be privileged, as now, to see the probability of the moral desert within the walls blossoming as the rose; for although I have as yet met with no decided evidences of real conversion of heart to God, yet the Congregation here is a most promising one. In every possible way they shew that they have firmly made up their minds to conform to our rules in all things, and have already done so in regard to marriages and funerals—the two great tests of the sincerity of our Converts, especially of the higher classes, and on the occurrence of which so many, who previously appeared to run well, fail; either leaving us, that they may follow their own idolatrous customs or sinful inclinations, or, by following them, obliging us to exclude them from our Congregations. In regard to caste I anticipate no difficulty. They are all, in one way or other, related to each other: yet I never saw more deference paid by those who are subordinate to those who are superior—an instance this, even among the Tamul people themselves, that subordination can be maintained, and honour rendered to whom honour is due, without caste distinction. Should they get their lands confirmed to them, there is every reason to believe that in several respects they

* A round plate of brass, which is suspended from a tree and struck with a mallet.

will be a most exemplary Congregation, and the beneficial influence they will have on the higher classes of Natives is perhaps incalculable. Should their lands be taken from them, they will of course be obliged to leave the village; but even in this case I do not think they would go back to Heathenism. Wherever they may go, may the "God of all grace make them perfect, establish, strengthen, settle them!"

In his Report for the year Mr. Taylor added the following particulars—

The Kattalankoolam Congregation are a superior class; but, having more than once particularly noticed these, I need here say no more than that they have given me no reason to alter my opinion of them; and that, in accordance with their earnest and repeated request, which I could see no sufficient reason longer to reject, I had the privilege of baptizing twenty-eight adults and twenty children of this Congregation in November last.

New Zealand.

CHURCH MISSIONARY SOCIETY.

EASTERN DISTRICT.

UAWA.

IN addition to the statements in our last Number, Mr. C. Baker says in his Report—

The Lord's Supper has been twice administered by the Archdeacon, at Uawa, Anaura, and Tokomaru. On one occasion, ninety of the Waiaapu Communicants partook of the ordinance at Tokomaru. Beside these, there have been 291 Communicants.

At the Station the Archdeacon has admitted into the visible Church by baptism 50 adults and 21 children; at Anaura 74 adults and 25 children; and at Tokomaru 30 children.

Whilst I report with thankfulness the accession of numbers to the Church, I have to mourn over the fall of many who have departed from the right way. The evil designs of some chief backsliders have been too successful in marring the fair field of promise, and in disturbing the peace of those around them. The consequence has been, that the numbers in attendance on the Means of Grace have diminished. Evil example, and too great a proneness to overlook the precepts relating to Christian Obedience, and to set

aside the restraints laid upon them, have led to the discovery of not a few who have shewn a spirit unworthy of the profession they have made.

Much time has been taken up in visiting the people at their villages, attending on the sick, and making up medicine.

I have made two journeys to Waiaapu, the former in April, the latter in November, visiting all the principal villages, holding Divine Service, and assembling the classes, both of the Christian Party and inquirers, for special instruction. On the last occasion, nearly 1800 persons of the above classes were in attendance at their respective villages, and but for a prevailing sickness there doubtless would have been many more. A considerable degree of attention has been spent upon the people of Waiaapu in making up medicines, supplying books, and corresponding with the Teachers. It is a matter of no little thankfulness to God that the people of those two Stations have been held together, notwithstanding their having been left so long without a Minister among them.

TURANGA.

This point, considerably to the south of Uawa, is the Station of Archdeacon W. Williams, although the necessities of the District generally render necessary frequent journeys on his part to other portions of it. The following is the

Report for the Year ending Dec. 31, 1849.

A Missionary District in New Zealand no longer furnishes that variety of incident which was met with in former times, because, happily, there is little new ground to break up. The Natives, as a body, have declared for Christianity, and they more or less submit themselves to its precepts.

In the District of Turanga the Congregations have kept up steadily in their attendance; and it may be hoped that, this duty being pursued with regularity, there will be an advancement made in like proportion, although the first fruit may not seem to be abundant. In the present case, however, there is fruit to the extent, perhaps, to which we are entitled to expect it. The classes which meet for Scripture Reading are well attended, and also those of the Candidates for Baptism.

Out of about 300 of the latter, 221 have been received into the Church.

The number of Communicants who, during the year, have partaken of the Lord's Supper, has been 801. This, out of a population not exceeding 2400, is a large proportion; and yet there are very many who, from various causes, have been kept away from this ordinance. Out of this body of persons—who individually profess, when assembled in parties for some days previously to the administration of the Sacrament, that they desire to repent them truly of their past sins, and to live in the exercise of faith in Christ their Saviour—it is not too much to hope that there are many sincere Christians.

The Village Schools, which include a proportion of the elderly people, and are held for the most part early in the morning, immediately after Morning Prayers, fluctuate according to the season of the year, when the work of their plantations may be pressing or otherwise. The Girls' Boarding School, which is under my immediate direction, continues to proceed with regularity. Our number, however, is very limited, for want of the assistance which was contemplated when it was first decided that the Central School for the Eastern District should be established at Turanga.

The attention of the Natives has been engaged, for many months, in preparing for the erection of two large Chapels for the leading divisions of the Natives. The buildings will be much superior in character to those generally constructed. One of these is in a state of forwardness, and will soon be ready for use. The other will be a work of much labour, as the Natives are bent upon carving every part according to the best style of native workmanship.

One of our leading Chiefs in a former year had revived the practice of tattooing, subsequently joining the Christian Party, all his relatives on every side having done so before him. He again got into disgrace by taking a second wife; and his conduct being reprobated by his own people, he sought refuge among the Roman Catholics, and has obtained a Native of that persuasion, from a village in the interior, to come and live with him. A Romiah Priest, travelling through the country, heard of this opening, and has been to visit his new convert, who is supported by a few, and but a few, of the lawless and disaffected. While at Turanga, the Priest proposed a discussion, which he no doubt thought might turn to his advantage. I was glad to respond to his call, because, these new ideas having come among us, it was necessary that the Natives should be acquainted with the subject. Our meeting lasted nine hours, and I believe the people of this place are abundantly satisfied that the doctrine which the Priest would wish them to follow is founded upon the crumbling sands of human tradition, and has no certain warranty of Holy Scripture.

In February I paid a visit to Uawa and Tokomaru, to administer the Lord's Supper to the Natives of those places.

During July and August I spent six weeks in the Waipuu District. There the infant Church has been kept together in a remarkable manner, principally through God's blessing on the exertions of the Native Teachers, though the need of a resident Missionary is much felt. Since I was there last year, Mr. Baker had paid two visits throughout the villages. I examined, while among them, the whole of the Candidates for Baptism, to the number of 951, and admitted 383 adults into the Christian Church. The Communicants are 737.

In October and November I visited Te Wairoa, Ahuriri, and Table Cape, and administered the Lord's Supper at those places. The Natives living beyond Ahuriri, and as far as Wairarapa, are necessarily left without that ordinance, excepting the inhabitants of a part of Wairarapa, who have been visited by the Rev. R. Cole, from Wellington, for that purpose.

WAIROA.

This Station, about two days' journey south of Turanga, is occupied by the Rev. J. Hamlin, who has forwarded to us the following

Report for the Year 1849.

My time has been variously employed during the year, when at home, in attending to the ministerial duties of the Station.

I have also visited the various Out-posts, addressing the Natives of every residence where I have spent the night when travelling, holding Bible Classes, conversing with the classes of Candidates for Baptism and the Lord's Supper at the native villages—the former of which have considerably increased this year—imparting suitable instructions, exhorta-

tions, and warnings to these classes in particular, and to the Congregations in general, and encouraging the Native Teachers in their work.

The Schools at these Out-posts, both on Sundays and week-days, have been pretty well attended during my visits among them; but I was informed by the Native Teachers that their attendance at other times has been by no means so good or regular. All that is taught in these Schools is reading and the Catechisms: in two or three, however, writing on slates, and working addition sums have been added, which comprise all that our Native Teachers are at present capable of imparting. For the purpose of increasing their small stock of knowledge, thirty Teachers and Monitors assembled at the Station in August, and were there a fortnight. They returned to their houses highly pleased with what information they were able to acquire in this short time, particularly with the explanation of the Church Catechism, and the many passages of Scripture that were quoted to shew that the doctrine it teaches is in accordance with the Word of God.

The attendance at the Adult Schools in the Station has been very irregular. Our attention, therefore, must be directed to the children, from whom we may expect greater things. The Children's Day School has been conducted by my son Frederic, with considerable regularity, during the past year.

In order to obtain a few of the things of the world, six of the Communicants have left the Station, and joined the whaling parties in the neighbourhood. May the Lord cause these wanderers to return to the fold from which they have strayed! Notwithstanding these and other difficulties with which we have had to contend, the number of the Communicants this year exceeds those of any former year: 394 Natives partook of the Lord's Supper at the places in the District where the ordinance was administered.

A Roman-Catholic Priest was at Wairoa in October last, and baptized two adults. This party is at present very small; but as it appears by some of his baptisms that no kind or degree of wickedness is a bar to the Natives' receiving baptism at their hands, it is feared he will succeed in drawing away some whose conduct may oblige us to keep at a distance for a time, and thus in a

great measure interrupt the exercise of that discipline which we have hitherto maintained among our people.

The outward conduct of the great body of the Christian Natives continues to be steady and consistent, and their desire for books and instruction great; so much so, that, when it is known I have any books in the house, they give no peace while they remain. Still, however, it is to be feared that, while there is much outward profession, many are destitute of that inward and spiritual grace by which alone they can become heirs of God, and joint heirs with Christ in His kingdom.

WAITANGI.

The vast District extending southward from Wairoa through the valley of the Wairarapa to the neighbourhood of Port Nicholson, is placed under the sole charge of the Rev. W. Colenso, who has forwarded to us the following

Report for the Year ending Dec. 1849.

The number of baptisms in the District, during the year, is 209 adults and 53 children. The increase in the number of Communicants is 128. The number of Candidates for Baptism is still on the increase, several of the Heathen, and a few of the Papists, having come over during the year. Three Chapels have been erected—at Petau, Waimarama, and Akitio; and six others are now erecting. One of these, at Whangaiwakarere—Wairarapa—is to be built by Europeans, of wood, and to have glazed windows. The contract for its erection has been already made, and upward of 60*l.* collected by the Natives from among themselves toward its cost. Upward of 10*l.* has also been collected to pay for glazed windows for the recently-erected Chapel at Huangarua.

Mrs. Colenso has attended to the Daily Infant and Female School; but the general attendance, both in this and the Adult-Male School, save on Sundays and Mondays, is of a very irregular kind.

As usual, I have been annoyed this year with the Popish Priests, who have set upon me on both sides, both from Wellington and the north; but they have not, thanks be unto God! succeeded in perverting a single one of my flock. I have also had to conflict with no small annoyance from immoral Europeans—whalers and others—who may truly enough be said to be

the civil curse of New Zealand, and who are determined still to carry on, if possible, their old practices of buying the young girls from their heathen and Popish Parents for the worst purposes. The signal interference of God in behalf of His Church here has delivered us again, for a season, from this foe.

The state of the Natives throughout the whole of this District is perhaps a shade better than it was at the end of last year; although the letting of their lands, apart from the many temptations attendant thereupon, is still a fruitful source of much evil to them, and of anxiety to myself. Notwithstanding that a greater number now profess the faith than last year, the Schools are not so well attended, nor are the Congregations in the Chapels so numerous as they were. This is owing to the Natives becoming more and more scattered—some retiring to live upon their own lands, to prevent them from being fraudulently let—and their going to work for Europeans, or to sow and plant fruitful spots far away in the forests, at a distance from their villages, in order to have a larger quantity of produce for sale.

Several persons, both old and young, have died during the year, and, in the majority of cases, after only a very short illness. A few of them, both baptized and unbaptized, have with their dying breath declared their hope in Christ, and counselled their relatives and friends to put their trust in Him. This has strengthened the weak hands and confirmed the feeble knees vastly more than any of my exhortations have done.

On my return from my journey through the District in May, I found this neighbourhood in a very disturbed state, owing to the two principal Chiefs, Te Hapuku and Te Pakeke, having most bitterly quarrelled about their boundaries. They had gone so far, that, according to native custom, they could not again be at peace without fighting, for which they were preparing; but, by the goodness of God, that was prevented, and peace once more established between them.

Another circumstance, which severely tried the profession of the Natives during the past year, was the wreck of a small trading vessel at Cape Turnagain, in the winter. She had on board a large quantity of property of the most tempting description, which lay on the sand, and was stored in the Natives' huts, for nearly two months, without a White Man in charge.

Nearly every article was safely restored to the owners, and for a few things which were missing, and for injuries done to the hull of the vessel, three of the Natives of the place, unbaptized, brought five large hogs a few days ago, according to my arrangement. I must confess, that in this matter I succeeded beyond my most sanguine expectations. To God alone be all the praise!

I have attempted to move from this place to a more healthy site, and have, with the approval of the Archdeacon, fixed upon Waimarama, a village on the outer coast, forming an equilateral triangle with the Station and Cape Kidnapper. But although I have the consent of some of the principal parties to whom that ground belongs, others, heathen—of equally high or greater rank—are still opposed to my going, without at least paying each of them for so doing; so that, at present, there is but little likelihood of our removal. Perhaps, however, the hand of the Lord is thus hedging me into my old Station.

The following extracts afford a just view of the laborious character of a Missionary's life in New Zealand. They refer to Mr. Colenso's visit through his District in the autumn of 1849. He left Waitangi on the 8th of March, and on the next day arrived at Te Waipukurau. He thus describes his

Journey onward—One of the "dark places of the earth."

*March 12, 1849—*Very early this morning we left Te Waipukurau, and, travelling steadily all day—only halting once, to breakfast—I reached Te Witi, our usual sleeping-place at the entrance of the long forest, a little after sunset: my Natives, however, being heavily laden, did not come up for an hour afterward.

*March 13—*In consequence of my Natives being so very tired last evening with their long march, and having had but little rest from the worrying mosquitos, I could not get them to rise early this morning. We managed, however, to start at eight, and at eleven we halted to breakfast. Before, however, we had quite finished, the rain, which had been threatening, began to descend in heavy showers. We sheltered ourselves behind and under the large tawai (*Fagus*) trees which grew hereabouts, not being willing to put

up the tent, till nearly two P.M., when, the weather clearing a little, we re-commenced our march, and travelled till sunset, halting again in the wood. The mosquitoes were sadly annoying all night.

March 14, 1849—A night of heavy rain, and louring morning. Having despatched our scanty breakfast, we started by a new route for Puelutai, still travelling through the forests. During the forenoon we passed by Te Umutaoroa, a low gloomy spot, the very vegetation of which bore a different aspect from that of the woods around. Black aged trees interwove their long bare arms, and, with impenetrable foliage, excluded every ray of wholesome light from the dank earth beneath. This is a place where many a human victim had been butchered, and baked, and devoured. Hence its appropriate name—"The slow-baking oven." Why such a secluded spot should have been chosen for those truly infernal acts it is hard to decide, seeing such were not the sacrifices of superstition. On the contrary, every one—even women and children—openly gloried in having participated in such deeds of darkness, which, where all was dark, never sought concealment. It may, however, be urged, in the language of the Apostle, that it arose from *their thoughts* (reflections—reasonings) *among themselves accusing one another*. Be this as it may, the dark forbidding appearance and stifled air of this solitude, into which a ray of the sun never penetrates, I shall not easily forget. It vividly recalled to my mind—among a host of other ideas which crowded into the busy chambers of imagery—Defoe's admirable though fictitious description of Robinson Crusoe's horror in unexpectedly coming upon a similar feast of the cannibal Caribs, though that was on the open sands and in broad daylight.

Good Friday at Ohariu.

After visiting Te Kaikokiri-kiri, Mr. Colenso directed his steps to Ohariu, in the midst of a numerous and scattered population, where he had appointed to meet the people on the 5th of April, and spend Good Friday there. The Native Teachers had gone off in different directions, to bring in their flocks to this central spot. After travelling all day, from an early

hour to 10 P.M., hereached Pitoone, quite knocked up. Three of the Native Teachers, however, voluntarily continued their journey all night, from Pitoone to their respective villages in Cook's Straits, without stopping so much as to eat. By so doing they expected to reach their homes by day-break, and then, assembling their people, travel on with them the next day to Ohariu. The Journal proceeds—

April 4—This morning the weather was very gloomy, and it soon began to rain; but we left Pitoone for Ohariu. By 4 P.M. we reached it, very wet, and dirty, and tired. Having pitched my tent, I got the bell rung for Evening Prayers before I threw off my wet apparel, and held Service, preaching from Heb. vi. 11, 12, to about fifty, who were very attentive. I was engaged at night with the Native Teacher and Chiefs in my tent.

April 5—This morning I read Prayers and held School. Shortly after breakfast the three Native Teachers, who had left me on Tuesday night at Pitoone, arrived with their flocks, composed of men, women, and children. They had started yesterday from their villages, and had slept at Ohana. Zachariah, too—the Native Teacher from Te Aro, Wellington—with his wife and several Christian Natives, came during the day. These brought me small new loaves, cakes of gingerbread, a pat of butter, &c., which they had purchased for me in the town. These little remembrances coming so opportunely—for I was in want—and so unexpectedly, and from such a quarter, quite unmanned me, and I could not refrain from tears.

During the day I was closely engaged in instructing and examining the Candidates for Baptism, 49 in number—24 men and 25 women—21 of whom were new; one being the painted-face girl whom I had rebuked on my former visit, and whom I had kept from being sold at Wellington—*vide* Journal, May 7, 1848.* Twelve

* May 7, 1848—Observing a very young woman, well dressed in European clothing and boots, with her face painted red, walking about in rather a disorderly manner, I inquired of the Native Teacher concerning her, and found she had been sold by her parents to a White at Wellington for tobacco, &c., and that next week she was to be taken to him. She, observing our talking together, and suspecting the subject of our conversation, attempted to rush, grinning, into the

of the men and five of the women could read in the New Testament; a much larger number of readers than I expected to find, as several of the Candidates had passed their middle age. Having finished instructing and examining them, I passed them on to my two old and faithful Native Teachers, Richard Taki and Sydney Tarahawalki, to get from them a second benefit.

On the next day, Good Friday, Mr. Colenso baptized 18 adults and 4 children.

Return to Pitoone—Easter Day.

April 7, 1849—This morning, prayers, and School, and breakfast over, we struck tent and returned—the weather still being wet and disagreeable—the old Chief, Taringakuri, and his party, who had come over from Kaiwarawara, returning with us. This old man, who has been a very troublesome Native, now professes the faith, and told me, more than once, that I must make haste back, that he may be baptized ere he dies.

Arriving at Kaiwarawara, a native village in the suburbs of Wellington, I entered it, to see Taylor, a sick Native Chief. In my way to his hut I passed several noisy groups of Natives, busily engaged in playing cards and draughts, who took not the least notice of either myself or my party. I saw Taylor, and endeavoured to direct his attention to the Saviour; but, being pressed for time, I made but a short stay, and went on to Pitoone, which village we reached by 3 P.M. In the evening I held Service in the Chapel, preaching from Heb. iv. 11 to a Congregation of 60.

April 8: Easter Day—A truly glorious Easter morning! a lovely, calm, sunshiny day. Several parties of Natives, hearing that I was to be here, arrived during the night and morning. I held

Chapel; but I stopped her at the doorway, saying, "God's House is no place for painted images, nor wanton girls;" on which she retired, much abashed.

This evening the Native Teacher informed me that there was a great stir among the relatives of the girl to whom I had spoken in the morning, in consequence of my words to her, and that they were coming to pay me a visit to-morrow, to demand an explanation.

May 8—The girl, with her parents and relatives, came to hear why I was angry with them, &c. We conversed together for some time, when they acquiesced in the truth of what I said, and promised that their daughter should not be taken to the White Man at Wellington.

Morning Service, preaching from Matt. xii. 41 to a Congregation of 216.

Leaving the Native Teacher to conduct the School, I walked to the Hutt-Bridge village, two short miles, to hold an English Service in the Chapel there. The little House of Prayer was well filled with a very decent and decorous Congregation, nearly 100 in number. I held Divine Service, the first English one for several years, preaching from 1 Pet. ii. 6, and was highly gratified with the attentive deportment of the Congregation. When they sung the Easter Hymn I had some difficulty in refraining from tears; it being a long period since I heard a hymn sung in the language and notes of my fathers' land.

Returning to Pitoone, I found that they had only just commenced Service; so going into the Chapel, though both tired and hungry, the Native Teacher sat down at the end of the Psalms, and I concluded the Service, preaching from a portion of the second lesson. The Natives were exceedingly attentive.

Huaangarua—Native Marriage—The Chief 'Wainu.

Leaving Pitoone on the 17th, Mr. Colenso and his party travelled over the new road leading to the Wairarapa Plains, and on the 19th reached the village of Huaangarua, where he resolved to pass the next Sunday.

April 21—In the morning I read prayers and held School. After breakfast I married five couples; one pair of whom—Daniel Te Iho and Adelaide Mangaio—deserve a passing notice. The bridegroom, one of the principal young Chiefs of the valley, was formerly a Communicant, but had latterly grown rather wild and worldly. The bride I had baptized at Te Kopi two years ago, and had subsequently admitted her to the Communion. Being a very fine woman, she had long been the talk of the District, and had even become "the toast" of some of the young Settlers residing in the valley; and being considerably past the age at which the New Zealander generally marries, I had long trembled for her, knowing the great temptations to which she was continually exposed. Right glad then was I, when, in January last, I received a note from her, informing me of her intention to

marry the young Chief Daniel, if I, as her guardian-father, would give my consent. I would that she had chosen a steadier mate, but perhaps it may be for the best. They were both dressed exceedingly neat, in European clothing; and, for the first time, a ring, and that a gold one, which had cost at Wellington 25*s.*, had been provided by the bridegroom. Several fat pigs and other delicacies had been got for the occasion, and were liberally distributed.

The marriages over, I re-assembled my selected Candidates, forty in number, and re-commenced examining and instructing them. One of them, 'Wainu, an old Native Priest and Chief of some note among his tribe, I also examined separately and particularly, as I had received a significant hint of his being suspected of still carrying on at times his old heathen practices. This, however, the old man most strongly and energetically denied, and that in such a manner as, in total absence of all proof, to induce me to believe him. *Vide* my Journal of May 29, 1843, for a notice of this man.*

In the evening I held Divine Service, discoursing from Acts viii. upon the widely-different characters of those two persons, Simon Magus and the Ethiopian Eunuch. After Service a further collection was made, to complete the sum required for the windows of the Chapel, when upward of 2*l.* was collected at the door, and several small sums were brought me afterward during the evening, making the total 2*l.* 11*s.* 11*d.* This, with 8*l.* 16*s.* 0*½d.*, collected before, on my last visit, makes 11*l.* 7*s.* 11*½d.*, leaving a few shillings still to be gathered.

WESTERN DISTRICT.

WANGANUI.

The Report of the Rev. R. Taylor for the year 1850, and the extracts

* May 29, 1843—While I was interpreting for a Settler, an European gentleman called in. An old Chief, 'Wainu, a Candidate for Baptism, coming up, the gentleman said to me, "This is one of my landlords: we believe him to be cranky." Turning to 'Wainu he said, "A nice coat that you have on!" The Chief had lately obtained it from the gentleman in the way of rent. He replied, "Yes, but the Word of God is nicer: this will soon fade and perish."—"I told you so," said the gentleman to me: "he is called 'Old Cranky' throughout the valley, and I verily believe he is daft." My heart was full. I said nothing, but thought on our Saviour's words—*Aid from the wise and prudent, and revealed unto babes.*

from his Journals by which it is accompanied, will afford to us much information, not only with reference to this important District, extending 130 miles along the coast and 200 miles into the interior, but also with reference to other portions of the Missionary-field, which have been visited by Mr. Taylor in his journeyings across the island to attend the Central Committee of Missionaries at Tauranga. It is satisfactory to find that Mr. J. Telford has been at length enabled to join Mr. Taylor, who, since Mr. Ronaldson's departure, has been single-handed in his charge of this vast and populous District. He has been stationed at Pipiriki, a Pa on the Wanganui River, about 80 miles distant from Mr. Taylor's Station at Putiki, where the Natives have generously given up a piece of their best land, in the centre of the village, as a site for his house and garden. Another important Station, Matahanea, 120 miles further up the river, earnestly solicits a resident Missionary. It is central to a very wide extent of level country, where a large population might be brought under instruction; and beyond this again lies the District of Taupo, the heart of the north island, the Chiefs and people of which have for years pleaded for a Missionary; but which, unsupplied with a Protestant Teacher, has been occupied by the Romish Priests, who are diligently improving the opportunity presented to them, and labouring hard to establish their idolatrous system amongst the Natives.

We cannot disguise from ourselves the painful fact, that at this particular crisis in the history of the New Zealanders, when the dangers arising from colonization and its attendant circumstances are so great, and when the Romish Apostasy is so energetic and persevering in its efforts, our Mission in

the southern part of the island is numerically weak, and unable to meet efficiently the requirements of the work, while the centre of the island is left absolutely unoccupied. We would press on our friends the imperative necessity there exists for increased efforts and contributions on behalf of the New-Zealand Mission, if we would desire to realize and render permanent the results of past labours. Despatches from New Zealand, dated August last, acquaint us with the arrival of a Romish Bishop at Wellington, attended by sixteen Priests of the order of Mary. Are there none from amongst our Clergy willing to offer themselves specially for the service of the New-Zealand Mission?

Rev. R. Taylor's Report for 1850.

During the last year I have been occupied with the usual duties of my Station, and have administered the Sacraments at the chief places in the District. Of the Lord's Supper 1829 persons have partaken. I have baptized 153 adults and 84 infants, and have married 41 couples. I have not had any burials.

In reporting the general state of my District, I fear I have not much to record that is really satisfactory. Whilst we have gratefully to acknowledge the blessings of peace, we have also to lament much deadness and indifference in religion. There are, however, causes naturally leading to the present state, which, in the increase of the Colony, must be expected, for a time at least, to operate unfavourably on the native Church. The demand for native labour has drawn many from their homes, who, though they return for the Sabbath, are still very irregular in their attendance on the Week-day Services. The increasing trade also with Natives is causing them to pay great attention to figures, that they may be able to calculate for themselves the price of their commodities; but although, to a certain extent, this is gratifying, yet with the Natives it is carried too far. Any new thing which they take up so engrosses their minds, whilst the novelty lasts, that they cannot think of any thing else.

I have further to report the rapid

increase of Popery in the interior; and I cannot refrain from expressing my fears that, unless aid be speedily given, we shall lose a large proportion of those who for years have been vainly soliciting Ministers from us—especially when they know that they have only to ask for a Priest, and one is immediately given.

The portion of Mr. Taylor's Journal to which we first refer relates to his overland journey to attend the Central Committee at Tauranga. The extracts which we give are such as embrace the leading points of interest and importance; but detached as they are from the series of the narrative, they necessarily appear somewhat unconnected.

Mamaku.

Mamaku is an influential Chief of the Wanganui, who headed the insurgent New Zealanders in their collisions with the British Troops at the Hutt Valley in 1846, and in the Wanganui Outbreak in 1847. In the extracts now brought forward he appears in a very different character.

Jan. 30, 1850—We reached Wakapapa, the worst rapid in the river, and a most picturesque spot, the river being here contracted between two ledges of rock, through which it rushes with great violence, and close by being a very beautiful waterfall. Here we dragged the canoe over the ledge of rock into smooth water.

I was in a small canoe belonging to Ta Kerei, the Teacher of Wakahoro, the nephew of Mamaku, and a young man who distinguished himself in the late war. He now bids fair to distinguish himself as a soldier of Christ. In the morning he pressed me to go in his canoe, that, as he said, he might have me entirely to himself; and all the way he kept plying me with questions, alternately poling the canoe, and then sitting down to point out some passage in Scripture.

We reached Mamaku's kainga a little after sunset, and received a hearty welcome. I had prayers, and then examined the Candidates for Baptism who had followed me from Rauponga. Afterward, Mamaku and Ta Kerei kept me in conversation on Scripture until after midnight.

Jan. 31, 1850—Mamaku called me before it was light, and, after prayers, we left for the Rakura about seven, accompanied by nearly all the people of the place. Mamaku went with me in the same canoe. He said, "Now we will have a nice talk;" and whilst his nephew was poling the canoe he came to my side, and, pulling out his Testament and Prayer-book, said, "Now explain the 133d Psalm—the oil running down Aaron's beard, and the dew on Hermon." This I did, and he seemed extremely interested. His nephew gave his pole to another, and asked me to explain it over again to him: he seemed jealous lest he should lose any portion of

what was said. Mamaku again returned to his post, and proposed other questions, until, entering a rapid where we were in some danger of being capsized, he jumped up, and, seizing a pole, pushed the canoe through with great strength and skill, and then gave his pole to another, and resumed his seat by my side. He is an extraordinary man, with an excellent memory and great shrewdness. He reminded me of some passages which I had explained to him shortly after my arrival; and although he has not been baptized, having two or three wives, he is still, I think, fully convinced of the truth of Christianity, and a believer in heart.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. C. C. Fenn, and the Rev. E. T. Higgins and Mrs. Higgins, embarked at Gravesend on the 14th of August for Ceylon (p. 368). Miss Hehlen left Freetown, in consequence of ill health, on the 23d of May, on board the "Columbine," and arrived in London on the 25th of July.—The Rev. S. Crowther and Mrs. Crowther left Badagry on the 21st of May, arrived at Sierra Leone on the 25th of June, left that place on the 21st of July, and arrived in London on the 13th of August.—The Rev. J. D. Prochnow left Calcutta on the 29th of March, and arrived in London on the 18th of August.

London Miss. Soc.—A Valedictory Service was held in Finsbury Chapel on the 10th of July, on the occasion of the departure of the "John Williams." She carries out the Rev. D. Darling, Mrs. and Miss Darling, returning to Tahiti; the Rev. A. Buzacott, Mrs. and Miss Buzacott, returning to Rarotonga; Rev. W. Lind and Mrs. Lind, Rev. G. Spencer and Mrs. Spencer, appointed to Tahiti; Rev. W. W. Gill, appointed to Mangaia, Horvey Islands; and Rev. W. Law and Mrs. Law, appointed to Samoa. Miss Cobden, the sister of Mrs. Murray, of the Samoan Mission, is also proceeding to the same destination. The Directors have likewise granted passages to Miss Barff and Miss Simpson, daughters of Missionaries. Miss Ross, the sister of their respected Agent, the Rev. Dr. Ross, has also sailed in her to Sydney—Mrs. Sugden, the wife of the Rev. John Sugden, of the Bangalore Mission, arrived in London, from India, April the 4th—Rev. T. H. Clark and family, accompanied by Mrs. Alloway and children, arrived in London, from Jamaica, July 12.

Baptist Miss. Soc.—The Rev. J. Russell, and the Rev. J. Leechman returned from their visit to the Missions of the Society in the East Indies on the 2d of July.

WESTERN AFRICA.

Church Miss. Soc.—By a Letter from the Rev. J. U. Graf, dated Hastings, Sierra Leone, July 14, we learn that the Rev. D. H. Schmid, Mrs. Schmid, and Sally Forbes Bonetta, reached the Colony in safety (p. 288).

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. G. Candy, in a Letter dated Bombay, the 6th of June, communicates the afflictive intelligence of the death of the Rev. Thomas Jerrom, Superintendent of the Money School. He was removed from his earthly labours on the 30th of May. Mr. Candy writes—"His end was peace, resting upon the all-sufficient merits of our blessed Lord and Saviour. Being asked if he had peace, he replied emphatically, repeating his words two or three times, 'I have peace through Jesus Christ.'"

WEST INDIES.

Wesleyan Miss. Soc.—We have received intelligence of the death of Mrs. Thompson, widow of the late Rev. Edward S. Thompson, of Duncan's, Jamaica, whose decease was recorded (p. 156). Mrs. Thompson had removed to Kingston, with her fatherless children, intending to return to England, when the season should become sufficiently advanced; but the disease of which she had long suffered so rapidly increased as to render her incapable of undertaking the voyage. She entered into rest on the evening of the 19th of April.

Missionary Register.

OCTOBER, 1851.

Biography.

MEMOIR OF BR. JOHN FREDERIC HOFFMAN,

IN CONNECTION WITH THE UNITED BRETHREN'S MISSION AT ENON, SOUTH AFRICA.

Br. John Frederic Hoffman died at Enon, in South Africa, on the 3d of July, 1841. The following narrative is taken from an account of his life written by himself.

I was born July 25th, 1783, at Dunkelbeck, in the province of Hildesheim, where my father was Schoolmaster. Having the misfortune to lose him when I was only half-a-year old, my mother, with her four children, was obliged to give up her house, and engage in the service of a farmer. We were put to work as soon as ever we were able to earn a livelihood. My mother loved our Saviour sincerely, and spared no pains to bring us to an acquaintance with Him in our early days. I still remember the times when I found her on her knees in solitude, begging the Lord, with tears, to have mercy on her children, and to grant us a living faith in His merits, that we might all be made partakers of eternal blessedness. This made a deep impression on my youthful heart. In my thirteenth year I received the preparatory instruction for the Holy Communion. During the explanations of Scripture, and the committal to memory of the numerous questions which were put to us, I was often moved to tears, though I could not have given any one an intelligible account of my feelings. At my Confirmation I promised to surrender myself to my Saviour, and to live for Him alone. It was now time for me to learn some trade, and I was placed with my uncle, who carried on a cotton business at Hildesheim, in which my brother also had been employed for some years. My uncle loved the Lord, and belonged to a little flock of awakened souls in that city; nor did he neglect to watch over my best interests. After I had been with him some years, I received the painful intelligence that my dear mother was rapidly hastening to her end. I set out immediately to see her. During the few days which she yet lingered, I

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had many conversations with her, and received her farewell blessing.

Some time after my return to Hildesheim, I was led to frequent the meetings of the awakened, to which my uncle had refrained from introducing me, perhaps for fear of making a stir among my fellow-workmen. A poor widow was the instrument employed by the Lord for this purpose. I was frequently sent to her with a basket of provisions, and, one day, opening the door of her room, I found her engaged in prayer. The cheerful, happy look with which she welcomed me, on rising from her knees, told me that she was a child of God. I inquired whether she attended the meetings, and, on her replying in the affirmative, asked whether I might attend them too. Her answer was, that if I wished to live to our Saviour's honour, and to love Him above all, they would be glad to see me among them. Accordingly, I went the next Sunday, and all that I saw and heard delighted and astonished me. The frequent visits of Br. and Sr. Schreiber, and their conversations on the subject, enlarged my knowledge of the Brethren's Church, and induced me to pray to the Lord, that if He had destined me for it, He would prepare the way before me. I mentioned my wish to my uncle; but he was not disposed to part with me. My sister also, who was then visiting me, begged me, with many tears, not to sacrifice so advantageous a situation for a complete uncertainty. My salary was at the same time raised considerably. I thought on our Saviour's words: *If any man come to 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.* But I was, at the

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same time, firmly convinced that He knew how to carry out His purposes with me. Not long after, I received a notice from the police to present myself to be examined with a view to military service. My principal, seeing that I should inevitably be taken for a soldier, if I stayed with him any longer, now exerted himself to procure me a passport. Filled with lively gratitude to the Lord for His interposition on my behalf, I set out from Hildesheim, November 9th, 1803. Neudietendorf was the object of my journey, and I arrived there on the 13th of November. The Brethren received me in much love, and I was soon at home among them. In the beginning of March, I received a direction to proceed to Ebersdorf. 'Grateful to the Lord for His goodness in bringing me to the Brethren's Church, I now pledged myself to Him to be His property, and to live for Him alone; at the same time begging Him to give me strength to keep this promise. No other employment being offered to me here, I was obliged to learn stocking-weaving; and though this was not agreeable at first, I soon found that with God's blessing every thing goes right.

In January 1805 I partook, for the first time, of the Holy Communion with the Congregation, and had on this occasion a foretaste of heavenly bliss. I spent some years in a very happy frame; but by degrees the feeling died away; I began to scan and criticise the failings of my brethren, and fell into self-complacency and self-working. The Holy Spirit now discovered to me more and more of my own inbred corruption, and I had painfully to feel how vile a thing man is by nature. I ventured to cast myself at His feet, and implored Him, if He were indeed the justifier of the ungodly, to approve Himself as such to me, and grant me the assurance that the blood which He had shed for the sins of the world was shed for my sins also. Nor was my prayer in vain. I was enabled to appropriate to myself by faith His all-sufficient merits, and my heart was filled with comfort, peace, and joy. I now felt an impulse to serve the Lord, in any capacity in which He might see fit to employ me, and ere long my wish was granted. The oversight of a room of boys was committed to me. The Lord led me more and more to true self-knowledge. Oh, what an unspeakable happiness it is to be able to regard one's self as the poorest and

meanest of Christ's Brethren, and to take daily from His fulness grace for grace! When I now reflected in solitude on the Lord's dealings with me, and all the obligations under which He had laid me, the desire arose within my heart to assist, if it were His will, in gathering in the reward of His soul's travail, from among the Heathen. I kept my wishes to myself, till one day my superior inquired whether I had never felt inclined to devote myself to the Lord's service, in whatever sphere He might please to make use of me. I then mentioned to him my wish, and, at his request, transmitted it in writing to the Directing Board. This occurred at the close of 1816; and on the 8th of April following I received a call to the Mission amongst the Hottentots in the neighbourhood of Caffraria. At the end of August we reached London. Next day we set sail, and the Lord, to whose blessing we had been affectionately commended by our London Brethren and Sisters, preserved us from all harm during our long voyage. Toward the end of December we arrived at Cape Town, whence we reached Groenekloof in time to celebrate the Christmas Festival with the Hottentot Congregation. I set out, in February 1818, in company of Br. and Sr. Schmidt, the Brn. Hornig and Schultz, and Sr. Kohrhammer; and, after staying a month very agreeably at Genadendal, we reached the Witte River on the 8th of April. The aspect of our post was desolate enough, every thing being parched up by heat and drought. The Lord, however, soon sent refreshing showers. In a few months we saw ourselves surrounded by a crowd of Hottentots, mostly disbanded soldiers. We had at first to subsist almost entirely on milk, which was plentiful, the new Settlers having a large stock of cattle. The following year, 1819, the Caffres not only stole our cattle, but murdered nine men of our Congregation, who were tending them. Our lives being in no small danger, we were obliged to take refuge in Uitenhage with the few draught oxen which the marauders had left us. Our stay here lasted about half-a-year, when, peace being concluded with the Caffres, and part of our cattle being restored, we ventured to return to the Witte River. We moved our dwelling half-a-mile further up the valley, giving the new place the name of Enon; and a number of Hottentots flocking to the Settlement, the building went rapidly forward. On the 13th of

May I was united in holy matrimony with the single Sister Maria Elizabeth Richter, on which occasion we devoted ourselves anew to our Saviour's service. In April 1823 we received a call to Groenekloof.

It was not, however, the Lord's will that we should continue long at this Station. Bowana, a head Chief of the Tambookies, having petitioned the Governor that Teachers might be sent him, and our Mission Board regarding it as an intimation from the Lord, Br. and Sr. Lemmertz and ourselves received instructions to commence a Mission among the Tambookies. We set out on our journey in February 1828. Some Hottentot Families also joined our party. The journey from Enon to Shiloh may be performed in nine days; but, owing to a variety of circumstances, it took us six weeks. We received permission from Bowana to visit his residence, Oost Kraal, which is about three leagues distant from the place where Shiloh now stands. Bowana wished us to take up our residence near him; and though the place did not seem to us suited for a settlement, we agreed to make trial of it, which, however, cost us dear. We fixed on a site for our dwellings, and repaired thither with our Hottentots on the 20th of May. Here we formed a circle, and raised our hymns to God, in a solitude which had hitherto been inhabited by wild beasts only. Our first and most urgent business was the construction of a cattle kraal, to protect our cattle from the lions, several of these unwelcome visitors having made their way to our tent the second night after our arrival. As it was some weeks before our houses were completed, and the winter had set in, which in this elevated district is not altogether nominal, we had to suffer not a little from the cold. Even the water in our kettle was frozen. After our Hottentots had run up huts of reeds for themselves and us, trenches were opened for the irrigation of our gardens. While thus engaged, we were visited by some Tambookies, who laughed at us for settling on a bare flat, destitute of wood. But when, after a while, they saw every thing thriving in our well-watered gardens, they were willing to stay with us. We had not been here long, when a band of plunderers fell upon our cattle, and drove them off, under the eyes of their keepers. Shortly after, a similar party visited us one night, about ten o'clock, intending to set our houses on fire,

and murder us as we fled. Little dreaming in what jeopardy we were, I went to the door to see what was the matter. Just at that instant, some shots, fired from the huts of our Hottentots, alarmed the robbers, and they took to flight, remarking, that there were more men in those few huts than they had imagined. We were not a little agitated by this occurrence, notwithstanding the gratitude we felt to the Lord for His gracious preservation; and after a sleepless night, spent in deliberating what course to take, with prayer for Divine direction, we determined to remove before blood was shed. The commandant of the nearest military post, who on hearing our dangerous situation had hastened with a detachment of Hottentot Dragoons to our relief, offered our little flock an asylum there; and, after burying every thing that we could not take away, we set out thither with our Hottentots, viz. nine men, five women, and some children. The dragoons remained to guard our houses. On the fourth day we arrived at the post. After some days, the sergeant came to us with a petition, in the name of his twenty-eight dragoons, that we would hold a meeting in future every evening. Of course we gladly agreed to this request, subject to the approval of the commandant, which was readily given.

Being informed that the roving bands had disappeared from the neighbourhood of Shiloh, we concluded to return thither. All had become greatly attached to us, and it cost us much to part from them. There were not a few awakened souls, both among the colonists in the neighbourhood and the Hottentot Soldiers; and we had great reason to thank the Lord, who had made our flight a blessing to many. Our Congregation soon increased, and Tambookies, Caffres, and Bushmen gathered round us. Rude Heathens as they were, the Lord wrought on their hearts by His Spirit, and blessed the Word of His cross in many ways.

January 6th, 1830, we had the unspeakable joy to baptize a Mantatee man into the death of Jesus; and the copious tears shed by his heathen countrymen, testified that the Lord was with us on this solemn occasion. In the year 1835, notwithstanding the Caffre War, then going on, the building of our Church was brought to a completion. I regard the period of my residence at Shiloh, of nearly eleven years, as the most important part of my pilgrimage. Here it was

manifestly seen, that, where He purposes to gather souls to Himself, and build up a Congregation of believers, all the powers of hell will oppose in vain. I was very sorry to leave a Congregation so dear to me, and it was with a heavy heart that I accepted the call to Enon. On our arrival there, it was very discouraging to see the whole country turned into a desert by the long drought. The Lord, however, sent a gracious rain, the river began to flow again, and a time of refreshing once more visited poor Enon.

Thus far his own narrative. His colleagues add—

Our late Brother arrived at Enon in the beginning of 1839, and he soon felt at home, and took pleasure in his labours in a Congregation, in which he had commenced his Missionary Service twenty-years before. His love to the Saviour, his

exemplary humility, and unassuming deportment, and his assured faith and child-like confidence in the Lord, made him an invaluable colleague. During his last severe illness of five months' duration, his patience and entire resignation to the Lord's will were a great edification to ourselves and all who visited him. He belonged to the peace-makers of whom our Saviour says that they shall be called the children of God. Enjoying the peace of God himself he could proclaim that peace to others; his discourses came with power and emotion to the soul; and his exemplary walk was in happy harmony with his evangelical testimony. His memory will continue among us in blessing. On the 3d of July 1841 this faithful servant of the Lord fell gently asleep, in the fifty-eighth year of his pilgrimage, and the twenty-fourth of his Missionary Service.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 375 of our Number for September.)

SOUTH AFRICA.

Proofs of Civilization.

I now place myself at once in the heart of our Missions in South Africa, and ask you to look at the results of our fifty years' labours there—labours embracing the toil of such men as Vanderkemp and Phillip, Pacalt and Read, Williams of Hankey, and Moffat of Kuruman—a noble host. I went out to see some of these fruits, and I found them consist of communities of civilized men, instead of wandering, homeless tribes in the deserts, the mountains, and the forests—I found men filling up their places in intelligent society, and enjoying rights now recognised by law, instead of oppressed and despised races for whose souls no man had formerly cared—I found Christian Churches planted, and men walking in the faith, hope, and obedience of the Gospel of Christ, in place of the darkness and heathenism that had abounded. I found that in most instances of persevering labour there had been corresponding results, and in many cases the results were larger and unequivocal, and satisfactory, whether among Hottentots, Ap-

prentices, Griquas, or Bechuanas; and when I say that of these races we are able to number some 4000 persons, admitted, on a careful examination of their Christian Professions, to the fellowship of Christian Churches, I think I may say, that the soil of Africa has not been unproductive—that God has not withheld showers of blessings, and some operations of the Spirit of Grace have been afforded, whose blessing has called the dead to life, has breathed on the dry bones, and to whom be the honour and the praise of all our success ascribed. The book published by the Colonial Government contains the results of an investigation ordered by the Government respecting the condition of the Missionary Institutions. You will find there, amid a mass of valuable and digested information, the numbers of the families collected in these Institutions, and proof of the industry exhibited, the property amassed, the comforts enjoyed, the intelligence attained. Among these Hottentots are wood-cutters and sawyers, smiths and wheelwrights, waggon-builders, masons, carpenters, lime-burners, thatchers, carriers, men of all trades and labours adapted to an early condition,

men occupying decent and decently-furnished houses, and themselves and their families well clad in European Apparel, possessing oxen, horses, sheep, and grain, advancing in intelligence, respectable members of the community entitled to possess and qualified to enjoy the franchise. I visited these scenes. I place Zuurbraak before you. Under some unfavourable prejudices, the Magistrates had reported to the Government that the people were idle, that very few could read, and that they hardly knew how old they were. The Government very considerately and honourably sent the Magistrates' Report to the Resident Missionary for his remarks and explanations. I happened to be there at the time of the second examination. All was carefully investigated. The people were brought up and questioned as to what they had done, and how much they had earned during the preceding year; and it was found that they had all been honestly and diligently employed. They had earned about 2000*l.* in the year—no mean proof of their industry. As to reading, I heard many read accurately and fluently. I had learned a little Dutch, and I heard them read in that language also. And as to their ages, they do not attach much importance to that. I deemed it a proof of civilization when I walked through the tunnel at Hankey, an excavation through a hard rock of conglomerate, cut out by the hands of Hottentots, 260 yards in length, leading out a portion of the Gamtoos River over the lands of the Institution, and converting waste land into a garden that may smile as the field of Sharon. And it looked very much like civilization too, when, on reaching Uitenhage, Mr. Paterson said, "We are going to have a tea-meeting of our people this evening, to give you a welcome on your arrival;" and when I entered the place, I found it filled with guests, and I must say beautifully and elegantly laid out with a profusion of the flowers and fruits of the southern hemisphere, that would not have disgraced a station in the magnificent Crystal Palace of our Metropolis—and with its smiling, though swarthy faces, would have been no unattractive scene even to our gracious Sovereign herself: and I should like to take arm in arm Mr. Roebuck himself, and ask him if a people like that are not worthy an effort to raise, and civilize, and bless them. I wish such a scene could be transported there just now

—not only as a demonstration in favour of Missions, but a plea on behalf of humanity.

[*Rev. J. J. Freeman—at Lond. Miss. Soc. An-*

Success of the Gospel.

Let us take an illustration of the value of Christian Missions, founded in the Christian Character and temper of its converts: I select one resident at the Station of Mr. Hood; and I take that man the rather, because he is a Caffre, one of a race that seems doomed—doomed, I fear, unless the voice of British Justice and benevolence interfere—doomed to extermination by British Bayonets, as "irreclaimable and treacherous savages." I speak now of a man who had heard a Missionary (speak of *the wrath to come*, though he did not understand the meaning of it: He came into the Colony, was brought to the Missionary, explained his anguish, and asked what he must do. Mr. Hood preached to him the Saviour. He listened with eagerness, and stood trembling, and said, "Sir, I am old and stupid; tell me again." And, being told again, the tears rolled down the sable cheek of this man of noble and athletic frame, and he confessed his astonishment at the love of God and the compassion of the Saviour. He resolved to come and live near the Missionary, that he might hear again and again the glad tidings. The little space in the village was, however, already occupied; and, as he had acquired property, and that property was cattle, there would be no room to graze them. He told his difficulty to the Missionary, and added, "I am a Caffre, and I love my cattle; but I'll part with the last one I have, if that stands in the way of coming to hear the Word!" Noble decision! He had found the pearl of great price, and he would part with all he had to procure it. The Missionary arranged matters for him, and he now resides on the spot—a consistent, devoted Christian, fervent in prayer, useful to many; and as I saw him, I said, "He is not an irreclaimable Caffre!" A Caffre young woman had renounced her Caffre Dress and heathen customs—put on European Clothing as a sign of the change, and attended instruction. Her brother, still a Heathen, wanted her to accompany him to a heathen dance. She refused. He fetched a stick and threatened he would compel her to accompany him. He beat her, tore off her clothes, and beat her till the stick broke. She never winced,

nor uttered a cry, nor a word of reproach. He went to procure another stick—native women interposed and rescued her; they thought she had suffered enough. He then covered her with some heathen dress, and then she wept and sobbed bitterly, as though she was returned back to heathenism. "Why didn't you cry before?" said her brother; "when I beat you, you were silent; now I dress you, you weep!" Some time rolled by, and the brother came again to visit her. He would not enter the hut—he was, perhaps, ashamed of his conduct: he might meet with reproach. No; he mistook her; he had not yet learnt Christianity. She could forgive; she went out and met him at the entrance, gave him her hand, and with it a sister's kiss. That subdued him. Woman's tenderness conquered this untamed Caffre, and she continued her attendance on the instructions of the Missionary. I called on her in company with Mr. Birt. I admired her for her patient and amiable spirit. These people are surely worth an effort to redeem them from heathenism! There are fruits of the Spirit in South Africa. In the peaceful tempers and holy lives of many Converts we have the signs of a blessing on the labours of the Missionary. We have large Christian Churches, some with two or three hundred members, each walking in the faith, and bringing forth the fruits of the Spirit.

[*The Same—at the same.*]

Missionary Labourers.

I found Anderson, in the fiftieth year of his service, and the eightieth year of his age; Read, sen., has just had his jubilee of Missionary Service; Dr. Philip, calmly reviewing the past, and anxiously contemplating the future; Moffat, as diligent and as indefatigable as ever, at Kuruman; and Livingston, with the enterprise that kindled the fire of a Columbus. Solomon, diligently at work among the Griquas, under Waterboer; Hughes, trying to lead out a stream from the Vaal, to irrigate lands at Backhouse; Durant Philip and Christie at Hankey, trying to train up a Native Ministry; and thither Dr. Philip has retired, worn with labours, and laden with honours.

[*The Same—at the same.*]

The Caffre War.

The Caffre War has presented serious difficulties in the way of our Caffre Missions. That war has also developed latent dissatisfaction and animosity on the part of many of the Hottentots, and the Missions among

them are interrupted, and the whole Colony is afflicted and convulsed; and Griquas are complaining and restless, not without cause; and Basutos and Bechuanas are in danger from the pressure of emigrant Dutch Farmers, who spread like locusts, and consume all before them. And all these things create deep anxiety, and lead us to ask, while looking on, What shall the end of these things be? If the native races be destroyed, directly or indirectly, by the measures which our Government may pursue toward them, what becomes of our Missions among them? And if we look on without remonstrance, and without effort, what becomes of our benevolence toward these races? I have read all the papers which have reached us lately from the seat of war in South Africa, as well as more private communications from our own brethren. I am not greatly surprised, but I am inexpressibly grieved, and I am deeply perplexed as to the probable results. I am glad of a Committee of the House of Commons here, believing it will be honest and earnest; but I long for a Committee to go and examine on the spot. Without that I have the deepest conviction, from all I have seen and heard, that we can never hear the complaints of the aggrieved party, we can never do them justice, and we can never have peace. I believe there is no alternative between doing justice to the Native Tribes on the one hand, or exterminating them on the other. And would it not be a glorious thing for this country to find out the means, and adopt them, by which our Colonies might advance, and that without destroying the Coloured Races? It may be a task to find out such means, and a severe test to apply them; but is there no wisdom, nor talent, nor humanity, nor Christianity, nor all combined, in our country, that can solve this problem? *Whatever ye would that men should do to you, do ye even so to them.* There lies the whole secret. Apply that, and these races are preserved, and Christianity is honoured.

[*The Same—at the same.*]

INDIA.

Translation of the Scriptures.

In order to shew the rapidity with which that work has proceeded, I may mention that when I arrived in India, thirty-six years ago, there was not a single translation of any part of the Bible published in the Native Mahratta and Gooje-

rattee Languages. Now, I am delighted to say, the Bible is to be found in both those languages, which are the two principal languages of the Presidency to which I belong. These translations were, of course, not perfect, but they contained and conveyed the substance of the Scriptures. Both the translations have undergone revision, and the revised translation of the New Testament in the Mahratta Language has been published. Now that we have Native Missionaries, who, beside being thoroughly acquainted with their own language, are also educated and instructed in the original languages of the Scriptures, we may, in the course of a few years, look for a still more complete and perfect translation than we at present possess.

[*Ex-Bishop of Bombay—at B F Bible Soc. As.*

Distribution of the Scriptures.

With respect to the distribution of the Scriptures in these two languages, of late years our Missionaries having frequently heard it observed that they were not valued, that any body would receive a book, and so on, we passed a Resolution, that no copy of any part of the Scriptures should be distributed unless something were paid for it; thinking that however small the sum demanded might be, the Natives would then value the Word more. Now, although this Resolution was passed, the Missionaries still can, and do, distribute large quantities of the Scriptures; and thus they are placed in the hands of persons who, we have reason to believe, make a real use of them. The Bible Society of Bombay, and, I may add, that of Calcutta also, has been engaged in sending the Scriptures into Persia, in order to supply some of the Churches there: for instance, the Armenian Church, the Assyrian Church, the Chaldean Church, and even the Abyssinian Church in Africa. The Scriptures are read, and many of the members of those Churches are acquainted with them. Beside those to which I have referred, the Abyssinian and the Coptic Churches have had copies of the Scriptures from India, and direct from the Society in England; and though at present we see little or no effect produced; though those Churches seem to remain in their former dull, and, I may say, dead state; yet they have among them a great number of copies of the Scriptures which individuals may refer to, because the Priests do not object, like those of Rome,

to the reading of the sacred Word. When the Ameer of Scinde were in our Presidency I paid them a visit, and most interesting it was. Nearly all of them were well read in Persian, and were intelligent men. I presented one of them with a copy of the New Testament in Persian—Martyn's translation. He looked at it, and, after reading a part of it, he said, "I have seen this before: a volume of this translation was read by me when I resided at Hyderabad." I am happy to add, that the ladies of the Ameer's have lately made an application for the Scriptures in Persian. It is, and long has been, my firm belief that the Bible, the Old and the New Testament, and not the interference of Protestant Missionaries, will be the means of reviving those ancient Churches. Is it not the Bible which has been the cause of revivals at all times? Do we not remember, that when Josiah found a copy of the Law, and began to compare with it what existed in his own day, a revival took place among the Jews? And was it not the Bible distributed in Germany and in England which was the cause of our own Reformation? [The Same—at the same.

Origin of the first Auxiliary Bible Society in Asia.

I believe that the Society in Asia, with which, for the last twenty years, it has been my privilege to co-operate, was the first offspring, as it were, of the British and Foreign Bible Society in that immense region. It owed its origin, under God, to one whose name has long been dear to all the Churches of Christendom: it owed its origin to a sermon preached as far back as the year 1810 by the incomparable Henry Martyn. He had no design of forming any alliance with this Society; but with that large heart which was drawn forth in compassion toward the millions of the perishing around him, he cast his eyes abroad, and he wept over their destitution. In those dark days of the British Empire in India he did not dare to contemplate sending forth the Bible among the Heathen; but he saw that there were hundreds of thousands of nominal Christians there, to whom the Bible was as great a stranger as it was to the Hindoos themselves. He saw in the city of Calcutta some thousands of the remnants of the old Portuguese Settlers and their descendants, lying under the blight of that awful apostasy which has

been so nobly denounced this day as the great Antichrist. The followers of the Papacy in India knew nothing of the Bible. He cast his eyes to the South of India, and there he saw, not thousands, but hundreds of thousands of proselytes to the Church of Rome, not one of whom knew any thing about the Bible; and when I was in South India, only about a year and a-half ago, I ascertained as a fact, that, during the last two or three hundred years, not one single leaf of the Bible has been given to the hundreds and thousands of the proselytes of the Church of Rome there—not one single leaf translated into any of the Indian Languages. Immediately after the sermon of Henry Martyn, a number of men—for Calcutta was then filled with men of genial minds, though they belonged to different Churches: there was Corrie, afterwards Archdeacon and Bishop of Madras; Thomason, to whom this Society is greatly indebted for his admirable Arabic Translation; and other men of renown in the Christian Church—thought, What shall we do? In those days there was no steam, and tidings came from India about a twelvemonth after the events had occurred; but the sound of the existence of this Society reached India by the Atlantic, and round the Cape, and these men thought to form themselves into a Committee, and send a Memorial to this Society, and ask whether it would take them under its patronage and protection. This Society rejoiced to take up this earliest child, and adopt it as its eldest and first-born in Asia. The design of this Society then was, to supply all India with Bibles—ah! not all India, only the nominal Christians of India; for remember, in those days the Government was afraid of the Bible. They were afraid of Missionaries and men of renown; they not only said so, but printed so; and the pamphlet may be had now, in which a notorious writer in those days came forward, declaring, with reference to this Bible Society, that if Napoleon Bonaparte had put forth the whole of his ingenuity to devise the simplest and most effectual plan for throwing all India into rebellion, and sweeping the British into the sea, he could have devised no plan more effectual than the plan of the British and Foreign Bible

Society in getting the Bible translated into the languages of India. And yet, to shew the utter, downright, arrant folly of such prognostications, since then the Bible has been translated into all the leading languages of India; and, in the list that has been put into our hands to-day, some of the languages, as it has already been remarked, were unknown by name even to Sir William Jones. You find the Bible translated into nearly all the languages of India, following everywhere on the conquests of the British; and instead of rousing the people of India into rebellion, it has made them respect the British ten times more, by making them feel that they have a religion and a God.

[Rev. Dr. Duff—at the same.

The Papist's Substitute for the Bible in India.

There is circulating in the South of India a work entitled "The History of Christ." And what do you think it consists of? Ten thousand legends more monstrous than what is to be found in the Talmud. And this has been circulated as a history of our blessed Lord and Saviour. And it was a notorious fact, that when the great Emperor Agbad had, in his tolerance, invited men of all religions to come to him, the celebrated Xavier, a Jesuit, went to him to tell him what Christianity was. The Emperor's mind was open for the reception of the Truth from all quarters, and he was really dissatisfied with Mahomedanism. Xavier, most Jesuitlike, reasoned in this manner: "Here is a Mahomedan: he must be saturated with Mahomedan legends. If I tell him the plain truth, according to the simplicity of the Bible, he will repudiate the thing as nauseous on account of its simplicity;" and therefore he went and manufactured a New Testament for him, filling it with all manner of legends out of the Persian Records; and he represented this to the Emperor as the New Testament. The Emperor read it, and, with the simplicity of heart and honest sagacity which really belonged to him, returned it to the Jesuit, saying: "If this be your Shaster"—your sacred book—"I have got enough of such legends already, without coming to you to get more." [The Same—at the same.

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.

During the last six or seven months the Foreign-Translation Committee have been engaged principally, at the request of the Standing Committee, on the translation into foreign languages of such of the Society's Publications as appeared to the Tract Committee, to whom the selection was entrusted, to be best adapted for circulation among foreigners attracted to the metropolis by the Great Exhibition. The labours of the Foreign-Translation Committee in their own appropriate sphere have consequently, in the mean time, been to a considerable amount interrupted or suspended. The Foreign-Translation Committee need only mention, at present, that they have procured and carried through the press, beside a German Version of Bishop Wilson's "Sacra Privata," twenty-four translations of Tracts in the French, German, Italian, Spanish, Dutch, Swedish, and Arabic Languages.

Scriptures in Arabic—The New Testament in Arabic is just completed, and will be in the hands of the binder in the course of the present or the next week. Great pains have been bestowed on this work, both in the preparation of the version and in the correction of the press; and the Committee have reason to hope, that as well in accuracy of translation as in propriety of language, it will be found to be the most satisfactory production of the kind that has ever yet been published. The translation of the Old Testament, on the same plan, and by the same able and tried hands, has been completed, and is now, under the like careful and efficient supervision, going through the press. In consequence of the increased demand for the Psalter in Arabic—the Bishop of the Anglican Church at Jerusalem having had opportunities of distributing, with the entire approbation of the Hierarchy of the Greek Church, several hundred copies of the work—a new edition of 1000 copies of this version of the Psalms has been printed. The second volume of the Coptic and Arabic New Testament is now in type as far as the fourth chapter of the Book of Revelation, and will, therefore, soon be ready for publication.

Oct. 1851.

Scriptures in French—The quarto edition of the Society's revised version of the Bible in French having arrived in London since the publication of the last Report is now laid before the Board. The printing of the Apocryphal Books for this edition, in Paris, is not yet finished; but the London octavo edition of this version, including the Apocrypha, is ready for sale and distribution. A small and cheap edition of the Bible in French being required for Schools and distribution, the Committee have undertaken to provide one of the sexto-decimo form. Of this the Old Testament is completed, and the New Testament is in progress. Great care has been used, both in the revision of the version and in the correction of the press; and the Committee gladly avail themselves of this opportunity to record their sense of the services rendered by the Rev. J. Mudry, the Minister of the French Protestant Episcopal Church in Bloomsbury Street.

Scriptures in Spanish—The printing of the revised edition of the Bible in Spanish has been for a time suspended, in consequence of the services of one of the revisers having been required for objects of more immediate urgency. Such interruptions proving to be unavoidable, and of frequent recurrence, the Committee have recently secured the assistance of another Biblical Scholar familiar with the Spanish Language, and with sufficient leisure to devote to the work; and it is hoped that under his care, with the co-operation of the Rev. Mr. Calderon, the progress made in this important undertaking will be henceforth both uninterrupted and satisfactory.

Gospels and Acts in Ogybwa—The printing of the Ogybwa Translation of the Gospels and Acts, at Toronto, is proceeding satisfactorily, under the superintendence of the translator, the Rev. Dr. O'Meara, assisted by a native scholar of his own training; and there is reason to hope that this portion of the New Testament will be put into the hands of the Indians about the end of the year.

Gospels in Arawak—Mr. Brett has so far recovered his health and strength as to be able to return to the scene of his successful Missionary Labours in Guiana, taking with him the greater part of the impression of his translation of the Gospels of St. Matthew and St. John in the language of the Arawak Indians, now, for the first time, in their own language.

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Liturgy in Dutch—The Dutch Prayer Book is not yet completed. It has been unavoidably retarded by the reviser's occasional absence during the last year from England, and his having been much afflicted last winter with inflammation in the eyes. Dr. Gehle is now, however, in full work again. The Occasional Services are just finished, and the Psalms will give little trouble beyond the careful correction of the press.

Liturgy in Spanish—The edition of the translation of the Book of Common Prayer, published in 12mo. in the year 1839, being nearly exhausted, the Committee determined to print a new edition in a smaller and more convenient form, similar to their last edition of the Italian Prayer Book; and this work is now in a state of forwardness. The version has undergone a thorough and careful revision, and the Psalms and other portions of the Holy Scriptures introduced into the Liturgy have been made to accord with the Society's revised version of the Bible in Spanish. The stock in hand of the former edition of this Prayer Book was greatly reduced by a liberal grant voted at the Meeting in May, to meet a large demand from the new city of San Francisco, in California.

Distribution of the Liturgy—Of other versions of the Prayer Book, and more especially of the French, German, and Italian Translations, several copies have been distributed during the past year by unsolicited and most unlooked-for agents, and in quarters which, under existing circumstances, both at home and abroad, it would be neither prudent nor kind to specify in print; but a hope, at least, may be expressed, that under the blessing of God, *the bread thus cast upon the waters may be found*, though not, perhaps, till after many days.

The Committee are unwilling to close their Report without expressing a grateful sense of the advantage which they have derived from the corrections and suggestions obligingly forwarded to them, from time to time, by persons who have used, or casually examined, versions of the Bible and Prayer Book published, under their superintendence, by the Society. The value of the observations of such critics, as far, at least, as errors of the press are concerned, will be at once appreciated by referring to the all but faultless state of our present editions of the English Prayer

Book. This is a subject to which the attention of the Foreign-Translation Committee is necessarily constantly directed, and they are enabled to bear testimony to the remarkable and minute accuracy of the Book of Common Prayer as at present published. And it is, to a considerable extent, by means of casual corrections, solicited as they are, by the Syndics of the University Presses and the Queen's Printer, combined with the adoption of stereotype printing, that this Society has now the gratification of supplying, at the small cost of fourpence, a Prayer Book presenting, throughout, a text not to be surpassed in minute and scrupulous accuracy by any one, even of the yet remaining ten sealed books.

The expenditure of the Foreign-Translation Committee during the past year has been — Arabic Versions, 17*l.* 18*s.* 8*d.*; French, 99*l.* 8*s.*; Spanish, 43*l.* 10*s.*; Incidental Expenses, 31*l.* 13*s.* 10*d.*; Total, 346*l.* 10*s.* 6*d.* The amount received for Subscriptions and Donations has been 359*l.* 12*s.* 4*d.*

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BAPTIST MISSIONARY SOCIETY. ;
FIFTY-NINTH REPORT.

Introductory Remarks.

THE return of the Apostles Paul and Barnabas to Antioch from the Missionary Tour which they had accomplished in various regions of Asia was signalized by the calling together of the Church, to whom *they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.* The revolution of another year calls upon the Committee of the Baptist Missionary Society to lay before the Churches of Christ, by whom its operations are sustained, a similar Report, and as representatives of the brethren engaged in the Mission Service of the Redeemer in other climes, to *rehearse* the doings of the Divine Hand in their respective scenes of labour, and gladly and gratefully to announce that a wide and an effectual door has been opened to them in lands of heathen darkness and idolatry.

Field of Labour.

The Missions carried on by the contributions and the Missionaries of the Baptist Missionary Society are limited, with one slight exception, to the Hindoo and Negro Races. The Hindoo Race is supposed to number at least sixty millions

of souls; the Negro Population of the globe fifty-five millions.

If we turn to the eastern field of the Society's Missions, the Gospel has here to meet a polished and cultivated race, among whom the arts of life have arrived at great perfection. Systems of religion and philosophy, dating back to ages anterior to the advent of Christ, have erected barriers of enormous strength and potency in the way of the Gospel's triumph. Every faculty of the human mind has been exhausted to give form to its conceptions, and to embrace every relation of life, social and political, civil and religious, in the meshes of superstition and idolatry. Pantheism, Atheism, and Mahomedan Imposture divide the indigenous populations of India and Ceylon between them, and make sport of man's spirit, man's life, and man's eternal welfare. Vice, crime, sensuality, unmentionable pollutions, characterize the worship of the people, and pervade every rank. Thick darkness, the darkness not of mere ignorance, but of mind blinded by its own passions and imaginations, covers the people. Almost impenetrable apathy in some resists the sharp sword of the Word of God, while in others, long habits of sin, strengthened by philosophic views, have hardened the conscience and heart.

Yet are the mighty systems of Brahma and Budh, and the once all-conquering crescent trembling before the cross—tottering to their fall. The labours of sixty years, by Missionaries of every denomination, are producing their legitimate effects, and India promises, in due time, to be the dominion of the Lord and of His Christ.

The Negro is not confined to his own native land. The islands of the Carribean Sea, fringing the Mexican Gulf in low and rocky forms, as in the Bahamas, or rising into the magnificent lands of Jamaica and Haiti, are peopled by thousands of enfranchised Africans whom man's cupidity once enslaved. North and South America and Cuba contain millions of the same people still held in the chains of cruel bondage. Among the Bahamas, in Trinidad, Haiti, Jamaica, and on the west coast of Africa, your Missionaries labour to convey the blessings of redemption, to lift up the children of Ham from the degradation into which they have fallen, and to train them for Christ's service; and, by God's blessing, with large and increasing success.

Although unity of race characterizes the people among whom our Brethren labour in Africa and the Western Isles, their moral and spiritual condition greatly differs. Thus in the Bahamas, which may be called the South Seas in miniature, a large proportion of the population and many entire islands are under Christian Influence and instruction, and scarcely any trace is found of those debasing superstitions which mark their native land. In Trinidad Romanism exercises its potent sway over the whole island, and has recently signalized its supremacy by the enlargement of a hierarchy, and the enthronization of its heads. In Haiti, while nominally Roman Catholic, irreligion, vice, and horrible superstitions abound, demoralizing the people, and destroying every hope of social or political organization, as well as raising up a mighty barrier against the spread of divine truth. In Africa the old superstitions maintain their dominion; fetishism, serpent-worship, and cruelty prevail, while dark ignorance broods with black and sullen wing over the whole of the interior of the continent, relieved here and there on the coast by some bright spot where Christian men have laboured effectively to redeem and civilize.

Missionaries.

In India and Ceylon, 36 Missionaries with their Wives, and 90 Native Preachers, and about 90 Schoolmasters and Catechists, carry on the work of the Lord in connection with your Society. These are distributed over 39 principal Stations. In some 24 villages beside, there are regular preaching places or chapels: while the labours of the brethren are widely diffused in every direction, at melas, bazaars, markets, and fairs, and in remote and distant parts of the country. Thus in Ceylon the brethren visit regularly not less than 109 villages, and one brother in the north-west of India embraces 50 villages in a monthly tour.

One of this noble band has been called away by death, the Rev. J. T. Thompson. Thirty-eight years of his life were spent in Missionary Service. Next to that fine example of an evangelist, Chamberlain, he was pre-eminently the pioneer of Missions in the north-west provinces of India, and laboured zealously for thirty years at Delhi and the surrounding district. From his hands many copies of God's Word have found their way into the Punjaub, and large numbers of its inhabitants have

heard of the grace of our Lord Jesus Christ from his lips, at the melas of Hurdwar and others, which he was accustomed annually to visit, and at a time when the power of Runjeet Singh precluded the thought of establishing Missions in his dominions. The Station thus rendered vacant is as yet unoccupied; and unless, during the present year, additional men and means are placed at your Committee's command, the labours of so many years will be scattered and practically lost to the Society.

The Society has sustained another severe loss by the sorrowful event which has deprived the Ceylon Mission of the valued labours of Mr. Dawson. It was stated, in our last Report, that that excellent and worthy Missionary had sailed from Ceylon, accompanied by his wife, his three children, and a Singhalese Boy, for this country. Too long a time has now elapsed to permit us to cherish the slightest hope of their safety. The terrific hurricanes and storms that swept the Indian Ocean in the month of March last year, leave no doubt that the vessel foundered at sea, with all her passengers and crew. In a few brief months that important and encouraging Mission was deprived of two admirable men and fervent messengers of Christ.

Till now the Committee have anxiously sought for help for their surviving Missionary, overwrought with toil and anxiety, and with gratitude to God they are happy not to have closed the year's proceedings before a helper was found. The Rev. J. Davis, of Winchester, will shortly proceed to Ceylon, to renew the labours so painfully and mysteriously interrupted.

Others of the Missionary Band have been greatly tried by domestic afflictions. The Brethren Denham and Morgan have been constrained to take voyages for the re-establishment of their health; Mr. Makepeace, of Saugor, for the same purpose has visited this country; and Mr. Small, of Benares, is now on his homeward way.

The number of our Missionary Brethren engaged in India has received at Decca an unexpected accession in the baptism of two German Missionaries, at first supported by Dr. Häberlin, and subsequently by the Basle Missionary Institution. Without any previous communication with our aged Missionary, Mr. Robinson, these foreign brethren declared their change of sentiments, and were bap-

tized in September last. On their application to be employed as the Society's Missionaries at Decca, the Committee instructed their brethren of the deputation to make all needful inquiries and to accept their services. This very seasonable help has not only cheered our long-tryed Missionary, Mr. Robinson, now yielding to the infirmities of age, but relieved the Committee from great anxiety as to the perpetuation of the Mission in the Eastern Parts of Bengal.

The various, and though distant yet allied fields of labour among the Negroes have been occupied during the year by ten European Brethren. Of these, eight remain. Two have reached the shores of the better land, where they rest from their labours. Early in the year the African Mission was called to surrender the only surviving member on the spot of that band of devoted men by whom it was commenced and carried through its first years of trial and difficulty. Mr. and Mrs. Saker, with Miss Vitou, were on their way to this country to recruit their shattered health, when it pleased the Great Head of the Church to summon Mr. Newbegin to his reward. But a few years of consecrated labour were appointed him ere he fell a prey to the fatal climate. The event overwhelmed the Mission with gloom and the Society with grief. Still the signs of the Divine Hand in the formation and progress of this Mission left the Committee in no doubt as to the course to be pursued. Mr. and Mrs. Saker, after a few months' residence in this country hastened to return; and the Committee joyfully received the offer of service made by the Rev. John Wheeler, who shortly after followed Mr. Saker to the scene of suffering and toil. Both have, we trust, by this time arrived, and are pursuing the work thus hindered by the ravages of disease and death.

In Jamaica, the Society mourns the decease of the Rev. Joshua Tinson, the Tutor of the important Institution at Calabar, after many years of painful affliction. For thirty years he toiled as a Missionary of Christ, the last seven of which were in the endeavour to raise, and that with much encouraging success, a native ministry for Jamaica. His piety, his long and faithful services, endeared him to all good men; while to the Churches of Christ in Jamaica he has left a living memento of his labours in the men who are ministering among them the Word of Life as the fruit of his earnest and faithful instructions.

The Committee have made several attempts to supply the post thus deprived of a brother beloved, but hitherto without effect. An invitation is, however, awaiting the decision of an old and valued friend of the Society.

Results.

The number of converts received into the Churches of India and Ceylon during the past year, is not quite equal to that given in the last Report, while an unusual number of the members have been subject to discipline. Yet on the whole advance has been made, and the various Missions enfold upward of 2000 members, of whom there are not less than 1600 Native Converts, exemplifying the power of divine grace, and proving that the Gospel is mighty through God to the destruction of the fabrics which Hindooism, Buddhism, and Mahomedanism have erected. The number of professed and baptized converts by no means fully exhibits the influence which the Truth exerts. Thus in several villages in Bengal, where our brethren labour, idolatry has ceased to be the practice of the people. In the district of the Barisal Mission alone, our brethren have under their care, Native Communities, nominally Christian, embracing more than 1000 individuals, of whom 700 are adult men and women. It is an interesting feature of these operations, that while only 87 adults can read the Word of God, 154 others are learning to do so, of whom the larger number, ninety-three, are women, a fact at once illustrative of the humanizing effects of the Gospel, and one that must produce important results on the social life of the Hindoo. A somewhat similar state of things exists in the District of Jessore. An interesting Native Christian Village has recently been formed in the neighbourhood of Agra, containing upward of one hundred inhabitants, engaged in agriculture and handicraft trades, of whom thirty-five are members of the Church. This village forms a valuable refuge for converts from the persecutions to which they are often exposed from their heathen relatives, as well as affords means for training the Christian Converts and their families in habits of industry and domestic piety. This Station gave unqualified pleasure to the deputation in their recent visit.

In all the regions of the Negro Race success has followed the labours of our Missionary Brethren. In the Bahamas

135 persons have been baptized, and 2758 converts walk in the fellowship of the Church, under the care, for the most part, of men of their own race, 19 in number; 152 others are found gratuitously to assist in the maintenance of Christ's cause, and in the communications of the blessings of the Gospel to the unconverted around them. In Trinidad our brethren have had the pleasure of receiving into the fold of Christ eight persons; while the Tracts on the errors of Rome, prepared by Mr. Law, have been widely circulated, and have wrought some visible effect on the minds of the general population. In Haiti the little band of disciples has received a few accessions: their light shines in the midst of dense darkness, but not without effect. In the prison God's Word has penetrated, and six persons have yielded to its power. Similar blessing has attended the self-denying exertions of Miss Harris and her companions in the School, several of its scholars giving indubitable proofs of the teaching of the Holy Spirit. One young man, a native of the island, is preparing by study to aid our brother in his toil, while the general results of their labours have drawn forth inquiry, and led to extended remark in the general assembly of the nation. In Africa, notwithstanding all the afflictions which have fallen on the Mission, the absence of any European to superintend or guide the native teachers and the immature body of converts, the Committee have reason to believe that, for the most part, they remain faithful to the Truth; and that at least, at one Station, the instructions of the negro preacher have been greatly blessed. The Committee are, however, waiting anxiously to hear, not only of the safe arrival of the Missionaries, but of the welfare of the entire Mission.

Schools.

More than 80 Schools, containing above 3000 children, are superintended by our Missionaries and their Assistants. Nearly the whole of those in India, 50 in number, are supported by liberal local aid, by funds supplied either by the European Members of the Churches, or by residents of other denominations. The 30 Schools of Ceylon draw the chief part of their funds from this country, either from the Parent Society, or from the special contributions of our Sunday Schools. To this object the labours of the Young Men's

Missionary Association have chiefly been directed, and with a success that encourages the Committee to hope that ere long the School operations of the Society will be wholly sustained by the young.

Prospects in India.

The evangelizing itineracies of the Missionaries have met with very encouraging success. All India is open to the Gospel. Everywhere, with very slight exceptions, their visits are welcomed, their addresses received with marked attention and often approbation, while it is the repeatedly expressed opinion of native hearers, that ere long all will become Christians. Temples are falling into ruins; the sacred caste, the Brahmin, is in many places constrained to resort to manual labour for bread; new sects of reformers among the old religions, rumours of change, the circulation of prophecies of a coming overthrow of every system by an advancing Christianity, evince the general sentiments of the people. If the work has been long in progress, and for the most part preparatory hitherto, while the circumstances of the case abundantly explain the cause, the result is certain and cannot long be delayed. The testimony of our brethren is one and uniform, and sustained by Missionaries of all other denominations, that the era of India's emancipation from the thralldom of idolatry is at hand. *To them which sat in the region and shadow of death, light is sprung up.*

The Legislature of India passed an Act on the 11th of April, 1850, by which every person who may forsake, or may be excluded from any religious community is protected in all his civil rights. By the rigid worshipper of Vishnu and Kalee, it is regarded as the deathblow of his religion.

Female education has in Bengal received an impetus by the patronage and exertion of the Hon. Mr. Bethune, a member of the Supreme Council, and President of the Committee of Education. The number of scholars in this department of our Mission is but small—perhaps not reaching to 100 scholars in the whole—and these chiefly taught in the few Boarding Schools sustained by the wives of our brethren.

Deputation.

In the early part of the year, in accordance with the Resolution of the last General Meeting, the question of a de-

putation to visit all the eastern Stations of our Mission engaged the attention of the Committee. As the brethren then invited were unable to accede to the request, an invitation was addressed to the Rev. J. Russell and Rev. J. Leechman, and on the 20th of August they proceeded by the overland route, first to Ceylon, thence to Calcutta, touching on their way at Madras. The Letters of these brethren are, on the whole, of a very cheering nature. Their visit to Ceylon has left the most pleasing impression on their minds of the sound piety of the converts, and of the general ability of the Native Teachers, who watch over them in the Lord; and there is reason to believe that the effect on the minds of these fellow believers in Christ has been most beneficial in quickening exertion and drawing closer together the bands of Christian Sympathy and love, by which they are united to the Churches of this country. The Deputation arrived in Calcutta on the 1st of November, and left it on the 15th for a visit to the North-West Provinces, which they extended as far as Delhi. They returned to Calcutta on the 21st of January, and visited the Village Stations south of Calcutta. On the 7th of February they left Calcutta a second time, to visit the Stations in Burishal, Jessore, Dacca, and Chittagong.

Translations.

The translation and printing of the Word of God has given incessant occupation to our Brethren Wenger, Lewis, Leslie, and Thomas. Under the editorial care of Mr. Leslie, 2000 copies of the Hindoo Testament has left the press; and the Gospels and Acts in Hindoostanee in progress last year by Messrs. Lewis and Thomas have been completed. Upward of 15,000 copies of portions of the Testament in the Persian Language have been finished under the care of Mr. Lewis. The distribution of the Scriptures, in various portions, in the chief languages of Hindostan, from the Depository in Calcutta, has amounted to upward of 32,000 copies. Mr. Wenger has still in the press the version of God's Word in Sanscrit, the classical language of India, and has just commenced, with numerous improvements, and with the intention to render the version more perfect, new editions of the Old and New Testaments in Bengalee. The Divine Word finds its way into every part of India

from the hands of the Missionaries; and often, in the most interesting and unexpected ways, proofs of its power to enlighten and to save the soul discover themselves. Places which Europeans have never visited are sometimes found illumined by the lamp of life, and many lowly hearts rejoicing in its light.

A Catechism of Christian Doctrines, in Bengalee, prepared at the request of the Bengal Association of Baptist Churches, has occupied our brother Wenger, who has also completed a volume on the composition of sermons, for the use of Native Christians. The latter will be published by the Calcutta Christian-Tract and Book Society. Similarly useful is the Church History translated from the English of Dr. Barth, published in Hindooee by Mr. Parsons, of Monghir.

French Mission.

None can deny the great need of the Gospel to heal the miseries of that disturbed country. By the last Revolution, principles were embodied in the charter which gave the liveliest hope that *the Word of the Lord would have free course and be glorified*. Those hopes have proved fallacious. For a time Tracts and Scriptures were freely circulated and sold, liberty of prophesying was enjoyed, and the brethren could meet for worship without molestation. These rights are being every day invaded. The movements of the Missionary and his assistant Colporteurs are on every hand restrained. First, authorization so to act was imposed on them, and now that authorization is refused. The préfets and mayors, instigated by the agents of Rome, absolutely refuse to allow the liberty assured by the fundamental law. Still, in these circumstances, our brother's labours are not fruitless. Several inquirers and hopeful cases have fallen in his way, and two persons have been baptized into the faith of Christ. It is for us to wait and pray. Nations and peoples may pass away, thrones and dominions be subverted, but the Word of God liveth and abideth for ever.

State of the Funds.

Receipts of the Year.		£	s.	d.
General Purposes.....	14975	5	1	
Translations.....	1380	0	0	
Special Objects.....	2248	3	1	
Publications.....	371	17	3	
House.....	89	13	0	
Total.....	£19,064	18	5	

Payments of the Year.		£	s.	d.
<i>Missions—</i>				
Brittany.....	128	0	0	
Western Africa.....	1836	9	3	
India.....	5042	19	7	
Ditto Translations.....	1833	7	2	
Ceylon.....	1196	0	7	
West Indies.....	2848	5	7	
Central America.....	60	0	0	
Deputation to India.....	472	12	9	
Books for Missionaries.....	28	13	9	
<i>Carriage, Postage, Freight, and</i>				
Incidentals.....	296	7	6	
Widows and Orphans.....	715	0	0	
Interest.....	447	7	7	
<i>Secretaries, Accountant, Agents,</i>				
<i>Auxiliary and Travelling Ex-</i>				
Expenses.....	2145	6	2	
<i>Cost of Publications, Stationery,</i>				
<i>and Boxes.....</i>				
	924	3	8	
<i>Expenses of House and Legal</i>				
<i>Proceedings.....</i>				
	484	7	1	
Total.....	£18,459	0	8	

Remarks on the State of the Funds.

The year was begun with a debt of 6357*l.* 9*s.* 1*d.*, inclusive of a balance of 1554*l.* 14*s.* 1*d.* due on the account of the Special Grant to Jamaica. The debt on this latter account was to have been liquidated by charging every year the sum of 500*l.* to the general account of the Mission. For two years this was accidentally omitted, but this year it has been done, and that account is now closed.

The total amount of receipts has been 19,064*l.* 18*s.* 5*d.*, and the expenditure 18,459*l.* 0*s.* 8*d.*; the excess of income over expenditure is 605*l.* 17*s.* 9*d.*, which will reduce the balance due to the Treasurers to 5751*l.* 11*s.* 4*d.*

Although the receipts for the past year are below the average of the three preceding years, the falling off has been in donations and legacies, which are less this year than in 1850 by 1000*l.* Income from donations and legacies is always variable. The Committee therefore look with more anxiety to the Auxiliaries, since any serious diminution of income from that source would shew, that either the capabilities of the Churches were becoming less, or their interest in the Mission was declining. This year there has been an increase of 300*l.*; and though that increase does not justify any hope of a considerable yearly augmentation of funds, yet they are persuaded that the organizations in the Churches may be extended and improved, while in some cases they

need quickening, and in some have to be commenced altogether.

It is plain, however, if the present operations of the Society are to be efficiently carried on, that the income must be increased, and if they are to be extended it must be considerably augmented. The reductions which the Committee have been compelled to make have necessitated a reduction in native agency, which all your Missionaries declare to be among the most useful. How, then, is the income to be increased? The Committee feel some hesitation in urging the members of the Churches generally to greater efforts. For the most part they are constituted of the poorer classes, and it is to their honour they have done so much. The annual subscribers, however, are a class of supporters among whom much more might easily be done. Their contributions are mournfully monotonous. If they could be induced to follow the example of their poorer brethren, and give weekly, or monthly, or quarterly, as God had prospered them, the result would both surprise themselves and go far adequately to fill the treasury of the Society.

There has been a further decrease in the amount received for publications, and how to remedy this growing evil the Committee know not. They can only once more press the matter on the attention of Pastors, Superintendents, and Teachers of our Schools. It is in their power, if they would but make the effort, to increase the sale of these publications, and diminish the yearly loss to the Society, while increasing interest would be awakened from their perusal of the operations of our Missionary Brethren. On the other hand, there has been a diminution in the cost of agency. Less, also, has been paid for interest. Indeed, if Treasurers of Auxiliaries would remit on account what came to hand, the charge for interest would be much reduced.

The amount charged on account of the Deputation to India has been an extra item of expense.

The Cholera Fund.

The Committee cannot close their Report without adverting to the providential dispensation which has visited Jamaica. Though not now included in the sphere of the Society's Operations, the Committee resolved to appeal to the Churches for aid, and to undertake the distribution of

any funds which might be entrusted to them for this special object. In a very short time they received for a West-India Cholera Fund more than 2000*l.* They sent out directions to every Pastor of our Churches in the island to draw on the treasurers for certain amounts, accompanied with this general instruction, that, in case of need, they might appropriate one half to their own necessities, for it seemed a primary object to take special care of the Pastors. With but few exceptions, their honoured brethren refused to appropriate any thing whatever to their own wants. The last advices were directed for appropriation to Pastors alone. They have had not only to comfort the sick, administer consolation to the dying, and bury the dead, but, in the absence of medical practitioners, to do what they could to supply the need: it was felt that their lives were indeed precious, and after such a display of a noble self-denial, they were worthy of the most generous confidence. They have all been signally preserved amidst disease and death. The moral effects of this dispensation have been very striking. Backsliders are returning. Inquirers are multiplying on every hand. The Chapels are full to overflowing.

The Committee thankfully acknowledge the several donations of 50*l.* and upward—

	£	s.	d.
Boyce's Executors by the late			
John Penny, Esq.	100	0	0
W. Collins, Esq.	50	0	0
Mr. R. J.	100	0	0
S. M. Peto, Esq., M.P.	50	0	0
Executors of Miss E. Salter, an intended bequest	53	4	0
W. L. Smith, Esq., and Mrs. Smith	100	0	0
George Stevenson, Esq.	50	0	0
W.	205	0	0
W.	50	0	0
A Lady, by the Rev. W. Brock	50	0	0
W. E. Lilley, Esq., Cam- bridge	50	0	0
John Cropper, Esq., Liver- pool, for Ceylon	100	0	0
W. R. Callender, Esq., Man- chester, for a friend	50	0	0
Mr. Alderman Neild, Man- chester	100	0	0
George Foster, Esq., Sabden, for Jamaica Theological Institution	50	0	0

The following legacies have been bequeathed to the Society during the past year—

	£	s.	d.
Adams, Mr. W., late of Cambridge, in full	49	10	0
Callender, M. Esq., late of Darlington, balance	58	18	0
Callum, Mrs., late of Edinburgh, for Africa	43	2	0
Campbell, Miss C., late of Aberfeldy	3	11	0
Crawford, the late Lord, balance	30	0	6
Dennis, Mr., late of Wellington	5	0	0
Griffiths, Mrs., late of Llangollen	15	0	0
James, Rev. W., late of Lower Redbrook, Gloucestershire	47	2	10
M'Callum, Mrs., late of Edinburgh, for China	20	0	0
Parry, Mrs. Jane, late of Liverpool, by Mr. John Jones	43	10	6
Payne, Mrs., late of Waltham	100	0	0
Powell, Mrs. Mary, late of Merthyr Tydvil, by Deed of Gift	100	0	0
Scotchmere, Mr. George, late of Bury St. Edmund's	5	0	0
Stevens, Mr., late of Ramsgate	45	0	0
Trotman, Rev. D., late of Frome	90	0	0

Concluding Remarks.

Again is this beloved Institution afresh commended to the Divine Blessing, and to the prayers and support of its friends; and if through the coming year each one engaged in the work can but realize its importance and grandeur, prayer and effort will be more commensurate with its design. If it should be so, effort and prayer will be put forth with a deeper reliance on the favour of the Holy Ghost, to renew the heart, and perfect the saints for glory, and to convince of sin, and righteousness, and judgment. May He shed down upon this and all kindred Institutions His influence, that they all may rejoice in a blessing on their varied labours, far more abundant than they have ever yet enjoyed!

*EASTERN-FEMALE EDUCATION SOCIETY.
Summary of the Seventeenth Year.*

On the close of the seventeenth year of the Society's labours, the Committee pre-Oct. 1851.

sent their usual brief summary of proceedings during this period, and would thankfully record the goodness of God, who has enabled them to persevere in their important work, though attended with difficulties, and given them gracious tokens of His continued favour and blessing.

The amount of attention at present bestowed on Eastern-Female Education, in comparison with the very small and partial efforts which had been attempted at the time of the Society's formation, affords great encouragement to enlarged exertion, while it impressively reveals the plenteousness of the harvest, and the scarcity of the labourers. Indeed, from all countries the cry from heathen women is, *Come over, and help us*: and can they who enjoy the abundance of Gospel Blessings dwell at ease, knowing how to do good, yet doing it not? Universal testimony from India shews that native prejudice, which has debarred women of caste from the benefit of instruction, is rapidly giving way: the success attending the Hon. Mr. Bethune's School at Calcutta, though secular knowledge alone is there imparted, is a proof of the access which well-qualified Teachers may shortly be expected to obtain in that country. In many parts of China there is remarkable readiness on the part of parents to give up their children for education; and in Syria, where hitherto the Jewish and Moslem Female has been immured from all Christian Instruction, there is a dawning desire to secure for their daughters the advantages which European Ladies are observed to possess. Were the Funds at the Committee's disposal in any degree commensurate with the claims of the work, there are positions of important influence which might at once be occupied with advantage.

The Receipts of the year are 1464*l.* 1*s.* 1*d.*, and the Payments 1308*l.* 8*s.* 11*d.*, exclusive of 206*l.* 14*s.* 6*d.* invested in Exchequer Bills.

Grants of money and School Materials have been made during the year to the amount of 407*l.* 8*s.* The estimated value of work sent abroad is 1033*l.* 18*s.* 2*d.*; and the returns acknowledged from Singapore, Penang, and North India have been particularly satisfactory.

South Africa—During the past year Miss Tunstall had so severe an illness, that for many weeks her life was despaired of; but it pleased God to raise her up, and being ordered home as soon as she could possibly bear the voyage, she was carried on board ship, her kind friends even then fearing it was only to die. The change has proved so beneficial, that it is hoped she may be able within a few months to return to her important post of labour, which is endeared to her by the experience of Divine Grace and blessing during eleven years; and she has no greater desire than to spend her remaining years there, if the Lord will. Miss Judson has had much encouragement in the progress of the Juvenile School in Cape Town, especially of her Monitors, to whom she has devoted much attention, with a view of training them for Teachers. The Committee have received from gentlemen who have observed the working of Miss Judson's plans a high testimony to the service that would be rendered to the cause of education in South Africa by the formation of a Normal School under Miss Judson's superintendence, for the express purpose of training suitable young persons as Teachers. The failure of her health having rendered a short visit to her native country necessary, she is anxious to avail herself of the opportunity of pleading this cause, which is very dear to her heart, with the friends of education. Miss Asten has 150 children in attendance at the Infant School; and the completion during the year of a new Schoolroom has greatly contributed to its comfort and order. The children have made good progress: 27 have been passed to Miss Judson's School; and an Assistant whom Miss Asten had named has been found competent to the conduct of another School, where she is giving much satisfaction. From Miss Pitchers, Graham's Town, no recent intelligence has been received. Miss Harding, in common with the Missionaries with whom she is associated, has suffered greatly from the Caffre War, which has spread death and desolation around them. The new Schoolhouse, for the erection of which the Committee had rendered some aid to the Glasgow Ladies' African Society, in conjunction with whom they support Miss Harding, had happily not been commenced; and by the last accounts she, with the other Missionaries, was remaining in the Seminary at Lovedale. Miss Helmore has resigned her connection

with the Society, on her marriage; but she hopes still, though less directly, to aid the cause which took her to the Heathen. Before leaving South Africa, the Committee would briefly mention that they have received gratifying intelligence of the zealous efforts in Damra Land of a former Agent of the Society, now the wife of a devoted Missionary—Rev. H. Hahn—who, far in the interior, amid the greatest privations, is cheerfully labouring for the good of an almost savage people. Mrs. Livingston also, who, with her sister, daughters of the Rev. R. Moffat, received her training by the aid of the Society in the valuable system taught at the Home and Colonial Training Institution, is proving, in the conduct of an Infant School far in the interior, the value of the help thus rendered.

Jerusalem—It has been with deepest sorrow that the Committee have withdrawn from this interesting part of their labours, but circumstances have arisen to render this course desirable for the present. Their dear and valued Agent, Miss Harding, has arrived; and they will be ready to avail themselves of her faithful and devoted services elsewhere, whenever the providence of God shall direct their way. The experiment that has been made during these three years satisfactorily proves that prejudice is giving way: the children of Jews, Arabs, and Mahomedans have assembled together for instruction, and borne unconscious testimony, by their intelligent and happy countenances, to the advantage of Christian Education. The Committee have received a very earnest request to extend their efforts to Damascus, which presents a wide field for exertion among a population of 200,000, and forms a desirable centre for a Normal School, where Teachers might be trained for surrounding localities. The West-London Auxiliary Association has opened a fund for the support of the lady who may be appointed to occupy it.

China—Miss Harvett reached Amoy on the 4th of February, in company with Mr. and Mrs. Young, who were at Hong Kong on her arrival, and is applying herself to the study of the language, at the same time rendering such help in English and other lessons as she is able. The number of children in the School is 20, most of whom are bound to remain for a certain term of years; and as many more, orphans and others, can be obtained as the funds supplied from home may per-

mit. In addition to this, there is a wide field for Female Missionary Agency in visiting the women at their own houses, among whom is found unprecedented readiness to receive familiar instruction. Though not connected with the Society, the Committee cannot omit to mention that their friend, Miss Aldersey, is proceeding with her unwearied labours at Ningpo. Two young Converts, who followed her from Java, have been married to Christian Chinamen, and are adorning their profession. In addition to her School, Miss Aldersey has opened a room for the instruction of native women, whose dense ignorance would discourage any but those who are animated by Christian Faith.

Singapore—Miss Grant has experienced much blessing in her work through the past year: two Christian Girls have been married to converts from China, who are studying for the Ministry—the one under the Bishop of Victoria, and the other under the Rev. Dr. Legge. The School re-opened on the Chinese new year, with 26 girls; and shortly after Miss Grant had the happiness of seeing another pupil profess her faith in Christ by baptism.

Orissa—The Schools with which Miss Collins is connected at Cuttack, containing about 55 girls and as many boys, have been going on satisfactorily: there have been some baptisms of girls, who appear sincerely converted to the Lord; and the young people who have married from the School exhibit the influence of Christian Principles on domestic life in happy contrast to the Heathen around them.

Benares—Miss Mackay reached her destination December 23. The Day School for heathen girls, for which her services were requested, had been commenced, and from 26 to 38 are in attendance, among whom she can do little more than keep order and attend to needle-work, until she have acquired the language.

Bombay—In consequence of changes at Bombay Mrs. Willing has resigned her situation as Mistress of the Female Branch of the Military Orphan Asylum, and, availing herself of an opportunity of returning home without cost to the Society, she remains for a time, till the state of her health and other circumstances shall indicate her future duty in regard to Missionary Work. Meanwhile she is usefully employing her talents as mistress of the Institution for Teaching the Blind to read.

Madras—Miss Austen continues her labours. At the date of her last Letter 29

East-Indian girls were in regular attendance, and making satisfactory progress. Miss Newman's health has suffered considerably from the climate, and by the last account she had gone for change of air to the Nilgherry Hills. The School prospers under Miss Hobbs, whom she was sent out to assist. Miss Hansford has been going on happily at the School at Cottayam: pleasing mention is made of her, as well as of Miss Hobbs and Miss Newman, by Mrs. Dealtry, who was visiting their Stations on the Bishop's recent Visitation to South India.

Ceylon—The School at Kandy, under Miss Houlston's care, has been going on vigorously, notwithstanding an attempt on the part of the Roman Catholics to interfere with it. The number of children is limited by the dimensions of their present Schoolroom to about 60; but the School Commission has made a grant for the erection of a new one, which, on every account, is most desirable.

Concluding Remarks.

In conclusion, the Committee desire to thank their friends for the confidence and sympathy with which they have continued to support them. No work of the Lord proceeds without difficulties; and during the past year there has been special occasion for seeking from above the heavenly wisdom which is *pure and peaceable, without partiality, and without hypocrisy*. The Committee trust that that wisdom has not been wholly withheld; and they would desire for themselves and their Agents, that even difficulties and disappointments may redound to the glory of God, in rendering them more humble, yet more earnest in their work. Many important fields of exertion have been brought before their view; several promising Candidates have offered their services; and funds only are wanting to enable the Committee to send them forth. They would earnestly and respectfully commend the example of Huddersfield to the attention of friends of Missions in other localities where hitherto nothing has been done. The Auxiliary Association there supports its own Agent, Miss Grant, at Singapore; and there are many large and influential towns which, they cannot doubt, would rejoice in the privilege of supporting their representative among the Heathen, were the subject powerfully set before the attention of Christian Ladies.

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Forty-seventh Report of the British and Foreign Bible Society:—

France.

France continues to occupy a very prominent place in the Society's foreign sphere of labour. It has, indeed, been under the grave consideration of your Committee, whether too large an expenditure has been bestowed on this and some other parts of the Continent of Europe—not larger than the wants of these countries demand, but somewhat disproportioned to the entire funds placed at the disposal of the Society. Your Committee, however, will be exceedingly slow to check or restrict in any degree a work which seems to rise in importance from year to year, and on which the blessing of God has so manifestly and extensively rested.

Mr. de Pressensé reports

The issues, in all, 109,210 copies; making a total, since the establishment of the Agency at Paris, of 2,838,178 copies, which includes 730,650 issued by Professor Kieffer.

This year 75 Colporteurs have been engaged in the work: the charges for the Colporteurs, including salary and extra expenses, average 31*l.* 4*s.* for each Colporteur. At this rate, I think that nobody will assert that your Society is lavishing its money on its labourers, especially if we bear in mind that these humble Christians, continually travelling, are at no inconsiderable charge for their maintenance, without mentioning a certain amount of incidental expenses. I lay much stress upon this point, as it evinces that the men who engage in this calling, which exposes them to many difficulties and annoyances—nay, who may even be committed to gaol—are not actuated by profit or some other by-end, but solely by their devotedness to the Christian Cause. Is it not to the Colporteurs' work, and to that solely, that we must ascribe the foundation of those important centres of evangelization existing in the Departments of the Charente, Haute Vienne, Manche, Yonne, where

Churches have been, and others are likely to be, planted? Previous to the visits of the Colporteurs, these were benighted Districts. To the Colporteurs' work we ought also to ascribe the formation of those Protestant Churches at Tours, at Troyes, and Sionville, which have been acknowledged by the Government. With respect to the year just closed, the effect of Colporteur Work is marked by a more universal characteristic. It is not only in one place or in another that the Colporteurs have awakened the attention of the people, but wherever they travelled.

The French and Foreign Bible Society has issued 52,849 copies.

The Protestant Bible Society at Paris has received a grant of 500 Bibles for the use of Schools: their issues were 6535 copies.

The Rev. A. L. Lissignol, at Montpellier, has been supplied with 1845 copies of French Scriptures, which he disposes of in his neighbourhood.

A new edition of the Breton Testament, consisting of 4000 copies, has been put to press under the superintendence of the Rev. J. Jenkins of Morlaix, the former edition having been very nearly disposed of. Considerable difficulties have been thrown in the way of circulating this version by the local authorities, under the pretence that the reading of it will lead persons to discuss religious matters, and that this may afterward be followed by the discussion of political questions. Your Committee, however, are not deterred by these circumstances from the further prosecution of the work.

Spain and Portugal.

There is but little to report concerning these two countries. The Society's Operations there have been exceedingly limited. Your Committee, however, hear that something is done toward printing the Scriptures in Spain, though it is not in a form which they can encourage or assist, being accompanied with numerous notes and comments, as well as the Apocrypha. A stereotype edition of this kind was brought out a few years ago by an enterprising bookseller at Barcelona. It consisted of ten volumes, and was sold for 1*l.* 5*s.* A prospectus is issued for printing another edition at Madrid, also stereotyped, in two thick volumes, price 1*l.* 8*s.*, dedicated to the Archbishop of Toledo,

and under his patronage. Though the size and price of these works must need restrict their circulation, yet your Committee cannot but hail the demand for them as an intimation that an interest on behalf of the Bible in Spain is still pretty widely diffused. The Corresponding Committee at Gibraltar has received a supply of 315 copies, in English and Spanish; and a grant has been made for the use of the Wesleyan School in that place.

Switzerland.

The attention of Lieutenant Graydon having been again chiefly directed to Italy, his proceedings in connection with Switzerland have been necessarily more limited than if he had been at liberty to pursue the course formerly adopted by him in extensively visiting cities and fairs, and personally superintending the sale of the Scriptures. The issues from the 11 dépôts in Switzerland under his charge have been nearly 1000 copies more than last year: they amount to 6006 copies.

The Italian Swiss Committee at Geneva have dropped that part of their title which relates to Italy; your Committee, after much consideration, having recommended that their labours should for the present be restricted to the Swiss Cantons. There, in some of the least-frequented parts of that romantic and beautiful country, may now be seen the Bible Colporteur, when the snow permits, getting up into the highest summit of the mountains, penetrating into the valleys; sometimes, with the precious charge on his back, climbing on his hands and knees over the peaks, and along deep and frightful precipices. It is the love of the Bible that prompts to these arduous and self-denying endeavours to disseminate it: nor is the labour lost: many a dreary dwelling is cheered, many a desolate heart comforted, and many an humble believer filled with unspeakable joy. The Geneva Committee have disposed of 3594 copies of the Scriptures, from November 1848 to the end of December 1850.

There have been 1665 copies of the Scriptures sent to the Italian Swiss Committee during the year.

Italy.

The work of the Society in Italy during the past year has been chiefly confined to the northern parts of it—Piedmont and Lombardy. At Milan the au-

thorities (more especially the military authorities, for Lombardy is still under martial law) have allowed the introduction of the Scriptures, and 8914 copies have been disposed of, principally through the medium of the booksellers, who, it appears, obtain for them a very rapid sale; which, however, Lieutenant Graydon has no doubt would have been much larger, could he have gained permission publicly to advertise his books.

From the document issued by the Archbishop of Milan and seven of his Bishops, and which appeared in a Roman-Catholic Journal in December last, it will be seen that the restrictions imposed on the reading of the Bible amount to a practical prohibition of it, while it is conceded that the principal fear arises from the Book being used in the vulgar tongue, that is, in the only form in which it is intelligible to the people.

This document will be found at p. 434 of our present Number.

There have been printed 68,000 copies of the Scriptures in Italian, and 20,047 have been sent from England. The issues of Lieutenant Graydon, in Italy and Switzerland together, have been 17,257 copies; on account of which he has remitted the sum of 913*l.* 9*s.* 8*d.* The 3642 copies of the edition of the Testament printed on behalf of your Society at Rome, have passed over into the hands of the Papal Government: and that Government has paid back the full amount of their cost. For this arrangement the Society is indebted to the Hon. J. Cass, the Chargé d'Affaires of the United States at Rome.

Austria and Hungary.

Your Committee, in their last Report, ventured to express a hope that they would be permitted to resume and extend their operations among the Protestants in the Austrian Empire. On a second extensive journey which one of the Society's Agents was induced to make for that purpose in the course of last year this hope was confirmed. After mature consideration, your Committee resolved to move forward. An Agent, who has had some experience in the Society's Service, and who, as your Committee trust, is fully impressed with the simple object which the Society has in view, was appointed to superintend its operations. The difficulties thrown in his way are not of a nature to discourage him. He con-

fidently hopes that the Protestants in Austria will be allowed to have free access to the Records of Salvation. Time sufficient has not yet elapsed to draw any general conclusion as to the state and prospect of the Society's work in these countries; nor indeed have circumstances yet permitted your Agent to make such arrangements as seem desirable. Meanwhile the demand for the Bible is considerably increasing. The issues from the 1st of October 1850 to the 15th of March 1851, distributed in various parts of the realm, amount to 6965 volumes.

Germany.

Dr. Pinkerton, strengthened in health, has been prosecuting, with great assiduity and with many pleasing tokens of success, the work entrusted to him. His issues have amounted to nearly 71,000 volumes, and would have appeared more had those for Hungary been included as formerly. These distributions have been made through various channels, and over a large extent of country; or rather over many countries, for his agency includes a considerable portion of the central part of Europe. The issues consisted of 19,266 German Lutheran Bibles, 14,503 Testaments, 17,746 Testaments with Psalms; 11,995 German Testaments for Roman Catholics, 1519 Testaments with Psalms; 548 Polish Bibles for Protestants, 877 Testaments, 737 Testaments for Roman Catholics; 456 Italian Bibles and Testaments, 3284 Bibles and Testaments in divers languages; making a total of 70,931 copies. Since the establishment of this Agency in 1830 the total amount of the distributions is 1,176,369 copies. The nett amount of proceeds, after deducting the expenses of freight, duty, and postage of letters to correspondents, but not including the charges for our Colporteurs, is 281*l.* 0*s.* 11*d.* This is a large sum to receive from the poor in Germany—for a small part of it only has been derived from the rich—and it is a substantial proof of the desire of the people to obtain the Holy Scriptures.

There have been 52,640 copies printed or purchased during the year, and 38,000 copies are now in the press.

Dr. Pinkerton reports—

The reception which the Word of God has met with, in towns and villages, among rich and poor, bears testimony to the great utility of our work, and that our labours are *not in vain in the Lord*, but

highly calculated to promote the temporal and spiritual good of our fellow-men. Nevertheless, ours is a *work of faith and labour of love*: we have freely received, and we freely give. Casting the precious seed on the fields of Germany, we leave it to germinate and produce fruit under the influences of the Divine Spirit, without which we can do nothing. And if it be asked, What evidence have you that in general the blessing of God has rested upon the fields you have so long cultivated? we reply, There are many signs of a reviving Christianity in Germany which were not to be seen a few years since. Although by far the majority of Protestant Pastors are still Rationalists, yet of the young theologians a very considerable portion are men of sound Christian Principles; so that the people are gradually obtaining an additional number of pious and devoted Ministers settled among them. But though much is done by private Institutions and otherwise to supply the Schools with men of true religion, yet, alas! the majority of the teachers are still of unsound principles.

In the summer of last year Dr. Pinkerton made another of those journeys on behalf of the Society which have been found so beneficial in securing and extending its usefulness. He was from home about six weeks, and visited Cassel, Leipzig, Nuremberg, Sulzbach, Ratisbon, Munich, Coire, Zurich, Stuttgart, and other places. The work of Colportage in Germany seems to increase in importance.

There have been sent from this country to the dépôt at Frankfort 784 Bibles and 7894 Testaments, in various languages.

Belgium.

Mr. Tiddy's issues for Belgium, Holland, and the Northern Parts of Germany amount to 85,534 copies; irrespective of 15,936 forwarded to different Societies or Agencies, or sent over to this country under the instructions of the Committee.

In Belgium our labours have been continued as usual, and the distributions shew a larger amount than for some years past, viz. 7300 copies. The increase has been

owing chiefly to the new edition of Martin's Bible with References having left the press since my last report. The sales have not been all made in this country, 1393 copies of this Bible having been sent into France and Switzerland to persons ordering them direct from Brussels. Indeed, such has been the demand for this Book, that, of an edition of 10,500 copies finished last October, only 3000 copies remain on hand. Therefore long before the new edition can possibly be ready, we shall be again without this Book in stock. Our adversaries do not molest us as formerly, and our sales are made very quietly.

More than 175,000 copies of God's Word have been disseminated in this Roman-Catholic Country, and year after year our sellers of the Bible have been knocking at the people's houses to ask if they possess the letter of the Word. We want now readers of the Bible to knock at their hearts, and to ask whether the Spirit dwelleth within. We have had last year 3 Colporteurs labouring 52 weeks, and one 33 weeks.

Holland.

Our sales in this country are within a few copies of the number circulated there last year. They amount to 22,702 volumes. Our Colporteurs meet with continual evidence of the spiritual good resulting from our distributions. There has been, incontestibly, a remarkable revival brought about in Holland by the Holy Spirit's blessing on the Scriptures circulated by us. The clear type, good print, and low prices of our books, have been the means of introducing the Word of God where before it was not to be met with; and, where it was known, it has become, in multiplied cases, more eagerly, and, I would hope, more prayerfully studied. It would cheer your heart to see the sparkling eyes of children as they receive a beautiful Testament or Bible in exchange for a few copper cents they have been carefully saving up for that purpose. In more than one place the residence of a Bible Colporteur has been the rallying-point of Christians who before were unknown to each other through indifference or spiritual apathy.

Our books have been generally introduced into the Schools. The masters prefer the French, German, and English Scriptures for their lesson-books when teaching those languages. The New Tes-

tament begins also to be more employed in teaching adults. Another pleasing feature in our last year's distributions is the number of copies purchased by ladies and gentlemen as presents for their servants and workpeople.

Frequently have our brethren found themselves knocking at houses, of the character of whose inmates they have not at first been aware. The Gospel has been preached to the lost, and there have been many instances in which the soul has been conscience-stricken, and the tear rolling down the cheek has betrayed the presence of a worm gnawing at the heart.

Five Colporteurs have laboured in Holland 52 weeks, and one 46 weeks.

Cologne.

Germany is our grand field of Bible Operation. Since my last Report 55,080 volumes have been disseminated from your dépôt at Cologne. Six Colporteurs have been employed 52 weeks, and one 36 weeks.

The labours of our excellent Colporteurs are worthy of great praise, and it is a delightful privilege to be fellow-workers with such men.

We have experienced more opposition than usual from the Roman Catholics in Germany. It appears that orders have been given by the Church Authorities to withdraw the Scriptures as much as possible from the hands of the people; and instances have not been wanting in which priests have burned, and caused their parishioners to burn, the Testament. We have also been informed that the Testament has been discontinued in a large number of Schools, and replaced by a "History of the Bible," which contains a very meagre extract of the Scriptures.

There are 235,000 copies of the Scriptures in the press, and there have been sent from this country, for the supply of the dépôts at Brussels and Cologne, 2033 Bibles, 2520 Testaments, in English, French, German, &c.

In the course of last autumn Mr. Tiddy made a tour, with Mr. N. B. Millard, to several parts of Northern Germany and Prussia, where Colporteurs are employed, with a view of promoting the work of the Society. During a part of this journey Mr. Tiddy had the advantage of the presence and counsel of the Rev. Carr J. Glyn.

Notice is taken in Mr. Tiddy's Report

of a valuable Colporteur, who had died in the course of the year, who had distributed not fewer than 18,000 copies: his name was Osee Derbecq.

Netherlands.

The Netherlands' Bible Society report—

According to our accounts of 1848-49 our receipts amounted to 4062*l.*, beside 430*l.* for your operations in Italy, and our expenses to 4776*l.* In 1849-50 we received 4754*l.*, and spent 3719*l.* This favourable proportion is a consequence of our adopting your principle to sell the books issued from dépôts. Hence the gratis distributions have considerably diminished, and we have been enabled to provide more generally for the want of the Word of God.

In the preceding year we sent 500 Javanese Testaments to Java; 400 Malay Testaments to Tondano in the Menahade of Menado; and last year we printed a small octavo edition of the Gospel of St. Mark in the Javanese Language; and also issued eight Malay Bibles, 500 Malay Testaments, and 50 Malay Old Testaments in Roman Character, beside 10 Portuguese Testaments. The issues of Dutch Scriptures from the dépôt were, in 1848-49, 24,781 Bibles and Testaments; in 1849-50, 25,992 copies.

Prussia.

The Society's venerable Correspondent, Mr. Elsner, of Berlin, whose distribution among the troops of Prussia has now amounted to above 335,000 copies, has received supplies during the year, for the above purpose, of 2600 copies. He lately furnished a brief account, from which the following extract is made, of the origin of these disinterested and important labours for the Prussian Army:—

"It is more than twenty years ago, that, moved by the noble example set with reference to the English Army, I took measures, through the medium of his Excellency General von Thile I., formerly President of the Central Prussian Bible Society, for obtaining permission to place the Testament within the reach of our soldiers; and in this I succeeded. In reliance on the Divine Help, I at once set to work with the printing, and received from your Society a grant, covering one-half of the expenses of the edition, the cost of each being 1*s.* bound in leather. The other half was contributed equally

by His Majesty the King, and the soldiers. The Testaments in Polish, Lithuanian, and French, as well as those of Van Ess's version, were supplied to me at the price which the soldiers were to pay for them. About ten years back the price of the Polish and the other Testaments was raised, and I had to take measures, by means of stereotype plates, to save so much on the editions of Luthner's Testament as to be able to continue supplying the soldiers with the other editions as before. This is done at the present time, and must be continued as long as it is wished to prosecute these distributions effectually."

Russia.

The Agency at St. Petersburg report—

Our issues for the year ending January 31 amounted to 27,633 copies, being an increase of 15,059 copies over our issue for 1849. The total amount of our distributions on account of your Society from 1828 to 1850 is 284,682 copies. Since our last statement was rendered, we have received accounts of further distributions in Esthonia, in behalf of the American Bible Society, which made our issues for the Society in 1850, 3595 copies, and bring up the total of our Scripture Distributions for the past year to 31,228 copies.

Finland, as usual, has been our chief field of operation. The 15,000 Swedish Testaments which your Committee authorized us to provide for the Swedish Population in Finland were sent early in the year from Stockholm to the Finnish Bible Society in Abo, which undertook to obtain the remission of duty, to distribute 9000 copies gratuitously to very poor families, and to sell the remaining 6000 copies at about 8*d.* per copy. The whole of this arrangement has been carried into effect.

Of the 25,000 copies of the Finnish Testament, for which, with the sanction of your Committee, we contracted in 1849, only 5000 have as yet been actually distributed. Although we had this edition in the press, we were induced, by urgent representations made to us from Finland, to apply for permission to provide a further supply of 20,000 copies, to which, by a Resolution on the 17th of June last, your Committee acceded. We were also constrained to ask leave to append the Book of Psalms to 10,000 copies of the above edition, and to this application also your Committee gave their sanction.

We expect that both contracts will be completed during the present year, and hence that, in our next Report, we shall have to state the actual distribution in Finland for 1851, of 30,000 Finnish Testaments, and 10,000 Testaments and Psalms. And if this be effected, then your Agency will in ten years have been the honoured instruments of distributing, in Finland alone, no less than 121,000 copies of that precious volume, whose contents are able to make wise unto salvation.

We may state that a great and increasing desire has been excited throughout the whole of the Finnish Population for the possession of the Sacred Volume, which will not be satisfied for years to come, even should the work be carried forward at the rate in which it has already proceeded. We learn, also, that the Finnish Clergy, especially the younger portion, are much more abundant in labours than formerly, and that, though the indications are not decisive of the spread of the true Gospel, yet that great numbers of the population are being converted to a reformed life.

There have been forwarded to St. Petersburg during the year 5574 Bibles, Testaments, and Psalms, in English, French, German, &c.

Your Committee have again had the pleasure of assisting their zealous friend, Mr. Melville, of Odessa, in his work of distributing the Scriptures in the South of Russia. His issues during the year amounted to 5652 copies; and he has received further supplies amounting to 3688 copies.

Mr. Melville has to carry on his work in the midst of considerable difficulties; but his zeal does not abate. Your Committee earnestly commend him and his work to the best wishes and prayers of all who desire that the good seed of the kingdom may be disseminated.

Sweden.

The Agency at Stockholm has furnished a Report, by which it appears that

During the year, at this place, have been printed for the account of the British and Foreign Bible Society 10,000 Bibles and 30,000 Testaments, of which 7000 were with Psalms appended. Beside these, there have been received from London Oct. 1851.

2000 Testaments, Pearl, 2000 Testaments, Diamond, and from Borgo 1000 Finnish Testaments.

From the dépôt of the Society there have, in the course of the year, been issued 7062 Bibles and 43,605 Testaments; together, 50,667 copies in the Swedish and Finnish Languages; which makes 1801 Bibles less, and 8910 Testaments more, than during the preceding year. The issues from the commencement are 467,327 copies.

The decrease in the number of Bibles issued arises principally from the Pearl Bibles having found a still smaller sale than during last year.

By the Swedish Bible Society there have been printed during 1850, 1000 Bibles and 6500 Testaments. During the same time there have been issued 944 Bibles and 11,235 Testaments; together, 12,179 copies. This Society, together with the Agency, has, in the whole, distributed 1,117,933 copies since the beginning of the Society.

Norway.

The Agency at Christiana say—

The demand for the small Diamond Testament has been very great, and in accordance with directions received from London, we forwarded 50 copies of the edition to each of the Society's other Agencies in this country. It was with sincere gratitude that we learned that the Committee had been pleased to comply with our application for authority to print a fresh edition of the Testament, to consist of 5000 copies.

During the past year the issues of Scriptures by this Agency have been 1617 Bibles and 5259 Testaments: Total, 6876 copies.

The issues of the Drontheim Agency have been but small, to which various causes have contributed: they have been supplied with 500 New Testaments.

Denmark.

The Sleswick Holstein Bible Society reports an issue of 6570 Bibles and Testaments in two years, in the two Duchies, including those circulated by Correspondents and other parties; making a total issue of 130,296 copies.

The Rev. P. Röntgen, of Christians-

feld, has circulated in the course of the year 815 copies of the Scriptures.

A further grant has been made to Mr. Röntgen of 1000 copies of the Danish Testament.

—◆—
LOMBARDY.

Circular of the Roman-Catholic Prelates against the Bible Society.

At p. 429 of our present Number a reference was made to a Circular issued by the Roman-Catholic Hierarchy of Lombardy: we now lay it before our Readers.

The Bishops of the Ecclesiastical Province of Lombardy, assembled in special Conference in Milan, to the Reverend the Parish Ministers and the beloved Clergy of their respective Dioceses, peace and blessing!

Of the afflictions which the Lord has reserved for us in these latter times, O Venerable Brethren, and beloved children in Jesus Christ! the most grievous to our hearts is that of beholding our country inundated with a torrent of books and newspapers of every description, tending either to bring into disrespect what ought to be, above all things, dear to every true Christian; or to turn the most sacred subjects into ridicule; or insidiously to attack the purity of Christian Morals, and even the integrity of our most Holy Faith. You yourselves are witnesses of this; and we trust that your lamentations have ascended before God in behalf of His children in His Church, who, having strayed from the living pastures, cannot, according to the apostle, *endure sound doctrine, but after their own lusts, with itching ears, heap to themselves teachers; and, turning away their ears from the truth, follow after fables.*

And, in further augmentation both of the dangers to which the faithful are exposed, and of the grief of their Bishops, the enemies of our common faith, who are at all times on the watch for a favourable attack upon it, have eagerly seized the opportunity afforded by the political disturbances of the country to introduce among us a host of corrupt Bibles, with a view to undermine the faith of the simple, and to carry on, even among ourselves, their work of darkness—of corrupting sound doctrine. Nor have they left any artifice untried—whether in the form of elegance in printing and binding, or in the lowness of their charges—to put them

into circulation, and so gain their own ends. Verily, it is afflicting to us to own, that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backslidings, the Lord has suffered their attempts to be not altogether in vain, inasmuch as, in various Catholic Families, not only in our cities, but in our market towns and villages, their Bibles, as above described, are circulated with impunity, even among females and the youth of both sexes.

Pardon us, O Venerable Brethren! if the evil here spoken of as having grown to such a pitch leads us, from our anxious solicitude for the flocks of Jesus Christ, to fear that some of our own Clergy have been remiss in warily guarding against the dangers which threatened their flocks and their penitents [viz. those who confess to them], in carefully instructing the faithful in the sacred rules of the Church, and in firmly correcting and reprimanding the obstinate and disobedient.

Our hearts are, indeed, overwhelmed with sorrow, on seeing the salutary prohibitions of the Church disregarded and slighted by many who profess to be her children; and we should consider ourselves failing in one of our weightiest duties if we did not avail ourselves of all the means afforded us by our Ministry to stay so great an evil, and, as far as in us lies, to remove the danger, and to warn the faithful entrusted to our charge against the wily machinations of the enemies of the faith.

From these considerations, O Venerable Brethren! it is, that, being assembled in the name of the Lord in special Conference, for mutual consultation on the needful measures for promoting the welfare of our Dioceses, among the various demands on our pastoral zeal, it has appeared to us of the utmost consequence to make known our sentiments to you before returning to our respective Sees; at the same time conjuring you, for the love of our Lord Jesus Christ, to unite with us in redoubling your watchfulness and care, that so the enemy may have no cause to boast of his conquests in that portion of the Gospel-field which it is our duty to guard and to cultivate.

It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiff, has forbidden her children to read the Bible in any vulgar tongue whatsoever, and has never sanctioned even the versions of Catholic

Authors, though free from all suspicion, unless they had previously received the approbation of the Apostolic See, and were furnished with annotations taken from the works of the holy fathers, or of learned and Catholic writers. His Holiness, Pope Clement VIII., has moreover declared, that all liberty to permit Bibles of the above description to be kept and read is taken away from the Bishops.

It is further well known to you how rigorous have been the measures at all times adopted by the Roman Pontiffs to prevent Bibles of any kind, that may issue from the presses of heretics, from falling into the hands of the faithful; and such are, in all respects, the mutilated, and on many accounts erroneous, copies of Diocesi, which have been so widely disseminated among us, to the crying injury of the faithful, and to our most poignant distress.

On you again we call, Venerable Brethren and beloved sons in Jesus Christ! who are attentive and obedient to the wise regulations of the Church and the Roman Pontiffs—on you, whom the Lord has appointed to co-operate in various ways with us in the labours of the pastoral ministry, entreating you by word and example, in teaching, preaching, attending to the tribunals of penitence, and in private discourse, to insist on a rigid observance of the wise prohibitions of the Roman Pontiffs. Dwell frequently on the melancholy truth, that nothing proceeding from the enemies of the Church can tend to edification; but, on the contrary, is certain to corrupt and to destroy. Point out the necessity of rendering strict obedience to the most holy laws of that Mother, in order to become her children, and to find salvation in her. Above all, be careful that prohibited Bibles, or bad books, leading astray from the true faith, and from pure morality, do not find their way into Christian Families. Let the faithful read the Holy Scriptures; but let them be in such form as they are furnished

by the Church, which is the sole depository and interpreter of the Sacred Volume.

Let your exhortations be earnest and fervent to the fathers of families, to the masters and heads of the house, and to the preceptors of youth, that your united vigilance and care may furnish an efficient remedy; and where exhortations are unavailing, there apply salutary severity. Be particularly watchful over the young, who, from inexperience, are evidently more exposed to danger, and more easily accessible to the poison of seduction.

Sympathize, beloved, in the regrets and desires of your Bishops. Consider their appeal as an invitation from the Divine Shepherd, Jesus Christ Himself. So may He condescend to hear the supplications which we offer up, that He may vouchsafe the aid of His grace to all; and enable them, by the influence of His Holy Spirit, to labour henceforward to His glory, and for the welfare of souls! In the pleasing hope which we entertain, that you will unite your prayers with ours, we all embrace you in our common Shepherd and Father, Christ Jesus; and in unfeigned affection pronounce upon you, and on the whole of our flock, the pastoral benediction.

Given at the Archbishop's Palace in Milan the 1st of December 1850. (Signed,)

† BARTOLOMEO CARLO, Archbishop.

† CARLO, Bishop of Como.

† GUISEPPE, Bishop of Crema.

† GAETANO, Bishop of Lodi.

† GIOVANNI, Bishop of Mantua.

† ANGIOLIO, Bishop of Pavia.

† ANTONIO, Bishop of Cremona.

† GIROLAMO, Bishop of Brescia.

Notwithstanding this opposition, it is no small thing to be able to report that 11,251 copies of the Scriptures have been disposed of in Lombardy and the Sardinian Territories during the year.

UNITED BROTHERS.

Daily Words and Doctrinal Tests for the Year 1852.

JANUARY.		
Day.	Daily Words.	Doctr. Tests.
1	Deut. 13. 6, 8.	Rev. 2. 10.
2	Pa. 104. 31.	John 4. 34.
3	Ex. 33. 11.	John 17. 20.
4	Deut. 6. 16.	Matt. 15. 19, 20.
5	Jer. 31. 7.	Acts 1. 14.
6	Pa. 103. 17, 18.	Acts 11. 28.
7	Is. 26. 9.	John 20. 18.
8	Zech. 2. 5.	Acts 17. 24, 25.
9	Pa. 102. 13.	Matt. 26. 38.
	Day. Daily Words.	Doctr. Tests.
	10 Pa. 111. 9.	Luke 17. 5.
	11 Pa. 85. 4.	John 8. 30.
	12 Pa. 8. 5.	Mark 10. 24.
	13 Zech. 10. 12.	John 6. 37.
	14 Is. 66. 13.	Rev. 2. 23.
	15 Gen. 32. 10.	Matt. 23. 8.
	16 Is. 50. 6.	Matt. 15. 27.
	17 Pa. 32. 10.	Acts 14. 17.
	xviii. Gen. 28. 15.	Luke 13. 8.
	19 Eccles. 7. 29.	Acts 26. 17, 18.
	20 Is. 62. 1.	Luke 9. 55.
	Day. Daily Words.	Doctr. Tests.
	21 Is. 61. 15.	John 8. 34.
	22 1 Kings 18. 36.	John 10. 10.
	23 Deut. 8. 3.	Matt. 10. 38.
	24 Num. 6. 37.	John 6. 32, 33.
	xxv Pa. 3. 5.	Rev. 16. 15.
	26 Pa. 31. 16.	Mark 7. 34.
	27 Pa. 9. 11.	Acts 4. 12.
	28 Pa. 119. 94.	Luke 7. 49.
	29 Is. 63. 8.	John 14. 18.
	30 Pa. 147. 12, 13.	Matt. 7. 7.
	31 Jer. 3. 25.	John 17. 22.

FEBRUARY.

Day.	Daily Words.	Doct. Texts.
1	Job 5. 12.	Matt. 7. 3.
2	Pa. 68. 35.	Luke 2. 38.
3	Pa. 1' 6. 2.	Luke 1. 53.
4	Jer. 14. 9.	Acta 4. 34.
5	Ex. 14. 8.	John 14. 26.
6	Job 28. 28.	Rev. 19. 7.
7	Is. 51. 16.	Luke 8. 2. 3.
viii	Ex. 20. 18.	Matt. 10. 30.
9	Deut. 32. 7.	John 12. 36.
10	Pa. 16. 5.	John 8. 31. 32.
11	Deut. 29. 29.	John 9. 56.
12	Joel 2. 29.	Luke 13. 17.
13	Gen. 50. 21.	John 5. 24.
14	Pa. 132. 16.	Acta 17. 23.
15	2 Sam. 7. 20.	Luke 17. 10.
16	Pa. 74. 12.	Matt. 25. 41.
17	P. 95. 7. 8.	John 20. 31.
18	Jer. 3. 22.	Mark 4. 11.
19	Pa. 119. 116.	Rev. 13. 19.
20	Pa. 104. 30.	Matt. 21. 3.
21	Is. 40. 18. 3.	Rev. 2. 17.
xxii	1 Sam. 31. 3.	John 11. 51. 52.
23	Pa. 13. 6. 27.	Acta 4. 23.
24	Is. 60. 10.	John 6. 37.
25	2 Kings 20. 5.	Acta 14. 22.
26	Ezra 9. 13. 14.	Matt. 15. 8.
27	Pa. 123. 3.	Matt. 23. 8.
28	Pa. 150. 6.	Rev. 3. 1.
xxix	Is. 22. 22.	Matt. 26. 39.

MARCH.

Day.	Daily Words.	Doct. Texts.
1	Pa. 33. 21.	Rev. 2. 13.
2	Deut. 3. 24.	John 14. 27.
3	Pa. 118. 8.	Matt. 6. 3. 4.
4	Ex. 10. 23.	John 17. 24.
5	Pa. 61. 13.	Mat. 12. 34. 35.
6	Levit. 26. 12.	John 1. 12.
vii	Pa. 94. 11.	Mark 14. 64.
8	Pa. 118. 26.	Acta 20. 23. 24.
9	Is. 38. 5.	Matt. 25. 34.
10	Pa. 72. 6.	Luke 17. 20.
11	Pa. 63. 8.	John 5. 17.
12	Is. 68. 14.	John 5. 22. 23.
13	Is. 3. 3.	John 10. 59.
xiv	Jonah 2. 9.	John 19. 6.
15	Pa. 82. 1.	Rev. 3. 8.
16	Jer. 17. 14.	Matt. 20. 28.
17	Is. 11. 5.	Matt. 14. 36.
18	Deut. 7. 6.	Acta 15. 10.
19	Jer. 16. 21.	Luke 14. 21.
20	Deut. 33. 11.	John 6. 27.
21	Pa. 126. 3.	Luke 23. 18.
22	Ex. 33. 18.	Luke 17. 4.
23	Prov. 10. 28.	John 12. 46.
24	Is. 40. 6. 7. 8.	Matt. 10. 29-31.
25	Pa. 27. 8.	Luke 1. 35.
26	2 Sam. 7. 25.	Mark 2. 21.
27	Pa. 45. 6.	John 17. 15.
xxviii	Is. 50. 4.	Luke 23. 27.
29	Pa. 54. 6.	Luke 17. 4.
30	Is. 30. 19.	Matt. 15. 28.
31	Ex. 15. 1.	Acta 17. 11.

APRIL.

Day.	Daily Words.	Doct. Texts.
1	Pa. 119. 2.	John 4. 10.
2	Pa. 33. 20.	Acta 13. 38. 39.
3	Pa. 20. 1.	Matt. 23. 37.
iv	Prov. 21. 1.	John 18. 37.
5	Gen. 35. 3.	Mark 11. 24.
6	Is. 69. 21.	Luke 12. 48.
7	Zech. 12. 10.	John 13. 1.
8	Pa. 35. 10.	Luke 22. 19.
9	Is. 60. 2.	John 19. 34.
10	Deut. 4. 31.	Matt. 28. 6.
xi	Is. 42. 8.	Acta 3. 15.
12	Sol. Song 3. 4.	John 20. 20.
13	Pa. 68. 10.	Luke 24. 38.
14	2 Chron. 28. 11.	John 15. 18.
15	Pa. 136. 1.	Mark 8. 36.
16	Judge-10. 15. 16.	John 8. 44.
17	Job 1. 9.	Rev. 14. 13.
xxviii	1 Sam. 26. 24.	John 15. 5.
19	Is. 49. 15.	Matt. 16. 32.
20	Hosea 6. 6.	Matt. 11. 5.
21	Hosea 13. 14.	Acta 4. 11.
22	Zech. 8. 19.	Luke 9. 46.
23	Is. 45. 22.	Luke 7. 37. 38.
24	Pa. 69. 9.	John 14. 15.
xxv	Is. 8. 13.	Matt. 7. 12.
26	Gen. 18. 27.	Mark 13. 32.
27	Jer. 29. 13.	Rev. 1. 5. 6.
28	Pa. 19. 9. 10.	Acta 10. 28.
29	Is. 45. 17.	Luke 3. 6.
30	Pa. 45. 10. 11.	John 14. 21.

MAY.

Day.	Daily Words.	Doct. Texts.
1	Dent. 32. 36.	Acta 10. 6.
ii	2 Kings 5. 15.	Rev. 1. 14.
3	Is. 64. 5.	Luke 6. 12.
4	Jer. 51. 50.	Mark 14. 8.
5	Is. 62. 5.	Mark 4. 9.
6	Deut. 32. 10.	Matt. 7. 13. 14.
7	Jer. 15. 15.	John 14. 9.
8	Hosea 3. 4. 5.	John 10. 27. 28.
ix	Pa. 118. 23.	Luke 6. 37.
10	Is. 67. 16.	Matt. 17. 2.
11	Pa. 116. 7.	Acta 3. 19.
12	Pa. 72. 17.	Rev. 2. 25.
13	Ex. 8. 20.	Matt. 11. 28.
14	Ezek. 37. 5.	Matt. 16. 16.
15	Pa. 2. 8.	Rev. 21. 5.
xvi	Ezek. 37. 22.	Luke 12. 35. 36.
17	Ezek. 36. 27.	Mark 9. 23.
18	Is. 63. 8.	John 6. 64.
19	Job 16. 19.	John 8. 50.
20	Job 24. 23.	Acta 1. 11.
21	Is. 63. 4.	Matt. 22. 14.
22	Pa. 90. 14.	Acta 12. 24.
xxiii	Pa. 2. 2.	Matt. 16. 15.
24	Acta 23. 11.	John 3. 20.
25	Zech. 10. 9.	John 3. 36.
26	Zech. 1. 16.	Luke 15. 21.
27	Ezek. 37. 24.	John 17. 12.
28	Pa. 109. 4.	Matt. 6. 34.
29	Is. 61. 9.	John 15. 11.
xxx	Pa. 30. 5.	Acta 7. 33.
xxxi	Joshua 1. 5.	John 17. 20. 21.

JUNE.

Day.	Daily Words.	Doct. Texts.
1	Is. 25. 4.	Luke 11. 13.
2	Jer. 33. 6.	Matt. 16. 18.
3	Gen. 50. 20.	Luke 2. 40.
4	Is. 41. 10.	John 15. 6.
5	Job 42. 10.	John 15. 6.
vi	Ex. 19. 5.	Matt. 3. 16. 17.
7	Habak. 8. 19.	Matt. 26. 41.
8	Pa. 119. 63.	Matt. 6. 21.
9	Jer. 32. 9.	Acta 11. 21.
10	Pa. 116. 4.	John 17. 11.
11	Dan. 7. 10.	Luke 24. 29.
12	Gen. 6. 3.	Rev. 3. 20.
xiii	Is. 9. 6.	Matt. 11. 29.
14	Is. 43. 11.	Acta 15. 25.
15	Zeph. 3. 10.	John 3. 21.
16	Ex. 15. 2.	Matt. 24. 30.
17	Job 5. 15. 16.	Rev. 3. 3.
18	Pa. 89. 34.	Luke 12. 15.
19	Pa. 103. 22.	John 7. 5.
xx	Gen. 5. 3.	John 9. 35.
21	Ex. 4. 12.	John 8. 56.
22	2 Sam. 16. 12.	Rev. 5. 9.
23	Pa. 32. 8.	Matt. 16. 17.
24	Is. 60. 10.	Luke 1. 76. 77.
25	Ex. 33. 13.	Acta 4. 29.
26	Pa. 119. 128.	Luke 8. 50.
xxvii	Jer. 14. 22.	Luke 5. 32.
28	Deut. 28. 9.	John 10. 29.
29	Eccles. 7. 13.	John 14. 2. 3.
30	Gen. 17. 7.	Matt. 7. 16.

JULY.

Day.	Daily Words.	Doct. Texts.
1	Ezek. 20. 41.	Mark 16. 20.
2	Is. 45. 25.	Acta 2. 47.
3	Is. 66. 22.	Acta 9. 31.
iv	Pa. 121. 7. 8.	Luke 2. 34.
5	Pa. 72. 8.	Matt. 6. 7.
6	Pa. 19. 14.	Matt. 10. 32. 33.
7	Deut. 32. 43.	Matt. 6. 19. 20.
8	Zech. 2. 8.	John 6. 53.
9	Jer. 30. 19.	Luke 4. 17.
10	Pa. 63. 4.	John 17. 3.
xi	Gen. 1. 3.	John 17. 3.
12	Gen. 18. 14.	Luke 22. 35.
13	Pa. 68. 11.	Acta 16. 14.
14	Pa. 111. 7.	John 3. 19.
15	Is. 43. 2.	Acta 10. 43.
16	Is. 35. 8.	Matt. 24. 35.
xvii	2 Chron. 34. 27.	Luke 11. 28.
18	Pa. 37. 31.	John 7. 37.
19	Ezek. 36. 37.	Mark 9. 42.
20	Pa. 42. 6.	John 8. 58.
21	2 Chron. 15. 15.	Rev. 4. 11.
22	Is. 53. 11.	Matt. 16. 24.
23	Pa. 48. 12.	Matt. 12. 50.
24	Pa. 18. 1. 2.	Rev. 2. 11.
xxv	Zech. 12. 10.	Luke 8. 48.
26	1 Kings 8. 23.	Luke 8. 17.
27	Pa. 65. 2.	John 11. 5.
28	2 Chron. 31. 21	John 13. 35.
29	Ezra 8. 6.	Matt 8. 8.

Day.	Daily Words.	Doct. Texts.
30	Is. 45. 15.	Mark 16. 9.
31	Pa. 27. 1.	Rev. 2. 3.

AUGUST.

Day.	Daily Words.	Doct. Texts.
1	Num. 14. 20.	Acta 8. 86.
2	Lev. 26. 45.	Matt. 13. 31.
3	Pa. 86. 4.	Luke 2. 25-30.
4	Is. 63. 10.	John 15. 8.
5	Prov. 10. 7.	Matt. 3. 11.
6	1 Sam. 2. 9.	John 21. 16.
7	Dan. 2. 22.	Luke 22. 27.
viii	Gen. 39. 2.	Luke 8. 15.
9	Prov. 21. 2.	John 3. 16.
10	Is. 40. 22.	Acta 10. 40. 41.
11	Is. 40. 22.	Matt. 2. 36.
12	Prov. 16. 9.	Mark 15. 38.
13	Jer. 31. 2.	John 15. 12.
14	Is. 42. 10.	John 7. 48.
xx	Ezek. 16. 62.	Rev. 2. 4.
16	Is. 62. 10.	John 10. 3.
17	Pa. 56. 16.	Luke 2. 51.
18	Pa. 74. 2.	Rev. 3. 17.
19	Pa. 43. 5.	Matt. 2. 36.
20	Is. 54. 13.	Matt. 13. 12.
21	Pa. 8. 4.	Matt. 28. 19. 20.
xxii	2 Sam. 7. 24.	Luke 19. 42.
23	Is. 61. 12.	Luke 5. 11.
24	Pa. 16. 11.	John 11. 35.
25	Ex. 14. 14.	John 13. 34.
26	Job 2. 10.	Matt. 8. 20.
27	Is. 60. 19.	Matt. 18. 19.
28	1 Sam. 6. 20.	Mark 13. 45.
xxix	Dent. 8. 2.	Matt. 13. 45. 46.
30	Pa. 118. 6.	Acta 2. 39.
31	Ex. 20. 19.	Mark 9. 50.

SEPTEMBER.

Day.	Daily Words.	Doct. Texts.
1	Num. 23. 10.	Acta 8. 30.
2	Is. 40. 11.	Luke 2. 28.
3	Pa. 22. 27.	John 15. 7.
4	Prov. 23. 25.	Matt. 4. 1.
5	Ezek. 34. 29.	Luke 8. 14.
6	Pa. 118. 24.	John 5. 16.
7	Joel 3. 16.	Matt. 6. 33.
8	Zech. 8. 16.	Luke 21. 15.
9	Pa. 84. 11.	Matt. 27. 54.
10	Dent. 23. 5.	John 3. 3.
11	Is. 66. 19.	Acta 10. 34. 35.
xii	Is. 35. 5. 6.	Rev. 3. 19.
13	Pa. 59. 17.	John 1. 19.
14	Pa. 119. 83.	John 4. 21.
15	Hosea 13. 8.	Mark 10. 14.
16	Lam. 3. 67.	Luke 12. 42.
17	Is. 27. 6.	John 10. 4.
18	Ezek. 34. 12.	Matt. 24. 42.
xix	Pa. 78. 5.	Luke 5. 5.
20	Pa. 80. 23.	Matt. 18. 25.
21	Pa. 94. 18.	Acta 3. 36.
22	Zech. 8. 26.	John 16. 24.
23	Pa. 73. 25.	John 18. 14.
24	Gen. 32. 1.	John 12. 24.
25	Pa. 96. 7.	John 13. 17.
xxvi	Is. 68. 11.	Matt. 9. 2.
27	Dent. 33. 3.	Rev. 2. 5.
28	Habak. 2. 3.	Mark 13. 7.
29	Pa. 45. 11.	Rev. 5. 11. 12.
30	Zech. 3. 4.	Acta 7. 59.

OCTOBER.

Day.	Daily Words.	Doct. Texts.
1	Is. 60. 4.	John 16. 20.
2	Pa. 5. 1. 2.	John 6. 57.
iii	Pa. 119. 111.	John 15. 1. 2.
4	Dan. 12. 2.	Matt. 5. 23. 24.
5	Pa. 146. 2.	Matt. 10. 4.
6	Pa. 105. 5.	John 16. 25.
7	Pa. 19. 1.	Luke 21. 19.
8	Gen. 13. 8.	John 1. 78. 79.
9	Prov. 10. 22.	John 1. 78.
x	Gen. 4. 10.	John 10. 5.
11	Pa. 38. 5. 1.	Matt. 25. 23.
12	Pa. 35. 23.	Luke 18. 41.
13	2 Chron. 6. 41.	John 4. 24.
14	Lam. 5. 21.	Acta 20. 31.
15	Pa. 94. 9.	Matt. 28. 10.
16	Pa. 103. 21.	Matt. 18. 20.
xvii	Neh. 1. 5.	Matt. 13. 44.
18	Pa. 86. 15.	Acta 2. 21.
19	Ex. 12. 14.	Luke 15. 20.
20	Is. 65. 6.	Luke 4. 32.
21	Pa. 149. 4.	John 12. 26.
22	Pa. 38. 22.	Rev. 3. 11.
23	Job 14. 4.	Mark 12. 43.
xxiv	Pa. 21. 13.	Matt. 9. 12.
25	Is. 69. 20.	Matt. 2. 12.
26	Pa. 96. 3.	Acta 7. 55.
27	Hosea 6. 3.	Acta 3. 1.

Day.	Daily Words.	Doct. Texts.
28	Is. 44. 5.	John 15. 5.
29	Is. 12. 6.	John 13. 13.
30	Micah 5. 4.	Matt. 4. 12.
xxxi	Is. 1. 27.	Acts 27. 30, 31.

NOVEMBER.

1	Pa. 111. 2.	Rev. 7. 17.
2	Is. 65. 3.	Luke 20. 38.
3	Pa. 20. 4.	Mat. 28. 20.
4	Pa. 100. 4. 5.	John 1. 29.
5	Dan. 2. 44.	Acts 21. 13.
6	Pa. 19. 11.	Matt. 26. 35.
7	Hos. 10. 12.	Luke 18. 13.
8	Prov. 16. 25.	Acts 1. 7.
9	Pa. 14. 3.	John 5. 39, 40.
10	Deut. 33. 28.	Rev. 3. 10.
11	Gen. 26. 3.	Rev. 2. 19.
12	Is. 31. 6.	Matt. 14. 19.
13	Jer. 3. 12, 13.	John 10. 14.
xiv	Pa. 91. 4.	John 4. 42.
15	Jer. 31. 14.	Luke 15. 7.
16	Num. 23. 12.	Luke 4. 15.
17	Is. 26. 4.	John 12. 31.

Day.	Daily Words.	Doct. Texts.
18	1 Chron. 22. 19.	John 13. 12.
19	Prov. 8. 34.	Matt. 9. 38.
20	Pa. 106. 48.	Mark 11. 17.
xxi	Is. 32. 17.	Matt. 19. 22.
22	Gen. 9. 13.	Acts 5. 38, 39.
23	Jer. 32. 17.	Luke 1. 74, 75.
24	1 Sam. 12. 22.	Matt. 5. 39.
25	Gen. 50. 24.	John 15. 3.
26	1 Chron. 23. 20.	John 16. 8.
27	Pa. 34. 19.	John 6. 54.
xxviii	Pa. 61. 18.	John 1. 14.
29	2 Chron. 14. 11.	Luke 20. 35, 36.
30	Is. 41. 9.	Matt. 10. 16.

DECEMBER.

1	Pa. 24. 7.	Luke 18. 11.
2	Pa. 102. 14.	Mark 14. 61, 62.
3	Is. 10. 20.	Acts 20. 28.
4	Gen. 22. 18.	John 1. 16.
5	Pa. 62. 1.	Rev. 1. 7.
6	Jer. 50. 5.	Luke 18. 7.
7	Lev. 19. 17.	John 5. 14.
8	Is. 12. 4.	John 36. 6, 7.

Day.	Daily Words.	Doct. Texts.
9	Pa. 25. 14.	Rev. 3. 8.
10	Jer. 30. 11.	Matt. 19. 30.
11	Pa. 115. 12.	Matt. 14. 27.
xii	Pa. 127. 1.	John 1. 5.
13	Pa. 33. 5.	Acts 15. 11.
14	Pa. 105. 4.	Luke 15. 4.
15	Pa. 104. 24.	Luke 11. 1.
16	Jonah 4. 2.	John 12. 32.
17	Is. 44. 11.	John 12. 47.
18	Num. 11. 23.	Matt. 5. 44.
xix	Ex. 19. 6.	Luke 1. 68.
20	Is. 58. 7.	Luke 3. 3.
21	Pa. 116. 8.	Acts 15. 29.
22	Deut. 10. 18.	Rev. 22. 3. 4.
23	Gen. 19. 17.	Acts 5. 19, 20.
24	Jer. 31. 10.	Matt. 1. 21.
25	Dan. 7. 14.	Luke 2. 14.
xxvi	Hosea 14. 2.	Rev. 1. 17.
27	Is. 31. 9.	John 1. 11.
28	Pa. 136. 4.	Luke 1. 54.
29	Deut. 5. 33.	John 14. 27.
30	Is. 57. 19.	Matt. 10. 22.
31	Is. 44. 22.	John 16. 33.

India within the Ganges.

LONDON MISSIONARY SOCIETY.

CALCUTTA.

Progress of the Gospel in India.

We insert some extracts from a Letter written by Major R. Marsh Hughes, Deputy Judge-Advocate-General in Scinde, for the purpose of placing on record the opinions entertained by the higher castes of Hindoos respecting the progress which Christianity has, up to this time, made in India.

The great Anti-Missionary Meeting held in the Oriental Seminary at Calcutta, on the 25th of May last, had no reference whatever to "the suspension of the State Allowance to the Temple of Juggernaut." The Bengal Papers state that a Meeting was held "to take into consideration the alarming spread of Christianity," and "to devise means for counteracting the extension of Missionary Influence, by receiving repentant converts back into the Hindoo Communion, and the enjoyment of all its privileges, religious and social;" and the Hindoo Gentleman who convened and took a prominent part in that Meeting is reported to have stated "that a great Hindoo Movement must be organized to resist the progress of the Missionaries, for the late conversions at Bhowanipore (in consideration of the circumstances of the parties) had created a deep sensation."

The "Bhaskeer," a native paper, in the Bengalee Language, edited by an orthodox Hindoo Gentleman, and one who took an active part at the late Meeting, says, "We know very well that a very

great number of Hindoos have become Christians: even of those who have not been baptized, and thus publicly professed Christianity, a great many adopt in secret Christian Practices." Such an admission, by the avowed organ of the orthodox Hindoos at Calcutta, needs no comment.

The "Friend of India," a Bengal Newspaper, states, "In Calcutta, at the present moment, there are hundreds of young men, who, though not exactly Christians, are yet deeply convinced of the superiority of the Gospel Creed to their own, and who would gladly embrace any opportunity of bursting their fetters, and avowing openly the convictions they secretly entertain. We cannot but think that the great Hindoo Meeting held on the 25th of May, and the Resolutions expressed and adopted at it, constitute one of the most important events that have occurred in India in the present century. It was, in fact, though not in name, a Hindoo Protest against one of the more prominent evils of the system of caste which has been for centuries considered the bulwark of Hindooism. We have one more word to say, and it is rather for our readers in England, than those in India. We have heard a great deal too much of late of the small number of converts made in Bengal, and of the gradual extinction of Missionary Usefulness. The Meeting of which we have just spoken is in itself a sufficient answer to all such calumnies. The very foundation of native society must have been shaken, before men, aptly described as more Hindoo than the Poorans, would come forward with a proposal for lightening the massive chain which for two thousand years has crushed the intellectual and religious activity of one-eighth of the human race, and that for the avowed object of saving Hindooism from the en-

croachments of Christianity. The Meeting, it is evident, looked on the Missionaries as the great enemies whose exertions and activity required to be baffled; and, while they acknowledged that it was hopeless to attempt to supplant them as educators of youth, declared that their influence was making itself felt through every grade of native society.

With regard to the statement made at the Meeting, that fifty Christian Converts at Calcutta would return to the Hindoo Creed as soon as the milder form of penance was assented to, there does not appear to be the slightest probability of such an occurrence taking place. Four highly respectable persons, whose names were mentioned at the Meeting, have written to the "Bengal Hurkaru," stating in the following decided terms—"Whatever may be done to render the return of Christians to Hindooism practicable, we have not the smallest intention of availing ourselves of such an arrangement."

A correspondent in a daily paper states that, "All things considered, the number of converts to Christianity made in Bengal and Western India is astonishingly small. It is a most melancholy truth, that the number of conversions from heathenism to Christianity should be so few, out of a population of 91,000,000 in Bengal, and 15,000,000 in the Presidency of Bombay!" But can it be wondered at, when so little has been done to extend Christianity among this enormous population? The correspondent says, that "In the Presidency of Bombay there are about fifty Missionaries of various Denominations, yet a conversion is seldom heard of." Allowing that fifty Missionaries are labouring in the Presidency of Bombay (though the actual number of European and Native Ordained Missionaries is, at the very outside, only thirty-three, of all Denominations), what are thirty-three, or even fifty Missionaries for a population of 15,000,000?

In Kattiawar there are only three Missionaries, Irish Presbyterians, labouring among a population of 1,468,900; in Scinde, among a population of 1,274,744, there is only one, connected with the Church Missionary Society. In the Mhye Caunta, in Guzerat, among a population of 251,000, only two Missionaries, of the London Missionary Society, are labouring. What, let me ask, would be the spiritual state of the inhabitants of the great metropolis, London, if only five

Ministers of the Gospel were to have the oversight of its immense population? When it is taken into consideration that there is scarcely one Missionary to an average of 300,000, surely it is much more to be wondered at that so much, rather than so little, has been done. As to a conversion being seldom heard of, it may not, and is not, likely to be heard of by parties who take no interest and make no inquiries in the matter; but it is well known to those who are at all acquainted with the several Missions in Western India that scarcely a month passes without several converts receiving Christian Baptism; and though the number of Native-Christian Communicants in Western India is small, my personal knowledge enables me to state that it greatly exceeds that stated by your correspondent.

As to the success of the Jesuit Missionaries in former days, the evidence of the Abbé Dubois is the best on record. The Abbé, after an experience of half a century in India, published his conviction, that the conversion of the Hindoos was hopeless. The descendants of Xavier's converts are now scarcely to be distinguished from the Heathen: they unite on Roman-Catholic and heathen holy-days in observing the same rites; and, whether it is the Virgin Mary and child, or the Hindoo Idol, they alike bow down, and pay adoration to whichever may be before them.

Of the Missionaries in Bengal, the "Bengal Hurkaru" says—"They are a truly conscientious, energetic, zealous, hard-working class of people; and, feeling that they are labouring in an unspeakably noble cause, there is no self-sacrifice that they are unwilling to make;" in every word of which I most fully coincide, and would add, that, from personal acquaintance with many of the Missionaries in Western India, more earnest, faithful, and devoted Ministers of the Gospel are seldom to be met with, and men who little deserve the imputations cast on them.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

PANNEVILLE DISTRICT.

THIS District lies on the north bank of the Tambrapoorney river, between Palamcottah and its junction with the sea. It was originally part of the Palamcottah District, from which it was separated in 1844. There are at present 1334

baptized and 973 unbaptized persons in the District. The Communicants number 299, and there are 32 Schools, containing 652 boys and 276 girls. This District, in its number of School-children, ranks next to Meignanapooram

Report for the Year 1850.

The Rev. J. T. Tucker, the Missionary in charge of the District, has forwarded his Report for the year ending Dec. 1850, from which we select the following extracts—

Instruction of Congregations.

As there are nearly three hundred Communicants, and above thirteen hundred baptized persons, beside a thousand unbaptized, under Christian Instruction, I feel it to be my first and paramount duty to attend to such of the above mentioned as are willing to be instructed more fully in the way of salvation. To accomplish this object I give three whole days every month for the instruction, &c., of the Catechists and Readers; and endeavour thereby to store their minds with the means of teaching the people in their respective villages. Each Catechist is expected to instruct the Christians under his charge in four verses of Scripture every month; and I make it my chief duty, when visiting the villages, to hear every member of each Congregation repeat his appointed lesson. By this means, in the course of a twelvemonth, the majority of those under instruction learn forty-eight verses of Scripture, beside having many other portions of God's holy Word explained to them. In every Congregation there is a variety of characters—some who appear to rejoice when they go up into the House of the Lord; others who reluctantly attend the Means of Grace—in short, who only do so because their relatives are Christians; and others who, though they come to Church, appear to have no spiritual life in them.

Want of help—Schools.

If the Church Missionary Society could send two European Missionaries to each District in Tinnevely—one having the charge of all the Christians, and the other to be engaged in nothing else than preaching to and teaching Heathen, Mahommedans, and Roman Catholics—then, as far as man can judge, there would soon be a much greater harvest

of souls than there is even now. However, in order to give the rising generation of Christians a better model of morality, and to instil into their minds the true nature of holiness, Schools for Christian children are established in all parts. Almost every Christian boy and girl in the District, 497 in number, attend School; about 110 of whom, 20 boys and 90 girls, are daily instructed in the Panneiveli Mission Compound. In thus training up the children of our converts in Christian Habits, and constantly calling upon them to look to the Lord Jesus Christ for eternal life, we are endeavouring to teach them those things which our Lord commanded.

Baptisms.

I have baptized 153 souls. Many of these cases are of a most interesting character.

At Manalkadu, on the spot where once the devil had been actually worshipped in the form of a stone, I baptized upward of thirty persons, concerning whom I have a good hope that they will, with God's help, walk according to the promises made in their baptism.

Then, again, I baptized a truly sincere couple living at Parapetty, where they alone profess the Christian Name. Although residing at least three miles from any Place of Christian Worship, yet they have attended the Church at Cupanapooram regularly every Sabbath, since they professed themselves Christians, and have always gladly received the Catechist whenever he has visited Parapetty; beside which, they manifested a great desire to be admitted into the Church, and were well acquainted with the plan of salvation.

An old Naik woman of Severly, together with her son, some Vellalars, and a truly sincere Pallan youth, of about eighteen years of age, were baptized together. The old woman is, I think, a truly pious person. I believe she is as free from caste notions as any one I have ever met among the Natives. The Pallan youth is also one whose sole object, in requesting to be admitted into the Church, appeared to be the salvation of his soul. Although of a low caste, his sincerity is so apparent, that even the other Members of the Severly Congregation treat him with respect, and speak of him as a youth of whose faith there is no doubt. He was led to give up idolatry, and embrace Christianity, from what he had learnt at the Mission School.

Labours among the Heathen—Establishment of Schools.

My attention, however, is not exclusively given to the Christians. Considering that they have the first claim, I spend the greater part of my time in instructing them; yet I have also sought opportunities of teaching the Heathen and others around. With the exception of Pannivilei and Nyanatibapooram, there are no villages exclusively Christian in the District; and therefore, when visiting places where the Gospel has been planted, I frequently have an opportunity of speaking and preaching to Heathen, Roman Catholics, or Mahomedans. In order to gain disciples from among the other religions of the country, I have endeavoured to establish Schools, under Christian Schoolmasters, in places where the Gospel is only a little known, and where Christ is altogether neglected. Want of funds is my greatest hindrance in this department of the Mission Work: however, through the truly Christian Zeal of the Rev. G. Hadley, of Milborne St. Andrew, Dorsetshire, I have had the means of maintaining four additional Schools.

A visit to one of these Schools gives me an opportunity of collecting a crowd to hear the examination; and in this way many, who have perhaps never heard the Gospel before, come out of curiosity to see the White Man, and go away wondering at the strange doctrines they have heard for the first time in their lives. The total number of Schools in the District, for Christians and Heathen, is 32, and the total number of children 928; 497 of whom are Christians, 401 Heathen, 17 Mahomedans, and 13 Roman Catholics.

Appointment of an Itinerant Reader.

Through the Christian Zeal of friends in England, I have had the opportunity, in the providence of God, of appointing a person to go about from place to place where the Gospel is unknown, preaching and teaching the first principles of Christianity. He has distributed a great many portions of the Word of God and religious Tracts, in different parts of the District; and in one or two instances met with old men who may be described as persons waiting for the kingdom of heaven, and therefore most gladly listened to all that was told them.

Narratives of Pious Individuals in the Congregations.

The following notices of some

Christian Individuals in this District are very interesting.

I would desire to give a brief account of a few pious old persons, who have hitherto let their light shine before their fellow-countrymen, and who, I trust, will prove unto their lives' end to be burning lights in the heathen darkness that surrounds them.

Among them I would first mention D—, the Headman of —, who is between sixty and seventy years of age. He is a near relation of — Nadan, a rich man, renowned for his opposition, some years ago, to Christianity, and whose name one division of the Shanars adopt. In the year 1823 D— first heard of Christianity, and being persuaded that the worship of devils was both useless and sinful, he gave that up, and placed himself under Christian Instruction. He stood alone, and was persecuted for many years, on account of his Christian Profession, by the above-mentioned relative, who had it in his power to deprive him of all his property. However, he remained faithful until our Catechist Vesuvassum joined the Nadan, and obliged him to rub ashes on his forehead, as a mark of apostasy. But soon afterward he returned to Christianity, with a full determination to trust in the Lord as his God. Since then he has led a most exemplary life, in attending the House of God whenever he had an opportunity of doing so; in abstaining from the appearance of evil; in being diligent in his business as a merchant; in giving liberally of his substance to the poor, and the different religious Societies established in Tinnevely; and in talking to all classes of people on the importance of turning from the worship of dumb idols to that of the living God. Upon questioning him about his hope of salvation, he has invariably assured me that it is fixed upon the Lord Jesus Christ. He speaks of himself as being prepared for death whenever it may come; and seems glad to talk of the great love of God in giving His only beloved Son to die for such abominable sinners as himself. When talking to him about caste, a short time since, he said he held no such distinction; and thought the time was come for all Native Christians to renounce it, because the Lord Jesus was soon coming to judge the world.

Another interesting individual is V—, the Headman of a village about half a mile from Pannivilei. He joined our religion in 1835, and, like D—, had to contend

with the opposition of — Nadan, and the Brahmins of a neighbouring village. On my arrival here, I found him a very regular Communicant; zealous in attempting the conversion of the heathen around him; and always at his post in the House of God. In the year 1845 several heathen of his village were persuaded, principally through his instrumentality, to give up the worship of devils, and place themselves under Christian Instruction. Some of these have since shewn, by their steady conduct and regular attendance upon the Means of Grace, that they are sincere in their profession. V——, I believe, looks to Jesus Christ alone for salvation: his mind seems to be in a great measure free from the superstitious fear of devils which generally haunts the Shanars so much. He appears to consider the Christians in his village as somewhat under his care: whenever, therefore, a member is disorderly or careless, he does his best to convince him of his error.

N—— T—— is another Christian in this neighbourhood, whose faith and good works are well known to Heathen and Christians. He was led to embrace Christianity in 1839 on unworthy motives; but it has pleased God to convert him by His grace to a knowledge of Himself, so that the old man delights in the service of God. He has brought up his family in the nurture and admonition of the Lord; and now he, his wife, and two of his sons, are Communicants. Moreover, I believe them to be disciples whose desire is to worship God in spirit and in truth. The old man is now past seventy years of age, and almost blind, yet he comes very regularly to the Church at Panneivilei on Sundays. Upon my telling him, a short time since, that I was truly pleased to see him so regular at prayers—especially as he was nearly blind, and had a distance of two miles to walk—he replied, that Panneivilei was the only place he now walked to, but that was no trouble to him, because the Word of God was so sweet to his mouth. Moreover, he said, he could not walk so fast as his children, and therefore started some time before them, in order to be in Church at the commencement of the Service. He looks just like a living skeleton. I fear his days cannot be many in this world: however, I believe his hope is firmly fixed on the Rock of Ages, Jesus Christ.

There is a pious woman, named S——, whose love for the Gospel has been manifested in her determined profession of the
Oct. 1851.

Truth, and consistent Christian conduct, among a set of dishonest people. She joined the Christian Religion with her husband in 1845. He soon afterward left her, and went to Ceylon, in order to procure a livelihood, but has never since returned. She has by diligence managed to support herself and three children, and to keep them from going astray among the heathen. For a long time I knew nothing more of her than that she came to Church every Sabbath: however, when some of the people of her village, who had placed themselves under instruction, returned to the service of devils, she was pointed out to me as one who would never apostatize. Subsequently, she allowed her daughter to renounce caste so far as eating with people of lower grades. She also presented herself and children as Candidates for Baptism, and, after catechizing them on the leading points respecting salvation, I administered the sacrament to them. She has ever since led a consistent life, and about six months ago was admitted as a Communicant. She is naturally a woman of a determined spirit, and having laid hold, as it were, of the hope of salvation in Jesus Christ, her relatives have found it impossible to bring her back to heathenism.

Sufficient, I trust, has been reported above, to shew that the Lord has graciously blessed the labours of my predecessors, and is still blessing the exertions made for the extension of His Church. Should this account be published, I hope any who reads it will be led to rejoice that the Gospel of the Kingdom is being preached and taught in no fewer than sixty-two villages in one District alone; and that there are so many as thirty-five Churches or Prayer-houses, silent witnesses of the Gospel, in this heathen land; and not only so, but I trust there are also many living witnesses to the truth that Jesus is the Almighty Saviour of mankind, in the conversion of sinners, and their subsequent consistent walk and conversation. However, there is very much yet to be done, and every sincere disciple of our blessed Lord should press forward with great zeal and earnestness in the glorious work of being the witness for Christ in this sinful and wicked world.

Panneivilei Church.

On this subject Mr. Tucker states—

The account of the Pannelvilei Church
3 L

has been already published, and I only here refer to it in order to inform the friends who so kindly subscribed to it, that Divine Service is performed in it twice every Sabbath, once every Wednesday, and on other special occasions.

Should any one be further disposed to aid in carrying on the Mission Work in this District in particular, I would mention that the funds of Mrs. Tucker's School, in which there are ninety girls, are rather low. I trust, therefore, this will meet with some Christian Friends who are prepared and disposed to give a little of their substance to teach a few girls, saved from heathenism, the way of salvation.

New Zealand.

CHURCH MISSIONARY SOCIETY.
WESTERN DISTRICT.

WANGANUI.

From the Report of the Rev. R. Taylor for 1850, in addition to the extracts given at pp. 407, 408, we give the following.

Otamakai—Journey to Puketutu—Pikopa (Romanist) Natives.

Feb. 3, 1850: Lord's Day—Yesterday we reached a small place called Otamakai, where we remained for the Sabbath. The Natives welcomed me by name, and treated our followers with great hospitality: they are Wesleyans.

Feb. 4—The Natives awoke me before four this morning, in order that we might make an early start, before the heat became oppressive. We managed to leave this hospitable little place by six. Food had kindly been prepared for our Natives before it was light. We found the air fresh and balmy. The country we passed through was very romantic, and intersected with deep valleys. Columnar rocks protruded in every direction, and often assumed the most fantastic forms. We reached a little mahinga, where we have encamped for the night.

Feb. 5—We were so fatigued that we could not start before eight. The road lay chiefly through a forest, but a pretty fair path had been cut through it. The Natives say, that until lately these remote forests were infested with parau, native bush-rangers, or slaves who had run away from their masters, and were guilty of every enormity. Woe to the unfortunate traveller who went alone through these

forests! he was almost sure to be killed and eaten. We reached Puketutu, a small Pikopo kainga, where we encamped for the night. I preached in the open air, that the people of the place, who sat apart, might hear. They afterward had their own Service, a woman being the chief speaker. The intonations were so rapid, that our Natives declared it was more like a karakia Maori than a prayer to God; and yet the language was very good, each word being pure Maori—on the whole, better than our own in point of Native idiom.

Feb. 6—We were much annoyed with musquitos during the night. We rose early this morning; but our hosts did not set food before our party until ten, and they would not hear of our starting before they had given us our breakfast. The Natives here all appeared to know me; and, though Papists, received me with great respect. The Chief said I was indeed a good man. I told him that Scripture tells us there are none good, no, not one; that it was only through Christ we had any thing good at all about us, and therefore we ought to seek for salvation through Him only, and search the Scriptures to know what we must do to be saved; that we are all strangers and pilgrims on earth, and should live as such: if we did not, it would matter little to what Church we professed to belong. He assented to all this, and listened very attentively. I feel sure that, could the Gospel be more frequently preached amongst the Romish Converts, many would cease to belong to that corrupt Church.

Proceeding, we passed through several deep and long bogs, and also had some steep and high hills to ascend, which were very fatiguing. We found the heat extremely oppressive. On reaching Wawaru, a fertile district, we found the Natives busily employed in reaping their wheat. Here is a large Romish Chapel, very neatly finished, and apparently having many belonging to it. We have a little wretched-looking Church.

Olawao, the Rev. J. Morgan's Station.

Feb. 7—We proceeded on our journey early this morning, and had a very hot and fatiguing walk. After sunset we reached Mr. Morgan's house, our day's walk, Mr. Morgan told us, having been thirty-seven miles.

Feb. 8—In the morning I went to see Mr. Morgan's Half-caste School. He has about twenty-five children, boys and girls, who appeared very clean and happy. It

was a pleasing sight. In the afternoon I rode to Rangiawhia, distant about three miles, to see the agricultural progress of the Natives. They have about 1000 acres inclosed in a kind of ring fence. Mr. Morgan has two Chapels in it. The Priest also has a Chapel, and resides there. Each man has his little farm, and his house close by. Most of the land was covered with wheat, which they were then busily engaged in reaping. I was told they are accustomed to hire each other's services on this occasion, and pay in tobacco or money. Some land was laid down with potatoes, and a little with kumera. I only saw one wooden house, built in the European style; but all looked very comfortable. They had plenty of peaches, and English gooseberry-bushes: one person's garden this season produced a crop which sold for more than 4*l*.

Blind Solomon.

Feb. 19, 1850—We left Mr. Morgan's early this morning. Potama met me at Rangiawhia to say good bye. We ascended Maungatautari, which is about 3000 feet high. It might rather be called a range than a solitary mountain. We reached a small kainga, where I saw blind Solomon, very clean and well dressed. He said he was all light within—that the people of the world could not discern the light he possessed.

*Romantic Country—Superstitious Ideas.*¹

We brought up at a small kainga called Te Wera Hatana, where I slept in my first journey to Auckland. I gave an Evening Service in the open air by fire-light.

Feb. 20—The name of the village we slept at was Totara. We arose by four. I had a nice little Congregation. We started soon after six, and in two hours reached the Waikato, which here flows through a very narrow channel. At a rapid called Aniwaniwa the scenery is very picturesque, the whole volume of this fine deep stream rushing impetuously through a narrow channel only about ten yards wide, with a fall of full thirty feet in a very small space. Over the narrowest part the Natives have thrown a bridge, composed of two broad totara planks, with a board on either side about a foot high. It is strong enough for a horse to go over, although not very safe, as several have jumped off it into the abyss below. At first the Natives charged a toll, but the Bishop made them a present, that they might open it for the Missionaries.

Hence we soon reached a very remarkable valley, called Piarere. The descent to it is very steep, being full 100 feet. The sides are entirely composed of loose volcanic gravel, into which the traveller sinks every step up to his ankles. The bottom of the valley is nearly all the same, except that in places the ancient surface of the soil has been laid bare by the floods which have rushed down it, uncovering the charred trunks of large totara trees still standing. Out of the cliffs many similar ones are seen protruding, evidently proving that this ancient level was covered with forest, which was destroyed by repeated showers of burning sand and gravel, which continued falling until the present remarkable level was formed. A dirty-looking stream runs through the vale. Thence we ascended to a fine elevated table-ground, and afterward entered a vale shut in on either side by a straight columnar wall of rock several miles long. We there dined, near a rapid stream, and thence reached the Thames, some time after sunset, at a place where there is a puia.

Feb. 21—This morning I arose by four, but it was after eight before we left. A beautiful little green lizard was caught at one of our halting-places. It is remarkable what an antipathy the Natives have to this little harmless reptile. They call it an atua (god), and fancy that if they should hear it laugh—a power which they give it the credit of possessing—they will surely die. They fancy, also, that it feeds on the entrails of men, and thus causes all their maladies. It is a most common re-pty of a sick man, when asked what is the matter with him, "I have a lizard in me."

Mr. Taylor reached Tauranga on the 22d of February, and left it on the 11th of March, on his journey homeward, returning by Rotorua and Taupo.

Motutaua—Kopiha, or the Pool—Boiling Springs.

March 15—We reached Rotokakahi Lake about ten, and crossed over to Motutaua, a small island in the centre, with a Pa upon it, half of which belongs to the Church and half to the Papists. The members of the former gave me a cordial reception, and soon set a plentiful supply before us. I afterward went to see the Chapel, and had an interesting conversa-

tion with the Teacher, Wiremu Tamihana. I went to see their Chief, a venerable-looking old man, with a long white beard. I gave him a little present of tobacco, which seemed to have a wonderful effect upon him. We had no sooner taken leave, and prepared to get into our canoe, than he jumped up, and immediately sent us a most bountiful supply of food, both cooked and uncooked, for the journey.

We had a long walk through a grassy country. The surface appeared to have been rent asunder by fearful earthquakes. We counted five parallel chasms in one plain, and many of them were very deep. It was nearly dark when we arrived at Kopihā, or the pool, a collection of boiling cauldrons of mud, emitting large quantities of gas, which raises large bubbles as it escapes. This is a fearful place. There appears to be scarcely a sound spot to tread on. If a stick be thrust in the ground, which can be readily done to almost any depth, smoke immediately issues from the opening. The surface of the country is filled with small deep chasms, like wells, which, though emitting hot air, are for the most part concealed by manuka bushes, so that the thoughtless traveller is in constant danger of falling into them. In the sides of the lofty mountains (*pai roa*) which shut in this valley there are innumerable fissures, emitting smoke, and they are rent and undermined in every direction; while at their base is the grand cauldron which gives its name to the place. It is full sixty feet in diameter, and is a perfect circle. Here the mud boils up in a most wonderful manner, and deposits large quantities on the sides, where it dries in cubical masses, and readily splits in laminæ, the same as slate, which it greatly resembles in colour and general appearance. How wonderfully does God bring good out of apparent evil—firmness out of insecurity. The unstable mud is thus converted into one of the most compact, firm, and solid substances our earth contains. We cooked our food in these natural steam ovens.

March 16, 1850—We reached the Waikato by ten, walking fast. It is first seen from a lofty cliff of white pumice sand, and is there a very deep stream, filled with rapids. We saw a canoe on the other side, and two of our boys immediately jumped in and swam over. The strong current carried them down some little distance, but they soon accomplished their object. We crossed over, and shortly reached a small village

named Orakeikorako, the locality of which is very remarkable, being full of boiling springs. One of these at intervals shoots out its water to a considerable height. Another, close by, presents a fearful gulf close to the river, which is here a rapid: the hissing, boiling, and bubbling is very great, and gives the traveller a feeling of great insecurity. The overflowings of these boiling cauldrons have formed a large silicious pavement, of dazzling brightness. The deposits are all of the same nature, sometimes assuming the form of a cauliflower, at other times being round and flat like buttons. When I asked the Natives why they selected such a singular spot for their residence, they said they did it to spare their women the trouble of procuring wood for fuel. They seldom light a fire: every thing is cooked in these springs. We, also, steamed a leg of mutton. Some of the apertures merely emit heated gas. Here they hollow out a space like an oven, which is carefully lined with manuka branches, and on them is deposited the ket containing the food. Covering it over with the same, it is soon done. A slight taste of sulphur may be perceived, and the Natives, by having constant recourse to this way of cooking, have their teeth quite discoloured.

Here I noticed a shed containing a finely-painted and ornamented image of an old man very well dressed, and close by was an inferior one. I was told that these were images of two of their principal men, who, some years ago, surprised by a hostile party in their own houses, were cooked in one of these *puias* to form a repast for their savage murderers.

Hence we ascended a steep pumice cliff, on the top of which was another highly-ornamented figure in a shed.

Notice of Manihera.

Another hour of fatiguing ascent brought us at an early hour to Wairewarewa, a small village on the side of a noble totara and matai forest. Here we have encamped, all much fatigued, and thankful for the approaching Sabbath Day's rest.

March 17: Lord's Day—In the morning I had a very attentive Congregation of about fifty, and afterward held School with the same number. I was much pleased to find that a considerable number of them could read the Word of God. I afterward walked to see a new Church which they are erecting, and also their burial-place. They pointed out the grave

of a person who was buried by Manihera, as that servant of God travelled this way. The duty he here performed was soon done by another for himself. How little do we know what a single day may bring forth! They seemed to speak of Manihera with great reverence, and said they tried to dissuade him from proceeding on his way, which they told him would be certain death; but he was not to be turned aside from his purpose of preaching the Gospel to his enemies.

In the afternoon I had also a very attentive Congregation. I afterward conversed with an aged Chief. He told me he had long been wavering where he should place his confidence; that first he tried the religion of his ancestors, and found it vain; and then he tried the Church of Rome, and found it equally unsatisfactory; and now he had joined himself to the Church. I exhorted him to remain steadfast in his faith, and to remember he had no time to lose; that his day was waning, and he had his soul to save. "Yes," he said, "it was the Teacher of this place who induced me to believe."

The paragraphs which follow have reference to the prosecution of Missionary Work generally throughout the District.

Church Meeting at the Ihupuku.

June 21, 1850—We reached the Ihupuku by sunset. I found all my people assembled from every quarter.

June 22—I had a very large and attentive Congregation in the open air, on account of its size.

As this is the first time that Mamaku, who formerly was a great enemy of the Ngatiruanui, has attended one of these grand meetings of the Church, I proposed that he should go and visit the encampment of Te Rei Hanataua, the principal Chief of the Ngatiruanui, and formally make peace. He at once acceded to my wish, and, with his followers, immediately accompanied me there, and sat opposite the other Chief, with all his people around him. Paora Te Ruru, one of Te Rei's followers, arose and addressed him. "Welcome to the assembly of God's people. We have had several meetings together, but it was as enemies, to kill one another: now it is as friends. We have both been great sinners: therefore let us join the Church, and be baptized, and pray to God that He may put His good Spirit into our hearts." Warena, a Chief of the other side, replied—"We were enemies, but

now we are friends. Christ has opened the road of the world to us all. Speak, ye men of God! to us. We, also, are now His servants." Hoepa, of Patea, said—"We were a different race according to the flesh and the course of this evil world, but we are now one in Christ. The sea was deep between us, but He has made it shallow. The mountains were very high, but He has cut them down, and made all plain. Welcome, welcome! Give up war! Leave off fighting with the Pakehas and the Nga-ti-hau! Do not say I am laying down the law: it is Christ who is doing so: He makes us one. Welcome, welcome!" Mamaku then arose. "The evil began at Heretaonga: it went to Porirua, and then to Wanganui. Now the Pakehas have made peace. The evil began with them, and it ends with them. Christ brought me here. His Word says, 'The Spirit and the Bride say, Come.' I have come, and am united to you all. This is the end of my words." Te Rei then arose, and commenced with singing a native song, which I suppose was applicable to the occasion, but I could not catch any portion of it. He expressed his joy at seeing Mamaku in the way he had come, and then walked forward with a very dignified step, and saluted him by rubbing noses. The sight was extremely interesting, and was a beautiful instance of the power of the Gospel.

In the Afternoon Service I alluded to this making of peace between the tribes, as a proof that God still works miracles as wonderful as those of olden times. In the evening I held a Committee of Teachers. A large room was completely filled, and the meeting continued until after nine. Each brought forward whatever he thought was most important in his district.

June 23: *Lord's Day*—I had a large and attentive Congregation, not far short of 2000. This is the winter, and many have come from afar. We had the Service before Abraham's new house, in a large open space, which was entirely filled. We afterward ascended to the Church, which I found was too small to contain the Communicants, 444 in number. I had, therefore, to administer twice, first to the Wanganui Natives, and afterward to the Ngatiruanui. It was almost time for the Evening Service when I had finished.

Native Discrimination.

Oct. 15—I had an interesting conversation with a Native named Hoepa. He laughed at the Romish Church claiming

the keys of heaven and hell. "The true key," said he, "is God's Holy Word. Whosoever possesses it in his heart has entrance given him by it into heaven; and whosoever proclaims that Word faithfully has indeed a key which opens heaven to believers." I was pleased to hear such clear views from a simple Native. I trust many others also possess them; and against such I feel persuaded the gates of hell will never prevail.

Visit to Pipiriki.

Nov. 7, 1850—We met a canoe going down the stream. It stopped to deliver me a Letter from one of the Teachers of a Pa on the Upper Wanganui. The Native took my note out of a bag, which appeared to contain nearly twenty others; he was a regular postman. It is quite surprising how much correspondence by Letter is thus carried on among the Natives: they communicate with each other as regularly as the Europeans. A few sheets of paper and a lead pencil are always a most acceptable present: there is scarcely any thing they ask for more frequently.

We reached Pipiriki about 4 P.M., and had a hearty welcome. I was pleased to find the Church perfectly roofed in. It is the most durable building yet erected by the Natives, the walls being of rammed earth eighteen inches thick. It is sixty-eight feet long by thirty-six wide. I found Mr. Telford quite well. He has improved the appearance of his cottage. I had a long conversation with the Natives, and made arrangements with them for the finishing of the building.

Nov. 8—This morning I baptized twenty old people—most of them very aged—who had been under Mr. Telford's instruction for some time, and three children. I afterward re-married six couples, and then left on my way home.

West Indies.

LONDON MISSIONARY SOCIETY.
JAMAICA.

The Ravages and Effects of the Cholera.
MANY of our readers no doubt are aware of the terrific ravages which have been made by the cholera in the West Indies. The Rev. J. Andrews, of Morant Bay, says—

The cholera, that alarming epidemic, has carried off upward of 4000 in Kingston alone. Morant Bay has suffered greatly, and is suffering still. It is now

raging very much in the Blue Mountain Valley. I have heard of two deaths this morning close to us, and several other cases. Truly the hand of the Lord is upon us!

The Rev. Edward Holland, of Mount Zion, writing on the 26th of February, says—

When I last wrote, I informed you of the sad and fearful havoc which cholera, that insatiable enemy of human life, was making in various parts of this island. Since then it has made its unwelcome appearance here, and laid low in the cold chambers of the grave many of our old friends and acquaintances. On every face the lines of grief were visible. Every person we met had some sad tale of woe to tell. Whenever I saw a person coming near the house, my first question was, Who is sick or dead now? But a merciful God took compassion on us, gave us all strength equal to our trials, and enabled us to snatch many of our poor afflicted people from the gates of death. Evidently, it was sent on the land for the iniquities of the people. Nor has it been unproductive of good. A great change is everywhere perceptible, and, I hope, lasting benefits have been received. The lower orders, notoriously fond of drumming and dancing, have abandoned, at least for the present, their foolish old customs. Christmas used to be their grand holiday time for celebrating their obscene and disgusting fooleries: this season they had something else to think about. Every house was filled with lamentation, and every heart with grief, bewailing the loss of some dear friend. Multitudes have been drawn to the House of God. Every Sabbath our Chapel is crammed with large numbers of attentive worshippers. Even the aisles are crowded. Every chair and stool for which room can be found is brought into requisition. Not a few have to sit outside. Some of the most notorious and depraved characters in this quarter, whom I had tried for years, in vain, to draw to the House of Prayer, are now to be found regularly, every Lord's Day, listening to the truths of redemption. After the public engagements of the Chapel are over, I hold an open-air service in some populous district, and the attendance upon these occasions has been truly gratifying. In fact, I have no trouble now in inducing Congregations to assemble. Wherever I send word I am coming to preach, I am sure of finding

large numbers waiting to hear me. A great improvement also is observable in the general conduct of the people. An amount of peace and quietness now prevails, such as I have not witnessed for years. Domestic broils and bickerings are rarely heard of, though formerly so common. A consciousness of God's overruling power is felt and acknowledged by many. The preaching of the glorious Gospel has been, to a certain extent, successful. Through its instrumentality the minds of many dark and benighted sinners have been enlightened to see the evil of sin, and feel the necessity of a change of heart. Not a few of those who, in times past, laughed at and despised the warnings and admonitions of those kind friends who were grieved to behold the dangerous path they were pursuing, have come forward and requested admission into the Inquirers' Classes, and are now most punctual and attentive to all the instructions and engagements of God's house.

In fact Zion never before presented such a hopeful and encouraging aspect. It is truly delightful, and quite cheers one's heart to have such a crowd of hearers to preach the truths of salvation to; and the pleasure is enhanced by seeing so many remain as inquirers, to be more fully informed of those things which pertain to life and godliness; and my earnest prayer is, that these effects may be rendered permanent.

The Church has recently been increased by the admission of nine new members, who have for a considerable period afforded satisfactory evidence of a renewed nature. Several more will, I doubt not, be received shortly into our ranks. A few who were expelled some time back for various ungodly acts have been awakened and led to deplore their transgressions in the sight of God. They appear to be deeply humbled, and are very anxious to be received back into the fold of Christ.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. R. Clark, B.A., left Portsmouth on the 29th of August for Calcutta (p. 368)—The Rev. J. Smithurst left Red River, in consequence of ill-health, on the 4th of June, *via* the United States; embarked at New York on the 13th of August; and arrived at Liverpool on the 3d of September.

Baptist Miss. Soc.—The Rev. J. Davis and Mrs. Davis sailed for Ceylon on the 14th of August. The funds of the Society shew a decrease of 1000*l*.

Amer. Bap. Board.—Mrs. Judson, widow of the late Dr. Judson, and her three children, arrived on the 14th of August, on their way to the United States.

London Miss. Soc.—The Directors have put forth an appeal in behalf of the sufferers in South Africa, through the Caffre War.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Messrs. T. Foulkes and J. G. Beuttler were admitted to Priests' Orders at Ootacamund, on Trinity Sunday, June the 15th, by the Bishop of Madras.

London Miss. Soc.—The Rev. M. W. Woolleston, of Mirzapore, died on the 10th of June.

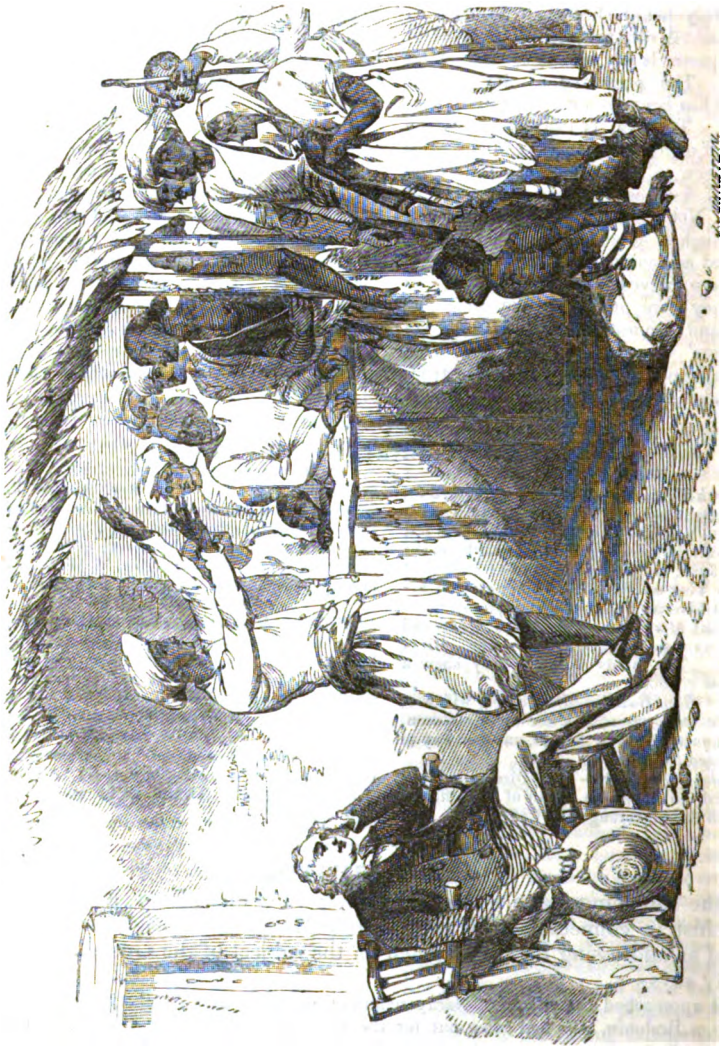
SOUTH AFRICA.

Wesleyan Miss. Soc.—The Committee say, "We have received intelligence from Graham's Town to June 21. The calamities and horrors incident to a state of warfare had suffered no abatement. But the Missionaries were, each man at his post, doing their utmost to guard their people from the evils to which they are exposed; and with an encouraging degree of success. Mr. Shaw says, 'All our Natives still abide faithful amid abounding faithlessness.'"

Miscellanies.

ON the following page is an Engraving in which Ram Krishna, a Catechist in connection with the Church Missionary Society, is represented as addressing his countrymen on the subject of the Gospel. Mr. Candy says—

As I approached the village of Narayengam, I was met by a Mulkari (a revenue-officer), a Brahmin, who had come out for the purpose with a retinue of two or three persons. Soon after, I was met by our Catechist, Ram Krishna Antaji, who had ridden out from Juneer in the morning to meet me. I was very much pleased to see him. The bullock-garee (a conveyance used in India for one or two persons, as a gig is in England; it is without springs, and is drawn by a pair of bullocks) pulled up at the chowry in the centre of the village, and I alighted from the garee, and went into the chowry. A chair was immediately brought for me, and the place was soon well filled with different classes of the people. I addressed them on the character of God, and the way of salvation; and was followed by Ram Krishna, who spoke with much readiness and earnestness. A few of the ordinary objections were started; such as, What is sin? but there was no violence or rudeness,



RAM KRISHNA ADDRESSING HIS COUNTRYMEN IN THE CHOWRY.

Missionary Register.

NOVEMBER, 1851.

Biography.

BRIEF MEMOIR OF A COLPORTEUR

IN CONNECTION WITH THE BRITISH AND FOREIGN BIBLE SOCIETY'S AGENT IN BELGIUM.

AN account of the life and labours of Derbecq was furnished in a Letter from Mr. Tiddy, which is here introduced to stir up gratitude to God, who raises up such instruments for the carrying on the important work of distributing His Word. Mr. Tiddy says—

Derbecq was appointed in 1839. Never have you had a more faithful, zealous, or pious Colporteur: his whole life was absorbed by his work: it was really his meat and his drink to do the will of his heavenly Father. As soon as he had returned from one journey he began to prepare for another, and was never easy until he was again on his rounds, often leaving unfinished, as his wife has since informed me, work which he had begun at home or in his orchard.

He was blessed with a most remarkable degree of success. I calculate that he distributed at least 18,000 volumes during his eleven years' service, and offered the Scriptures to more than 200,000 persons. His deep piety and profound humility made him a welcome visitor wherever he went. High and low, learned and unlearned, gladly received him and listened to his words. Many, many of those who had persecuted him when he first visited them became afterward his warmest friends. His reports shewed a thorough acquaintance with the Word of God, and a lively realization of its blessed truths. His discussions with Roman-Catholic Priests and their agents were full of holy boldness and faithful testimony to the grace of God. Perhaps no man has done in the time more for his Master's cause than our much-beloved friend. A Colporteur who visited, about a month since, one of Derbecq's old fields of labour writes thus—"Derbecq had been here, and had penetrated, as everywhere else, into the most humble cabin. Every moment my heart is deeply pained at the thought of his being no more, when I see the esteem in which he is held by the inhabitants of this province, Nov. 1851.

who have been for a long time awaiting with impatience his return. I caused them great sorrow by informing them of his death. They received me as his own son."

When Derbecq began his labours there were only two or three Ministers employed by the Evangelical Society, so that by far the greater part of this country was destitute of the preached Gospel. After his daily labours, Derbecq would often gather round him some of the persons he had visited during the day, and read the Bible with them: thus in many places he broke up the *fallow ground*. In more than one locality, where now there is a flourishing Congregation, Derbecq was the sower of the seed. He was often invited on the Sunday to meet with those who, during the week, had purchased the Holy Scriptures, and he would pray with them, and speak to them of the great truths contained in the Bible.

A life of such zeal was sufficient to ruin the strongest constitution. No matter what the weather, cold or hot, rain or snow, Derbecq continued, without intermission, his rounds; and it may be truly said that he has fallen a martyr to the Bible Work. In June 1847, on his return to Labouverie from a long and heavy journey, he was seized with violent pains all over the body, the commencement of a disease which proved fatal. He remained a fortnight under medical treatment, and then began again his Colportage, and continued his labours, though often with much bodily suffering, up to September 1848. From this date he could not regularly follow his calling. In August 1849 he colported at Spa, hoping to derive benefit from the waters, but after a

few weeks' trial he was obliged to return home. He only made one more journey to Brussels, and on the 3d of May 1850

he entered into glory at the age of forty-two. His last moments were painful to the body, but most blessed to the soul.

BRIEF MEMOIR OF AN ASSISTANT MISSIONARY,

IN CONNECTION WITH THE WESLEYAN MISSIONARY SOCIETY'S DISTRICT MANAARGOODY.

THE Rev. Joseph Little, of Trichinopoly, in a Letter dated the 5th of May last, gives a few particulars of Aroolappen Devasagayam Ponniah, an Assistant Missionary, who died on the 12th of April 1851.

Death has been permitted to remove two valued Labourers in the Manaargoody Circuit within a short time of each other. They died of the same disease, and under very similar circumstances—Marnikom, the Catechist, and Aroolappen Devasagayam Ponniah, our Assistant Missionary. The latter departed this life in the triumph of faith on the 12th of April, after a short but painful affliction, aged forty-six years.

These are losses which we feel and deeply deplore, especially as at present their places in the Church must remain unsupplied by any aid that is in our power to summon. To the departed the change, we are confident, is the most happy and glorious. The great Head of the Church has in His own wisdom removed them from usefulness on earth to the rewards of heaven. Their bodies rest with the blessed dead, and their spirits have joined the host of heaven. A few particulars of our departed brother it will be fitting that I communicate to you.

In early life Aroolappen Devasagayam Ponniah was the subject of strong religious conviction, and sought, by daily reading the Word of God and other good books, to obtain peace of mind. He seems to have continued for some time a stranger to spiritual comfort, but was ultimately brought to know the pardoning love of God through the ministry of the Rev. John Devasagayam, now a Missionary at Palamcottah. His conversion was of the most genuine character, as subsequently evinced by a consistent conversation in the world. His connection with our Society commenced in the year 1836, when he was employed by the Rev. Samuel Hardey, our present Chairman, as a Tamul Moonshee. He soon after became an Assistant Missionary, and sustained the honourable office in serving his Divine Master with us in the Gospel of our Lord for the last twelve or thirteen years.

He was a man of good natural abilities; and certainly one of the most efficient Native Labourers with which the providence of God has blessed the Wesleyan Mission in India.

Possessed of a powerful and discriminating mind, which was improved by study, he became well furnished with biblical truth. In exposing the errors of the idolatrous system to which his countrymen adhered, he refuted with much tact and ability their injurious dogmas and sophistical argumentations. Such encounters ever proved him an antagonist which few Hindoo Objectors to Christianity were able successfully to contend against. As a Tamul Preacher, our brother was clear and simple in his statements of doctrinal truth, chaste and elegant in diction, and ever earnest and eloquent in his delivery. Under his faithful and gifted ministrations we have often sat with grateful profit.

I much regret that our temporary residence at this place prevented my seeing him during his last illness. When he left Manaargoody to proceed to Negapatam for medical aid, his case did not present so serious an aspect as to lead his friends to anticipate an unwelcome issue. Knowing it would be much to his advantage to repair hither for the treatment of his malady, I wrote, advising him to the step; which, however, he declined, wishing to be among his own people. I frequently received Letters written, as he was unable to hold a pen, from his dictation, in which his feelings under suffering and the approach of the last enemy are beautifully portrayed. In one of these he says, "I am suffering from a large abscess in my shoulder, and am in a very deplorable state. I submit to the will of my heavenly Father for life or death. My sufferings are inexpressible; but I endure them all with resignation to the Divine Will." In another he adds, "It is the Lord who alone can help me: what can human

wisdom do? I have all my friends around me to sympathize with me and comfort me; but what are all these if God, in whose hands are my breath, health, and strength, has determined to call me to Himself? *It is the Lord, let Him do what seemeth Him good.* He chasteneth every child whom He loves. I pray that these afflictions may be sanctified to me. I enjoy His peace. I am His child. Heaven is my home. Jesus is my Saviour. Yes, precious Saviour! a thousand times precious! I look to Him. His wounded side is my refuge. Oh for more grace, more faith, and more courage!"

The day preceding his death, his friends, perceiving that he was rapidly sinking, asked him to take some refreshment. He replied, "Why do you trouble me? Do you not know that I am going to enter the rest and joy of my Lord? My death is near. I require nothing to support my weakened frame." A few minutes afterward, seeing the children of his friend Devasagayam standing near, he called them to him one by one, shook hands with them, and calmly bade them farewell. From that time he became insensible to surrounding objects; but his mind seemed to have spiritual employment, as he was heard praying for the overthrow of idolatry, and the extension of the kingdom of our Lord and Saviour Jesus Christ, which it was the delight of his life to proclaim. Shortly after, he fell asleep in Jesus.

Mr. Pinkney, who often visited Brother Ponniah in his last hours, says that he generally begged him to sing a hymn; and mentions, "My God, the spring of all my joys," &c., and, "Rock of ages, cleft for me," as among his favourites. Unlike most of his Hindoo Brethren, Aroolappen

Devasagayam Ponniah had a good ear for music, and would learn any tune by hearing it once. He also performed well on the violin.

A funeral sermon was preached by Mr. Pinkney; and from a written account read after it I subjoin an appropriate and valuable summary of our lamented brother's character. Mr. Pinkney writes—"Our departed brother was a man of deep and fervent piety. Having found peace with God through our Lord Jesus Christ, he endeavoured to preserve a conscience void of offence toward God and man. He acted conscientiously. He did not fear man when his duty was concerned. Having ascertained what he believed to be the right path, he did not stop to consider whether he should please or displease his fellow-creatures; but sought above all things to please his God. I believe his motives were pure. He sought the glory of God and the welfare of men. His talents as a preacher were of no ordinary kind, and he brought them all to bear on the great object before him, namely, the salvation of souls. He strove to awaken sinners and to build up believers. During his affliction he suffered much. His body was racked with pain; but he was graciously supported. He never murmured or complained. I visited him frequently, and prayed with him. He was fully resigned to the will of God. He had no wish to recover, except to promote the glory of his Divine Master. He has been removed from us. It is the Lord's doing, therefore we must submit to His will. He buries His workmen, but carries on His work. Our brother now rests in Jesus. He is free from pain, and suffering, and sorrow."

OBITUARY NOTICE OF NEGRO CONVERTS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S JAMAICA MISSION.

THE Rev. Edward Holland, of Mount Zion, Jamaica, one of the Missionaries of the London Missionary Society, giving an account of the death of a Negro, who died of cholera, says—

Death has deprived us of four of our number. One of these came many years ago from Guinea. Taken captive by the King of Ashantee, against whom his tribe had been fighting, he was led in triumph to the capital of his kingdom, where he was sentenced, with a number of his countrymen, to be beheaded. Through some means his life was providentially saved. Soon after he was sold

to the slave-dealers, and brought to this country. Here he continued to live as much a heathen as when in his native land. When I first came to reside on this mountain he was a poor, blind, ignorant sinner, living without God in the world, and addicted to crimes of the most licentious nature. But, through the enlightening influence of the Holy Ghost, the Word was blessed to his sin-polluted

soul. He joined the Inquirers' Class, surrendered his heart to the claims of Christ, became a new man, and was received into the Church in the year 1846. From that time up to the hour of his death he continued a faithful follower of the Son of God. It was truly edifying to visit him during his last illness. Christ appeared to engross the whole of his thoughts and affections. His conversation was all about the goodness of God in preserving his life, bringing him under the sound of the Gospel, and making him a partaker of its blessings. Shortly before he died, I asked him if he felt the truths of the Bible to be precious. Laying his hand upon his heart, he exclaimed, "I have been a very wild and worthless sinner in my time, but all my trust is in the blood of my Saviour, Massa Jesus. I must wait with patience till He thinks me fit to die; and then I know He will not forsake my poor soul, but receive it up to heaven." Of all the sick-beds I have attended in this country, I can truly say I never met one like his. Pure religion appeared to have completely changed his heart, and filled it with holy resignation. Occasionally I took a few respectable Christian Friends to converse with him, and they often expressed their amazement at the earnest faith, calm submission, and devout humility of this poor old suffering disciple.

Another was a deacon in the Church. For several years he had been walking in all the commandments and ordinances of the Lord blameless. That man was rarely absent from the House of God. He generally sat before me on the Sabbath; and whenever any thing I said, while preaching or expounding the Scriptures, touched his feelings, he might be seen trying to hide the streams of tears which ran down his sable cheeks. Until lately he enjoyed excellent health. About six months ago dropsy began to shew itself, and gradually undermined his constitution. But although his affliction was severe he never murmured. He was always ready, he would say, to carry whatever load his heavenly Master placed

on him. When his children or neighbours expressed their commiseration for him, he would tell them "not to fret for him, but for their own and their children's sins; that the Lord, whom he had served so long, would help him to endure his sufferings with composure and peace." For several weeks before his death he seemed to know he had not long to live. He sent for me one day, and requested me to draw up a will, and enable him to arrange his affairs, so that he might have nothing to trouble his mind when called to leave the world. I was at his bedside when he died. After reading the Scriptures, and praying with him for the last time, I asked him before his children and neighbours, and for the sake of them, if he was sorry now for becoming a Christian. He replied most emphatically, "God forbid!" I asked him again if he felt sure of the salvation of his soul. He answered, "Thanks to my Massa above, I do, I do."—"When you die," I continued, "where do you now wish to go?" He replied, "I should like to go and be with my precious Saviour for ever."—"Remember, my old friend (and he had been a faithful friend to us), you are now about to leave this world for the judgment-seat: do not deceive yourself with a false hope. Make good use of the few remaining moments you have to live in securing the favour of God and the removal of your guilt, and be good enough to let us know on what foundation your hope and faith are fixed." To reply to this question caused a severe struggle: nature was rapidly sinking, speech was failing, the grim king of terrors had nearly completed his conquest. Taking hold of my hand, he shook it firmly, and, turning his eyes toward me, he cried, "On what you have always set before me—blood, the blood of Christ." These were almost his last words. Shortly after, he placed his hands across his breast, struggled a few moments, and then his disembodied spirit took its flight to the mansions of glory.

The other two died also in the faith and hope of the Gospel.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 416 of the Number for October.)

INDIA.

The destruction of Heathenism is not the Establishment of Christianity.

I do not doubt that there are lands where, thank God! temples of heathenism have crumbled down before the power of Christianity; but I must testify, with reference to that land which is more overshadowed by huge temples of idolatry than any other under the sun, that the crumbling down of a temple of heathenism is no necessary evidence of the existence of Christianity in that region. In the last few years, in traversing many unfrequented and unvisited regions of India, I have fallen in with enormous ruins of temples and masses of crumbling idols, of the very existence of which I had never heard before, nor had any one else with whom I met within the Presidency. If I had more waggons than Joseph took from Egypt to bring down the Patriarch, multiplied a hundred-fold, I could have filled them all with idols and remnants of idols crumbling into pieces there in the midst of the jungle and the forest. I could have loaded whole ships with the decaying relics. But what would this indicate with regard to the progress of Christianity? I should be dealing out foul delusion if in such cases I connected the two together. They are not necessarily connected, and I cannot be a party to any thing that might tend to originate or perpetuate any such delusion. With reference to the agency of this Society, there are men, agents of this Society, who are men of learning, and men of note in the East; and it is a certain fact, that wherever men have laboured in faith—and the agents of this Society have so laboured within the sphere of their operations—there has, I believe, been success proportioned to those labours, by God's blessing on them.

[Rev. Dr. Duff—at Wesley. Miss. Soc. An.

Want of Success attributable to Deficiency of Means.

Let me ask you, in order to illustrate the inadequacy of the means employed, to cast your eyes over oceans and continents. Go to Madras, and travel southward along

the sea-shore for 140 or 150 miles, and ask, "Where are the Missionaries?" Throughout all that immense extent of territory you will meet with one solitary Catechist; and yet India is sometimes spoken of as if it were overtaken and evangelized! About 140 miles south of Madras you come to a region of note in ancient history, known in modern times as the district of Tanjore. There Negapatam and Manaargoody are situated—the two Stations of this Society in that province. Tanjore is, in many respects, the most favoured province of India. Christianity has been introduced there about 150 years. It was first preached there by Ziegenbalg; and afterward Schwartz and his successors laboured in that district. It is also a province noted for Brahminism. In many respects the system of Brahminism resembles Popery. If you wish anywhere to find out the richest and fattest portion of English or Scottish soil, or places most picturesque and romantic in point of situation, you have only to seek for the ruins of abbeys and monasteries. So it is in India. Brahminism claims brotherhood, in this respect, with Popery. At present, from the Wesleyan Body, the London Missionary Society, and the Propagation Society, you have some 20 Missionaries throughout the whole province of Tanjore, where there are at least 1,000,000 inhabitants. Tanjore, in spite of its vast deficiency as regards Gospel means, is one of the most highly-favoured provinces of India. In the Presidency of Bengal I entered one province with 1,000,000 inhabitants, and asked, "Who is the Missionary here?" There was none at all. In another, with 2,000,000 of people, I asked, "Who is the Missionary here?" No one at all. I went to another, and another, and another, containing equal numbers of people, and found no Missionary at all. You may go the whole course of the Ganges, and find many examples of the same thing. In the province of Oude, containing 3,000,000 of inhabitants, there is no Missionary. If you go northward to the fertile provinces of Rohilcund, where there is a population of 4,000,000, and

ask, "Who is the Missionary here?" the answer will be, "Never was there a Missionary at all." And yet India is well-nigh evangelized! The thing, to me, is most shocking and monstrous. To return to the province of Tanjore. Now, what I would desire is, that instead of sending one man to the Negapatam Station, you should send at least a dozen, to carry on every branch of labour in a combined co-operative systematic form. Do not let us be multiplying weak Stations, and scattering them over the country, but let us concentrate our forces. Will God work miracles to make up for our indolence? is the question. No. The Church at home is not awake to a tithe of the importance of the question. It is a great thing to get 104,000*l.* as you have done. But will any man tell me, if the Spirit were poured out from on high, you could not in this Society bring in a whole million within a twelve-month? Look on the sums expended in fripperies and fopperies and fooleries, and tell me if there could be no self-denial in that direction, so as to bring in something more adequate to the cause of God and Christ?

[*The Same—at the same.*]

What ought to be done?

It is because I feel that there is a fire in the body of Wesleyan Methodists that I should like to see it make a prodigious effort for the next year, and fasten on some feasible object, such as getting up a grand Wesleyan College, with all other evangelistic appliances, at Negapatam; and for this purpose to raise at once the sum of 50,000*l.* Why not? It would be a glorious achievement. But whether it be so or not, you must excuse me for saying, that when one goes out and stands in the midst of these Heathens; when one finds their pagodas a mile square, with all their intricate labyrinths and windings, all their receptacles for pilgrims, and their multitudes of Brahmins; when one goes and stands in the midst of all this, and looks around—I ask you to say if we have begun the evangelization of India in the real or apostolic sense of the term? I speak the plain truth. Looking around over all these immense multitudes, comparing them with the smallness and utter inadequacy of the agency brought to bear on them, it seems, humanly speaking, like the attempt, by means of a few twinkling tapers, to turn the darkness of the cloudy night into the meridian brightness of unclouded day; or, with a few spades, to go and at once level the Appenines and the Alps; or, with a

few buckets, to go and drain the German and Atlantic Oceans; or, with a few pocket-knives, go and cut down the forests on the Norwegian hills; or, with a few squibs and crackers, to go and demolish the stupendous fortress of Gibraltar; or, with a web of gossamer, to go and capture the crocodile of the Nile, or the great whale of the Greenland Seas. It looks almost like preposterousness run mad, like absurdity in hysterics, like illusion dancing in the maddest frenzy, like the unsubstantial dream or vision of the dreamer who dreams that he has been dreaming. This is the sort of sensation conveyed on the spot. Hundreds may say, "This is exaggeration, oriental figure, or hyperbole." I do not care by what name you may stigmatize it. It is my wish to convey an impression of something real, something actual—something terrifically real, something tremendously actual. And I would, if I could, have every heart riven by the thunder into deep-seared convictions, and have these convictions indelibly branded all over with a pencil dipped in the lightning of heaven, so that they should never be forgotten—so that if you did not think of them in the day-time, you might be haunted by them in the visions of the night.

[*The Same—at the same.*]

To lessen Endeavours is to invite Error.

I should state, that just as our head Native School went down the Jesuits found a footing there; just as our operations in the city of Negapatam were enfeebled and abridged, there came, again and again, a three-cornered cap passing under the Mission Walls. The first step of the Jesuits was to buy some premises near the Mission House. Their next, to purchase an old Chinese Pagoda, which they pulled down, and built their School and Institutions on the site. They have had seven European Jesuits engaged in the work of proselytism, with an establishment in which they teach the Natives, not English, but Latin and the vernaculars. Now, conscientiously and solemnly, I believe that if you had manned that Station as it ought to have been manned when I was there, and not have left me alone for two years, not a single Jesuit would have been there at the present day. I put it down as certain, that the foothold they have there is to be attributed to the feebleness of our operations. We could have kept them out for ever if you had but sustained us.

[*Rev. R. D. Griffith—at the same.*]

NEW ZEALAND.

The Scriptures all important to Emigrants and Natives.

We still want the efforts of the Bible Society on behalf of the thousands of emigrants who are leaving this country from year to year, and are going to distant regions of this globe in quest of a permanent home. My heart yearns over these exiles. I feel that an emigrant, when he has arrived at his place of destination, will often wander in his thoughts to the home and kindred he has left behind. We must expect, too, that in many instances our emigrants will hardly have an adequate supply of Evangelical Instruction from Pastors or Ministers. Oh let them have the blessed Scriptures; let emigrants and their families be at least enabled to read those Scriptures in the land in which they settle. Papal Emissaries are to be found in nearly all the places to which our emigrants resort; they are waiting to receive them on their arrival, and to give them crucifixes, beads, and so on; and I know not how we can so well guard them against this danger as by giving them the Scriptures, and leading them, if possible, to search them. Let me say that I consider the British and Foreign Bible Society to be the mighty auxiliary and stay of all our Missionary Institutions. Our Protestant Missions are designed to raise up in every part of the world Christian Churches—Churches consisting of persons who are not merely reformed in opinion, but who are really spiritual disciples of Christ. In order to form the character of such persons the Holy Scriptures must be circulated among them; and I rejoice to perceive that all our Evangelical Missionary Societies seek to supply as soon as possible translations of the Holy Scriptures in the language of the heathen people whom they succeed in converting from the error of their way. It is little that individuals and Missionary Societies could do without the aid of the translations of this noble Institution. I avail myself of this opportunity of tendering, in behalf of the Wesleyan Missionary Society especially, our sincere thanks for the important aid which you have afforded us by the circulation of the Holy Scriptures in different parts of the Heathen World. Only two days ago a grey-headed Missionary, who had just returned from New Zealand, stated that Romish Emissaries had appeared among the Native Converts there, and had earnestly endeavoured to pervert their minds;

but he added that they were unable to make any progress, because, before their arrival, the Native Converts had been supplied with the Holy Scriptures in their own language, and by this Society.

[*Rev. T. Jackson—at B F Bible Soc. An.*

SOUTH SEAS.

Natives' Sense of the Benefit of the Gospel.

Just before I left Tonga, Her Majesty's ship "Meander," commanded by the Hon. Captain Keppel, arrived; and on coming ashore, after having had an interview with me, he brought with him his brass band. The Natives had never heard such a wonderful thing as this band of brass instruments, fourteen or fifteen in number. They listened till they rose and capered: there was no restraining the overflow of their delight. The Hon. Captain wished the King and the Missionaries to go on board and dine, which they did; and, at the table, King George made a speech, which I will read to you. He said—"I return you my thanks for your kind visit. It is only thanks which your visit demands. The honour you have put upon me to-day is great. I thank you for these favours. But what is most a matter of thanksgiving is, that Britannia sent us the Gospel, and the Missionaries, and the Sacred Book, that we might be saved thereby. These we esteem more than men-of-war or the visits of Queen Victoria's ships; but still we value these visits also. It is great love shewn to a weak and friendless people, that a wise and powerful nation, such as Britannia, should cast its shadow over us. Under this shade we live. We know of the confusion produced in the world by the French and others. We wish not their visits nor their friendship. Theirs is a deadly shade. Your visits have always been friendly visits. Has it not been so from the beginning? I flatter you not. I do not speak thus because I am on board this great ship, or because one of the Queen of England's nobles is sitting beside me. I speak in truth. If my departed ancestors could speak here to-day, would they not testify and bear witness to the truth? Ever since of old," (speaking of the coming of the men-of-war,) "has not your course of conduct been uniformly gracious? We know it has; and if every member of my body had a voice the only word which it would speak would be thanksgiving. This is the end of my speech to the Chief of the ship." Just as we were making for the Fee-

jees, in the last year, we saw a vessel high and dry on the reefs. She had been wrecked on her way from California to Sydney. The terrible surge of the Pacific had thrown her, upon the curl of its wave, on the coral reef, and there she lay. The crew were gone; but very soon we landed at one of our islands there, and we learnt the following facts: That the name of the vessel was the "Lady Howden;" that the men, when the vessel was wrecked, took to their boats, and then made toward shore, from which they were distant about seven miles; but that, on their way, they had misgivings; (the gentleman from whom I had this information was a lawyer, and the son or nephew of Mr. Plunkett, the Attorney-General in Sydney;) that they had a parley whether to sail away in their boats to the Isle of Pines, 900 miles off, or go ashore and stand the chance of going down the throats of the Feejeans. However, they were so utterly tired of the sea, that they ventured ashore. The Natives ran off on the reefs, and soon got hold of the boats, and drew them ashore. They did not, at that time, know how it would go with them; but the Natives took them to their houses, and they immediately found that an excellent dinner was provided for them of good pork, fowl, and yams. They were astonished at that; but by and by the signal was given for devotion, and the Natives began to sing one of their usual hymns: they read the Scriptures, and knelt down to prayer. Mr. Plunkett said that was the first time that he felt he had wandered away from his religious duties. "But," said he, "what was my astonishment to find" (he himself being a member of the Church of Rome in Ireland) "that these people, among whom I had become shipwrecked, were Wesleyan Methodists, brought to the knowledge of the Truth by Wesleyan Missionaries!"

[*Rev. W. Lavery—at Wesley. Miss. Soc. An.*]

Popery unsuccessful.

It must be highly gratifying to every right-minded Protestant, whether man, woman, or child, to hear that Popery has yet to win its very first converts in connection with our Mission at Tahiti; to learn that all the power of France, all the power of Popery, all the power of French Gold and of French Protection, has been thrown away on the ungrateful people of Tahiti, who do not choose to accept either

the patronage or the religion of France; and, by God's help, they never shall. It is very gratifying that these people, poor, afflicted, and despised as they are, are acting the noblest part that any people under heaven could act in such a position. They have had an edition of the Holy Scriptures again presented to them, and you have heard to-day that they would not receive them as a gift—they would not receive them as a charity from Great Britain, but paid for them themselves. The Bible is, after all, the best book ever written against Popery; and I am rejoiced at their attachment to the Bible, as assuring us that they will never come under the hateful yoke of the See of Rome.

[*Rev. G. Smith—at London Miss. Soc. An.*]

BRITISH NORTH AMERICA.

Beneficial Results of Missionary Labour.

Twenty years ago, or thereabout, I was, with my countrymen, a worshipper of the sun and moon. When your Missionaries came to us, and preached Christ and Him crucified, I was led by the preaching of the Missionaries to come and pray to God through Christ. Formerly my prayers were something like this—"O god, the moon; O god, the sun; direct my steps through the woods in the direction where the deer are feeding, that I may kill him, and have something to eat." This was all the prayer we could utter; and then we were all very wicked. We had no lawyers, and there were no law-suits; we settled all our affairs by the force of the tomahawk; and, as regards our women, we did not use them with that civility that we now use them. In all heathen countries women stand in a very low class. Now, never send a Missionary into a heathen country without his wife. If you send a Missionary who is a single man he is only half a Missionary. When you send him with his wife he is a whole Missionary. We men look to the Missionaries and respect them; but how are our females to be advanced unless you send Missionaries' wives? Now, then, the Missionary is respected by the men, and the Missionary's wife is respected by our females; and that excellent woman, the Missionary's wife, teaches our females not to be tramped down as we did tramp them down when we were Heathens. They teach them to be respected more. They say, "Come up, come up," and they are up.

[*Rev. Peter Jacobs—at the Wesley. Miss. Soc. An.*]

CHURCH-OF-ENGLAND TRACT SOCIETY.

THIRTY-NINTH REPORT.

CONTRIBUTIONS and Rent, 75*l.* 10*s.* 6*d.*; Sales, 87*l.* 4*s.* 8*d.* Paid for paper, printing, and expenses, 162*l.* 15*s.* 2*d.*

Introductory Remarks.

The Bristol Church-of-England Tract Society has pursued its course for forty years. As it was originally instituted from a sense of the want of such an Association, so experience has furnished increasing convictions of that necessity. The principle of its operations receives additional confirmation from the labours of other Societies, which it regards, not as competitors for public favour, but as fellow-workers in a beneficent and holy cause.

A further need of such publications as the Society issues has recently arisen in the formation of "Ragged Schools," which promise largely to increase the reading portion of the community. Tracts, which are easily procured, and soon read, are precisely suited to their case. Nor need it be insisted on (since the fact is obvious) that the newly-conferred capacity, and awakened desire for reading, require to be met with sound Christian Instruction. Where evil communication has already been at work, it needs to be counteracted; and where it has not, the ground requires to be preoccupied against it. Beside, a large portion of the popular literature, such as is easiest attainable by the labouring classes, is virtually of a Sadducean character, and tends to blind the mind to the existence of a soul. To implant a conviction that there is a soul, and a salvation for that soul, is the leading duty of this and similar Societies. And in so doing, the object of human writings should be, not to pretend to a final character, but to direct the reader to those Scriptures which are able to make wise unto salvation through faith which is in Christ Jesus.

Review of Proceedings.

The audacious encroachments of Popery have imposed a further duty on the Society of supplying the public with suitable Tracts, whether in the way of instruction, of warning, or of edification in scriptural truth. Under this conviction several of the Society's Tracts have been reprinted, and the attention of subscribers is requested to others in the list, particularly to No. cxxv., entitled "The Church of England's Protest against Popery," lately issued by Nov. 1851.

the Society. A grant of Tracts on the subject of Popery has been made to the Bristol Lay Protestant Association, whose operations the Society rejoices to encourage.

Various testimonies to the utility of the Society's publications have been furnished by applications for grants from distant dependencies of the British Empire. Within the past year its Tracts have been requested for circulation in Australia, in the Bahama Islands, and at the Cape. An application has just been received for a grant at Prince Edward's Island, and acceded to. The Society is thankful for being thus permitted to sow beside all waters, and hopes, in due time, to bring its sheaves with it.

Issue of Tracts.

There have been issued during the year, in separate Tracts, 33,224 copies; in Bound Volumes, 896; by Grants, 6788; making a total of 40,908 Tracts.

Publications.

No new Tracts have been published during the past year, partly from the inadequacy of means, and partly from a demand for reprinting those on the Society's list, by which its disposable funds have been absorbed. There have been 9 Tracts reprinted. The total amount of Tracts published during the year has been 29,000.

State of the Funds.

It is the Committee's painful duty to mention, that there is a debt due to the printer, including the years 1849 and 1850, to the amount of 57*l.* 9*s.* 2*d.* This deficiency may be traced, in a great measure, to the failure of Subscriptions and Benefactions, on which its operations mainly depend. While applications for grants are made, the Society cannot accuse itself of inefficiency; and in reviewing the Reports of former years, the Committee find so many proofs of the acknowledged utility of the Society, as to remove all apprehensions of a failure in that respect.

Concluding Remarks.

The Committee recur with pleasure to the fact, that several Provincial Associations were formed on its model, thus giving it "the honourable and animating title of a Parent Society." In the Twelfth Report it was said that the statements then to be made would "call forth expressions of gratitude" to the Author of all good. In the Sixteenth Report they had occasion to

relate facts which were "calculated to cheer the hearts, and give fresh energy to the efforts of all connected with this Society." Where such has been the case, the Committee, however they may feel depressed, cannot despond. The publications which it has pleased God to bless remain still on the list; and the principles which they exhibited are still those of the Society. It therefore appeals the more confidently to its supporters, for the means of pursuing its course without embarrassment. The combined assistance of the various Associations in connection with it would soon enable it to remove the present incumbrance, without being severally burdened. If the Society merits support, it may justly plead for help. The grants for which it is often asked, and which it has readily made, now give it in turn a claim on the exertions of those who have had the benefit of its liberality. The Committee would further urge, as an inducement for support, the special utility of the Society's Tracts to Clergymen and churchmen, and the advantage derived from the prices having been lowered to accommodate purchasers. It is painful to add, that this is not the first appeal that has been made by the Society, on account of its present embarrassment. May the exertions of its friends relieve it from the necessity of making another! But whether its course be prosperous or adverse, its desire is to do all to the glory of God, and to act as an instrument, however humble, of advancing His kingdom, exemplifying His power, and promoting His glory.

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JEW'S SOCIETY.

FORTY-THIRD REPORT.

Introductory Remarks.

In reviewing the history of the past year, your Committee gratefully acknowledge that they have had many proofs that God performs His truth to Jacob and His mercy to Abraham. We refer to that which has taken place at home and abroad for promoting Christianity among the Jews, as an encouragement to the Church of Christ to abound in their labours of love in behalf of God's ancient people. Our Missionaries find a great and effectual door opened to them. While the prejudices of many of the bigoted adherents of the Rabbies have yielded to the testimony of the Truth, in many other cases the prevalence of infidelity has been overruled for the spread of the Gospel.

Many who, following the dictates of their own reason, had abandoned the errors of the Talmud, but had not learned to follow the light of revelation, now lend a willing ear to those who speak to them of Him through whom alone they can be saved. They long for something to fill the aching void, of which their previous inquiries have made them more painfully sensible.

State of the Funds.

The particulars of the Receipts and Expenditure were given at pp. 262; 263 of our Number for June. In reference to the finances the Committee say—

At no period of the Society's existence have the Funds been in so prosperous a condition; the total receipts presenting an increase of nearly 4000*l.* over the preceding, and upward of 3000*l.* more than the largest receipt of any former year. The receipts were 32,234*l.* 16*s.* 11*d.*, of which 1731*l.* 10*s.* 11*d.* were contributed for Special Purposes. The expenditure for the year has been 29,378*l.* 4*s.* 5*d.*

In reviewing the above results, your Committee have been deeply penetrated with a sense of the exceeding goodness of Almighty God toward the objects of the Society. They have more than once during the year been constrained to bow the knee in adoring gratitude to their Heavenly Father in acknowledgment of His great mercy and goodness, and to supplicate His grace for an increase of wisdom, faithfulness, and zeal in the administration of the enlarged responsibilities with which it had pleased Him to invest them; and, moreover, that with the increase of pecuniary means it might please Him also to raise up and send forth into His harvest a more numerous band of faithful and devoted labourers.

In their last Report your Committee had to mention various gifts presented by their late devoted friend Miss Cook, amounting to 1300*l.*, which contributed greatly to enhance the receipts of the year. They have again to record that the Society is chiefly indebted to the same benevolent individual for its present unusually prosperous position. The receipts above presented include special gifts by Miss Cook, for printing entire editions of 6000 each of the Testament and the Book of Common Prayer in Hebrew, 12mo., 1000*l.*; and for the purchase of premises and land necessary for the establishment

of an Industrial Institution for Inquirers and Converts at Cracow, 550*l*.

The last bequest of our departed friend, consisting of all her funded property, netting (after payment of legacy duty), about 25,000*l*. stock, has been given on the understanding that it be applied solely for the purposes of a Reserve Fund, the interest alone being applicable to the general objects of the Society; thus, while providing against the inconveniences that occasionally arise from seasons of great monetary depression, and leaving the Society in a position to expend the full estimated annual income in direct Missionary Efforts, that income is permanently assisted from Miss Cook's various funded bequests to the extent of 831*l*. annually, as follows—

Toward the stipend of the Minister of Christ Church, Jerusalem, 8500*l*.; toward repairs of the same, 1000*l*.; for circulation of Hebrew Scriptures in Palestine, 2000*l*.; House of Industry at Jerusalem, 10,000*l*.; Fund for assisting to establish in business converts in connection with the House of Industry, 200*l*.; toward salary of Apothecary to the Hospital, do., 2000*l*.; Fund for inquiring Jews, and infirm or aged converts, do., 4000*l*.: total, 27,700*l*., producing 831*l*. per annum. In addition to the above, Miss Cook from time to time gave the Society (exclusive of her last bequest) 7177*l*. 12*s*. 3*d*., making a total of about 60,000*l*.

Temporal-Relief Fund.

The receipts during the year ending 31st March amounted to 498*l*. 6*s*. 6*d*.; of which sum 222*l*. was received within the last six weeks of the year. This is an increase of 138*l*. 6*s*. 6*d*. over the receipts of the previous year; still the Fund falls far short of the calls constantly made on it, while your Committee were compelled during the past year reluctantly to refuse relief to many urgent cases, because they had no funds at the time at their disposal. The sum distributed amounted to 409*l*. 1*s*., viz.: through the Missionaries on Foreign Stations, 58*l*. 6*s*.; Special Grants, in London and in the country, 47 cases, 105*l*. 1*s*.; ordinary cases in London and the neighbourhood, 245*l*. 14*s*.

The Committee feel it their duty most earnestly to call the attention of their friends to the necessity for sustaining this Fund to the fullest extent of their means; remembering the words of the Apostle—

Whoso hath this world's good, and seeth his Brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? and the solemn declaration of the Saviour, Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me.

Widows' and Disabled Missionaries' Fund.

The amount received during the year toward this Fund was 40*l*. 19*s*. 11*d*., which, with the dividends arising out of the sum already invested, made the entire capital 3416*l*. 9*s*. 9*d*., to which being added the amount at the credit of the old "Guarantee" Fund, and the sum now proposed to be paid out of the balance on the 31st March last, will complete the Fund to 15,000*l*. 3-per-Cent. stock; from henceforth relieving the General Funds of the Society from the annual charge of payments to Widows and Disabled Missionaries, which amounts at present to 356*l*.

Your Committee would express their unfeigned gratitude to Almighty God for being enabled to effect so good an object, without prejudice to the income of the Society.

Association Arrangements.

Your Committee have only toward the close of the past year been in a position to complete their arrangements in regard to the appointment of a Secretary for the Half District of Lincoln, Norfolk, and Suffolk; and they sincerely trust that by God's blessing this small additional cost toward the efficient working of the District System will be followed with corresponding advantages. The efforts made during the year, under the new arrangements adopted by the Committee, assisted by the gratuitous services of some valued friends of the cause, have not been without evidences of improvement in respect to remittances from Auxiliaries, and, above all, of a widely-growing interest, both among the Clergy and Laity, in the blessed objects of the Society. The receipts from the Auxiliaries during the year for General Purposes shew an increase of 314*l*. Your Committee would most gladly curtail the expenditure under this head, but until the Clerical and Lay Friends of Israel are prepared to take upon themselves the advocacy of the Jewish Cause with deep conviction of its momentous importance in respect to the House of Israel, and the world at large, the Committee must be content to

hearken to the demands of their friends, and to supply, according to their ability, that which is lacking.

Episcopal Chapel.

The Services of the Episcopal Jews Chapel have been continued in the usual manner; and in addition to the ordinary Congregation of Gentile Christians and believing Israelites, no occasion of public worship passes which is not marked by the attendance of Israelites not yet baptized, and in various stages of inquiry. The place itself is an object of interest, which induces many, both English and foreign Jews, to visit it, and especially during the celebration of their own great festivals. These are doubtless indications which call for increasing prayer and faithfulness in ministering the Word of Life to the house of Israel, and which also contain an earnest of the fulfilment of that blessed promise that the Word of the Lord shall not return unto Him void. During the past year 9 adult converts have been baptized, and 5 children of believing Israelites; making a total from the commencement of 556. Many, however, who are awakened to inquiry here, are subsequently baptized elsewhere; and often return again to the place of their earliest instruction.

Hebrew Colls.

During the year 8 Students have been under instruction. Of these, one was a Missionary, who spent a few months in study, preparatory to his ordination and return to his former Station. Five have been recently appointed to various fields of Missionary Labour; one has withdrawn, and at present only one Student remains under instruction. With a vast field of Missionary Labour among the Jews, and with the means now placed at the disposal of the Committee, they earnestly look for an immediate supply of Missionary Candidates of the house of Israel, as well as pious young Englishmen, who feel an earnest desire to make known to the scattered people of Israel the unsearchable riches of Christ? The Committee earnestly commend this subject to the serious consideration and fervent prayers of the supporters and friends of the Society, reminding them that good and promising Missionary Candidates are to be obtained, not by pecuniary resources or by literary qualifications, but by the humble and believing prayers of Chris-

tian People. Among the many who feel an interest in the welfare of the scattered house of Israel, are there none who are willing to offer themselves?

Hebrew Schools.

There is reason to be thankful for the blessing of God on your Schools: still there is little that admits of being recorded. The main principle of its proceedings is involved in the words of Holy Scripture; *Precept upon precept; line upon line; here a little and there a little.* And there are also many incidents of deepest interest, whether giving pain or pleasure, to those immediately concerned, which will not bear publicity. Your Schools continue full: that is, there are always fifty boys and fifty girls. For the last few years there have always been many more applicants than could be received, and many children have, in consequence, become too old for admission before their turn came.

Many of those young sons and daughters of Israel who have been placed in different situations of life to gain their livelihood, are walking, there is good reason to hope, in the truth; and the number of those who have occasioned disappointment and sorrow, is, through God's mercy, comparatively small. The attempt to train as Schoolmasters or Schoolmistresses those who give evidence of suitable qualifications, and at the same time manifest a strong desire for such employment, has been fully justified and encouraged by the result.

Scriptures and Publications.

Your Committee are again called on to rejoice at the steady increasing demand for the Old and New Testament; in regard to which there are many interesting circumstances. A remarkable opening has been effected for the circulation of the Hebrew Scriptures in Russia; and the eagerness with which the Bible is bought up by the Jews in Warsaw for the supply of their brethren in Russia, has made your Committee find it difficult to meet the demand as they could have wished. They have it now in contemplation to send stereotype plates of the Scriptures to Warsaw, with the view of having them printed on the spot, and thus, to some extent at least, provide for the eager craving for the Bread of Life. The Scriptures and publications issued from the dépôt during the past year are as

follows:—In Hebrew: Bibles, 4032; Pentateuchs, Haphtorahs, and Psalms, 6256; New Testaments complete, 2406; Gospels of St. Matthew and St. John, and Epistles to the Hebrews, in parts, 1235; Book of Common Prayer, 351; Pilgrim's Progress, 156; In English and other languages: Bibles, 357; Testaments, 251; Old Paths, 543, beside some kindred parts in Dutch; various Tracts 22,872, beside some thousands printed and circulated on the Continent.

The amount realized by sale of Scriptures during the year amounted to nearly 500l.

The Scriptures and Tracts printed during the year are as follows:—In Hebrew: Bible, 12mo., 5000; Pentateuch, 12mo., 5000; Ditto, with Haphtorah, 5000; Ditto, with German Translation, 5000; Judeo-Polish Pentateuch, 2000; Old Paths, in Hebrew, 2000; Ditto, in Dutch, 2000; Tracts and Addresses, 29,000; while a new edition of the Hebrew Testament, and the Liturgy, in Hebrew, 12mo., 6000 copies of each, pursuant to the Special Donation of Miss Cook, were put into hand, and are now in the course of completion.

Your Committee have again to renew their acknowledgments to the British and Foreign Bible Society for their generous aid in supplying your Committee with 1173 copies of the Scriptures, in various languages, for distribution by the Society's Missionaries at home and abroad.

Mission in London.

The Rev. J. C. Reichardt was engaged during the first part of the year in a journey to Warsaw, on the business of the Society. In his Missionary Labours, some families have been visited at their own houses, and above 150 Jews have visited him during the year, more or less frequently, for Christian Instruction and Conversation. Mr. Reichardt observes:—"Many of them have been interesting cases from various parts of the world. This intercourse has been attended with an evident blessing. Most of them expressed deep interest in hearing the truths of the Gospel thus explained; twenty-seven became Candidates for Baptism, and received a regular course of instruction with much gratitude." Twelve of these have been baptized, and three are still under instruction.

The Committee have been engaged in a very anxious inquiry into the state

of the Home Mission, and various changes which have been resolved on have been partially carried into effect. Among other measures Mr. Reichardt has been relieved from the superintendence of the Operative Jewish Converts' Institution, and, it is hoped, will eventually be employed in an important and responsible foreign Missionary Office, which will afford ample scope for his zeal and talents in behalf of God's ancient people.

The Rev. F. C. Ewald having been compelled, by the state of his health, to relinquish his post in Jerusalem, has been appointed to the Mission in London. The many thousands of Jews who reside in this vast metropolis, and the great number who visit it, present a most important field of labour, in which Mr. Ewald's extensive Missionary Experience will find ample scope. Mr. Ewald has rendered very important services to the Society by attending Meetings, and preaching in various parts of the country.

Mr. Langenfeldt has been actively engaged in the Missionary Work in London. He has kept up a regular intercourse with many Jewish Families and individuals in their own houses, synagogues, and hospitals, as well as instructed those who have called on him. He has generally had reason to mourn over an indifference to any thing beyond the objects of this world; at other times he has found his brethren ready to be convinced without true faith, and to believe without spiritual feeling; others he found, in whom seasons of affliction and suffering were the means of leading them to God, and of feeling the necessity of justification by faith. Mr. Langenfeldt having been appointed to a Mission among his brethren in Hungary, is now on his way to his new sphere of labour.

It was mentioned in your last Report that a young Christian Israelite had been, in the early part of that year, appointed an assistant in the Home Mission, after having been prepared for the work in your Hebrew College. Soon after his appointment, however, he ruptured a blood-vessel, and it pleased the Lord to remove him from this world on the 5th of July.

Since the beginning of October Mr. E. Margoliouth has been employed as Tract Distributor, under the Rev. J. C. Reichardt's direction. In consideration of the many Jews who reside in the parish of Whitechapel, your Committee have

gladly availed themselves of the Rev. W. W. Champney's assistance in superintending the labours of a converted Israelite in that district. They have the satisfaction of learning that he is working quietly and judiciously. Your Committee have recently resolved on opening a Depository for the sale of the Scriptures and other publications for the Jews, in the immediate vicinity of the Jewish Quarter. It has been placed under the charge of an Israelite who has for many years been a consistent member of the Christian Church.

Mission to Jewish Females—Mrs. Hiscock has continued her labours among the Jewesses in London. She states that a great change is going on in the minds of Jewish Females generally, not only as to the removal of their prejudices against Christianity, but in many cases shewing itself by a conviction that it is the truth of God. Mrs. Hiscock is generally received with much kindness, and often with affection, by those whom she visits, as they give her credit for being a sincere friend and well-wisher; the more intelligent give Christians the character of uprightness in their endeavours to shew those who are in error a more excellent way. During the past year several have come to your Missionary for Christian Instruction, and it has been with peculiar pleasure that she has watched the gradual progress of their minds in the reception of the Truth, and the deep attention paid to the reading of the Testament, at the same time comparing it with the prophecies of old. Mrs. Hiscock considers that the character of the Jewish Female Converts with whom she is acquainted has been very satisfactory during the past year; and states that several under severe bodily suffering have derived comfort and joy in resting on Jesus in their affliction.

Mission in Bristol.

The Mission in the west of England has been vacant during a considerable part of the year, in consequence of Mr. J. A. Pieritz having accepted an appointment to a pastoral charge in British Guiana, after a zealous and faithful discharge of his duties in connection with this Society for ten years.

It having been thought advisable that the Rev. P. H. Sternschuss, who has returned from the Mission in the East, should reside for a time at Clifton, for the recovery of his health, your Committee have committed the Missionary Work

among the Jews in this neighbourhood to his charge, so far as his strength will permit.

Mission in Manchester.

Mr. J. G. Lazarus has continued to reside at Manchester, and has been enabled to preach Christ crucified to some hundreds of Jews. Beside speaking to many in the streets, and visiting others at their dwellings, he has called at lodging-houses, where he often had opportunities for addressing a considerable number. One Israelite, whom he had under instruction for some time, was baptized by the Rev. H. W. M'Grath in February last.

Stations and Labourers.

We have been permitted during the year to occupy four new Stations, in Oran, Jassy, Adrianople, and Hungary; and to engage 12 fresh Labourers in the Missionary Field; making a total of 84 Agents employed by the Society, of whom 47 are believing Israelites.

Concluding Remarks.

In concluding their Annual Report, your Committee feel it necessary to allude more particularly to the particular nature of the work in which they are engaged.

And first of all they wish to make a few remarks on the difficulty of forming a just estimate of the amount of good that is actually done. Some seem to expect that the result of Missionary Labours among the Jews should, in most cases at least, be distinct and visible in the formation of Hebrew Christian Congregations, in the happy union of believing Israelites, who, joining in the public worship of God, and in a profession of their common faith, should be *as a city set on a hill that cannot be hid*. They would have in every Station a Zion's Chapel, like that at Amsterdam, where the minister, the officers, and many of the members of the congregation are Jews—but all, through divine and undeserved grace, Jews believing in Jesus, the blessed Messiah. Something of this kind, indeed, generally does take place, when converts from heathenism are brought out from the surrounding darkness, and with their children form a striking contrast to their pagan neighbours, in their general conduct, as well as in their religious observances; and the casual observer may ask, Why should not the same state of things obtain among the converts from Judaism? But while we have Congregations who number among their members

many of the sons and daughters of Abraham, like that alluded to in Amsterdam, in Jerusalem, Warsaw, London, Berlin, and other places; and while we speak, as we did in our last Report, of 5000 Jews as having been baptized during twenty years in one country, and 3000 during the last few years in another, it must also be distinctly remembered that our especial work is in many cases a preparatory work; that a great proportion of those of the house of Israel who are brought to the knowledge of the Truth by the labours of your Missionaries are united with existing Churches in their own neighbourhoods; while in almost all cases their children are not considered as partakers of the especial blessings which have been conferred on their parents in consequence of Missionary Efforts on their behalf.

As an example of the fact to which we allude, we may refer to the state of things in Berlin. We have been accustomed to speak of at least one thousand as the probable number of Jewish Converts who have been admitted into the Church of Christ in that city during the last few years. But a zealous advocate of Judaism, when endeavouring to stir up his co-religionists to exert themselves for the counteraction of the spread of Christianity among them, enforced his exhortations by observing, that in Berlin alone 2000 Jews have been baptized during the last few years. Now this appears at first sight to be a discrepancy, but the difference in the statements arises from the circumstance to which we allude. When we speak of a thousand converts, we refer to persons who have themselves been born and educated for a time at least as Jews. When the parents are baptized the children are henceforth spoken of, and rightly so, as Christian Children. Not that we forget that they are really and truly descendants of Abraham. We magnify the grace of God on their behalf, which has permitted them, it may be from earliest infancy, to enjoy the blessings and privileges of a Christian Education. But when speaking of the progress of the Missionary Work among the Jews, we are naturally led to refer exclusively to those whose Jewish Origin has been distinctly marked by the circumstances in which they have been placed in early life.

Many of our most devoted, most faithful, and, we may perhaps truly say, most successful labourers, have never had an opportunity to act as Pastors of Congregations. They have gone forth and visited

the Synagogues and the homes of the Jews; at home and by the wayside they have spoken words of affectionate exhortation and earnest appeal to those of the house of Israel with whom they met. And have their endeavours been in vain? We trust not. True, they have not been favoured as others have, for they have founded no Churches, established no Schools—they were engaged in preparatory labours; but at this moment there are many Hebrew-Christian Pastors who are now preaching the everlasting Gospel in the pulpits of our Churches; there are many Hebrew-Christian People who are living to the glory of God in the exercise of the duties required by their various avocations in life; and who can tell how far this is the effect of these preparatory efforts—these, which might be called occasional visits of the pilgrim Missionary? These labours of love, which are almost overlooked by some in their estimate of Jewish Missionary Enterprise, as desultory and unimportant, have left a savour behind them in multitudes of instances. Other Missionaries, who have been privileged to baptize and watch over Jewish Converts, can best tell how often testimony is borne, by those whom they meet with in more advanced stages of inquiry, or in a happy profession of experienced truth, to the value of the exhortations addressed by those whom they first treated as wayfaring men.

The Jewish Mission is peculiar in this respect. The Jews dwell alone, though, in many cases, surrounded by Christians: they are isolated in their habits, separated in their language, peculiar in their customs. The first great duty is to go after them, to teach and entreat them to be reconciled to God; and while we are thankful to see many united in Christian Fellowship with their believing brethren, we are also thankful to know that a blessing attends our endeavours to admonish and instruct others, who, when once awakened, may naturally be led to seek for further instruction in the use of those stated Means of Grace which they had utterly disregarded until aroused by the visit of the passing stranger, who came to point them to the Lamb of God. We say, then, form not your estimate of Missionary Labour merely from the number of Churches that are formed; but remember, that while we attend to the one we must not leave the other undone: and that the faithful messenger, who goes

forth as a voice crying in the wilderness, deserves your sympathy and your prayers as much as the faithful Pastor who labours to build up in the most holy faith those of the house of Israel whom he is permitted to gather around him. The 50,000 copies of the Hebrew New Testament, the much greater number of copies of the Hebrew Old Testament that have been circulated, the labours of those who have gone before, have paved the way and opened the door for their successors.

We are thankful that we have 84 labourers employed in different parts of Europe, Asia, and Africa; but what are these among the many millions of the dispersed of Judah? We are thankful that we have four new Stations; but we feel that it is a most solemn duty incumbent on the Church of Christ to multiply the efforts made. We want men who, constrained by the love of Christ, shall devote their time and strength to this cause. We want men of God, both of the house of Israel and from among the Gentiles, who shall avail themselves of the opportunities afforded, and go forth to tell the Jews that Christ has died that they may live.

The path is marked out—the call is pressing: may intercession be frequent in the Churches of Jesus, that He, with whom is the residue of the Spirit, would put it into the hearts of many more to follow those who have cared for the neglected Jew, and say to the cities of Judah, *Behold your God!* that thus we may labour in faith and prayer, both to support the Society at home and to carry on our Missions abroad. Let it not be in vain that the Jews walk in our streets and dwell in our cities, unmixed with those by whom they are surrounded. They have suffered for many ages. Let us hasten to shew them that we are no longer forgetful of our duty and our privilege in obeying the precepts of the Gospel, in obedience to that Saviour who says, *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.*

BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.

EIGHTH REPORT.

Introductory Remarks.

SONGS may well be heard in the desert

whenever the servants of God pause to review His mercies and the way by which His hand is conducting them homeward: and never do they rise to so high a note as when they find their little company increased by the accession of some hapless wanderers, who had hitherto stood aloof from their entreaties and avoided their fellowship.

Such is your favoured position this evening; and the brief annals of another year will supply many a theme for the traveller's song. Our emotions are not, indeed, precisely those which were excited at our first halting-place. Then our anxiety was to ascertain that we had entered on a path approved of God, and we joyfully rested on instances of evident success. Not less do we value such instances now that each year has added to the list, and confirmed our first hopes; but our growing concern is, that, satisfied of our being on the field approved of God, we should be found doing the appointed work—the work of the day in its day. It is not now the baptism of here and there an Israelite, nor even the steadfast piety of earlier converts on which our attention is centred, but it is the growing indication of a thorough diffusion and of a cordial reception of the truth among the Jewish Community, which we hail with gladness, and invite you to watch with prayerful expectation.

Labourers.

Of the Missionaries at present engaged by the Society, some were led to a saving knowledge of the Truth by a Divine Blessing on its agency, and 6 of them were educated for their office in the Jewish Mission College. We must not omit to record the persevering exertions of our Female Scripture Reader, who is indefatigable in her labours of love for Israel, and whom God is graciously pleased to encourage, by gathering around her, from week to week, Bible Classes consisting of 50 Jewish Females. She has also been the means of selling above 50 copies of the entire Scriptures, and 23 Testaments, to Jewish Families. Three Missionaries have been sent to the Continent, and a fourth is appointed for the coast of Africa.

Circulation of Scriptures and Publications.

Through the year our issue of the Sacred Scriptures and of religious Tracts has been much larger than in any former year. We gratefully acknowledge the assistance we have received in these issues by the British

and Foreign Bible Society, the Religious-Tract Society, and the London Society for Promoting Christianity among the Jews. The Committee are arranging for an extensive distribution of Scriptures and Tracts during the spring.

Associations.

The number of separate branches from which we have received assistance during the past year is above 300.

Considerable effort has been used to engage the young in a work for which their fathers may but prepare the material or deposit the seed. The Committee of the Norfolk and Norwich Society have directed their attention, especially and practically, to this object, while many of our subscription lists indicate the growth of juvenile sympathy in Israel's conversion.

Jewish College.

The history and present condition of the Jewish Mission College justify us in appealing for an increased measure of support. Six young men who had passed through their appointed course with entire satisfaction have since been engaged, under the eye of the Committee, as Missionaries at home. It has pleased God evidently to bless them; and four of them have gone, in the possession of our entire confidence, as Missionaries to foreign shores. Their places in the College have been supplied, and of them the tutors bear the following testimony:—"Of the conduct of the students in the College the tutors report most favourably. Their deportment has been such as has advanced their Christian Profession. The manner in which some have mastered preliminary difficulties in entering upon a course of study has been most creditable to their good sense, and has given interesting proof of their piety and devotedness. To them all the Committee look with good hope, that, through the blessing of God, they will amply repay the Society for the present care and effort experienced in their preparation for the Mission Work."

State of the Funds.

Receipts of the Year.		£	s.	d.
Auxiliaries	.....	280	3	10
Collections, Subscriptions, and Donations	.....	386	15	7
Ladies' Associations	.....	263	1	0
Juvenile ditto	.....	15	5	7
Legacies	.....	233	4	0
Sale of Herald and Books	.....	62	8	3
Jewish College	.....	154	12	0

Nov. 1851.

Ladies' Fancy Sale	.....	£	s.	d.
Interest on Exchequer Bills	.....	167	8	2
Total	.....	£392	0	0

Payments of the Year.		£	s.	d.
Expenses at Various Meetings	.....	36	3	9
Jewish College, including Salaries of Tutors, Board, Lodging, Clothing, Travelling Expenses of Students, Books, &c.	.....	634	19	2
Missionaries' Salaries and Journeys	.....	1768	5	5
Salaries	.....	437	3	4
Travelling Expenses in visiting Associations	.....	259	0	1
Rent of Offices	.....	80	0	0
Scriptures and other Books, and Tracts	.....	72	7	1
Annual Report and Herald	.....	499	5	9
Postage, Parcels, Stationery, Advertisements, &c.	.....	192	2	8
Total	.....	£1049	7	3

Remarks on the State of the Funds.

During the year our fears were awakened, as, by the addition of six to the number of our Missionaries, we had exceeded our apparent income, and exhausted our funded property. It was not until near the close of the year that we were in circumstances at all favourable to enterprise; 1200*l.* of our annual income was received during the month of March. Your stated income, which has not quite equalled that of the preceding year, has been, as before, chiefly gathered by female piety and perseverance, and to the same source we are indebted for 167*l.* 8*s.* 2*d.*, as the produce of a sale supplied and conducted by Christian Ladies.

Mission in England.

During the last three months our Missionaries in London have spent nearly 3000 hours in the direct work of visitation, conversing on the great truths of the Gospel with more than 2000 families or individuals, and receiving visits from 458. Meetings for prayer have been held in London, and in various parts of the country, and numerous attended.

Turning to our own country, we find ourselves among Jews from every quarter of the globe, dwelling with us in peace and growing amity; the large majority of them earning a scanty but honest living; many occupying highly respectable stations; some even honourably sustaining civil office; and others, whose hearts

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have been renewed by Divine Grace, walking consistently as members of Christian Churches, fulfilling the Mission of mercy among their brethren, or in our public assemblies, as in apostolic times, preaching to *Gentiles the unsearchable riches of Christ*. The course of events and the diffusion of general knowledge may have contributed much to the change perceptible in the aspect and bearing of the Jewish Community; but we believe that it is to the growth and exhibition of Christian Principle, and to the operations of this and kindred Institutions that the benefit is to be chiefly ascribed; and surely if Christian Effort had done no more than to awaken in the Jew the feeling of kindness and brotherhood, and to lead the Christian scripturally to understand the true and important position of the Jew, drawing forth from him the spirit of prayer and holy sympathy, it has done much for society and for the Church of Christ.

We gratefully record that the Testament is very extensively read in Jewish Families; that the person and ministry of the Lord Jesus Christ are spoken of with respect and admiration: and we would fain hope that the way is preparing for a more cordial union between the Jew and the Gentile against the common foe. Our Missionaries encourage us to believe that the Jew begins to perceive that the New-Testament Scriptures rest on the same authority with the Old, and that our religion is the maturity and substance of his own. Again and again have we heard the expression, "Oh that we could believe as you do, then we should be at peace!" Where that faith has been imparted we have witnessed its manly avowals, its consolations under severest trials, and its calm triumphs in the hour of death. Few instances on record are more satisfactory than that in which, by the instrumentality of this Society, first, the mother of a Jewish Family, then the father, and afterward two of the daughters, were led to embrace the Saviour, one of whom fell asleep in Jesus on the evening before her father's baptism. A not less gratifying reference might be made to a highly respectable young man, of Jewish Parents, awakened by the voice of Providence, and led by the ministry of one of our Missionaries to a knowledge of the Saviour, and now, having been baptized, pursuing his studies in the hope of preaching the faith he once scorned and would have destroyed.

One of our Missionaries in the country testifies—"I found him a person highly educated and intelligent. I have the fullest confidence in the sincerity of his conversion." Mr. Langford says—"It has been my privilege to go forth bearing precious seed among the Jews now nearly six years. In eight instances which I can enumerate I have witnessed deep conviction follow the preaching of the truth. There are about as many more, whom I have been enabled to lead to the foot of the cross, but who had received their first impressions previous to my meeting with them. Several of them have been already received by public baptism into Christian Communion, and of these, my spiritual children, I desire no greater joy than to hear that they walk in truth."

Concluding Remarks.

As we have rapidly glanced over the past, and remember that we are only in the ninth year of the Society's existence, we cannot but, with the deepest feeling of manifold imperfections, strike again the note of hallowed praise; and as on this evening we look around and forward, our one desire is for a spirit of deeper and more scriptural earnestness. Our responsibility, the nearness of eternity, the promise and the presence of God, the gathering conflict, and the value of the Christian Jew to the cause of truth, ought to summon our every energy to the work to which we now renew our pledge.

Yes, it is the spirit of deep and hallowed earnestness which we would enkindle for Israel in every Christian Bosom—gathering around this effort men of wisdom and piety, who will guide and strengthen it—young men who will consecrate the energies of life's morning as students and labourers—followers of Jesus of every name and age, who will help forward the work, and pour forth continued intercession—the deep, inwrought, fervent prayer, that pleads the promise and expects the blessing. We plead not now for the Jew as a mere object of pity: he stands by our side a brother to be won, a fellow-immortal to be saved. As he disencumbers himself of tradition, you recognise his claim to the olden title, "a man of the book:" he wrote it, preserved it, gave the translation of it to the gentile world, kept it inviolate in centuries of gentile darkness, avows its inspiration; and if you ask why he is not defending it with you,

and rejoicing in its consolations—there is but one reply, "The veil is on his heart."

O Christians, for the rescue of their souls, for the good of the Church, for the glory of your Redeemer, send words of mercy to that heart; plead, plead for the Spirit: then shall Israel turn to the Lord, and the veil shall be taken away. And in that day shall this song be heard in the land, *O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation: I will trust and not be afraid: for the Lord Jehovah is my strength and song: He also is become my salvation.* And we will even now, in prayerful anticipation, respond to the inspired appeal—*Sing with gladness for Jacob, and shout among the chief of the nations. Publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel: hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, as a shepherd doth his flock.*

Continent.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS TRACT SOCIETIES OF LONDON AND THE CONTINENT. THE following Notices are collected from the Fifty-second Report of the Religious-Tract Society.

France.

The total grants to France in Tracts and money amount to 1102*l.* 4*s.*, the sum of 714*l.* having been taken from the Jubilee Fund.

Paris Religious-Tract Society—It is with increasing satisfaction that the Committee unite with their Paris Friends in their useful and successful labours. From the last Report it appears that 825,000 Tracts were circulated during the year. Since the commencement of the Society 13,197,000 Tracts have been printed, and of these 12,432,000 distributed.

It is, however, a melancholy circumstance that, during the year, about TEN MILLIONS of small publications of a directly opposite tendency have been circulated with amazing zeal among all classes of society—a solemn call on all the friends of France to abound yet more and more in the work of the Lord. The circulation of the Society's works extends to all parts of France, and to other lands where French is spoken. A plan has

been adopted by the Paris Committee, similar to one long practised in London, of binding together particular Tracts in volumes more or less directly referring to the same subject. The periodical entitled "*Ami de la Jeunesse*" receives a considerable amount of support, though not sufficient to meet the expenses of its publication. The Committee have frequently pressed on their friends the great importance of directing special attention to the publication of works for the young, particularly for Sunday Schools. The subject has lately been taken up with spirit, and the Committee have sent to their friends a large supply of specimens of Juvenile Works, and 25*l.* in aid of this object, including casts of cuts for the illustration of the books to be issued.

The Committee formed at Paris for obtaining Books and Tracts, suited to the present state of France, have carefully examined the numerous manuscripts received. The two principal prizes for books have not yet been awarded. Twelve Tracts have obtained the prize of 200 francs each.

These new Tracts are now being published. To promote an extensive circulation of them, the Committee have instructed their friends to distribute the Tracts gratuitously, and to sell those made into volumes at such a price as merely to cover expenses, except the authorship and the stereotype plates. The Committee have paid, on account of these prizes and expenses of publication, 254*l.*, and other grants 500*l.*; in all 754*l.*

The correspondence with France has clearly shewn that the people are anxious to obtain sound religious works. The demand for them continually increases.

Toulouse Religious-Book Society—During the year a large number of books has been issued from the local dépôt, either by sale or by grants made for the formation of Religious Circulating Libraries. This useful Association has offered prizes for the best works on the sanctification of the Sabbath, a topic of deep importance in France.

The grants to the Toulouse Society, including the payments for "*Rochat on Hezekiah*," and "*Witherspoon on Regeneration*," have been 205*l.* 16*s.* In addition to this, the Committee intend to place with their friends 500 copies of each of the Paris Prize Tracts in volumes, and 1000 each of the separate Tracts. They have also voted casts of cuts.

Strasburg Evangelical Society—This Society, which was revived last year, continues in an active course. From its dépôt 97,000 Tracts have been sent out in the year, being an increase of 50,000 on the previous year. In addition to these, 36,000 copies of "Tracts for Children" have been sold. These works have excited much interest among the people, and, in some cases, have been the means of spiritual good. The Committee have granted to the Society 10*l.* in German Tracts, and specimens of juvenile works and casts of cuts.

Morlais—Through the strong opposition of the Jesuits, the Missionaries have been confined to a very limited circulation of Tracts and of the Testament. They have devoted a portion of a former grant to the purchase of a pamphlet entitled, "The Sincere Proselyte Justified," by M. Eugène Lacroix. Notwithstanding all the efforts to oppose the diffusion of the Truth, it still prevails. "Your publications," writes a Missionary, "contribute a great deal, under the blessing of the Lord, to further the holy work of the advancement of the kingdom of God."

The Committee have promoted the publication and circulation of separate portions of Scripture, with introductions prepared by M. Roussel. About 5000 of each of these have been issued. The payments made for these separate portions of the Divine Word have been 80*l.*

In addition to these grants, a large number of Tracts have been placed with friends at Calais, Marseilles, Boulogne, Bordeaux, and Bagnères de Bigorre.

Spain.

A grant of 4695 Tracts and Books has been made to a correspondent for circulation in Spain. He finds but few difficulties in conveying them to the people: the door, however, is not yet open for a large diffusion of pure truth. Many of the people appear to be prepared to receive religious information, but the vigilance of the Priests interposes an almost impassable barrier to enlarged operations.

The Society at *Gibraltar* has reported its proceedings: the sales continue to a small amount. The Spanish and English Publications, sent for gratuitous circulation, have been well employed. The total grants have been 9055 Spanish and English Works.

Italy.

The poor members of an infant Church

in one of the States have published several Tracts, including Gossner's "Primitive Christianity." The Committee are glad to find that they contain pure evangelical truth. A grant of 30*l.* has been made to assist these efforts, whenever the Society's correspondent finds it prudent to do so.

The Committee have corresponded with several friends during the year on various subjects connected with the issue of new Books and Tracts. Although there is little to cheer the mind from past success, yet, in more than one quarter of Italy there is a thirst for the water of life. God may yet open a door, wide and effectual, for the preaching of the Truth, though there are so many adversaries.

Switzerland.

The friends of pure Scriptural Truth are much impeded in their endeavours to do good through the press. The principal Agency for the country is Dr. Marriott, at Bâsle. He has, in addition to Tracts purchased of other Societies, printed 200,000. The Tracts on the Sabbath Day amount to 111,000; a supply rendered necessary by the excitement produced in Germany on the subject. The total issues in the year by Dr. Marriott have been 187,101 publications, including 956 Bibles and Testaments. The largest portion of these has been circulated in Southern Germany, some on the frontier of Russia, others in Carinthia, and in the archbishopric of Salzburg. A grant of 150*l.* has been made to Dr. Marriott, in aid of his future operations.

The Rev. Albert Ostertag, of Bâsle, has established an asylum for the daughters of Missionaries. At Mr. Ostertag's request, a Library, value 10*l.*, at half-price, has been granted to the Institution: a grant, also, of German Tracts has been made to Dr. Guggenbühl, the founder of the Abensberg, an Institution near Interlachen for the use of cretins.

The *Lausanne Society* has been in a languishing state for several years. The Society's volume on the "Solar System," however, has been translated by them. At the request of the Lausanne Committee, a grant of 3*l.* in Books and casts of cuts has been sent to them.

The *Evangelical Society at Geneva* continues its active course, and through its Colporteurs is scattering a large number of Tracts among the people of France. The Committee have voted 30*l.* to the In-

stitution in Tracts, from the Paris and Toulouse Societies. The total grants paid for Switzerland have been 241*l*.

Germany.

The publications of the Society are now circulating in great numbers in many parts of this empire, and not without much evidence that the Divine Blessing is accompanying them. The Society at Hamburgh, liberally aided by the Parent Institution, reports, that "since the Revolution of March 1848, 60 Missionaries and Colporteurs, aided by hundreds of devoted Tract Distributors and Sabbath-School Teachers, have been zealously engaged in the propagation of the Gospel. More than 49,000 copies of the Scriptures, and 1,400,000 Religious Tracts have been circulated within the last two years. Millions have, by these means, heard of the way of life, and not a few, having experienced the power of the Gospel, at once rendered cheerful obedience to the Saviour."

A correspondent writes—"I am most happy to say, that the converts now amount to fifty-three, all of whom, I have reason to believe, are truly devoted. During the last year they had much to endure. As the Priests of the place were unable to stay the movement, they called to their assistance the Jesuits, who held a mission, that is, preaching three times a day, for a fortnight. From eight to twelve thousand persons flocked daily into the village, and took part in the Popish Processions. The chief attention of the Jesuits was directed to the converts, into whose houses they repeatedly forced themselves. The people were commanded, in the plainest language, to burn the Bible."

These proceedings led the Society's correspondent to issue a Tract with the title, "Burn the Bible," which excited much feeling among the Priests. They preached against it, in consequence of which a second edition was necessary. He writes—"I greatly rejoice at the visits of the Jesuits to the converts, as they were not able to gain one of them, and it has only tended to strengthen them in their faith."

There are still great hindrances to their work. Popery in its worst form is in the field. German Tractarianism aids the opposition, and Rationalism follows in the train, at the root of which is the virtual rejection of the Divine Inspiration of the Scriptures.

In addition to the usual efforts for the benefit of Germany, considerable attention has been paid to the Sabbath question. At a meeting of Ministers from all parts of Germany, held last autumn at Stutgard, when upward of 800 were present, it was resolved that a representation should be made to all the Governments of the Empire on the desecration of the Lord's Day, and a general address on the subject extensively circulated among the people.

The different Tract Societies in Germany are in closer contact than formerly, and more harmonious in co-operation.

Hungary.

No openings have taken place for the circulation of the publications prepared for the country. The people greatly need Christian Instruction.

Bohemia.

The circulation of Tracts has been promoted to a large extent in the country, through the agency of the Committee of the Lower Saxony Tract Society at Hamburgh. Its Secretary, Dr. Craig, thus writes—"Nearly 100,000 have here been distributed since the commencement of our labours. This work is the fruit of the 75*l*. kindly granted by the Religious-Tract Society." Dr. Craig, on his visit to Bohemia, found the Tracts producing good effects.

Bavaria.

One correspondent made a short tour in Rhine Bavaria, when he discovered that infidelity and rationalism greatly prevailed. The Catechism in popular use is calculated to mislead the people, the Apocryphal books being much more frequently quoted than the inspired Scriptures. Several valuable Tracts have recently been published by Christian Ministers against this system.

It being found impracticable to work a public Society on the principles of the Religious-Tract Society, a few friends of the Gospel at Nuremberg have formed themselves into a Corresponding Committee. The Committee have been anxious to aid their friends in their desire to spread essential vital truth through their country. With this view the grants to Nuremberg have been 51*l*. 5*s*. 3*d*. Already these friends have received cheering Letters.

Wurtemberg.

The Committee feel an unabated interest in the Scriptural Works of Dr. Barth. They have an extensive circulation. They have furnished him with casts of cuts for the illustration of new works. The Doctor,

in reference to his books, explains the great object he has in view, namely—"To introduce Bible Truth into Schools and families which may serve to make the Holy Scriptures more intelligible and accessible to the unlearned reader."

A grant of 3*l.* in Books has been made to the Rev. Dr. Hoffman, late of Basle, but now the Principal of the Evangelical Seminary at Tubingen, for the Library established for the benefit of the Students. A supply of 3*l.* in German Tracts has been furnished to a correspondent for circulation at Newkirch, within the diocese of the Archbishop of Fribourg.

Westphalia.

The *Wupperthal Tract Society* at Bar-men has proceeded with the publication of 20 Tracts mentioned in the last Report. The Committee, wishing to increase the variety of German Tracts for circulation in England, have authorized the Wupperthal Society to prepare duplicate plates of 18 Tracts already approved.

Saxony.

The *Lower Saxony Tract Society* at *Hamburg* is in active operation. The Tracts printed and received into the dépôt have amounted to 595,250: among these have been 10 new Tracts. The circulation for the year, including those sent to Bohemia and Moravia, amounts to 518,841. The total issues of the Institution have been 7,573,633. The receipts, including the grants from England and America, amount to 487*l.* 15*s.* 4*d.* The Committee of the Lower Saxony Society rejoice that every year their principles and operations are better understood than formerly, and consequently the number of their friends have increased.

Three Colporteurs have been regularly employed during the year, distributing Tracts from house to house, and accompanying them with words of counsel. The sales they have made have realized 140*l.* 3*s.* 6*d.*

A Tract published for soldiers has been extensively circulated among the military of Denmark and Prussia, and there is reason to believe it has been blessed to some of the men.

The Tracts have been circulated in several of the kingdoms adjacent to Saxony. A grant of 100*l.* has been voted to this active Institution.

The Society at *Hamburg* connected with the Rev. J. G. Oncken and his friends is sending out a large variety of Tracts in various languages.

Belgium.

The *Belgian Evangelical Society* continues its labours, and, through its Colporteurs, circulates many Scriptural Publications. The total grants paid in the year, including casts of cuts, have been 48*l.* 3*s.* 6*d.*

The French edition of "The Pilgrim's Progress," translated by the Rev. E. Panchaud, has been completed, and a large portion of the first edition sold at low prices. A second edition has been issued, and 500 copies purchased for sale in England. This excellent work already appears to have done much good.

Mr. W. Pasco Tiddy has issued, in French, "Look Up; or, Girls and Flowers," for juvenile readers. The Committee have purchased 500 copies of it for sale in England.

The Rev. J. Jaccard, of Heïgne, has given an encouraging account of the circulation of former grants of Tracts in numerous villages, and the eagerness of the people to receive them. He has received a further grant of 5*l.*

A grant of 1820 Tracts and Books has been sent to Antwerp, for the British and American Sailors visiting the port. A reading-room has been opened for their benefit. A grant of 4*l.* in Books has been voted for the Library, at half-price.

Holland.

The sales by the *Rotterdam Society* amount to 112,264 Tracts, and 14,206 Children's Books, being a larger number than on any preceding year. The Local Society has printed 12 new large Tracts, 12 Children's Tracts, and 12 Children's Books.

Sweden.

The *Evangelical Society* at *Stockholm* has, during the past year, printed from 50,000 to 60,000 Tracts, which have had a good circulation.

Denmark.

The Society at *Copenhagen* continues to publish various useful Tracts and Books. It appears that 6035 publications have been distributed. Many of these have been given to wounded and invalid soldiers in the hospital, and others to the troops engaged in the conflict which has lately been carried on with the Prussian Power. A grant of 2*l.* in Danish Tracts has been made to the Rev. A. P. Forster, of Copenhagen, for general circulation.

East Friesland.

The Directors of the Society of Christian Charity at Emden have applied for aid

in carrying out their objects, one of which is the circulation of Scriptural Works. A grant of 5*l.* in German Tracts has been made.

Prussia.

Berlin—The *Evangelical Book Society* has requested assistance through His Excellency the Chevalier Bunsen. It was organized in 1845 by means of funds furnished on loan by His Majesty the King. About 43,000 valuable books have been sold at a price less than the actual cost of production. In referring to the advantages connected with the free circulation of evangelical works, the Committee write—"They have been the bond through which thousands of souls became and remained true and living members of the Evangelical Church, even under the most unfavourable circumstances." The growing demand for such works, and the impoverished condition of the country in consequence of its afflicted state, led the Local Committee to appeal for help, particularly as they were anxious, through the plan of Colportage, to send the Truth to the homes of the people.

The Committee have granted 50*l.* to the Berlin Society, to be returned in Books, and 20*l.* for the purchase of German Tracts from the Berlin and Lower Saxony Societies, for circulation by Colporteurs.

The Committee presented to the King of Prussia the Society's "Jubilee Memorial," which he graciously received. The Chevalier Bunsen assured the Committee "that His Majesty takes a great interest in the increasing prosperity of the Society, particularly in the Christian and Protestant Feeling and sympathy shewn in the grant made to the Evangelical Book Society." The Tract Society at Berlin is sending forth many publications. In the year 1849, nearly 400,000 were distributed.

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEKUTA AND BADAGRY.

General View.

THE period which has elapsed since our last reference to the Yoruba Mission has been of an eventful character. Energetic efforts have been made by *the god of this world* to crush the promise of good at Abbekuta—persecution raged with great severity toward the end

of 1849, and again at the termination of last year, although in a milder form—the slave-dealing interest has diligently laboured to procure the expulsion of the Missionaries—the King of Dahomey has attempted to destroy Abbekuta, and scatter again the rising power of the Egbas—but all these dangers and difficulties have been mercifully dissipated; Abbekuta still remains, and the Missionary Work still prospers; and there is hope, when the faith of our converts is "increased, that we shall be enlarged by them to preach the Gospel in the regions beyond."

Missionary Labourers.

The Rev. C. A. Gollmer and Mrs. Gollmer, the Rev. H. Townsend and Mrs. Townsend, Mr. and Mrs. Van Cooten, and Mr. and Mrs. Huber, reached Badagry in safety on March the 7th, 1850. The same Letter which acquainted us with the safe arrival of the Missionary Party on the West-African Coast, conveyed to us the sorrowful intelligence of Mrs. Van Cooten's death, on May the 17th, after eight days' fever. This was followed by the demise of the Rev. J. C. Müller, who died of dysentery, at Abbekuta, on the 16th of June 1850; and, lastly, Mr. Van Cooten, in the midst of much usefulness, was attacked with fever while engaged in visiting the towns on the strip of land between the Ossa and the sea towards Porto Novo; and having been conveyed to Badagry in a canoe, expired there on March 13th, 1851, a few days more than a year from the period of his first landing. The Rev. Samuel Crowther is at present on a visit to this country.

On Sunday, March 10, 1850, a reinforcement of Native Catechists and Teachers—consisting of Messrs. Thomas King, James Barber, James White, and Thomas Puddicombe—reached Badagry, from Sierra Leone, for the service of the Yoru-

ba Mission. Mr. Mark Willoughby, one of the most useful of our Native Agents, after a lengthened illness died at Badagry on the 9th of May 1850, just five days before Mrs. Van Cooten. Thus the Yoruba Mission, recently as it has been commenced, is not without its Missionary Graves.

BADAGRY.

This Station continued to be occupied by the Rev. Messrs. Gollmer and Smith, and Mr. Van Cooten, until the death of Mr. Müller, when Mr. Smith was transferred to Abbekuta to supply his place. Since Mr. Van Cooten's death, Mr. Gollmer has been the only Missionary resident at Badagry. Missionary Work there, up to the period of the late attack on Abbekuta, retained the same discouraging aspect, the Chiefs and people remaining averse to the reception of the Gospel, and the general demeanour of the inhabitants being such as to render it doubtful whether they would not prefer the abandonment to the continuance of the Mission.

The following extracts from the Letters and Journals of the Missionaries will enable us to form accurate ideas of the state of affairs at Badagry. We shall first give, from his Journal,

Mr. King's View of the Missionary aspect of Badagry.

March 12, 1850—Badagry is a very large and populous town, but the inhabitants are much degraded by superstition and idolatry. With the exception of those belonging to a few persons of note, and some fetish houses that have mud walls, the whole town is of bamboo construction.

March 17: *Lord's Day*—While the Service this morning was performed in the Church by the Rev. I. Smith, I accompanied the Rev. Messrs. Gollmer and Townsend to speak to the people in the town. Inviting them to come to Church is almost a matter of ridicule and derision, and a trying matter to the Missionaries.

After we had spoken to many at different places, at last we came to a party under the trees, drinking palm wine, and one of whom was placing wood in heaps for sale. Mr. Gollmer said, "To-day is God's day, and we are commanded to sell nothing." He replied, "Does not God eat to-day, and must I not eat also?"—"I am the servant of God, and am sent to invite you, as a sinner, to seek for salvation," Mr. Gollmer said. "We want something to eat: we are hungry. Give us something to eat: that is all we want."—"When you call a man to make country-fashion or greegrees for you, do you require him to pay you, or do you pay him?" asked Mr. Gollmer. The man replied, "I pay him."—"And why do you require me to pay you, after giving you freely the Word of God?" "But all those who came from Sierra Leone do not go to Church, nor walk according to your practice; but we see many of them who are not better than we." I interrupted, by asking the man, "Whose bundle of bamboo is that?" "It is mine."—"Why do you bring it here?" "To sell."—"Should Mr. Gollmer send to tell the people of Badagry that he wants some hundred bundles of bamboo-sticks, and should many, through idleness, refuse going to cut any, can that be the reason why you should not do so, when you know that you will certainly be paid for every bundle you carry there?" "By no means."—"Or should you refuse carrying a good bundle because others are quite the reverse, and are rejected?" "Certainly not."—"So it is with regard to those who have come from Sierra Leone." After we had been to other places, and spoken in like manner, we returned home. The Missionaries at Badagry are labouring in a very hard and barren soil.

March 21—Possu, the influential Chief, came to Church on Sunday the 17th. I wish this had been an ordinary act in him. After Church, he was invited up by the Missionaries. He is a man of majestic aspect, and I believe also of acute intellect and good judgment, capable of doing much good or harm by his influence. When introduced to him by our friends as a person who came from Sierra Leone, where his son might have been sent, with the Chief of Ajido's, for education, he replied that he was perfectly willing for the child to go, but the mother was unwilling. I told him how the Chief of Ajido's son is improving very nicely, and so might his son be likewise. His scimitar of state was

borne by one of the two pages that attended him. Mr. Gollmer asked him for a place near his house for a Chapel, which he promised to answer the next time.

March 24, 1850: Lord's Day—Another Chief attended the Service to-day. He appeared to be more stricken in years than Possu, and had many superstitious things hanging about him. His name is Mewu. O that the Sun of Righteousness would dart His light into his heart, and into the hearts of these Chiefs, that they might come

"And sit at our Emanuel's feet,
To taste and learn His grace!"

The Sacrament of the Lord's Supper was administered. It gratified my heart not a little to see many of the Abbekuta People among the partakers. Mr. Gollmer read the prayers in the morning, and Mr. Smith preached. In the evening Mr. Crowther took the Service.

During our short stay—about a fortnight—in this place, we had to witness parties of either sex, in their superstitious processions, passing through the streets with loud noise. These shrill and yelling cries bespeak the unhappiness of their religion. Many young men and women, devotees, are to be seen going about, distinguished by certain signs. They are to be avoided with great caution, for whoever touches them, even unwittingly, in passing, either in the narrow lane or among the crowd in the market, is amerced. They make no reply to any whatever in case of salutation. The men go about in great show, with forked sticks in their hands, especially during the few following days after their perpetrating some inhuman action, as putting some one to death.

A case of this kind took place a few days after our arrival here. A woman, accused of witchcraft, was violently taken and murdered. A few days after, the murderers went about the town with songs of triumph, thus "glorying in their shame." Of all the Missionary Operations here, the Boarding School is more promising and encouraging. The progress made by the children in various branches of instruction is sufficient to cheer the drooping hopes of the labourers.

General Indifference to Religious Instruction.

The following extracts from the Letters and Journals of Mr. Gollmer and the late Mr. Van Cooten
Nov. 1851.

exhibit the general disinclination of the Popos to religious instruction, with occasional instances of encouragement. Mr. Gollmer, in a Letter dated Oct. 25, 1850, thus writes—

Our position here has been rather critical of late. The Popo People seem to get more estranged from us, instead of coming nearer, and becoming one with us. Our work seems to go backward, instead of forward. Our Boarding School is almost broken up, so many of our best and oldest boys having been taken away, simply because we do not give the parents or friends presents. Several times we have been insulted when preaching to the people in the streets, and occasionally some get quite violent when we speak. They are determined they will not hear. One of the Chiefs has sent us impudent messages, greatly insulted us, and even spoken of driving us away.

The following extracts are from Mr. Van Cooten's Journal—

Oct. 13: Lord's Day—I went into the town, and addressed the people under five palm-wine sheds. I was well received in each of them: the people left off playing and drinking during the time I spoke to them. In the first shed, I was told not to tire in seeking to do them good; that the word I spoke to them was a true word, and if I continued to bring it to them from time to time it would soon live in the hearts of some of them. In another, I was asked which they should receive, the Mahomedan Religion or that which we brought them. I replied by stating the way in which Christianity was first propagated amongst men, and that Jesus Christ, who was perfect God and perfect man, was its Author. I then told them who Mahomed was—a sinful man, an impostor, a false prophet—and the manner in which he promulgated his religion; and then drew a contrast between the two, shewing the purity of the former and the impurity of the latter. I was then asked if it were true that Mahomedanism did the countries which professed it no good. I pointed out the difference between those countries subject to Mahomedan Rule and those under the influence of Christianity, and proved that it was but too true. A Mahomedan was present the whole time, but did not say a word. I look upon the Mahomedans as one of our greatest obstacles in benefitting

the Pagan. They call themselves the children of God, and say they worship the same God as we do, and we are one family; but the more I see of them the more I feel their religion is of the devil, and they are his children. Much that our Lord said to the Pharisees will apply to them. They are gaining ground here; though I believe most, if not all of them, are slaves.

Oct. 20, 1850: Lord's Day—I went into the town, and spoke to the people in four palm-wine sheds and in the streets. They were much less disposed to hear me than last Sunday. I felt much discouraged and depressed at their apathy, and in not being able to speak to them the words of eternal life but through an interpreter.

Oct. 27: Lord's Day—I went amongst the people, and in two sheds received great encouragement, the people not wishing me to leave off, though I had been speaking to them more than an hour in each place. I was told in another quarter that the Mahomedans taught better than we did, for they began by giving them something; but all we brought them was "God, God." I found the first chapter of the Epistle to the Romans of much use to-day.

Visits to the neighbourhood of Badagry.

The Missionaries have also occasionally visited the towns and villages in the neighbourhood of Badagry, and have been well received by the Chiefs and people, who evidence a willingness to hear which, in Badagry itself, is seldom met with. We shall first refer to Mr. Van Cooten's Journal.

Oct. 9—This morning I set off for Akpa, a town about six miles S.S.W. of Badagry, on the south bank of the river Ossa. I found the Chief an intelligent and sensible man, and the most like a Chief I have yet seen. He appeared cleanly in person and dress—the latter consisting of an orange and crimson cloth and scarf—and was seated upon a fine leopard skin. After stating the object of my visit, I spoke very seriously to him about the salvation of his soul. I then read to him several portions of the Bible, Mr. Marsh translating it for me. When he heard of the Creation and the Deluge he expressed much surprise, and said he had heard many things, but he had never heard this. Having stayed about an hour, I asked permission to go over the place and speak to the people. He sent his

son to guide me. In one of the squares I saw three human skulls, supposed to have belonged to witches, who were put to death by the people. The place is but thinly inhabited, in consequence of war. When leaving, the Chief invited me to visit the numerous villages belonging to him, saying it would take me nine days to do so.

Leaving Akpa, I crossed over to Ilassa, a town on the opposite side of the river, and very similar to Akpa. On my way to the Chief's house, I saw the skulls, two quite fresh, of eight poor creatures who had been murdered for witchcraft. Passing on a little further, I came to two round houses, well built and in good repair. In them they worship the spirits of their departed kings. After waiting half an hour, I was told I might see the Chief. He had nothing to recommend him—apparently a true Popo. After declaring to him and his people the glad tidings of salvation, I returned home. One of the varieties of the wild tamarind flourishes in these two places.

Oct. 15—This morning I set off for Ayanri, a town from twelve to fourteen miles west of Badagry. It is situated amidst gigantic trees, and is approached through a long creek, taking me upward of an hour to get through it. The soil is a kind of red clay, and would make excellent bricks. Apparently it is very fertile, as the crops were fine and luxuriant. When we landed, we were met by a body of men armed with muskets, cutlasses, and bows and arrows, who had come out to defend the town, supposing we were enemies. I jumped on shore and extended my hand to each one, which soon dispersed their fears, and they led us into the town. After partaking of the emblem of peace—cold water, I explained to them the object of my visit; and requested, as I had an important message from God to them, that they would get as many people together as they could. This they soon did. I then set before them the plan of salvation through a crucified Saviour, and was pleased with the order and attention they manifested. After I had finished speaking, I asked if I might go over the place. This they refused, saying they had met us, as we requested, in the proper place for meeting, and with that we must be satisfied. I told them we were not spies, but their true friends. They replied, when we visited them again we might go over the town. These poor

people are in daily dread of being stolen and sold. They are just now recovering from the sad effects of war. They are of the Egba-do tribe—lower, or water-side Egbas.

Oct. 28, 1850—This morning, with the rising sun, I set off for Okobo, with Mr. Marsh and six men. It is a small town or village, rather more than twenty miles east of Badagry, situated on the north bank of the river, and approached only by water. After having passed Ajido about two miles, I was much pleased with the scenery on each side of the river: for some miles the north bank is densely covered with palm-trees; while on the south there are not so many palms, but noble and gigantic trees. Just before reaching Okobo the river branches off to the south-east and north-east, both being as large, or larger, than the main stream. A large island, thickly covered with palms, is situated between them, and extends, I am told, to Lagos. This I hope soon to prove for myself. I feel strongly inclined to push into Lagos itself: I believe I could do so with perfect safety. The north-east branch is called Ogeagbe by the Natives.

Arrived at Okobo, we were saluted by men, women, and children: many of them, never having seen a White Man before, ran away in much alarm. As soon as I was out of the canoe, a large calabash of water was held out to me. I was then conducted to the Chief, followed by a multitude of people. Aggemo, the Chief, received me at once. He is a fine portly man, with an open countenance. He goes by the name of the Watchman, as he never sleeps at night, but walks about fully armed, to prevent being surprised by the Lagos People, who have five times attempted to destroy the place, but have always been defeated by Aggemo, who is looked upon as a great warrior. Having stated to him the object of my visit, I asked if he would allow me to read to him a portion of God's Word. He said he would be glad to hear it. I then read and explained part of Gen. i. and Exod. xx. I then left to get something to eat, having had nothing the whole day.

I again called upon the Chief, and asked him to let me have a shed for the night. This being settled, I requested him to have as many people as could be got together assembled under a tree, that I might address them.

Having done so, I set off for Mekpa, a

village near to Okobo. Here I met with much the same reception as in the morning. The Chief is a small man, and is subject to Aggemo. Having assembled the people in an open place, I set Jesus before them as *the Way, the Truth, and the Life*. I then went round the village, and returned to Okobo.

I found Aggemo seated under the shade of a house. His people soon joined him, and I addressed them till night closed the scene. I then invited him to sit down and partake of a little fish and yam, which he did. Having finished, I said it was my custom, whether at home or in the bush, to commence and close the day with my people in reading a portion of God's Word and engaging in prayer. He remained during this hallowed exercise. The worshippers of Sango were rampant here. I spent the night in walking about the place, for sleep I could not, on account of the musquitos, ants, &c.

Oct. 29—This morning, at 6 a.m., directly after prayers, I set off for Okeaga, a small village some distance from Mekpa. The Chief is a very pleasant little man. He gladly heard my message, and assembled the people to hear it. After taking me over the place, he gave me two pigeons and a bunch of bananas, and then conducted me to the canoe.

Reaching Okobo, I had another long talk with Aggemo, and then bade farewell to these friendly people. I bless God that He has permitted me to witness for Him amongst them. Each village is situated in a palm grove, and bounded by a forest of palms. The Chief assured me they did not live by plunder, but by making palm-oil, which they disposed of at Iworro Market. Men, women, and children make oil, which they do in canoes. After the nut is boiled, the pulp is trodden off in canoes by young men, the movement of the feet being regulated to a certain measure. A valuable part, the nut itself, is thrown away, or used as fuel with which to boil the palm-oil. A very small proportion of the kernel is made into nut oil, or sold for that purpose. When properly prepared, the kernel furnishes a beautiful white oil, which might form an article of commerce.

There is no cultivation in these places. The people live chiefly upon fish, palm-oil, and corn, which they purchase in exchange for their oil. They are of the Egba-do Tribe. They are less superstitious than the Popos, and do not abound in fetish and idol-houses as they do.

At 11 A.M. I left for Ajido, a Popo Town about ten miles from Badagry, containing a population of from 2000 to 3000 souls. The Chief received me very coolly, in consequence of my passing by yesterday without calling to see him, though I sent Mr. Marsh to tell him I would see him on the morrow, and wished to know if he had a word for me then. He said, "No." I was not a little vexed to see a cloud upon his face. He threw cold water upon the object of my visit to establish a School, for which purpose I had brought John Coker, our second Teacher. He said the parents were not willing to send their children, unless we paid them for doing so. He himself did not object, but he could not influence the people. After much fruitless talking, I left him, and took up my abode in a small hut. He said the English were too much in a hurry: they should sit down, and think. At 6 P.M. he called upon me, and said the palaver was settled, and that I must not think any thing of what passed this afternoon.

Oct. 30, 1850—Early this morning I went into the town, and found one shed full of people. I spoke the Word of Life to them, and then went into the streets and spoke to others.

About 10 A.M. I set off for Iworro, a small market town near Ajido. I was well received both by Chiefs and people. After staying about four hours, I returned home, taking two palm-wine sheds in the way, and addressing the people.

In the afternoon I called upon the Chief. He was quite gracious, and made me sit by him. He is certainly the most intelligent heathen I have met with, but is dark as to the things of the soul. He knows nothing of a future state, and I find this to be generally the case amongst all classes. I read and explained various passages of Scripture, and the leading events of the Old Testament—the Creation, Fall, Deluge, &c. He said he had never heard of these before, and our God must be his God.

Leaving him, I called upon Possu, his head warrior. He is a true Popo. Almost the first word he says is, "Hungry!" I had much conversation with him about the School, as the King had left it in his hands.

Oct. 31—This morning, directly after prayers, the Chief entered my hut, to hear more of the word I had spoken to him yesterday. I shewed him one of the alphabet boards. He at once commenced

learning A B C, and, as he knew one letter, he began teaching it to the children before him. I then illustrated much of what I had said yesterday by Varty's Scripture Plates of the New and Old Testaments. This pleased him, as he is very fond of pictures. I went through the life of our Lord Jesus Christ, which seemed to strike him much, as he asked many questions, and seemed disappointed when I passed on to some other event in His life. I was at last obliged to tell him I was tired. We then arranged about the School. He gave me four of his own boys to begin with, and a promise of more by and bye. As he was leaving, he said, as I was a great man, I should keep wine: though I did not drink it myself, I should offer it to my strangers. The best of these people are great beggars, and think "White Man" must have this and that, and live expensively. In the course of the day I went over the town in various directions, entering yards, houses, and palm-wine sheds, making known the Word of Life.

In the evening I arranged about a house for the Teacher to live and teach in. This School palaver has cost me much trouble: two or three hours each day have been taken up with it. May God deign to bless the means used! I took leave of the Chief, and found him cutting the hair off a child's head.

Nov. 1—This morning, directly after prayers, I left Ajido on foot, accompanied by Mr. Marsh, as I was anxious to visit the villages of Kobita, Idokpo, and Idalle. When we arrived at these places I stopped, and addressed the people in the streets and palm-wine sheds.

I have been much distressed to see the number of persons dedicated to the god Sango in each of the towns and villages I have recently visited. At this season they go through the streets in a peculiar dress—a skull-cap made of cowries, with a red fringe hanging over the face, and a broad loop or belt of the same material suspended from each shoulder to the hips, and then tied in front and behind, about the centre, the wrists and ankles being ornamented in the same manner. As they walk, they make a peculiar motion with their arms and feet. Their faces are always bent toward the ground: I never saw one look up. No one is allowed to speak to them, nor do they look at or speak to any one, except their guide, generally an old woman. They are supposed to be under supernatural power, and insensible to

things passing around them. When they speak, no one can understand what they say: I can only compare their speech to a number of unmeaning sounds. Nineteen passed me this morning, coming from their places of confinement, all dressed in this peculiar style: thirteen were grown-up young women, three young men, and three children.

The walk from Ajido to Badagry is fatiguing, as it is through deep sand the whole way, which brings every muscle into action.

Civil and Political Commotions.

Besides the trials arising to the Missionaries from the disinclination of the people to spiritual instruction, there have been commotions and disturbances in Badagry, which, on more than one occasion, threatened to terminate in sanguinary conflicts. The first occurrence of this kind was in October last, when the Sierra-Leone People took up arms to defend themselves against the continued injuries inflicted on them by the Popos, and a collision seemed inevitable. At this crisis Mr. Gollmer received a kind letter from Comm. Patey, of H. M. S. "Flying-fish," offering any assistance in his power. At Mr. Gollmer's request, two of the officers came on shore, and a full meeting of the Chiefs and people was convened, and this disturbance amicably adjusted. It was, however, soon followed by one of a more serious nature. Communication between Badagry and Lagos had been closed for some years, and a law had been passed prohibiting individuals from going from the former to the latter place. The Popo Chiefs wished now to reopen the road; while Akitoye, the ex-King of Lagos, who resided at Badagry, feeling that his personal safety would be endangered if this were done, endeavoured to prevent it, the Chief Mewu siding with him. Amidst the violent passions of these contending parties, the town was on several occasions in danger

of being set on fire and destroyed. The King of Dahomey's intended invasion appeared likewise as a dark cloud rising in the far horizon. In fact, it is now evident that the agitation amongst the seacoast people, and the efforts made by the King of Porto Novo, a dependent of Gezo, and to the westward of Badagry, and Kosoko, the usurper of Lagos, on the eastward, to induce the Popos to open the water communication, were merely the foreshadowing of the coming war, and of a vigorous effort to expel from the coast every element which was adverse to the prosecution of the slave-trade. Amidst these disquieting circumstances, the Missionaries very gratefully acknowledge the kind sympathy shewn them by the Commodore and other officers of Her Majesty's Squadron on the coast, the lively interest expressed for their safety, and the offer of prompt assistance whenever the aspect of affairs appeared to be more threatening.

Visit of the British Consul—Disturbed state of the country.

On January the 2d of the present year, Her Majesty's Consul, Mr. Beecroft, arrived at Badagry, and on Monday the 6th admitted the Chiefs to a formal interview, the particulars of which are thus described by Mr. Gollmer—

Towards noon, the Chiefs, having a day or two previously intimated their desire to pay their respects to Her Majesty's Representative, came dressed in their best, and followed by a great many people, some of whom bore arms. The Consul, wearing his uniform, saluted them all in the name of Queen Victoria, whose messenger of peace and goodwill, he said, he was. He then read his Commission, which was translated and explained; and this, with his dress and venerable appearance, made a deep impression. The Consul, bearing in mind the request of the Headman of the Sierra Leone People, asked whether they were at peace; and, as they replied in the affirmative, he said, "Well, peace is

good. Through peace a country prospers: through war a country may be destroyed." He then made some close remarks about what he had heard, and expressed a hope that they would be wise, and not allow war to spoil their country. "I am going to Abbekuta tomorrow," said he, "and on my return I hope I shall hear you are at peace." Possu then arose, and said, "We are all glad to see you. We all thank you for coming. We thank you for the good words you have spoken. It is true, there is a serious matter pending; but I fully believe we shall be at peace when you come back. We do not want to fight: we are tired of war. War has taken our families and property away: we want peace, and I do not believe, much as they may talk, there is any one going to fight." Several other Chiefs spoke to the same effect. The Consul then gave them a broad hint respecting Akitoye, and said that the English Government takes the part of the offended, and loves to protect the defenceless. "If you, for instance, were oppressed by an enemy, and were to ask our protection, we would grant it to you, and so to others likewise." Possu then rose, and asked permission of the Consul to fire a salute, which, not being refused, was instantly carried into effect, and many guns were fired in honour of the Consul.

The Consul, on his return from Abbekuta, perceiving that Akitoye's position was full of danger; that he was surrounded by enemies, who were the more determinately so because of his public declaration, if restored to the throne of Lagos, to unite with the British in putting down the slave-trade, and establishing in its stead lawful traffic; that Kosoko was seeking his life; and that the Popo Chiefs, having received presents from the usurper, were not to be depended upon; recommended him earnestly to throw himself on British Protection, and go with him until matters could be finally arranged. Mr. Gollmer adds, Jan. 28—

At two o'clock the Consul left us. Mr. Van Cooten and myself accompanied him down to the beach. On getting out in the river we observed Akitoye going

across, and we met on the opposite creek. About twenty of Akitoye's men followed their master to the beach; but I believe none of them knew what he was about to do, as it was kept a profound secret, until they saw him get into the canoe, when all wished to follow him; but five only—two females, one of his near relatives or brothers, as companion, a confidential manservant, and a boy, were permitted to follow him. A short time after, the Consul, with the other gentlemen, left for the ship, and, having seen them safely outside, we returned home.

Akitoye's going on board the ship of war had such an effect upon this town and country as it is difficult to describe. "Never has a King done so before," exclaimed some of the people.

After the Consul's departure, the contention between Akitoye's People and the Popos became still more critical, notwithstanding a messenger sent by Mr. Beecroft to the King of Porto Novo, requesting him to desist from sending so many canoes down to Badagry. The King, in his reply, which did not arrive until the Consul had left, declared that he had no hostile intentions against Badagry; but that, as Kosoko of Lagos was about to make him presents, it was necessary he should send down a sufficient number of canoes to protect the property, and that such was his determination. Mr. Gollmer then writes—

The Chiefs here declared that this was the truth of the matter; and so I, who was made the mediator, against my will, begged Akitoye's and Mewu's People to let the Isos pass without molestation. To this, however, they would not listen, because, as they said, "The Popos, with the Isos and Lagos People, seek our destruction, and we must fight for our lives; and we will surely fire upon the Isos if we see but one canoe." The Chiefs here, on the other hand, declared that if Akitoye's and Mewu's People fired but one single gun at the Isos, who would surely pass, they would rise against them. This determination on both sides created such consternation and alarm, that many people left the town, and others removed their wives, children, and property, to

other towns. Four of our boys were taken away, with a view to carry them to a place of safety. Akibode, the priest, was about removing his two children in our School, with the rest of his family, to Pokia, and asked for permission to do so. I told him he might do so; "but as for me and my house, we commit ourselves to God, and in Him we put our trust." These words fell in his heart: he reflected upon them; and the day after he came and said, "I cannot take my boys away from you, for I will, with you, put my trust in God."

The Popos, fearing lest they should not be numerous and powerful enough for their enemies, called upon the villagers to come to their aid, and many armed men arrived here during the night, which greatly added to the confusion. After meeting both parties time after time for several days, and arguing all points, and begging Akitoye's and Mewu's People again and again to keep quiet, let the Isos pass, and wait and see whether they would return with war, they still insisted upon fighting. I then sent word to Mewu, saying that I had given the best advice I could, and if he would not take it I could not consider him my friend any longer. This, with the help of God, had the desired effect, for he would do any thing rather than lose our friendship. No doubt he secretly reckoned upon the help of the English—*i. e.* Sierra-Leone People—in his fight, whom he knew would do nothing against my will. However it may be, Mewu sent a secret messenger after dusk to intimate that they would give up, and let the Isos pass quietly, and that to-morrow morning they would send a public messenger to me and to all the Chiefs to that effect. We thanked our God for thus peaceably disposing the enraged minds of these people. The much-dreaded morning on which the battle was to take place dawned upon the warriors ready to shed blood; but, contrary to their expectations, the *gongon* beat, not to commence the sad fight, but to announce that the matter was settled, and the Isos might quietly pass. This caused universal joy and gladness; and, strange to say, whilst the town was thus full of rejoicing, the Iso Drums were heard in the distance, and, after a short time, about 100 Iso Canoes, with two to five men in each, all well armed, arrived. The Isos remained, as requested, in their canoes on the other side of the river, and, after the

Chiefs here had sent messengers with small presents, they went on toward Lagos.

The Isos remained at Lagos twenty days, during which time they suffered much from diarrhœa, and lost eight of their number by death. They then returned home, falling out with each other on account of the division of the spoil—goods received from Kosoko—but without doing harm to any one here; and thus the word of the Chiefs was verified. At present the people are more quiet, but I cannot say they are at peace. I am just now endeavouring to reconcile the two hostile parties. However, some of the Chiefs here, who are friends of Kosoko, would rather see Akitoye's men turned out or killed than make peace with them.

*Consequent lack of progress—The
Slave-trade.*

Amidst such injurious excitement, we cannot expect that much of progress could be made, either in the work of evangelization, or in developing the industrial energies of the people. Mr. Gollmer thus concludes his Journal for the quarter ending Dec. 1850—

Mr. Huber, our mechanic, has suffered much since his arrival in this country, which has been a great drawback to our operations. However, he has been very useful already; and as he is now, we trust, acclimatized, we hope he will be able more regularly to attend to his multifarious duties. Two of our boys are being taught carpentry, and two more I intend to select, after a little while, for the same purpose. Agriculture has made but little progress. The soil, it is true, is poor, and hardly repays one's labour; yet if the people liked farming they could make something by it. At all events, there would be no scarcity of provisions as at present exists; no such high prices as they have at present to pay for a little food; no such dependence upon their neighbours as there now is. But, no! "Trade," they say, "trade our fathers taught us, and trade we will," though many of them have next to nothing to sell or buy. There seems, however, to be an increase of trade here. Besides Mr. Hutton's Bristol Ships, two Sierra-Leone Vessels and an American carried a considerable quantity of oil away this year; and

Domingo, at Porto Novo, is said to have purchased a large quantity besides.

In a letter of March 4, 1851, Mr. Gollmer writes—

The slave-trade, I believe, has been greatly put down during the last few months. The efficiency of the squadron is decisively felt. The slave ports are blockaded much more closely than before, which has created great consternation on shore. Domingo has again and again refused to purchase slaves; and the other day he offered for a slave, who cost fifty dollars in the interior, one roll of tobacco, value about fifteen or twenty dollars, and one keg of powder, worth about eight dollars, and declared he did not care to buy any more, as he could not ship them; and even if he could get a vessel away from this coast, he would lose it in his own country. One of our own Sierra-Leone People heard him say that he would only ship once or twice more, to get the 300 slaves off his hands, and then he would give up, and trade in palm-oil, by which he now sees he can make money too.

ABBEKUTA.

This important Station is at present occupied by the Rev. Messrs. Townsend, Hinderer, and Smith. The Rev. S. Crowther left Abbekuta in April last, and is at present in this country.

Outbreak of Persecution.

The rapid progress of Missionary Work in Abbekuta during the year 1849, rendered it probable that some effort would be made—by those whose temporal interests were affected by the change which was taking place in the feelings and habits of the people—to arrest this onward movement. There were two classes of persons whose gain and influence were alike interfered with—the babbalawos, and those who were identified with slave-trading proceedings. Through their instrumentality, the Missionary Work was brought under discussion in the assemblies of the Ogboni. It was represented by the babbalawos as destructive of their gain. Kosoko,

of Lagos, by his agents, actively co-operated with them, and by some chief men in the councils a ready ear was lent to such misrepresentations. It was decided, that to expel the Missionaries was impossible, because all Egba received them; but that the converts ought to be prevented attending Church. An opportunity for an outbreak soon presented itself. Idini, an humble and steady Christian of Itoku, had been engaged as servant by Mr. Hinderer. This man was attacked by illness, and went home; but on his friends attempting to make charms for him, he had himself conveyed to Mr. Hinderer's, being then in a dying state. Medicine was of no avail, and on the 9th of October 1849 he fell asleep in Jesus. Mr. Hinderer's account of him is interesting.

Idini was a man of about forty years of age, known among our people as truly pious, and esteemed especially for his unfeigned humility. When he became a Christian, he was forsaken by his wife and relatives. He supported himself as well as he could by doing farmers' work. Applying at the same time to us for some sort of constant employment, I engaged him as horse-keeper; and during the short time he served me I noticed his sometimes shutting himself up in his room for private prayer. He not only would take care of my horse when I went about in the town preaching, but he would also support me in my work by his humble prayers. Though his relatives forsook him, yet did not he forsake them. He not only asked me to let him go to them sometimes during the week, which I gladly allowed, but the week before his death, when we passed near their house, he begged me to go in and speak the Word of God to them, which I did, and was gladly welcomed by all the people of the yard.

Next day, the consent of the relatives having been obtained, Idini's remains were committed to the grave, according to the rites of the Church of England. Mr. Müller preached a sermon in the Church, which was well attended. The

Communicants and Candidates followed the body to the grave in silent order, presenting a remarkable contrast to the country-fashion funerals. This mode of burial produced much sensation in the town; many of the people approving of it, and expressing a wish to be buried in the same way. As the Ogboni had hitherto engrossed the management of funerals, heaping, in doing so, heavy imposts on the people, and making much gain thereby, they became alarmed and indignant; and the persecution, which had been long suspended over the heads of the converts, was at once permitted, like an immense rock loosened from its hold, to roll down on them with tremendous force. The Candidates and Communicants in Idini's Town, Itoku, were first caught and put in chains, the Ogboni alleging, in justification of their conduct, that the book people had abandoned the country-fashions which they had received from their fathers, and refused to return to them; and therefore that they, as fathers, punished them as disobedient children. After five days, the Itoku Sufferers were released from their chains. They had been severely scourged, and heavy fines were laid upon them, beyond their means, nor were they dismissed without threats. On the 20th of October the fury of the storm was let loose on Igbore, Mr. Crowther's District. Between seventy and eighty converts—young and old, men and women—were bound, flogged, and their feet thrust through holes perforated in walls into the stocks placed within, while their bodies lay outside, exposed to the scorching sun by day, and at night to the cold and heavy rains. To their other sufferings, starvation was added, and the strain laid heavily upon them to break them off from their Christian Profession. But in

Nov. 1851.

vain: death in their eyes would have been far preferable. They sent comforting messages to Mr. Crowther, exhorting him to be of good cheer, and not to be cast down for their sakes. Their persecutors were themselves astonished at their constancy. Christian Faith in the furnace was a new sight in Abbekuta. The fire in which they had placed it served only to bring out its lustrous and enduring qualities, and they marvelled at it. On the 24th of October the Igbore Converts were liberated, on the same conditions with those of Itoku: they were told that if they attended Church, or resorted to the Missionaries for instruction, the punishment of death would be inflicted on them.

Many prayers were offered for them during their time of trial. The following very touching instance of sympathy with the sufferers is mentioned by Mr. Hinderer—

Oct. 21, 1849—It may, perhaps, not be amiss here to mention my good and praying house-boy, Olubi, baptized five months ago. This distressing state of Abbekuta affects his tender heart very much, and often do I see him shutting himself up for prayer, and sometimes coming out of his little room with weeping eyes. He may be fourteen or fifteen years of age.

Efforts were now made to obtain the repeal of this iniquitous law. Başorun, an influential Chief, to whom, when in sickness, Mr. Müller had shewn kindness—having had a chair constructed for him by which he had been enabled to take the air—willingly interested himself on behalf of the Missionaries and their people, and after some delay matters were arranged with the elders of Igbore. Of this intervening period Mr. Crowther thus speaks in his Journal for the December quarter of 1849—

The Ogboni and babbalawos were not

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content with prohibiting the converts from coming to us and attending Church, but they tried to get them to violate the Sabbath also. Because on Sunday the converts refrain from buying and selling, and from doing any work, their enemies threatened them, and attempted to *force* them to break the Sabbath; but the converts would not yield, and at last the attempt was obliged to be given up. Notwithstanding their watchfulness, both by day and by night, the converts would find their way to us unobserved, when we comforted them, and encouraged them to persevere. Since the Chiefs of other towns would not persecute their people after the example of Itoku and Igbore, the persecutors have become ashamed to recall their laws; so they would rather persist in keeping their people away from us as long as they could. Some of my converts have removed for a season to Badagry, to escape from their superstitious relatives, and to enjoy the means of grace for a season: some others are finding their way to class and to Church again, and are walking to my house openly in the face of day. As time passes, I believe the matter will die away, and our scattered people return to the House of God; but we should be glad to have matters fairly settled in a public meeting, and a clear understanding between us, which we will try, if possible, to obtain at some future time.

That the very steps the babbalawos have taken to put a stop to the progress of Christianity will at last injure the cause of Ifa, is now begun to be seen. The converts, who were severely punished and reduced to poverty, have now a greater dislike to Ifa than ever. The babbalawos have in vain looked out for them to take Ifa again, nor will the females take their Orishas. The priests had expected, after so much beating and cruel confinement, that surely, without making sacrifices, the converts would linger on a bed of sickness and die, so that they would be obliged to apply to their physicians; but on the contrary, all the converts gained perfect health without the aid of any physician, or making sacrifices. Hundreds of people are observing these things, and discovering in them the weakness of Ifa, and the craftiness of the babbalawos. A man brought his friend to me last Saturday, neither of them having worshipped his Ifa these many months, and having resolved not to do so. Why? Because the converts

who had forsaken it are better off than those who worship it. Two other men were overheard, by one of my persecuted Communicants, reasoning one with another about the uselessness of worshipping Ifa. "For," said one of them, "those who have forsaken their Ifa were perfectly right. I shall do the same. I have laid out fifteen heads of cowries to obtain it, and since that time I have never been the better for it. I will tie it up in a piece of cloth, and hang it on the roof out of the way." The other replied, "I have laid out about seventeen heads of cowries for mine, and when I went on a kidnapping expedition I never caught even a fowl. I will put mine into some corner in the piazza, and care no more about it." The day that Basorun had obtained the acquiescence of some of the elders of Igbore, some of the Candidates seized the opportunity, and came to class, and I had the pleasure of receiving one that very day among the number of Candidates. These few instances will shew, that, though Satan has attempted to put obstruction in the way, we may hope that in the end it will "turn out rather to the furtherance of the Gospel."

Perhaps God has permitted persecutions to arise in order to humble us also; for pride often imperceptibly creeps into our treacherous hearts. We are apt to get elated at the success which has attended our work, when we can already number our Communicants by scores, and our Candidates by hundreds. We are apt to forget to whom the praise is due, so that we *sacrifice unto our net, and burn incense unto our drag*, instead of ascribing honour and praise to the Lord of the vineyard. *Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake.*

The Congregations now began to increase again, as will appear by the following extracts from Mr. Crowther's Journal—

Feb. 10, 1850—I had an increasing Congregation: many of the long-scattered converts are filling their vacant seats in the House of God. Their enemies continue to bark, but it appears they cannot bite them again. However, the poor converts have to suffer many annoyances and vexations from their relatives and companions, which they bear patiently.

Feb. 17—A still increasing Congregation in the Church this morning. I am

frequently told that the Chiefs of Itoku and Igbore had been made to pay, and been reproved by the other Chiefs for their offence, and that they would never attempt to treat the converts badly again, notwithstanding their threats as if they would do so. Little reliance can be placed on their private meetings: unless we have a public talk about the matter we do not feel satisfied.

Before we proceed further in tracing the history of the Mission, we shall introduce some points of interest which refer to the period already reviewed.

Andrew.

Nov. 9, 1849—One of my Native Communicants, Andrew, was reported drowned this morning. He was one of the persecuted of Igbore. This man, and his sister Lucy—each the survivor of twins—were received as Candidates about two years ago, and were baptized last Whitsunday. Both had to experience many trials, which convinced me more and more of their faith in Christ Jesus. Andrew was a ferryman. At one time, when he was expected from Lagos Market, his sister went to await his arrival at the landing-place in Agbamaya, with her little boy about two years old; but the poor child accidentally fell into the river between canoes, and was drowned. The body was found a long way down the river by a member of my Church, and delivered to the poor mother, who was searching for it in vain between the canoes. It was conveyed home, and, by the permission of the father, I got a coffin made, and buried the child. The grandmother, who used to ascribe the preservation of her children to the god of twins, was reasoned with by Andrew and Lucy as to the folly of putting confidence in dumb idols. Their remonstrances were successful. Shortly afterwards two figures, the representatives of the deceased children referred to above, were given up by the old woman, and brought to me by Lucy. I sent them to a Christian Friend in England as a mark of the influence of Christianity on the minds of the Natives.*

* If one of twins die, an image is made to supply its place, and is worshipped by the mother. The survivor also has it to play with, and it is in every respect treated as much as possible as if it were living. If both twins die, two figures are made, and are constantly carried about by the mother. At home and abroad, in the field or the market, they remain with her, and when she eats she sets a portion before them. Sometimes a

The grandmother was on the eve of joining the Candidate Class when persecution broke out.

Three days previous to Andrew's death he had a very powerful impression made on his mind in a dream. He thought he was in prayer to God, and the burden of his prayer was, that God would rather remove him out of this world of sin and temptation than suffer him to fall back into heathenism. Next morning he related his dream to some of his friends; and the following day he went a fishing with his companion, also a member of my Church, at which time he was drowned.

The heathen ascribed this to many superstitious things; but all our members took it as the will of the Lord and an answer to prayer. These afflictions were more than the poor old mother could endure. She laid all the blame on Lucy, who had got the brother to Church, and now they were punished by the gods taking her grandson, and her eldest son also. But Lucy endured all these trials with unshaken faith, though they seemed much to favour the supposition of the heathen. She was thankful rather that her brother had died in the faith which they both had professed together before God in their baptism, and in which she would continue to the end of her life.

Ceylon.

CHURCH MISSIONARY SOCIETY.

Missionary Labourers.

ON the 22d of December, at Colombo, the Rev. Messrs. Bren, Gordon, Parsons, Wood, and Senanayaka, a Native, were admitted to Priest's Orders by the Bishop of Colombo.

The Rev. C. C. Fenn and the Rev. E. T. Higgins left England for Ceylon in August last, Mr. Fenn having been specially appointed by the Committee to the charge of the Cotta Institution.

COTTA.

The Rev. Messrs. Gordon and Wood, assisted by the Rev. C.

gathering of women bereaved of twins takes place, when a display is made of perhaps two or three hundred of these little figures, nicely dressed, and they are worshipped by the women assembled. Without this explanation the force of Mr. Crowther's remark would hardly be understood.

Senanayaka, are the Missionaries at present in charge of this Station.

The Institution.

The Rev. G. Pettitt, Secretary to the Corresponding Committee, has carefully investigated the origin, progress, system, and results of the Christian Institution. He expresses his conviction that it has been productive of a great amount of good to the cause of education, and, it may be hoped, of Christianity; although, as to the raising up of an effective body of Native Teachers, its operation has not been altogether satisfactory. This Seminary, on the arrival of Mr. Fenn, will undergo various modifications.

Report for the Year ending Dec. 1850.

The Girls' School has greatly suffered during the past year, from various causes, and the attendance has diminished, so that in May there were only eighteen children. It has since recovered a little, there being now an average attendance of forty.

There is a Sunday School connected with the Day School. It has an average attendance of forty-five girls, most of whom are out in employment during the week. There is also a Sunday School in Etul Cotta, which is likely to be useful to the adult Candidates for Baptism there.

The number on the books of the English School is a little less than last year, but the average attendance is the same; and there is decidedly greater regularity and improvement than in the past year.

There is a Sunday School, with an average attendance of twenty-two, taught by the head Master of the English School, assisted by one or two youths from the Institution.

Of Out Schools there are now in connection with this Station twenty-four for boys and thirteen for girls; the average attendance being 790 boys and girls.

The Singhalese Service on Sunday Mornings, at Cotta Church, is continued as in former years. It is now in charge of Mr. Wood, assisted by Mr. Senanayaka.

In the several villages surrounding the Cotta Station there are Congregations on Sunday, and in some of them on Wednesday: they amount to twenty-six. The average attendance at these Services

on Sunday is 1397, of whom about two-thirds are children.

The Dharma Samâgamas, referred to in our last Report, have entirely disappeared. When these Associations were commenced, we anticipated a vigorous and continued opposition to Christianity. So many years had passed away in the history of our Mission without any systematic attempt being made to check its progress, that we could not but look with anxiety upon the formation of these Societies. We trusted, at least, that such efforts at opposition would be overruled to the advancement of the Gospel. But these Samâgamas have proved quite fruitless. If these be the best evidences of life in Buddhism—and they are the best we know of—from them we have occasion for neither hope nor fear.

It is not of the known doctrines and influence of Buddhism that we have most cause to be afraid. The majority of the people around us are, secretly at least, devil-worshippers.

In consequence of the Station having been left during the greater part of the past year to ourselves, as Deacons, the Sacrament has not been celebrated as formerly. We have been indebted to Mr. Oakley and Mr. Pettitt for the occasional opportunities our Communicants have enjoyed. The present number is about 100.

There are employed at this Station seven Catechists, three Probationary Catechists, and three School Visitors and Scripture Readers. The location of our Catechists in their respective districts has been of great service to us.

KANDY.

This Station is under the charge of the Rev. W. Oakley, assisted by the Rev. Cornelius Jayesinha, Native Missionary. The following are extracts from Mr. Oakley's

Report for the Year 1850.

During the past year, I am happy to say that the Congregations and Schools have kept up their numbers pretty well; nor have we had occasion to exclude from our Congregations any of the members, on account of openly immoral or heathen practices. We have now a list of about 160 adults, residing in the town of Kandy, who wish to be considered as members of our Congregation on the Mission Premises, many of whom are now pretty regular attendants on the Sunday.

The number of regular Congregations at this Station is the same as last year, viz. five. Of these, the chief Congregation is that which assembles on the Mission Premises on Sunday Morning at eleven o'clock. At this Service the average attendance during the year has been about 95. On Wednesday Morning, at eleven o'clock, a Catechetical Lecture is held on the Mission Premises, conducted by the Rev. C. Jayesinhe. At half-past six on the Sunday Morning Divine Service in Singhalese is conducted in the Kandy Jail, for the benefit of the Singhalese Prisoners, at which from 40 to 60 persons usually attend. At the Gatambe Chapel the Service on Sunday, at three P.M., has been continued as reported last year.

In connection with our Congregations there are 32 Communicants, which is an increase of four during the year.

Mr. Oakley reports four Day Schools—one of them English and three Singhalese—in connection with this Station, containing 117 pupils. There is also a Sunday School, attended by 57 boys. The girls in the Female Boarding School are 10 in number, the same as in the previous year. They are not Kandians, but daughters of the ordinary inhabitants of the town, who are settlers from the coast country.

BADDAGAME.

The Rev. G. Parsons, who, assisted by the Rev. A. Goonesekera, is in charge of this Station, has forwarded to us the following

Report for the Year ending Sept. 1850.

Our principal Service is on Sunday mornings at eleven o'clock, which is understood to be the Service for Native Christians, but open to any one who may be disposed to come in. It is conducted in Singhalese, and the average attendance is 98. The apparent attention and demeanour of the Congregation is satisfactory.

Our oldest Christian, Edward Bickersteth, survived the servant of God after whom he was named but a very few months, and died at the age of 100, with greatly-impaired faculties. Yet he knew two things, viz. that he was a sinner, and that Jesus Christ was his Saviour. Since that, I have been called to visit the death-

bed of an old woman in a most miserable condition, who had no wants except to depart and be with Christ—too weak to raise her feeble body from the ground, yet strong enough in faith to resist all the attempts of her heathen friends to obtain her consent to the performance of devil-ceremonies for her recovery.

On the first Sunday in the month, after the second, or Singhalese Christian Service, the Lord's Supper is administered to about 40 or 50 Singhalese Christians.

There is an Out-service at Doddanduwa, where Christian has been diligently prosecuting his labours in the School and in the Services, until he has roused the enmity of the Buddhists all round him, who have threatened him with loss of life and burning of his books; but he hails these things as the beginning of brighter days, and begs me to allow him to remain there for some years to come, that he, to use his own words, may fight with them mentally; and even if the Committee say he is to be removed, he hopes I shall endeavour that he may stay. His Congregation, consisting of Buddhists, averages sixteen, besides children. The Service is held on Sunday Mornings at eleven; but, in addition, Christian has voluntarily opened and kept up, of course not regularly, a Service on Sunday Afternoons at Hiccoduwa, four miles from his Station, and has offered to take a third Service at Ratgamma, about two miles in the other direction from Doddanduwa.

Besides these, we have occasional Out-services and Cottage Lectures.

Three students have been transferred from the Seminary to the Cotta Institution. One of them returned in malignant fever to Baddagame, having been removed from Cotta by his friends, and died. Poor Isaac's warning was short, but long enough to give presumptive evidence of a change of heart. I visited him about three hours before his death, and found the house filled with people, and thirty or forty outside. He had then been insensible for three or four hours. There was a Catechist there, a relative of his, who told me, that just before he became insensible he was talking of the Missionaries as his friends, and closed by saying, "I am going to Jesus: all my trust is in Jesus."

It is my duty, in this my first report, to bear testimony to the cordial way in which the Rev. A. Goonesekera co-operates with me in all my plans and work.

I believe his heart is touched, not merely with the grace of God, but with a desire to bring his family, his friends, and countrymen, to a knowledge of *the truth as it is in Jesus*.

NELLORE.

Report, 1849—1850.

This first Station in the Northern, or Tamil, district of Ceylon, was commenced by the late Rev. Joseph Knight towards the end of 1818. Two other Stations, Chundicully and Copay, have since been formed in its neighbourhood. We present the following extracts from the report of the Rev. J. O'Neill, the Missionary in charge of the Nellore Station—

There has been no considerable increase in the attendance at either of the Sunday Services. The total number assembling for the Morning Services, including the elder children from the Tamil Schools, is about 150 to 200, and for that in the afternoon from 70 to 80.

Of some of the Christians among these I feel thankful in being able to report favourably. They are comparatively few in number; but, though small, they are those from whom we expect the most satisfactory results. Gratifying instances have occurred, where those who have been called out from among the heathen have endeavoured to fulfil their responsibility to heathen relatives by their efforts and their prayers; and strong hopes are indulged in other cases where they have been entered upon.

The number of Communicants throughout the year has averaged forty-five.

None besides infants have been admitted into the Church during the year by baptism. There is at present a class of six Catechumens, of three of whom I have reason to hope that they are sincere.

During the year, it has been thought desirable to enlarge our districts by taking in unoccupied ground contiguous to our Mission Stations. In this arrangement, two small islands adjacent to Jaffna have been attached to Nellore. The field of labour thus opened is encouraging.

The conduct of the children in the Female Boarding School, under the superintendence of Mrs. Long, has been, with few exceptions, satisfactory. Besides a tone of good feeling, habits of private

prayer and reading the Scriptures are known to exist among several of them. Instances of their conduct when at home, and free from restraint, afford gratifying proofs of the effect of the instruction they receive in the School. The happy death of one little girl who died a few months ago, and who had been under instruction for two or three years, has been a source of much thankfulness to the Teachers. The earnestness of her prayers, her patience and faith—beyond what might have been expected from a child of her age—her anxiety for her heathen parents, and desire to be baptized into Christ, afforded the most pleasing evidences of a mind under the influence of piety.

Two of the elder girls have been married in the year, and are now engaged as Schoolmistresses in the Mission—one at Chundicully and the other at Copay.

CHUNDICULLY.

This Station is about a mile to the east of Jaffna, of which it may be regarded as a suburb. The Church is an old Dutch Building of substantial character. The Rev. R. Pargiter is in charge, and he has given the following

Report of the Station.

The Tamil Morning Service has been continued without interruption throughout the year, and I trust with considerable success. Most of the Communicants have been regular in their attendance on the Lord's Supper, which is generally a time of spiritual refreshment, I hope, to many connected with us. The present number of Communicants on the list is ninety.

Village Preaching has been attended to with little or no interruption throughout the year, and has proved an important part of our labours, as furnishing the means of bringing the Gospel more into contact with the people. Generally we have good attendance on these occasions, and considerable attention is given to the word of salvation; but we regret to add, that we have not been favoured with any numerical increase to the Church from these villages.

The average number of students in the Seminary has been twenty-six, of whom six have been supported by their own parents or by friends of the Mission.

In the report of last year I referred to

the serious character of some of the students; and I am happy to say this has rather increased during the year. Of two or three I can speak with great pleasure. They are, as far as I can judge, good lads, living in the daily practice of private prayer. Three others are Candidates for Baptism. There has been no occasion to dismiss any boy through bad conduct; and the character of the Seminary altogether has attained a higher tone of seriousness than I have previously known.

In June last, in company with Mr. O'Neill, I went down the province as far as Manaar, to ascertain what facilities existed for occupying the ground. Between Poonoryn and Manaar the population is but small, and very much scattered. It has therefore not been deemed practicable to occupy any ground beyond Poonoryn, sixteen miles from the Station, a district comprising about 3000 people. A Visitor and Scripture-reader, and a Schoolmaster, have been appointed. The inhabitants have come forward with materials for a School-room and preaching Bungalow, which is to be erected in a central situation. The cocoa-nut estates, also, at a distance of twenty miles to the east of Jaffna, have been under consideration, and I hope to have the population there shortly brought under the influence of the truth. The English Residents in the estates are all favourable to the undertaking.

COPAY.

The Rev. R. Bren, who, with Mrs. Bren, reached Ceylon in Nov. 1849, is in charge of this Station. We have received from him the following

Report for 1850.

The Congregation at the Station is composed of the Catechist, Schoolmasters, and others, together with their wives and families, the children from the various Schools connected with the Station, and a few heathen. The male part of the Congregation are very regular in their attendance, but the females irregular. During the year, the number in attendance has nearly doubled itself; and I trust, if we are enabled to finish our Church, the number will again be increased.

There are now seventeen Communicants connected with the Church at this Station; a small, but I hope increasing number. Their conduct is generally unblame-

able in a moral point of view; but we would earnestly wish to see more decisiveness of character amongst them in their dealings with the heathen.

During the year, three adults and three infants have been received into the Church by baptism. One of the adults has been taken away by cholera. Of his state of mind I can say nothing positively, but hope for the best. The others continue to walk according to the profession which they took upon them when they joined us. I have a few Candidates for Baptism, and several families have expressed themselves very favourably toward Christianity; but they are not yet prepared to come out from amongst their heathen friends and relatives, and be separate.

I have four Out-stations, where meetings are continually held in the School Bungalows, when the people living in the villages are assembled together by the Schoolmasters. At Truvale about fifty persons generally assemble, and listen with apparent interest to the words of eternal life. I am encouraged to hope that two or three families in this village will, ere long, embrace Christianity, and form a nucleus to which others will join themselves, as the Lord shall incline their hearts to receive the truths spoken by His unworthy servants.

I have three Assistants, who are continually going about from house to house amongst the people—the Catechist, School Visitor, and English Schoolmaster, the two latter only part of the day. From their reports I see that they are, almost without an exception, well received by the people.

Education has hitherto been the stronghold of Missionary hope and expectation. At present, however, it is "hope deferred;" for we see those who have been educated in our Schools grown up and walking in the steps of their forefathers.

On the Mission Compound I have an English School of about forty boys. It has improved considerably, during the past year, in every respect.

The Girls' School, opened in February last, has more than realized our expectations. We had hoped to obtain about twenty girls, thinking that some would be glad to come for the clothes which we give them; but we have had more than forty, and those the children of the most respectable people in the place.

South Seas.

LONDON MISSIONARY SOCIETY.

TAHITI.

Government Prosecution of a Missionary.
THE Directors have given us the following painful statements—

Since the establishment of the French Protectorate in this island, the Missionaries have had repeatedly to complain of the restrictions imposed on them in the discharge of their sacred functions, and of the disregard evinced by the authorities to the terms of the treaty guaranteeing the religious liberty of the island. But by the orders of Governor Bonard, the 4th of last May, the Christian Sabbath, was appointed to be observed as a season of festivity, in honour of the anniversary of the French Republic. So unprecedented an outrage on the feelings of the religious portion of the community could not but be highly offensive to the Missionaries and others; and means were used to induce the Governor to postpone the projected festivities till the morrow, but in vain.

Many whose principles had been proof

against the power of the French, and the sophistries of the Priests, have, for the time at least, grievously fallen into the snare of the tempter.

On the Lord's Day immediately preceding the 4th of May, the Missionaries, in addressing their respective flocks, took occasion to admonish them as to their Christian Duty in the prospect of the approaching crisis; and as it devolved on the Rev. William Howe to preach at Papeete to a Congregation of English, American, and other foreigners, he so faithfully denounced the unrighteous ordinance, that he has rendered himself obnoxious to a Government prosecution. The result of the trial has not yet transpired in this country; but there is every reason to apprehend that a conviction would be obtained, and be followed by Mr. Howe's imprisonment. The Directors have already memorialized Her Majesty's Government on the subject of these flagrant violations of the treaty entered into between Admiral Du Petit Thouars and Queen Pomare in the year 1842; and they are not without hopes that, through its friendly mediation with the Government of France, an end may be put to the oppressive proceedings.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. R. James and family left York Factory, in consequence of the illness of Mrs. James, on the 9th of September, and reached London on the 3d of October.

Wesleyan Miss. Soc.—On the 15th of September Mr. Griffith embarked for Madras. On the 17th Messrs. Ridyard, Wilson, Williams, Wildish, and Mason, embarked. And we expect that Mr. Lawry and Mr. Polglase have embarked for the South Seas.

London Miss. Soc.—The Christian Public, and the friends of the London Missionary Society have learned with the deepest regret that the Rev. Joseph John Freeman, the Society's laborious and devoted Home Secretary, is no more. This solemn event occurred at Homburg, in Germany, on the 8th of September, whither Mr. Freeman had gone, under medical direction, for the purpose of drinking the celebrated medical waters of that place. His final illness was severe and short. On the 23d of August he commenced the use of the Homburg Waters. Four days afterward he was attacked by rheumatic fever, which reduced his strength so rapidly, that, prior to his departure, he had scarcely power to articulate a sound. Still his medical attendant encouraged the hope that, as the fever was subdued, the exhausted sufferer

might yet be restored. But this hope proved fallacious, and in the afternoon of the 8th of September he gently breathed his last. His mortal remains were interred in the English Section of the Cemetery at Homburg, on the morning of the 10th. At a Meeting of the Board of Directors, held at the Mission House on Monday the 15th of September, Resolutions, founded on this solemn and painful dispensation of Divine Providence, were unanimously adopted—Rev. Charles C. Leitch and the Rev. Richard Sargent, appointed respectively to Neyoor and Bangalore, sailed for Madras on the 16th of September.

INLAND SEAS.

Church Miss. Soc.—The Rev. A. Klein left Straabourg on the 4th of August, and arrived at Jerusalem on the 4th of September (p. 368).

NORTH AMERICA.

Wesleyan Miss. Soc.—The Rev. Peter Jacobs has reached New York, on his way to Canada.

NORTH-WEST AMERICA.

Church Miss. Soc.—The Rev. C. Hillyer landed at York Factory on the 16th of August, and Mr. and Mrs. Horden at Moose Factory on the 25th of August (p. 327).

Missionary Register.

DECEMBER, 1851.

Biography.

OBITUARY NOTICE OF THE REV. J. C. MÜLLER,

MISSIONARY IN ABBEKUTA, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

THE Rev. J. C. Müller died on the 16th of June 1850. The particulars of his death have been communicated to us by Mr. Hinderer, who was with him in his last moments, and from whose Journal a few particulars are gathered.

June 26, 1850—A long interval has elapsed since the 7th inst., which was the last date in my Journal; but yet a time very short for the event which has taken place in our Mission during the course of it, and which is shortly this—that one of those of whom it might be justly said, “What are they among so many?” has been cut off from the few. Our active brother Müller took leave of us for ever in this world on the 16th inst., at a quarter to six in the morning. As he was attended by me during the last eight or nine days of his illness, I might be expected to give a more particular account of that important time; but such was my position during those days, as to time and state of mind, that I can only give, and that from recollection, a general statement of what I observed.

Though suspicious at first, I thought him at last convalescent, seeing him improving in strength up to the morning of the 13th inst. But in the evening of that day he became so low-spirited, that, as he observed to me, he did not know what to do with himself. During the night he was so restless, that it exhausted him of almost all his strength, and towards daybreak he could even no more be helped out of bed. In that state of weakness he continued the following day without much change, and also during the night between the 14th and 15th inst., when Mr. Crowther was kind enough to relieve me, and to attend to him. In the afternoon of the 15th, some hours before Mr. Crowther left us, he seemed to be in a comfortable state of body and mind, which was soon followed by rather an unnatural smile upon his countenance. In this state he continued till late in the evening, when some obstruction in his throat, which made swallowing difficult, began to disturb him. Soon after mid-

Dec. 1851.

night the obstruction became more troublesome, and he could take nothing but a little water in a tablespoon. Toward daybreak his breathing began to be painful, for a while accompanied with a struggling cough, but after this was over he breathed easily. I was sitting on his bed, but he seemed to be no more sensible of who was about him, and gradually gave up his spirit, as we trust, into the hands of his heavenly Father.

His funeral, and the respect shewn by the Chiefs, are thus adverted to by Mr. Crowther—

June 16—This morning a messenger came with the solemn tidings that our brother was no more. To day being the Lord's Day, I improved the solemn occasion to my people, who felt the stroke to their very souls.

I sent a messenger to inform the Chiefs of this district of our loss, who sympathized with us in our affliction. The war Chief of Igbein came with a train of attendants to express his sympathy: he found me at Church, but did not go in: he left a message at the entrance, and returned home.

June 17—To-day the remains of our departed brother were committed to the earth in the burial-place at Ake till the time of the resurrection. Ikija Station is about two miles from Ake. A large number of our Church Members having come together there, with many of the Sierra-Leone Emigrants, the corpse was conveyed to Ake Church in a very solemn and orderly manner. During the whole procession profound silence was observed by all. Sagbua's messenger, who took the lead, ordered silence in every market on our way. As we proceeded, the number of spectators greatly increased.

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but no disorderly disposition was manifested. The conduct of those who followed the corpse in the present case was a striking contrast to the noise, drums, firing of muskets, yelling and singing, and confusion, during the procession of a heathen funeral. The Church was crowded: a great number could not get in when the Funeral Service was read, and I spoke a few words of address, I believe home to

the hearts of the people. All our converts felt the loss of our departed brother very much: he was known everywhere in the town, in the markets, and by all the Chiefs, when he endeavoured to bring to them the glad tidings of salvation, in *season, out of season*. It has pleased the Lord to call him to his rest earlier than we had expected.

BRIEF MEMOIR OF SARAH METZGER,

A NATIVE CONVERT IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT ABBEKUTA, WESTERN AFRICA.

THE following notice of Sarah Metzger is taken from the Journal of Mr. Crowther, and shews that the seed of Divine Truth sometimes springs up and bears fruit after it has been for many years apparently lost.

Dec. 2.—I buried Sarah Metzger, a Sierra-Leone Emigrant, baptized also last Whitsunday. This woman was a devoted idolater in Sierra Leone, and came with her gods to this country about seven years ago. As soon as I had removed to this Station she joined the Candidates' Class; her attendance at which, and at Church, was so regular, that she soon attracted my notice. She was frank in confessing her former superstitious actions, and resolved, as she had given herself in time past to worship Satan, so she would now *yield her members as instruments of righteousness unto God*. From Sierra Leone, although a heathen, Sarah had brought an infant orphan, whose parents were both dead; and, as she had no children of her own, she was brought up with great care, and they were much attached to one another. The little orphan has grown up a young woman, and Sarah determined she should be married to none but a consistent Christian. Her wishes were realized when she saw her engaged to one of my Communicants, whose intended wife was taken away from him when he became a Christian. Shortly after her baptism, Sarah was seized with an affection of the lungs, which disabled her from attending the means of grace. I made several visits to her, and was always happy to find her in a cheerful frame of mind, and with a full confidence in the Lord who had been gracious to her. The Candidates and Communicants, who visited her at different times, reported her state of mind as exemplary. She gave a strict

charge to her brother, who had the care of her, never to make any country-fashion for her, not even in her absence, and with a design, perhaps, to benefit her. A fortnight before her death I made another visit to her, accompanied by Mr. Morgan, in the farm-house whither she was removed, about two miles from town. She was drawing fast to her end, but strong in faith in the prospect of death. She was very glad to see us. I spoke to her from the 23d Psalm, and prayed with her. As we were engaged in prayer, the neighbours were busy worshipping their god Sango. Sarah called my attention to the noise in the next room, and said, "This is what they wanted me to do; this is what they like; but I know there is no profit in it. I patiently wait for my Saviour. I will never suffer such things to be done for me." Observing some blood on a calabash which was used to give her medicine, she immediately reproved her attendant for being so superstitious, and refused to drink from the calabash; so watchful was she lest she should be led to eat forbidden things. Before I left, she gave me a particular charge about her foster-daughter, for whose happy settlement she had anxiety. I eased her mind about the young woman, telling her that God would provide for her another faithful friend. Her corpse was taken to Ake Church, as it was the nearest. I improved the occasion to the edification of the surviving friends, and the remains were decently interred in the Churchyard.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

Year.		Income		Year.		Income.	
ANTI-SLAVERY.		£ s. d.		£ s. d.		£ s. d.	
British and Foreign.....	1850-51 ..	939	17 11	Free Church of Scotland	1850-51 ..	15481	4 8
BIBLE.				French Prot-stant	1850-51 ..	4215	5 0
American.....	1850-51 ..	57693	17 2	German Evangelical (Basle). 1849-50 ..	9537	11 8	
American & Foreign (Baptist) 1850-51 ..	9452	15 10	Ditto Bangalore 1850-51 ..	4479	0 0		
British and Foreign.....	1850-51 ..	103330	2 8	Gospel-Propagation	1850 ..	94574	5 10
Edinburgh.....	1849 ..	3485	3 7	Hamburgh	1848-49 ..	1041	5 0
French Protestant	1850-51 ..	1170	9 2	Irish Church Missions	1850-51 ..	6284	5 4
French and Foreign	1850-51 ..	3488	2 6	Lepaic	1849-50 ..	2404	6 8
Hibernian.....	1850-51 ..	3429	7 9	London	1850-51 ..	68028	13 0
Merchant-Seamen's.....	1849-50 ..	234	5 4	Lund.....	1850 ..	866	10 0
Naval and Military.....	1850-51 ..	2 8	9 7	Netherlands.....	1849-50 ..	6004	15 0
Trinitarian.....	1850-51 ..	1894	19 1	Rhenish	1849-50 ..	5294	1 8
EDUCATION.				Stockholm (Swedish).....	1849-50 ..	8	9 15 0
American.....	1849-50 ..	6823	15 0	Stavanger	1848-49 ..	673	13 4
Amer. Presbyterian Board.....	1849-50 ..	26265	12 6	United Brethren	1849 ..	11043	7 7
American Sunday School	1849-50 ..	38071	17 6	Wesleyan.....	1850-51 ..	104661	14 4
British and Foreign School.....	1850-51 ..	12973	9 3	SEAMEN'S.			
Ch.-of-Eng. Sund. Sch. Instit. 1850-51 ..	1424	4 6	American-Seamen's Friend	1850-51 ..	4249	15 10	
Ch.-of-Eng. Training Instit. 1850-51 ..	2356	19 5	British and Foreign Sailors'	1850-51 ..	2641	0 0	
Church of Scotland.....	1850-51 ..	6648	13 6	Destitute Sailors' Asylum.....	1850-51 ..	5057	0 0
Eastern-Female Education.....	1850-51 ..	1464	1 1	TRACT AND BOOK.			
Free Church of Scotland	1850-51 ..	13006	13 10	American Tract.....	1850-51 ..	64730	12 6
Ditto College	1850-51 ..	5462	5 3	American Baptist Tract.....	1849-50 ..	5171	5 0
Home & Colonial Infant Sch. 1850-51 ..	5739	16 9	American Presbyt. Bd of Pub. 1850-51 ..	8458	2 6		
Irish Sunday School	1850-51 ..	2580	9 5	Church-of-Engl. Tract	1850-51 ..	169	15 2
Ladies' Hibernian Fem. Sch. 1850-51 ..	1688	5 7	Paris Tract	1849-50 ..	1642	3 4	
Ladies' Negro Education.....	1850-51 ..	949	19 8	Prayer Book and Homily.	1850-51 ..	3466	5 9
National Education.....	1850-51 ..	30284	8 10	Religious-Tract.....	1850-51 ..	51407	12 5
Ragged Dor. & Training Sch	1850-51 ..	745	4 4	Ditto for Ireland.....	1850 ..	105	17 11
Ragged-School Union	1849-50 ..	4652	16 0	Toulouse.....	1849-50 ..	695	1 8
Sunday-School Union	1850-51 ..	1315	10 0	MISCELLANEOUS.			
JEWS'.				Aborigines' Protection.....	1850-51 ..	283	16 7
American Society.....	1850-51 ..	2325	12 6	American Colonisation.....	1849-50 ..	11200	0 0
British Society.....	1850-51 ..	3992	0 0	Baptist Irish Society.....	1850-51 ..	2297	15 8
Church of Scotland.....	1850-51 ..	2792	17 10	British Reformation.....	1850-51 ..	2629	2 8
Free Church of Scotland.....	1850-51 ..	5671	12 9	Christian Instruction.....	1850-51 ..	763	12 5
London.....	1850-51 ..	33409	9 0	Christian Knowledge.....	1850-51 ..	87369	7 8
MISSIONARY.				Ch.-of-Eng. Young Men's Soc. 1850-51 ..	549	0 7	
American Board (Congregat. 1849-50 ..	69355	4 2	Church Pastoral-Aid	1850-51 ..	31595	7 4	
American Baptist.....	1849-50 ..	21841	0 10	Church-of-Scotland Col. Miss. 1850-51 ..	3243	16 8	
American Southern Baptist. 1850-51 ..	8410	10 0	Colonial Church.....	1850-51 ..	5717	9 1	
American Episcopal.....	1849-50 ..	8636	2 5	Curates' Aid	1850-51 ..	20241	2 3
Amer. & For. Christ. Union.....	1850-51 ..	11721	17 6	Foreign-Aid	1850-51 ..	1712	14 2
American Indian.....	1850-51 ..	4217	16 10	Free Ch.-of Scot. Col. Miss. 1850-51 ..	4703	2 11	
American Methodist Episc.	1849-50 ..	20757	5 10	Hibernian (London).....	1850-51 ..	3107	7 5
American Presbyterian	1850-51 ..	292	2 17 2	Irish Soc. of London & Dublin. 1850-51 ..	13811	16 9	
Baptist.....	1850-51 ..	19664	18 5	Irish Scripture Readers'.....	1850-51 ..	2111	16 2
Baptist (General).....	1850-51 ..	1942	3 8	London City Mission.....	1850-51 ..	22063	19 4
Berlin.....	1849-50 ..	3573	6 8	Lord's-Day Observance.....	1849-50 ..	1218	15 9
Berlin (Goerner's).....	1849-50 ..	1031	18 4	Operative Jewish Converts'	1850-51 ..	724	11 11
Cassel (China).....	1850 ..	123	8 4	Peace.....	1850-51 ..	2270	9 8
Church.....	1850-51 ..	112252	18 7	Scripture Readers'.....	1850-51 ..	8465	11 10
Church of Scotland	1850-51 ..	5293	4 4	Total.....£1,415,567 1 2			

United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.
REPORT FOR 1850—51.

Introductory Remarks.

AFTER the many instances of active Christian Service in which the Society has been permitted to bear a part, since the publication of the Report for 1850, it is a religious duty, at the outset of the present statement, to express a feeling of fervent gratitude to Him, whose saving knowledge this Institution was established to advance, and by whose blessing alone it can continue to prosper.

It will be seen, in the following details, that the Society has during the year proceeded according to its usual course, in endeavouring to diffuse the light of the Gospel of Christ, both at home and abroad. This it has done by a large circulation of the Holy Scriptures and of the Liturgy of our Church, as well as by the production and supply of Books and Tracts suited to the need of those, who in any way come within the scope of the Society's Operations.

Issues.

The total number of Books and Tracts issued between the audit of April 1850 and April 1851, is

Bibles	137441
New Testaments	76037
Common-Prayer Books	290174
Other bound Books	905445
Tracts ..	2807137

Total....4,216,234

These supplies consist, in a great degree, of publications gratuitously voted 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 of Books and Tracts which 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 20,27*d.* 10*s.* 1*q.*d. The increasing issues from the Society's Depositories in London shew the beneficial effect of the system on which the book department of the Society has for some years been conducted.

More than 221 Schools have been assisted by the Society with gratuitous supplies of publications, and 139 grants of

Books and Tracts have been voted for parochial distribution within the year; 239 Lending Libraries have been established or augmented by donations of Books; and upward of 109 sets of Books have been presented by the Board for the performance of Divine Service in new Churches and Chapels, and in 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 these cases of gratuitous help, the applications have been made by the Clergymen of the districts, being members of the Society. Should the applicant not be a member, the sanction of the Bishop of the Diocese, the Archdeacon, or the nearest District Committee, is required.

Many grants of Prayer Books and religious Books and Tracts from the fund of "Clericus," have been voted for the use of troops.

Railway Labourers in different parts of the country have partaken of the help 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 of publications.

Additional Depository.

It having been represented to the Standing Committee and the Sub Committee of Finance, that the establishment of a dépôt for the sale of the Society's Publications at the West End of London would be desirable, a Depository has been opened at No. 16, Hanover Street, Hanover Square, where the Books and Tracts on the Catalogues may now be obtained.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	14516	8	11
Benefactions	4004	7	5
Legacies.....	4140	9	0
Dividends, Interest, and Rent ...	4863	5	7
	27524	10	11
Books sold	58478	1	5
Total.....	£86,002	12	4

Payments of the Year.

Books, Paper, Printing, Binding, and Charges.....	65522	3	6
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	£	s.	d.
Bibles and other Books issued gratuitously.....	4370	4	3
Books for Committees and Office,	41	11	0
Books issued on account of Special Bequests.....	1399	16	0
Tract Committee, for Copyright and Editorial Expenses.....	241	0	0
Committee of General Literature, ditto.....	1413	5	8
Binding Foreign Books.....	245	3	4
Grant on account of Newport Charity School.....	48	8	2
Ditto, St. Augustine's College Scholarships.....	79	2	9
Ditto, Rev. R. Canning's Bequest,	357	16	11
Ditto, East-India Mission.....	107	17	2
Payments on account of Grants formerly voted.....	410	0	0
Grants in aid of building Churches, Chapels, and Schools.....	10217	0	0
Scilly Mission, Pensions.....	114	2	6
Anniversary of Charity Children, Annual and Monthly Report....	988	19	8
Salaries.....	1847	10	0
Taxes and House Expenses....	323	5	5
Postage, Stamps, Stationery, and Incidentals.....	687	16	7
Law Charges for Lord Crawford's Charity.....	8	2	5
Purchase of Stock for ditto.....	51	3	5
Total.....	£38,524	8	9

Emigration.

The spiritual wants of emigrants quitting our shores have of late occupied much of the Society's attention. Many communications have passed between the Secretaries and the Rev. T. C. Childs, of St. Mary's, Devonport. Interesting accounts have also been received from the Rev. J. W. Welsh, of Liverpool, and others conversant with the peculiar difficulties of emigrants: and there is reason to hope, that, by God's blessing, great good has arisen from the efforts made to impart religious impressions to this class of persons, both by personal visits of Clergymen engaged for this purpose, and by the circulation of suitable Books among the passengers and crew.

The Society has, in some instances, assisted in providing religious Teachers for emigrant ships. The importance of a well-spent voyage to the future well-being of emigrants cannot be too strongly represented. And, difficult as it undoubtedly is, to reduce any benevolent scheme for their good to a clear, definite system of action, no practicable means of

usefulness in their behalf will be neglected.

Foreign-Translation Committee.

At pp. 417, 418 of our Number for October we laid before our Readers the Report of the Foreign-Translation Committee, in which it was stated that the Committee had, since their Report in 1850, procured and carried through the press 25 translations of Tracts in the French, German, Italian, Spanish, Dutch, Swedish, and Arabic Languages. The list includes a German version of Bishop Wilson's "Sacra Privata." These works were undertaken at the request of the Standing Committee, with a view to the moral and spiritual benefit of our foreign visitors. In addition to these, several publications have been completed which had been previously commenced.

Papal Aggression.

The unwarrantable aggression of the Bishop of Rome, in attempting to institute territorial dioceses in England and Wales, and to confer jurisdiction in this kingdom on Bishops of the Romish Communion, is a measure against which the Society unanimously protested, at a full General Meeting, held on the 12th of November 1850. An Address to Her Majesty was adopted, and signed by 3500 Members; the names of thirty-six Prelates, headed by the signatures of the Archbishops of Canterbury, York, and Armagh, being affixed to the document. The Society was subsequently informed, by a Letter from Sir George Grey to His Grace the President, that Her Majesty had been pleased to receive the Society's Address very graciously.

Instruction for Foreigners visiting the Metropolis.

The Bishop of London having early in October 1850 brought under the notice of the Standing Committee the importance of making some special provision for the religious instruction of foreigners who were expected to visit London, and to become temporary residents in the Metropolis during the Great Exhibition of 1851, a grant of 500*l.* was voted by the Board

at the General Meeting in January, toward making the provision required. This contribution was the commencement of a fund, raised for assisting the Clergy in affording additional Services; in opening reading-rooms for the use of foreigners; and in distributing gratuitously, or at extremely low prices, Bibles, Prayer Books, and Tracts, in different languages, on the Society's Catalogue. These objects have, to a considerable extent, been carried into effect, many of our foreign visitors having availed themselves of the opportunity of attending Divine Service in their respective languages, and gladly received copies of the Bible, Liturgy, and Tracts, placed at their disposal.

Grant to the National Society.

The following is an extract from a statement brought under the consideration of the Board, by His Grace the President, and the Committee of the National Society:—"The National Society established Training Institutions at Baldwin's Gardens, which have for some years been continued in Westminster. These Institutions have sent out to Schools in various parts of the country, in the last eight years, 1327 trained teachers, viz., 617 masters and 710 mistresses. Temporary provision only has been hitherto made for the accommodation of teachers in the Institutions at Westminster. The buildings, inconvenient in themselves, are held by the Society on a precarious tenure. After diligent search for a suitable site, the Committee have been enabled to secure an acre and a half, on the line of Victoria Street, leading from Westminster Abbey in the direction of Buckingham Palace. The Committee have secured this site for the term of 99 years, with the right of purchasing the freehold at a fixed price. The cost of buildings for 100 masters and 100 mistresses, as well as for the officers of the Institution, is estimated at 25,000*l.* This sum is exclusive of the amount required for the purchase of the freehold of the site, which will amount to 14,000*l.* more; so that the whole cost will be nearly 40,000*l.*"

In pursuance of this request, the Board, at the General Meeting on the 1st of July, voted 2000*l.* toward the object specified; the money to be paid as soon as 10,000*l.* shall have been expended on the buildings.

It was stated in the last Annual Report that the sum of 400*l.* had been

granted, during the year 1850, toward the new buildings required at the Training Institution for Schoolmistresses, White-lands, Chelsea. It has been agreed that 200*l.* be added to the previous grant.

Tracts and Books.

Many new publications have been placed on the Permanent Catalogue since the last annual statement. New and correct editions of Books and Tracts previously adopted have been issued. The circumstances of the times have occasioned an unusual demand for the Books and Tracts contained in the class on the corruptions of Popery; and some of the weapons of defence have been found in the writings of our old Divines, as well as of some living authors. Among the volumes, carefully reprinted under the superintendence of the Committee, may be mentioned Dr. Barrow's admirable Treatise of the Pope's Supremacy, the original manuscript of which was kindly lent by the Master and Fellows of Trinity College, Cambridge, in whose Library that treasure is deposited. A remarkable dislocation of passages, and other mistakes, which had been handed down from one edition to another, have been corrected in the impression recently put forth by the Society.

The Committee of General Literature and Education have endeavoured to meet, as far as possible, the growing demand for educational books and publications combining amusement with instruction.

Ireland.

Several grants of Prayer Books and religious Tracts have been voted during the year, from the fund of "Clericus," in behalf of troops stationed in Dublin, and in other places in Ireland. Gratuitous supplies of Bibles, Prayer Books, and Tracts, have also been forwarded, in special cases, for the use of destitute districts. Among other grants, 500 Prayer Books have been voted for distribution in the diocese of Elphin, on the application of Archdeacon Irwin.

Scotland.

A grant of 40*l.* has been made toward the re-building of the Church at Dingwall; 500 Prayer Books in Gaelic and English, printed at the Society's expense, have been placed at the disposal of the Bishop of Argyll; and Bibles and Prayer

Books, value 100*l.*, to the Church Society at Edinburgh.

Concluding Remarks.

It is impossible to peruse, even cursorily, this summary of the Society's acts, without observing how materially it has aided the Missionary Work abroad, as well as the cause of religion and our Church at home.

In addition to the help afforded in behalf of poor emigrants quitting our shores, the Board has bestowed grants of money toward the endowment of Bishoprics, the erection of Churches, and the establishment of colleges, and in aid of other objects designed permanently to promote Christian Knowledge in the Colonies and Dependencies of the empire.

Attention may properly be called to this fact at the present time; as, although it is no new path in the Society's labour of love, but in accordance with its ancient custom, to co-operate with the servants of Christ in distant lands in spreading the glad tidings of salvation through His name, this path has been much widened of late, and the efforts of the Society have been proportionably extended. Hence arises a claim for additional support. As newly-consecrated Bishops go forth to regions long without spiritual culture, fresh almoners are raised up for the distribution of the resources of the Society. As it has become clearly apparent, that the erection of a Church is a source of blessing and comfort to colonists and settlers, their poverty must be assisted in the completion of such a good design. And since the attainment of a sound Scriptural Education for the young, and the system of raising Native Clergy for the work of the Ministry are objects of the highest importance, the establishment of Colonial Colleges and Schools must be encouraged and promoted.

While, therefore, our parishes at home are duly considered and attended to, the colonies, as heretofore, continue to partake so largely of the Society's bounty, that its friends may justly appeal to the members of the Church, both Clergy and Laity, for their pecuniary benefactions, their sympathy, and their prayers. May it please God to stir up the hearts of many earnestly to join in these pious endeavours to advance the kingdom of His Son on earth! By thus doing they will, it is humbly hoped, not only do good to multitudes of their fellow-creatures, but also draw down

blessings upon themselves. *They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR THE 150TH YEAR.

Brief History of the Society.

ON the present occasion it has been thought desirable to deviate from the usual practice; and instead of furnishing a detailed account of the proceedings of the past year, to give a general outline of its operations from the commencement of the Society to the present time.

Introductory Remarks.

At the close of the one hundred and fiftieth year from the foundation of the Society, it may be interesting to take a short review of its labours, and of the results to which they have led. The history of Missions is an essential part of the history of the Church; and a simple account of the rise and progress of the oldest Missionary Institution of the Church of England cannot be without interest to many readers, both within and without her communion. We shall, however, purposely confine ourselves to the more prominent points of the Society's history.

Incorporation of the Society.

The Society for the Propagation of the Gospel received its charter on the 16th of June 1701. To provide for the ministrations of the Church of England in the British Colonies, and to propagate the Gospel among the native inhabitants of those countries, were the two great objects of its incorporation.

First Founders.

Worthies—few, but not undistinguished—at the beginning of the last century, came forward to vindicate the Church of England from the sin and the shame of remaining any longer inattentive to an important and undeniable duty. Perhaps the first place should in justice be assigned to a private Clergyman, Dr. Thomas Bray. Three years before—that is, in 1698—he had been mainly instrumental in establishing the Society for Promoting Christian Knowledge; and now his experience as commissary in Maryland had strengthened

his conviction of the expediency of organizing an Association for the furtherance of religion in the colonies. If, however, the disinterested zeal of Dr. Bray deserve especial notice, it must not be forgotten that it would most likely have proved unavailing without the sanction and encouragement of Archbishop Tenison and Bishop Compton.

There is abundant evidence that those who occupied the chief places in the Church at that time took a lively interest in the project. The first Meeting, June 27, was held in the library of Archbishop Tenison, and was attended by several Bishops and distinguished Clergymen, as well as by some excellent laymen, among whom may be mentioned Sir John Chardin, Sir George Wheeler, and Mr. Melmoth. Before the end of the year Robert Nelson had joined the new Society; and soon afterward we find on the list of those who took part in its proceedings the names of Wake, Potter, Beveridge, Burnet, Gibson, Prideaux, and Thomas Wilson.

First Proceedings.

After settling certain necessary preliminaries, the first business of the Society was to collect trustworthy information as to the actual state, in respect to education and religion, of the American Colonies. The reports thus obtained were for the most part melancholy and discouraging.

First Report.

The first Report of the Society was issued in the year 1704. After laying the ground of Missionary Obligations in our Lord's commission to His Apostles, and referring to the first great efforts for the propagation of the faith, the Report proceeds to give an account of the religious state of the North-American Plantations, of three of the West-Indian Islands, and of the English Congregations in the two Factories of Moscow and Amsterdam. Nothing could be more large and comprehensive than the designs of the Society; for notwithstanding the urgent claims for Clergymen and Catechists from the scattered settlers of the English race, Missionaries were sent for the instruction and conversion of the Iroquois and Yammonsea Indians. From the very first, therefore, the Society for the Propagation of the Gospel has been, as its very name implies, a distinctly Missionary Society. At one period, indeed, the conversion of heathen tribes was made the paramount object, and so peremptorily, as to risk the exclusion of

pastoral ministrations to our countrymen altogether; for, at a Meeting of the Society held on the 28th of April 1710, the following Resolutions were adopted:—

—"That the design of propagating the Gospel in foreign parts does chiefly and principally relate to the conversion of heathens and infidels; and therefore that branch of it ought to be prosecuted preferably to all others.

—"That in consequence thereof, immediate care be taken to send itinerant Missionaries to preach the Gospel amongst the six nations of the Indians, according to the primary intentions of the late King William of glorious memory.

—"That a stop be put to the sending any more Missionaries among Christians, except to such places whose Ministers are or shall be dead, or removed; and unless it may consist with the funds of the Society to prosecute both designs."

One remarkable notice stands as follows:—"N. B. There are earnest addresses from divers parts of the Continent and Islands adjacent, for a SUFFRAGAN to visit the several Churches: ordain some, confirm others, and bless all."

America.

Though occasional assistance in books and money was given to Jamaica, Antigua, Newfoundland, and other islands, for fourscore years the great field of the Society's Missionary Labour was the continent of North America. Shortly after the establishment of the Society, Missions were founded in Massachusetts, Connecticut, Rhode Island, New York, the Jerseys, Pennsylvania, and the Carolinas; and the Clergy who were sent to take charge of them were the only Ministers of the Church of England in vast districts of country. Let it never be forgotten that it was these humble pioneers of the Gospel who, content to labour on in obscurity for twenty, thirty, or fifty years, served God in their generation, and laid the foundations of that Church which is now spreading over an entire continent, and sending its Missionary Bishops to China and Africa.

Early Missionaries.

The first Missionary selected was George Keith, a man remarkable for zeal and energy, not unmixed with a certain originality of character. He had been a fellow-student with Bishop Burnet at Aberdeen; but soon after taking his degree, he left the Church of Scotland,

joined the Quakers, and went to Pennsylvania. In course of time, however, he was convinced of the errors of Quakerism and attached himself to the Church of England. His activity, combined with experience of the country, pointed him out as well qualified for the service of the Society. He was accordingly appointed, together with the Rev. Patrick Gordon, on a mission of inquiry. They embarked for Boston in April 1702. John Talbot, the Chaplain of the ship, also received a Missionary Appointment from the Society; while Mr. Gordon, who had strongly recommended him, was cut off by fatal sickness before he had time to give proof of his ministry. Keith and Talbot travelled very extensively through the northern and eastern provinces, preaching, disputing, and baptizing.

In the first Letter which he wrote, Nov. 1702, Talbot urged the necessity of appointing a Bishop; and in all his subsequent correspondence he pressed the same subject, often with a degree of vehemence, on the attention of the authorities at home.

Happy, indeed, would it have been had the timely advice of this zealous Missionary been heeded; but the short-sighted policy of British Statesmen resisted the continued appeals of the Church as long as the Colonies remained in connection with the mother country. The first year of their independence saw a Bishop exercising his functions in New England; and so rapid has been the subsequent progress of the American Church, that, at this time, the Episcopate of the United States exceeds in number that of the mother country.

The Rev. George Keith and the Rev. John Talbot, associates in one itinerant commission, travelled, preached, and administered the Sacraments of the Church through the vast extent of country lying between New Hampshire and North Carolina. They traversed the greater part of those provinces twice.

Nor even at this early period of the Society's history were there wanting men well qualified by their energy or learning to rise to the highest rank in their profession. Dr. Samuel Johnson, who is still regarded with reverence and affection as a main founder of the Church in New England, was a learned Theologian, an excellent Hebrew Scholar, and a man of varied literary acquirements. In the year 1743 he received from the University of

Dec. 1851.

Oxford the degree of D.D. by diploma, in acknowledgment of his publications in defence of the Church; and in 1754 he was unanimously elected President of King's, now Columbia, College, New York. But the main part of his life was devoted to pastoral and Missionary Labours.

Another distinguished scholar was Dr. Timothy Cutler. He was President of Yale College, New Haven, when, unable to overcome the doubts of the validity of congregational ordination, he voluntarily resigned his high station, and went to England with one of the tutors of the College, Mr. Daniel Brown, and Johnson, already mentioned, as Candidates for Holy Orders in the Church of England. On his return Dr. Cutler was appointed to the Rectory of Christ Church, Boston, and continued to serve in the same ministry for upward of forty years, till the day of his death. He is described as one of the best oriental scholars ever educated in America, and was also well skilled in logic, metaphysics, moral philosophy, theology, and ecclesiastical history.

One who occupied a foremost place in this class was the Rev. Clement Hall. Originally a magistrate in the province of North Carolina, he for many years, in the absence of a Clergyman, officiated as a Lay Reader. But feeling an anxious desire for a valid commission, he went to England in 1743, and obtained ordination. Thenceforward he gave himself up to a life of almost incessant labour, and for twelve years was the only Episcopal Missionary through several hundred miles of country. In 1725 he sends home the following summary of his labours—"I have now, through God's gracious assistance and blessing, in about seven or eight years, though frequently visited with sickness, been enabled to journey about 14,000 miles, preach about 675 sermons, baptize about 5783 White children, 243 Black children, 57 White adults, and about 112 Black adults—in all 6195 persons; sometimes administer the Holy Sacrament of the Lord's Supper to two or three hundred Communicants in one journey, besides churching of women, visiting the sick, &c."

But we shall not do justice to the first labourers in the vineyard, unless we take into account the extra difficulties and dangers to which they were exposed by the backward state of the country—the want of roads and of all suitable accommodations.

At the end of twenty years the Society was maintaining 26 Ordained Missionaries, and 8 Schoolmasters or Catechists, in the most important Stations between Boston and Charleston. In twenty years more the total number had been doubled. The number of Missionaries in connection with the Society continued yearly to increase, in a far greater ratio than its income, till the political agitation of the Colonies commenced. The greatest number ever found upon the list at one time was in 1771, when the Missionaries and Schoolmasters together amounted to 123; but the total sum of their stipends was no more than 4790*l*. From this time, in consequence of the growing troubles of the country, the number gradually diminished, and the few that remained in America up to the declaration of Independence were then necessarily withdrawn.

John Wesley and other Labourers of the Society.

It may surprise some to learn that the celebrated John Wesley received an appointment and allowance from the Society in 1735, as first Missionary in Georgia; and though he remained in America only two years, no one ever exhibited more zeal or greater devotion to his duties. His manner of life was remarkably plain and frugal. He was indefatigable in his ministrations; and as there were scattered settlements of French, Italians, and Germans within his Mission, he officiated to those several Congregations in their own tongue. No soldier of Christ was ever more ready to endure hardness than John Wesley, for "he frequently slept on the ground, sometimes waded through swamps, or swam over rivers, and then travelled till his clothes were dry." Who shall say what might have been the happy results had such a man stood stedfastly by that Church which he had proved himself so well able to serve? Alas! it is vain to indulge in such conjectures; but it is due to truth to say that John Wesley at least did not leave the Church because there was no occupation for his energies found for him within it.

For half a century the name of John Beach was found in the Society's Annual Reports. He was Missionary of Newtown and Reading, villages nine miles apart in Connecticut; and not more than two or three Sundays during the whole of that period was he absent from his stated services. The punctuality with which he

kept his appointments, whatever might be the state of the roads or the weather, had the effect of shaming his Congregation into a regular attendance at Divine Service.

Samuel Seabury, appointed to his first Mission at New Brunswick, in New Jersey, in 1754, laboured in various stations for thirty years; and after the Treaty of Independence, being elected by the Clergy of Connecticut, was consecrated in 1784 first Bishop in the United States.

Although Clergymen of the Church of England had been sent to America in the beginning of the seventeenth century, it was not till almost the close of the eighteenth that the Church was fully organized. For almost 200 years no House of Prayer was consecrated, no Catechumen was confirmed; and such Candidates as sought admission to Holy Orders were compelled to seek a Bishop across 3000 miles of sea. Greater discouragements could hardly have been interposed had the object been to extinguish the Church; for of all the Candidates sent to England for Ordination, one-fifth part perished either by the attack of small-pox, or by shipwreck at sea. At the time when the war of Independence broke out, the Society was contributing toward the maintenance of about 80 Missionaries in that country; but seven years of war and confusion materially reduced their number; and not more than 100 Clergymen in all were to be found in the thirteen States in 1783. But how marvellous has been the growth of the Church since: there are now 35 Bishops and 1600 Clergymen.

Canada.

Although Great Britain, by acknowledging the independence of the United States, surrendered her most valuable provinces on that continent, she still retained a country, principally on the north side of the St. Lawrence, of vast territorial extent. Canada remained British; but almost, with the exception of the French cities of Quebec and Montreal, that Colony was little better than a vast wilderness of forest and snow.

Its scanty population, however, received an important increase from the immigration of refugees from the independent States. In the Upper Province the first Clergyman, John Stuart, was one who escaped from the violence of the revolutionary party in 1781. His principal residence was at Cataragui, now called Kingston, but he delighted to consider

himself an itinerant Missionary. A second Clergyman, the Rev. John Langhorn, a man remarkable for the stern simplicity of his character, went out in 1787; and a third, the Rev. Robert Addison, still affectionately remembered by many, for his ministry was continued till 1829, was added in 1792. These were the only Clergymen in Upper Canada up to the close of the last century, when the population was 70,000. The Rev. George Okill Stuart, the present Archdeacon of Kingston, was ordained by the Bishop of Quebec in the year 1800, and the Rev. John Strachan, the present Bishop of Toronto, in 1803. In the Lower Province the total number of Clergy, at the time of the arrival of the Bishop, was six. During the whole period of the great European War, only one Clergyman went out, the Hon. and Rev. Charles Stewart. He left home and friends, together with his English Preferment, in 1807, and for nineteen years devoted himself to the severe privations of an itinerant Missionary. The Bishop of Quebec died in 1825, in the thirty-second year of his episcopate, and Mr. Stewart was appointed to succeed him. At that time there were in the two provinces 54 Clergymen, of whom 49 were supported by the Society. The number of Churches may be stated at from 20 to 25 in each province. The Society, as its means have increased, has continued to add to the number of Missionaries; and the subdivision of that vast diocese of Canada, first by the erection of the See of Toronto in 1839, and very recently by the foundation of a separate Bishopric at Montreal, has rapidly augmented the number of Churches and Clergymen. At the present time there are in the whole of Canada, as near as can be ascertained, 238 Clergymen, of whom 150 are stationed in the diocese of Toronto, 51 in the diocese of Montreal, and 37 in the diocese of Quebec. And if to this total be added 56 for Nova Scotia, and 50 for New Brunswick, there are in the continental provinces of British North America more than three times as many Clergymen as were in all the thirteen States at the time of claiming independence. The erection of a bishopric has been in every case followed by an increase in the number of the Missionary Clergy. In 1839, when the Bishop of Toronto went out to his new See—the then separate province of Upper Canada—there were in all 71

Clergymen; in less than twelve years that number has been more than doubled, there being now 150.

In the same year, 1839, Newfoundland was separated from the diocese of Nova Scotia, and formed into a separate See. There were then 11 Clergymen in the island; there are now 41. New Brunswick was not formed into an independent diocese till the year 1845, and within six years 19 additional Clergymen have been engaged.

In Canada, at first, it was necessary that both the Ministers and the endowments of the infant Church should be provided by the mother country. But it would be unreasonable to expect these supplies to be continued. From time to time, therefore, the Society is withdrawing its support from the towns and thriving villages, and transferring it to the poor and thinly-peopled settlements of emigrants lately arrived. In every one of the North-American Dioceses there has been founded a "Church Society," to gather and collect funds from the whole body of Church Members for the various wants of their common Church. Formerly the Society made large grants toward the erection of Churches, and by far the greater part of those hitherto built in the American Dioceses have received aid from home funds; but for some years past these grants, as well as those for parsonage-houses, have been entirely discontinued. Formerly the Society gave salaries to Catechists and Schoolmasters: at present, in the British Colonies, it allows nothing to any but Ordained Clergymen, leaving other Teachers and Readers to be maintained by local funds. Formerly almost all the Clergy were sent from this country; now the larger part are educated in the Diocesan Colleges, and there is a College in each diocese, under the eye of the Bishop by whom they are to be ordained. In various ways, therefore, it will be seen that the Colonial Churches are becoming independent and self-supporting. These remarks apply to all the North-American Dioceses.

Nova Scotia.

Nova Scotia, the oldest Colony on the continent, was first colonized by the British in 1749. It was erected into a Bishop's See in 1787, when Dr. Charles Inglis, who had gone out originally from this country in 1756, and had for some years been acting as Rector of Trinity Church, New York, was con-

secrated Bishop of the whole of the British Dominions in America. At that time there were in the whole of that vast territorial district but 24 Clergymen; there are now 56 in the province of Nova Scotia alone.

Newfoundland.

Newfoundland, with Bermudas annexed, was separated from the Diocese of Nova Scotia, as already mentioned, in 1839; and in the time that has since elapsed 34 new Missions have been established.

New Brunswick.

The first two Clergymen who settled in New Brunswick were the Rev. Samuel Andrews and the Rev. James Scovil. To no family is the Church of New Brunswick more indebted than to that of Scovil. Up to 1815 the number of Clergymen in the province did not exceed 10; when the Bishop of Fredericton went out there were 30; there are now 50. At Fredericton, the capital of the See, a Cathedral and a Chapel have been erected, each models of their kind, and equal, if not superior, in their ecclesiastical style and character, to any thing to be found on the whole continent of North America.

West Indies.

In the year 1710 the Society became trustee, under the will of General Codrington, for two estates in Barbados bequeathed for the purpose of "maintaining professors and scholars" with the ultimate view of "doing good to men's souls." The Rev. Joseph Holt was sent there as Chaplain and Catechist in 1712. A College was built and opened, at first as a Grammar School, in 1743. Being nearly destroyed by a hurricane in 1780, its operation was suspended for nine years. In 1830, having been much enlarged, it was opened for students of a more advanced age; and, since that year, 89 of its students have been ordained in the West-Indian Church. Beside the College, which contains 20 students, there is a self-supporting Grammar School with 59 pupils, and primary Schools, in which 600 children of the labourers on the estate are receiving education. The first Missionary was the Rev. Mr. Smith, stationed in the Bahama Islands in 1732. From that time to the year 1810 the Society continued to maintain Missionaries, though the number at one time never exceeded five on those Islands. After 20 years, during which the Bishoprics of

Jamaica and Barbados were created, and the great measure of emancipation was being carried forward, the Society, in 1831, granted 2000*l.* toward the re-erection of Chapels destroyed by a hurricane in Barbados; and in the year 1834 contributed toward and undertook the administration of a large fund, then began to be raised for the purpose of erecting Churches and Schools, and maintaining Clergymen and Schoolmasters among the free Negroes. From parliamentary grants, which terminated in 1845, and from special contributions, the Society received the sum of 86,848*l.* This amount has been nearly doubled by annual grants from the Society's general fund; so that the entire amount spent by the Society in the West Indies, from 1835 to 1850, is 171,777*l.* On the resignation of Bishop Coleridge in 1842, his large Diocese was divided into three—Barbados, Antigua, and Guiana. There are now under the four Bishops about 250 Clergy, of whom 27 are still partly dependent on the Society: the maintenance of the rest is provided by grants from the several local legislatures. A Mission was begun in 1840 by the Rev. W. H. Brett among the Native Indians of Guiana.

New Zealand.

The Society's first Missionary to New Zealand was sent in 1839. The number at present maintained or assisted by an annual grant of 1000*l.*, placed at the disposal of the Bishop, is eight. But beside this yearly contribution, the Society, since the foundation of the See, has paid the sum of 7000*l.* to meet an equal amount given by the New-Zealand Company for permanent land endowments for the Church. This grant has been the means of endowing three Chaplancies in perpetuity.

East Indies.

CALCUTTA—The Society for the Propagation of the Gospel commenced, in the year 1818, its operations in India, not long after the arrival of the first Bishop of Calcutta in his vast heathen Diocese. The Bishop was devising a plan for the foundation of a Missionary College. The Society at once placed the sum of 5000*l.* at the disposal of the Bishop for Missionary Purposes. These new claims upon the Society seem first to have led to the formation of District Associations at home.

The first great work to which the So-

ciety, acting under the advice of Bishop Middleton, gave itself in India, was the foundation of a Missionary College near Calcutta. To this the proceeds of the Royal Letter of 1819, amounting to 45,747*l.* were devoted. The College was designed on a scale to meet what would be required by a growing Church. It combined chapel, hall, library, and printing-press; and the establishment was meant to afford instruction, not only in the Sacred and Classical Languages, but also in the principal languages and dialects of India. Accommodation was provided for three Professors and 20 students. A most eligible site, about four miles below Calcutta, and on the opposite side of the Hooghly, was presented by the Honourable East-India Company. The Rev. W. H. Mill, Fellow of Trinity College, Cambridge, was appointed the first Principal, and embarked with the Rev. J. H. Alt, of Pembroke Hall, as Professor, in the month of August 1820.

Bishop Middleton suggested that a connection should be established between Bishop's College and the School for the Orphans of the Clergy in St. John's Wood. This suggestion met with cordial and unanimous approval. Three boys, with the full consent of their guardians, were dedicated to this Missionary Service; and one went out to the College with Professors Craven and Holmes in 1825. It is to be lamented that the connection thus commenced has not been continued. The first two Missionaries of the Society in Bengal, the Rev. William Morton and the Rev. Thomas Christian, received their appointment in 1823.

As soon as the College began to send out its alumni, Missions were formed in some of the more important villages to the south of Calcutta. The first were Coesipore, Tallygunge, Howrah, and Barripoor; and no sooner had the labourers entered into the harvest than fruit was gathered in. Substantial stone Churches, which had been erected at great cost at Barripoor and Mogra Hât, were consecrated toward the end of 1846.

MADRAS—The Missions in the South of India, which had originally been founded by Frederick IV., King of Denmark, in 1705, and which had afterward passed into the hands of the Society for Promoting Christian Knowledge, were by them consigned to the Society for the Propagation of the Gospel in 1825. At this time there were in the Madras Presi-

dency, in connection with that Society, only nine Missionary Stations, and seven Missionaries, all of them German, and two of them, Rottler and Kohlhoff, in very advanced age. The interruption and discouragement of Missionary Work, occasioned by the death, in quick succession, of four Bishops of Calcutta—Middleton in 1822, Heber in 1826, James in 1829, and Turner in 1831—tended grievously to retard the progress of the Society's Indian Operations. The subdivision of the Diocese of Calcutta was made by the erection of the See of Madras in 1835. Even up to that time the number of Missionaries in that part of India had not been raised beyond nine; but in 1836 four were added; and in the following year the total number was sixteen. Bishop Corrie lived little more than a year after his return to Madras as Bishop. Since that period they have been abundantly blessed, more especially those in the district of Tinnevely. This district, for Missionary Purposes, has been for a long time dependent on the Mission of Tanjore; and all the Missions in the south had for many years been sustained by the interest of the munificent legacy of 10,000*l.* which the devoted Swartz had bequeathed to them. The first resident Missionary for Tinnevely was appointed in 1829; a second was sent in 1834, and a third in 1843. It was in the next year that a very remarkable movement toward Christianity took place in the Mission of Sawyerpooram. To another Mission, Edeyenkoody, the Rev. R. Caldwell was appointed resident Missionary at the end of 1841, and eminently blessed have his labours been. The number of persons under Christian Instruction is 2054. Another Mission, Christianagram, was opened about the same time as Sawyerpooram, under the care of the Rev. J. K. Best. The number under Christian Instruction in 1849 was 1579.

The Mission of Nazareth is the cure of the Rev. A. F. Cæmmerer, son of the venerable Missionary at Tranquebar. In the end of 1849 there were 2292 baptized persons, and 1563 more under Christian Instruction.

The Seminaries at Sawyerpooram, Veldairpooram, and Vepery, serve for the education of Missionaries; while a School, of a very humble but eminently useful kind, for the boarding and education of native girls, has been established by Mrs. Caldwell at Edeyenkoody. At the Presidency, the Vepery School, for boys of the middle class,

is fast rising into eminence, under the efficient management of Mr. Wright.

BOMBAY—In the year 1839 the Rev. George Candy was appointed Missionary to the Indo-British Population of Bombay.

The Mission in the province of Guzerat was first established in 1830. Mr. Pieritz having, in several communications, honestly confessed the little he was doing, or could hope to do, unless the Mission were greatly strengthened, the Society, on the advice of the Bombay Diocesan Committee, has resolved to suspend its operations there—for the present, at all events.

The Indo-British Mission having, during several years, received important assistance from the Society, was, with the full concurrence of the Rev. George Candy, transferred to the Bombay Diocesan Committee in 1850.

COLOMBO—The date of the Society's Missions in Ceylon, prior to the erection of the Bishopric of Colombo, is as follows:—Nuwera Ellia, 1838; Matura, 1840; Calpenty. 1842. The Bishop has made the grant of 800*l.*, hitherto allowed by the Society, by which three Missionaries were supported, available for the maintenance of six Missionaries and several Native Catechists. He has also succeeded in founding at Colombo a Grammar School and a College to which the Society makes an annual grant of 200*l.* for a limited time.

BORNEO—The Society makes an annual grant for a Missionary to the Dyaks.

Australia.

Recently a Meeting of the Bishops, Clergy, and Laity of the Province of Sydney, New South-Wales, was convened for the purpose of establishing an Australian Board of Missions. The Meeting was attended by the four Bishops of Australia Proper, the Bishops of New Zealand and Van-Diemen's Land; and the result was, the formal constitution of a Board of Missions for the propagation of the Gospel among the aboriginal inhabitants of the Australian Continent, and of the Islands of the Western Pacific. Such was the determination of a Church which was first planted in the year 1788 by a single Chaplain, [the Rev. Richard Johnson, afterwards Rector of St. Anthony's, London,] to a party of convicts.

In 1795 the Society began, on the recommendation of the local Chaplain, to pay two Schoolmasters in New South-Wales. In 1798 the Rev. C. Haddock

became the Society's first Missionary in Norfolk Island. But no successor to him was appointed, although the Society continued to pay Schoolmasters till the year 1829. In 1825, when the population of Australia was returned at 31,133, there were only ten Chaplains, maintained by the Government, at ten Stations; and in 1837, when the population had more than doubled, the number of Chaplains was only fourteen, many of them nearly worn out with age or infirmity. The Rev. William Grant Broughton, who had been appointed to succeed Archdeacon Scott in 1829, came to England in 1834 to represent the extreme spiritual destitution of the Colony; and the wants of the Church excited general attention, and were soon followed by effectual assistance. Archdeacon Broughton was consecrated Bishop in 1836; and the liberal grants of 3000*l.* by the Society for Promoting Christian Knowledge, and 1000*l.* by the Society for the Propagation of the Gospel, gave a new impulse to the exertions of the members of the Church in the Colony, and within one year upward of 13,500*l.*—in money or land—was contributed for the same great purposes. The Government having offered to receive the recommendations by the Society of properly-qualified Clergymen, if approved by the Bishop, measures were at once taken to secure the services of ten additional Chaplains, to whom the Society offered a salary of 50*l.* in addition to what they received from the Colonial Government, and a grant of 150*l.* for outfit and expenses; and within a few months the whole number were on their voyage to Sydney. Before the end of the year, the number of Clergymen which the Society determined to assist was raised from ten to fifteen; and the same terms were offered to five Chaplains for Van-Diemen's Land. For a few subsequent years, year after year more Clergymen were sent out; and considerable grants of money were placed at the Bishop's disposal for the service of the Church. In 1843 the Society was assisting in the maintenance of forty Clergymen in Australia and ten in Van-Diemen's Land. At the present time the Society is rendering assistance to fifty Clergymen in the four dioceses of Australia, and four in Van-Diemen's Land.

In 1847 the great measure of a subdivision of the Diocese was effected. The See of Adelaide was founded by the

magnificence of Miss Burdett Coutts; and it may with truth be said, that, but for the surrender of one-fourth part of his own income by the Bishop of Sydney, the two Sees of Newcastle and Melbourne could not have been endowed at that time. A vast increase in the number of the Clergy has been the consequence: in 1847 there were 31, now there are 69.

South Africa.

SEYCHELLES—The Society has been contributing toward the maintenance of a Missionary in the Seychelles (a dependency of Mauritius), since the year 1843.

CAPETOWN—The Cape of Good Hope has been in the possession of the British since 1806. A Colonial Chaplain was appointed soon afterward. The Society sent out, in 1820, the Rev. W. Wright to Capetown, where he was succeeded, in 1831, by the Rev. Dr. E. J. Burrow. A second Clergyman was added in 1840. In the year 1847 there were in all only 13 Clergymen and one Catechist, ministering to widely-scattered Congregations, throughout a territory which, exclusive of the recent additions of British Caffraria, the Sovereignty, and Natal, was as large as Great Britain itself. In that year the Diocese of Capetown was constituted, including, together with all our possessions in Southern Africa, the Island of St. Helena; and Bishop Grey having been consecrated in 1847, arrived at Capetown on February 20, 1848. The change which has been effected within the short period of three years shews how the presence of a single man, full of zeal for the glory of God and the extension of Christ's kingdom, can, with God's blessing, infuse life and energy wherever he goes in the exercise of his apostolic functions. Since his consecration, the Bishop of Capetown has made four Visitations, which have been performed on foot, or in a waggon: occasionally on horseback. The Clergy have been multiplied nearly four-fold; two Archdeacons, and between forty and fifty active labourers are now engaged in Missionary Labour throughout the Diocese. New Churches are springing up in every direction. A Collegiate Institution has been established at Woodlands, near Capetown, which is already in active and efficient operation. A Mission has been organized to the Mahomedans in and about Capetown; and other Missions, on a scale of unusual

magnitude, are contemplated to the Cafres and Zooloos.

State of the Funds.

Receipts of the Year.		£	s.	d.
Subscriptions and Donations	44862	10	0	
Ditto for Special Purposes	19020	19	3	
Legacies	7514	19	7	
Ditto for Special Purposes	1026	18	2	
Rents	259	5	8	
Ditto for Special Purposes	4282	14	3	
Annuities	54	7	6	
Ditto for Special Purposes	911	6	11	
Mr. Long's Gift	6788	3	8	
Royal-Letter Collection	188	10	0	
Interest on Exchequer Bills	14	11	0	
Ditto for Special Purposes	44	3	6	
Interest on Mortgage, Special Purposes	84	17	0	
Annuities ending July 1850	6063	4	0	
Dividends	1759	14	9	
Ditto for Special Purposes	1698	0	1	
Total	294,574	5	10	

Payments of the Year.

Europe	400	0	0
Seychelles	183	12	0
Egypt	120	0	0
Africa—			
Cape-Town Diocese	5753	11	7
China & India beyond the Ganges—			
Victoria Diocese	72	9	7
Borneo	5	17	6
India within the Ganges—			
Calcutta Diocese	10457	12	3
Bombay Diocese	830	0	0
Madras Diocese	10709	7	4
Colombo Diocese	1173	3	3
Australasia—			
Sydney Diocese	1832	3	1
Adelaide Diocese	1346	0	10
Tasmania Diocese	575	9	5
Melbourne Diocese	2250	15	0
Newcastle Diocese	1375	0	0
New-Zealand Diocese	2148	18	11
West Indies—			
Jamaica Diocese	1244	7	0
Barbadoes Diocese	2293	5	0
Antigua Diocese	300	0	0
Guiana Diocese	1588	19	6
North America—			
Toronto Diocese	6174	2	11
Montreal and Quebec Diocese	7640	18	0
Nova-Scotia Diocese	4718	6	3
Fredericton Diocese	5325	12	8
Newfoundland Diocese	7336	16	4
Missionaries' Expenses at Home,	311	19	1
Deputations	1213	8	2
Printing	2936	3	9
Postage and Parcels	1253	5	8
Salaries and Wages	1613	17	8
House	464	11	3

	£	s.	d.
Office.....	398	10	11
Law Charges.....	9	1	8
Premiums on Policies.....	92	15	0
Annuities.....	162	0	0
Capital Purchase.....	20765	4	0
Total.....	£105,077	5	7

Of the above 105,077*l.* 5*s.* 7*d.* the sum of 20,874*l.* 16*s.* 10*d.* was expended for the purposes for which the contributions had been specially given.

Jubilee.

On Monday, June 16, the members and friends of the Society attended Divine Service at Westminster Abbey. The Sermon was preached by the Lord Bishop of London, and the Holy Communion was administered to above 500 worshippers. The next day, Tuesday, June 17, a Public Meeting of the Society was held at St. Martin's Hall. His Royal Highness the Prince Albert presided; and several Resolutions were proposed and seconded by the Archbishop of Canterbury, the Duke of Newcastle, the Earls of Chichester and Harrowby, the Earl Grey, the Bishops of London and Oxford, Lord John Russell, the Right Honourable Sidney Herbert, and Sir Robert Inglis.

On Wednesday, June 18, a large number of the District Treasurers and Secretaries met at the Society's house, to deliberate on the best means of advancing the interests of the Society, when it was resolved that a similar meeting should be annually held, on the morning of the ordinary Anniversary of the Society. After the Meeting, the members present proceeded to attend Divine Service at St. Paul's Cathedral. The Sermon was preached by the Bishop of St. Asaph. On Sunday, June 22, Jubilee Sermons were preached in above fifty of the metropolitan Churches.

A separate account of these several Services and Meetings has been published under the title of "The First Week of the Third Jubilee," &c. Nothing could be more gratifying than the whole of these proceedings. The Jubilee, however, is to extend throughout the whole year; and it is hoped that there will be Diocesan Celebrations in every Cathedral, and in some of the great central Churches. Already such celebrations have been held in Chichester, St. Asaph,

Carlisle, Salisbury, Ripon, Chester, and Hereford. But the most important measure of all is the proposed observance of the Jubilee in every Church and Chapel on some Sunday. Several of the Bishops have agreed to recommend the first Sunday in Advent as a suitable day; but where this may be inconvenient, some other Sunday may be substituted; and it is earnestly hoped that those Clergy who shall be prevented from having their Jubilee Sermon in Advent, will not allow the following Epiphany to pass over without bringing before their Congregations the great duty of supporting the Missions of our Church, and contributing to strengthen the hands of the Society.

Publications.

The large expense incurred in printing has very frequently been made a subject of complaint; and the Society, deeply convinced of the duty of a very rigid economy in the administration of its sacred trust, has adopted in the Quarterly Paper and the present Report, certain changes, which, without diminishing the usefulness of those publications, will very materially reduce their cost. When any publication is reckoned by tens of thousands—and 108,000 copies of the Quarterly Paper, and 40,000 of the Annual Report, are now printed—the great expense is not the "composition" or the "press-work," but the "paper." A considerable portion of the Report is taken up with what has little interest for the generality of readers; viz. the List of District and Parochial Associations. It is proposed, therefore, in the present year, to print those Diocesan Lists as a Supplement, to which all subscribers of 1*l.* 1*s.* will be entitled, but which will be sent to those only who shall desire it. By this simple measure—while no one will be deprived of any information on which he sets a value—a considerable saving will be effected. Again, it was found that by printing somewhat more closely, without altering the size of the types, except in quotations, a further saving would be made.

A little Monthly Magazine—so long demanded—was commenced with the present year, under the title of the "Gospel Missionary," especially intended for the young. As this publication, however, is not gratuitous, but supplied at the charge of one halfpenny by the publisher, Mr. Bell, of Fleet Street, through

all booksellers, it is hoped that it will entail but little expense upon the Society.

Summary.

There are 492 Missionaries in connection with the Society, of which number, 74 in Toronto, and 10 in Montreal, are supported from the interest of the Clergy-Reserves Fund, and 16 in Nova Scotia, by a Parliamentary Grant, limited to the lives of the present Missionaries. The total number of Missionaries maintained in whole or in part by the Society is 392.

In addition to the above list of Clergy, the number of Divinity Students, Catechists, and Schoolmasters, maintained by the Society, is above 300.

CHURCH MISSIONARY SOCIETY.

REPORT OF FIFTY-SECOND YEAR.

AT pp. 257—259 of our Number for June we gave a statement of the Income and Expenditure of the Society, and at pp. 269—271 some extracts from the Report: we now lay before our Readers a further portion of it.

Introductory Remarks.

The Committee commence this their Annual Report with special thanksgiving and praise to God, that during a year of unusual tumult and distraction in the Church and nation the interests of this Society at home have prospered beyond any former year; and that the success abroad has been at least as great as it has ever been the privilege of former Committees to record.

Remarks on the Finances.

The Income of the Society for the year ending March 31, 1851, arranged under the usual heads, has been—

I. GENERAL FUND—Associations,	£	s.	d.
Benefactions, Legacies, &c.	99,006	14	3
II. SPECIAL FUNDS—			
Disabled Missionaries,			
&c., and Missionaries'			
Children's Home 1995	13	7	
China Mission	894	1	5
		2899	15 0
Total of direct Contributions to the			
Parent Committee	101,896	9	3
III. LOCAL FUNDS, raised and ex-			
pended in the Missions	10,356	9	4
Total	£112,252	18	7

This statement exhibits an increase over last year of 7979*l.* 11*s.* 9*d.* An en-
Dec. 1851.

encouraging fact connected with the increase is, that the contributions from Associations have exceeded those of last year by 6398*l.* 14*s.* 4*d.*, having amounted to 80,753*l.* 14*s.* 11*d.* This is a larger sum than has ever before been received through the Associations, except in the year 1839-40, when a special effort was made to supply a deficiency, and to meet the expenses of the awakening at Krishnaghur. This source of income, as indicating the confidence of Christian Friends throughout the country in the principles and proceedings of the Society, is the true index of our prosperity, and a ground of special gratitude.

The Expenditure of the Society has greatly increased during the year, having amounted in the gross to 104,753*l.* 14*s.* 11*d.*, which exhibits an excess of 6886*l.* 7*s.* 5*d.* over the expenditure of the preceding year. This excess is in some measure accounted for by a larger amount of foreign bills than the regular proportion happening to fall due within the year. But the greater part of the excess is owing to the increased operations of the Society in its various Missions; and forms an urgent call on our friends to increased exertion for augmenting the general income of the Society, to meet the demands which arise from the enlarged blessing which the Lord vouchsafes to our Missions. Part of the surplus of the income has been transferred to the Capital Fund: the remainder will be employed in the maintenance of the Missions.

Special Funds.

The Goodwin Fund—In addition to the general Income of the Society, the Committee have to record with gratitude to God an important benefaction of 15,000*l.* Consols, invested upon a separate trust by the late Miss Goodwin, of Blackheath, for the comfort and welfare of the widows and orphans of deceased Missionaries of the Church Missionary Society, beyond the regulated allowances which the general rules of the Society provide; such cases being recommended by the Committee to the trustees of the fund.

Fund for Sick and Disabled Missionaries, and for providing a Home for the Children of Missionaries who have died in the service of the Society, or who are still labouring abroad—This Fund is supported partly by the interest of funded property specially contributed or set apart for this purpose, and to be applied

to no other objects, and partly by voluntary annual contributions. It will be seen, by the financial account, that the expenditure out of this fund has amounted in the last year to 6924*l.* 19*s.* 1*d.*; while the income of the fund has reached only 1995*l.* 13*s.* 7*d.*; the excess, amounting to 4929*l.* 5*s.* 6*d.*, has been taken out of the General Fund.

The Committee venture to entreat their friends to bear in mind the special claims which this fund has upon the sympathy of Christians at home. It was established as a separate fund, that no part of the General Fund of the Society might be withdrawn from the direct work of Missions. And wherever this fund has been brought specially before the friends of the Society many have been found willing to contribute liberally to an object so touching to the heart, without diminishing their aid to the active labourers of the Society.

China-Mission Fund—The expenses of the China Mission will be henceforth defrayed out of the General Fund of the Society. The invested sum of 10,000*l.* Consols is reserved for the time, to which the Committee anxiously look forward, when the Lord may open a way for the extension of Missions into the interior, or may grant such a blessing to the labourers at the open Ports, that a sudden demand may arise for an increase of expenditure, as in the case of Krishnaghur, and other special occasions in the history of the Society.

Capital Fund—The Committee have from time to time referred to the essential importance of this Fund in the financial operations of the Society, arising from occasional inequalities in the rate of income and expenditure, and also from the annual deficiency of the funds during the early part of each financial year: since, while the expenditure is equable throughout the year, the income chiefly flows in at the close. The want of such a working capital a few years ago involved the Society in serious difficulties; and it was strongly recommended by the Finance Committee, in the year 1840, that a Capital Fund should be formed, amounting to about one-third of the home income. Special contributions have been made to this fund from time to time, and the surplus of income in the present and former years has gone to its augmentation: it has now reached the proposed amount. The trustees of this fund are charged with the special duty of guarding against its per-

manent diminution, by requiring the Committee at the close of each year to replace the amount which has been borrowed from it, or at least to make provision for its early replacement.

Jubilee Fund—Since the last Report a few contributions have been added to this Fund, making up the amount, since the commencement, to 57,845*l.* 2*s.* 4*d.* The distribution remains as explained in former Reports.

Islington Institution.

The Principal's Annual Report bears testimony to the general healthful state of the Institution. The appointed studies have been pursued with diligence, an increase of brotherly love has been exhibited, and there has been in the main an earnest and prayerful pressing forward to attain the true standard of spirituality and Missionary Devotedness. Fourteen students have been admitted during the year, while nine have left for their Stations, and a like number on account of ill health, or other causes. The number of students in April last was only sixteen, the smallest number reported for many years. On this point the Report states—

“The Principal is most anxious that the attention of the Society's friends should be drawn to the very inadequate number of Labourers which the Institution, at its present rate of supply, is likely to yield. He feels confident that the knowledge of this fact, taken in connection with the daily multiplying appeals from every quarter of the globe, will have the desired effect of stimulating special and fervent supplications to the Lord of the harvest.”

Missionaries' Children's Home.

“The Home” has been conducted, much to the satisfaction of the Committee, in the temporary houses engaged for the purpose. The number of children amounts to 32, and many applications for admission remain. The Committee hope that measures will be immediately taken for the erection of a suitable building, capable of receiving all the children for whom admission is sought, whether of Missionaries who are now labouring abroad, or who have died in the Society's service.

Summary of the Society.

Missions, 12; *Stations*, 107—being in Western Africa, 19; Abbekuta, 2; East Africa, 1; Mediterranean, 3; China, 4; North India, 21; Western India, 6; Southern India, 19; Ceylon, 6; New

Zealand, 22; West Indies, 2; North-West America, 6. *Labourers* (exclusive of Wives), 1755; consisting of 128 English, and 7 Lutheran Clergymen, of whom 8 are at home, and 23 Native or Country-born Clergymen, of which Clergymen 109 are married; 31 European Lay Assistants; 12 European Female Assistants; 1358 Native or Country-born Male, and 169 Female Assistants—*Communicants*, 14,154—*Attendants at Public Worship* (returns incomplete), 107,000—*Scholars* (estimated), 40,000—*Baptisms* during the year, 4953, of whom 2309 were Adults, 2639 Children, Adults and Children, 5.

Decease of Missionaries.

It has pleased God to remove from their labours in the Missionary Field of the Society the following individuals—Of the *West-Africa Mission*, Mr. John N. Ashwood, the Medical Adviser of the Mission, died at Freetown on the 21st of April 1850. The Rev. John C. Clemens died at Kisey on the 25th of June, of fever—Of the *Yoruba Mission*, Mrs. Van Cooten, wife of Mr. E. C. Van Cooten, died at Badagry on the 14th of May, of fever, after a short illness. The Rev. John Christian Müller died at Abekuta on the 16th of June, of dysentery—Of the *Calcutta and North-India Mission*, Mrs. Hechler, wife of the Rev. D. Hechler, died at Chunar on the 14th of July, of fever—Of the *Ceylon Mission*, the Rev. J. F. Haslam, B.A., died at Cotta on the 19th of March 1850, having for some time suffered from affected lungs. The Rev. Charles Greenwood was drowned on the 21st of June, while bathing in a river at a short distance from his residence at Baddagame—Of the *Sinde Mission*, Mrs. Schreiber, wife of the Rev. C. C. Schreiber, died at Kurrachee on the 11th of March, of fever.

Return Home of Missionaries.

West-Africa Mission: The Rev. J. Warburton and Mrs. Warburton left Sierra Leone on the 4th of May last, in consequence of ill health, and arrived in London on the 9th of July. They were accompanied by Mr. Samuel Crowther, son of the Rev. S. Crowther, who has come to England to be further prepared for employment in the Mission—*East-Africa Mission*: The Rev. Dr. Krapf, having left New Rabbai for Europe, both on account of health and to confer with the Committee, relative to the extension of

the Mission, arrived at Cairo in May 1850: and, after a short stay in Germany, reached London in July last—*Calcutta and North-India Mission*: The Rev. C. H. Blumhardt and Mrs. Blumhardt left Calcutta on the 27th of January 1850 in consequence of impaired health, and arrived at Gravesend on the 11th of May. Mr. W. Wilkinson left Calcutta on the 23d of April 1850, on account of ill health, and arrived in London on the 19th of September—*Madras and South-India Mission*: The Rev. B. Bailey and Mrs. Bailey left Cochin on the 13th of March 1850, on account of health, having laboured in the Mission nearly thirty-four years, and arrived in London on the 9th of July. The Rev. E. Newman and Mrs. Newman left Palamcottah on the 1st of June, on account of impaired health, and arrived at Southampton on the 24th of July. The Rev. C. Rhenius and Mrs. Rhenius left Madras on the 13th of March, in consequence of Mrs. Rhenius' ill state of health, and arrived at Southampton on the 21st of April—*New-Zealand Mission*: The Ven. Archdeacon W. Williams left New Zealand on the 21st of December, and arrived at Plymouth on the 29th of April. He was accompanied by Mr. Basil Taylor, son of the Rev. R. Taylor, and a New-Zealand Chief, Thompson Te Rauparaha, son and successor of the late well-known Te Rauparaha.

Departure of Missionaries.

The Missionary Band has been strengthened during the year by the following labourers—To the *West-Africa Mission*, three Missionaries have returned to their labours; the Rev. F. Bultmann and Mrs. Bultmann left Gravesend on the 21st of October, and arrived in Sierra Leone on the 2d of December; the Rev. T. Peyton and Mrs. Peyton, accompanied by Mr. James Quaker, an African Assistant in the Grammar School, left the same place on the 18th of November, and arrived at Sierra Leone on the 30th of December; the Rev. C. F. Ehemann and Mrs. Ehemann left Gravesend in January, and arrived at Sierra Leone on the 11th of March—*East-Africa Mission*: the Rev. Dr. Krapf left Dover for Trieste on the 4th of January, on his return to the Mission, accompanied by the Rev. Conrad Diehlmann and the Rev. Christian Pfefferle, Students from the Institution; at Trieste they were joined by three

German Mechanics, and on the 16th of January the Missionary Party left that place on their way to Aden. At this place, the Committee regret to say, Mr. Diehlmann relinquished the work of the Society, and returned to Europe—*Bombay and Western-India Mission*: the Rev. Charles Christian Schreiber, Student from the Institution, with Mrs. Schreiber, left Portsmouth on the 2d of August for Bombay, on their way to the Sinde Mission: they arrived at Bombay on the 25th of October, and at Kurrachee, Sinde, on the 1st of December—*Calcutta and North-India Mission*: the Rev. Thomas Valpy French, B.A., Fellow of University College, Oxford, and the Rev. Edward Craig Stuart, B.A., Trinity College, Dublin, left Portsmouth on the 11th of September for Calcutta, and arrived there on the 3d of January; the Rev. C. T. Hærnle and Mrs. Hærnle left Portsmouth on the 1st of October for Calcutta, and arrived there on the 11th of January—*Madras and South-India Mission*: the Rev. John Thomas and Mrs. Thomas, on their return to Tinnevely, and the Rev. John George Beüttler and Mr. John Whitchurch, Students from the Institution, with Mrs. Beüttler, left Portsmouth on the 26th of August for Madras, and arrived there on the 3d of December.

Ordination of Missionaries.

Nineteen individuals in connection with the Society have been admitted to Deacons' Orders in the course of the past year—eight Students from the Islington Institution, by the Bishop of London; two Native Catechists in Western India, by the Bishop of Madras; three Candidates in North India, by the Bishop of Calcutta; five Native Catechists in South India, by the Bishop of Madras; and one Native Catechist in North-West America, by the Bishop of Rupert's Land.

Number of Missionary Labourers.

The preceding statements shew that during the year four Clergymen and one Layman, beside three wives of Missionaries, have been removed by death; that five Clergymen and one Layman have returned home, five of whom on account of ill health of themselves or families; that nine additional labourers—five Clergymen, one Layman, and three Mechanics—have been sent out; that four Clergymen and one African Layman have returned to their labours, with two other

Clergymen who had spent only a few months in this country. The number of Clergymen and Europeans at present in connection with the Society as Missionary Labourers, not including the wives of those who are married, is—

Abroad—

Ordained European Missionaries	129
Native Clergymen.....	21
European Catechists, Teachers in Schools, and others	42

At Home—

Ordained European Missionaries	8
European Catechist.....	1

Total..... 201

In addition to these there are 1554 East-Indian, Country-born, and Native Catechists and Teachers in the service of the Society.

Publications.

The Committee are happy to report a very considerable reduction in the cost of Publications, connected with an increase in the numbers circulated, owing to the sale of three out of the four Monthly Publications of the Society. The *Church Missionary Record* is still distributed gratuitously to the voluntary collectors of the Society, and creates a heavy item of expenditure. Friends are respectfully urged to promote the sale of these Publications, especially of the *Church Missionary Intelligencer*.

Continent.

JEW'S SOCIETY.

THE Forty-third Report supplies the following

Summary of Proceedings among the Continental Jews.

Amsterdam—The Rev. C. W. H. Pauli has been permitted, during the past year, without interruption from illness, to proclaim the Gospel to the seed of Abraham. The facilities in this city for preaching the Gospel to the Jews are very great; but the impediments in the way of those who become convinced of the Truth are formidable, and have rather increased of late. The Rabbies have stirred up their flocks to both violent and secret measures. The steps of inquiring Jews, and of those who attend the Mission Services, are narrowly watched. Many, however, are the openings for the Gospel.

Your Missionary has had more Jews and Jewesses under instruction than in

any preceding year. The baptism of a young Jew, who had proved his sincerity and stedfastness under severe trial, was forcibly prevented by his abduction by the Jews, on his way to the Chapel to be received a member of Christ's Church. A family of seven children of Abraham were lately baptized.

The "Old Paths" are read by the Jews in Holland with great avidity: the translation of that work into the Dutch Language has proved very useful. The Rabbies endeavour to prevent its circulation, but without effect, as the people are desirous of reading and judging for themselves. The translation, into Dutch, of another Tract, "Proofs that Jesus of Nazareth is the Messiah," has also proved very reasonable: the great demand for it is very cheering. More Bibles and Testaments have been circulated than in any preceding year. Great efforts are being made by many of the Jews themselves to introduce the Bible into their Schools, as the only means for banishing the rabbinical system of tyranny, and leading the rising generation to true piety.

Mr. Pauli bears pleasing testimony to the consistent conduct of the Hebrew Christian Congregation in connection with the Mission. He says—

"All our proselytes, on the whole, adorn the doctrine of godliness with their life and conversation; and many a one evinces true and spiritual life, while all of them have an upright faith in the Lord Jesus Christ."

On the occasion of the death of one of the oldest Gentile Members of the Congregation, all the proselytes determined to follow the corpse to the Protestant Burying-ground in the Jewish Quarter, and thus to profess by their presence the name of Him who had delivered them from the power of death and the grave. This occasioned an intense excitement among the Jews, who assembled in enraged crowds around the small band of Hebrew Believers, whom the utmost exertion of the police could scarce rescue from their furious attack. Through God's mercy none received injury.

Mr. M. Herries was appointed to join Mr. Pauli in January last. The Colporteurs labouring under Mr. Pauli's direction at Amsterdam and Rotterdam have been usefully and diligently employed. The Public Services, twice on the Lord's Day and at least once in the week, have been continued regularly.

Gothenburg—Of this field of labour your Committee are unable to give more cheering reports than in former years. The Jews live in complete indifference to their religious interests. They strive to heap up riches, and seek after pleasure. The Talmud is not studied; neither can they be called Rationalists. Learning has no value in their eyes, except it be a means of prospering in business. The prospects of your Missionary, Mr. J. C. Moritz, are therefore very dark, with little hope of a brighter dawn. The only opening is among the foreign Jews who come to Gothenburg, and on Missionary Journeys. Part of the summer has as usual been occupied by your Missionary in journeys in the north of Germany and in Denmark.

Mr. Moritz has reported the baptism of a Jewess at a hospital in Stockholm, which has caused a great stir among the Jews in that city.

Dantzic—The local impediments in the way of Missionary Efforts, which have repeatedly been referred to, are disappearing. Your Missionaries, the Rev. H. Lawrence and the Rev. C. Noesgen, have met with a favourable reception from parties where it had least been hoped for. This may in a great measure be attributed to changes in the leaders of the Jewish Congregation and the removal of bitter opponents of the Mission.

The general character of the Jews in the neighbourhood of Dantzic is not unpromising. On the more recent journeys, your Missionaries generally had opportunities for preaching Christ to Jews from morning till evening, and saw deep impression made on the minds of many. The demand for the Scriptures has increased of late, and in many instances it has been for Schools, to supply the place of the Talmud. The New Testament has been more in request, and can be taken away without concealment. At some places hundreds of Tracts were distributed, at the urgent request of Jews and Jewesses of all ages: they commonly asked for Tracts in German, because in general they do not understand Hebrew. Rationalism has, in this district, now more frequently to be encountered by the Missionary than Talmudism. The Talmud has almost ceased to be referred to in religious discussions.

A not unimportant sphere of labour is to be found among the foreign Jews who come to Dantzic for purposes of commerce.

These, Polish and Galician Jews, Mr. Noegen has not yet found so accessible as the Russian Jews of the same class. Your Missionaries have had several Inquirers under instruction.

Two baptisms have taken place during the year. The proselytes known to your Missionaries have continued to walk according to their Christian Profession.

Mr. Lawrence having had occasion to visit England in the autumn of last year, Mr. Noegen has been alone in Dantzic during the winter. He has since returned to his Station.

Königsberg—Although the past year has not been without its trials, they have not been of a nature to discourage your Missionary, the Rev. E. M. Tartakover. He has reason to trust that, under God's blessing, an increase of success may be spoken of as the result of his endeavours. He has delivered the message of salvation to a great number of the descendants of Abraham. Many foreign Jews, who visit Königsberg, make it almost a rule not to leave without having visited the Missionary. His house has during the summer season been filled with Jews.

The province of East Prussia, of which Königsberg is the capital, contains a Jewish Population of about 7000 souls. One class consists of the thoroughly rationalistic Jews, who reject all revealed truth, and are living without a God and without religion, to whom no Missionary can obtain access; another class appears to possess a feeling for religion, striving for something, though they do not know what; among the third class, ignorance and indifference prevail. It is among families of the second class that the chief sphere of Mr. Tartakover's labours has lain, and he has frequently found them listen very attentively.

The demand for the Word of God has been very considerable. Your Missionary has made special mention of the acceptance which the New Testament, the "Old Paths," and the "Pilgrim's Progress," meet with from the Polish and Russian Jews. He has often found them quoting passages from memory.

Mr. Tartakover has had several applications for baptism from Jews from Poland and Russia, and has administered the rite to one son of Abraham during the year. Twenty-two Jews have been baptized in the province of Prussia during that period.

During the past summer Mr. Tarta-

kover visited, in company with Mr. Lawrence, Labian, Tilsit, and Memel. At the last place especially they met with great encouragement. Part of the year he had the assistance of his brother, Mr. S. M. Tartakover.

Posen—The Grand Duchy of Posen is an important field for sowing the seed of the Gospel, although other places mostly gather in the harvest. Few Jews make a public profession of Christianity in the Duchy, on account of the persecution they would have to endure from their brethren. They do not now feel such a horror as formerly, when spoken to respecting its saving doctrines, and the Testament is read much more than in former years. The Talmud is losing ground daily, and Rationalism increases. The Jewish Community is divided among themselves. Your Missionary, the Rev. J. H. Graf, lately observed: "When I look at the mass of this people, I find them careless; when I speak to them on the subject of religion, I meet with light-mindedness; when I press the truth home to their hearts, they are silent and sigh. Thus, I meet in the same individual both with discouragement and encouragement for labour."

Nine Schools are supported by this Society in the Duchy of Posen. The number of children have varied from 367 to 512; of these, 187 were boys, and 325 girls. In the School at *Posen*, the Teacher has been permitted to teach the Word of God without interruption, and had frequently the pleasure of witnessing its influence on the children. There are 71 girls and 4 boys—At *Margonin* many Jewish Parents prefer sending their children to the School belonging to the Protestant Church; but although this affects the number attending yours, it is no loss to our cause. Sixteen boys and nineteen girls attend your School—At *Storchnest*, the great poverty of the Jews, connected with the late unsettled state of the country, has presented difficulties. Twenty-four boys and twenty-one girls attended pretty regularly—At *Inowraclaw* there are two Schools; the number amounted to 124; a second Teacher has been engaged. The Rabbi preached against your School in the Synagogue. One morning the children, before the lessons, said they were not allowed to receive instruction in religion. Of this he took no notice, and proceeded as usual. Some of the children stopped their ears, and others paid little

attention. When the second lesson was to commence, the Teacher in place of that repeated the first, and the children answered without hesitation, and without again mentioning the Rabbi's injunction—The School at *Rogasen* has not yet recovered the numerical strength it had before the cholera in 1849. Both Jews and nominal Christians do their best to put it down. The Rabbi has told his flock that the deaths of the Jews by that fearful disease was a punishment from God for having sent their children to the School of the Missionaries. The number of scholars has, since that time, not increased beyond forty-one—At *Kempen*, where you support two Schools, a considerable number of children being removed by their parents, 62 only have attended regularly in one, and 74 in the other—The state of the School at *Bomst* has been very satisfactory. Eighty-six children attend. The Jews invited a Rabbi, who had formerly been at *Bomst*, to come and preach against your School. His invectives were not without effect: your School lost nearly two-thirds of its attendants—The School at *Obornik* was opened in April, and was immediately visited by children of both sexes, who increased in a short time to forty. Your Committee have recently authorized the opening of a new School in the Grand Duchy.

Among the baptisms during the year is that of a young Jew, a native of the Grand Duchy of Posen, an instance of the good effected by your Schools. Mr. Graf has himself baptized only one Israelite during the year.

It has pleased the Lord to afflict Mr. C. J. Behrens with sickness, so as to incapacitate him from Missionary Labours at his Station. He has sought relief in *Silesia*; and has found an entrance among the Jews, and seen some fruit of his labours.

Mr. E. Blum, who is stationed at *Lissa*, has much reason to be thankful for the opportunities afforded him for declaring salvation through Christ.

Berlin—At this Station are the Rev. R. Bellson, Mr. A. Ludewig, and Dr. Biesenthal, who are assisted by a Colporteur. They have visited the Jews in 45 different places in their district, beside attending three large fairs at *Leipzig*, three at *Frankfort-on-the-Oder*, one at *Brunswick*, and one at *Naumburg*. They have made the computation that the Gospel has been preached by them to 3500 Jews. Mr.

Bellson has baptized twelve children of Abraham, and has been informed of twelve other baptisms. Seventeen have taken part in a course of regular instruction. The larger proportion of the Jews in this district are Rationalists. The great distinction between them and the Jews in *Russia*, *Poland*, the East, and even the South of *Germany* is, the classical education which a great number have enjoyed.

The weekly Missionary Meetings, and the Sunday School, both under Mr. Ludewig's special care, have been marked by encouraging circumstances. The *Dorcas Society* in connection with the Mission has been very active.

The last official return gives 219,000 Jews in *Prussia*. The proselytes fill all ranks and stations, are found in ministerial departments, and in every trade. Two eminent men of their number have departed this life during the year. One was the celebrated Dr. Neander, so distinguished an ornament of the University of the *Prussian Metropolis* for the last thirty-eight years. Another is Professor *Jacobi*, who has been considered the greatest mathematician of our age.

Silesia—This is a new field of labour, to which the Rev. J. C. Hartmann has been appointed. Mr. Hartmann has been most severely tried by family afflictions and sufferings of a very distressing kind. Your Committee have recently strengthened his hands by a Christian Israelite, who is engaged in travelling through *Silesia*. Many of the proselytes, and some who are most faithful in their Christian Profession, had first become total unbelievers before they found rest in Christ.

Warsaw—Eighteen Israelites have been baptized in the Protestant Church in this town during the past year. In *Warsaw* proselytes are to be found in every calling, rank, and grade of society. Your Missionaries have reported the death of four believing Israelites. The number of individuals who have during the past year enjoyed the spiritual blessings, as well as temporal benefits, of the "Operative Institution" at *Warsaw*, under the superintendence of the Rev. J. C. H. West, amounts to twenty-three. Their conduct has, with a few exceptions, been reported satisfactory.

The Rev. F. W. Becker has during the year been joined at *Warsaw* by Mr. Deutsch and Mr. Kleinhenn, from their respective provincial Stations. Mr. Zuck-

ertort has been stationed with Mr. Waschitscheck at Petrikau, and the Rev. A. J. Behrens, who left Warsaw in the middle of the summer, has been appointed to a new field of labour in Turkey.

Lublin—Until June this Station was occupied by Mr. F. I. Rosenfeldt and Mr. F. G. Kleinhenn. The latter has since laboured at Warsaw. Serious illness prevented Mr. Rosenfeldt, since the beginning of last year, being very active in his calling; and he was at last obliged, in July, to leave his post altogether for some months. There were greater facilities for Missionary Labour at Lublin during the past than in the preceding year. One applicant for baptism was a teacher, highly respected by the Jews. After instruction for several weeks, and being fully convinced of *the truth as it is in Jesus*, he left his home, and took refuge with the Missionaries. For ten days he withstood the tears and entreaties of his connections, testifying to them that in Christ Jesus alone pardon and peace are to be found. On the tenth day his aged, pious mother arrived in Lublin, and, with the heads of the Synagogue, so worked on his feelings, that he was induced to return home with her; and at the very next town, where the mother took up her abode in the Rabbi's house, while the family were assembled and commemorating the Paschal Eve, her weary spirit left the body. Several times afterward your Missionary met this inquirer by appointment, in the woods and gardens outside the town, for fear of the Jews, and found him in a most distressing state of mind, and unable to come to any decision.

Suwalki—This Station is still occupied by Mr. J. G. Lange and Mr. P. W. Goldinger. Indifference appears to be on the increase among the Jews. Your Missionaries have made three journeys, and visited twenty different towns. In several places many Jewish Children attend the Christian Schools, especially the Protestant. A considerable number of Books and Tracts were circulated in these journeys.

Petrikau—This town, 76 miles south-west of Warsaw, has, in the course of the past year, been made a Missionary Station, in the place of Zgierz. In the latter place, Mr. Deutsch and Mr. Waschitscheck resided until August. In the manufacturing towns of that district the Jews were found to be for the most part ignorant, and yet orthodox, hostile to Christianity, and very worldly-minded.

In the other towns they are better educated and inclined.

When in August last Mr. Deutsch removed from Warsaw, Mr. Zuckertort joined Mr. Waschitscheck at Petrikau. They found the Jews at that place well disposed. At first their visits were frequent: they applied for books, and listened to the message of salvation: gradually, however, they began to keep aloof. After their return from a journey, a fresh stir took place, and many Jews called for the purpose of inquiring after the Truth. At a later period they again became more reserved. Four Missionary Journeys have to be reported here: two from Zgierz, and two from Petrikau. The reception which your Missionaries met with leads them to expect that they will find useful employment in travelling.

On Monday, March 3, the Brethren from all the Stations in the kingdom of Poland met together for their Annual Conference. After united prayer, the proceedings commenced with reports of the proceedings of each during the year, and their prospects for the ensuing one. The various important matters of business to which attention was directed received the fullest consideration.

The Jews themselves have reported that in the heart of Russia many *written copies of the "Old Paths"* are in existence, and are read in secret by the Jews; and that a Hebrew MS. of that work was known to have been sold for about 2l.; and that there are also *written copies of the Hebrew New Testament* in circulation. It has been stated that the very secrecy of the matter stimulates many to read it.

Cracow—The heavy trials of the preceding year have, by the Lord's mercy, in a great measure ceased in this place, and have been overruled for good. There are now openings for the Scriptures in considerable numbers, where formerly single copies could not be introduced without great risk. The efforts of your Missionary, the Rev. L. Hoff, for opening depositories in various parts of Galicia, Silesia, and Bohemia, have been crowned with success.

It has long been the desire of M. Hoff to set on foot an Industrial Institution, of a colonizing character. But the Gene-

ral Funds, at the disposal of your Committee, were not applicable to such a purpose. In the course of last year, however, the late Miss Cook placed 550*l.* in the hands of your Committee for this object. But even then the question, as proposed by Mr. Hoff, was connected with great difficulties, and is not commenced. The Mission at Cracow is just being strengthened by the appointment of Mr. Victor Stockstiel, a native of that town, whom, after the completion of his studies in the Hebrew College, your Committee have sent to assist Mr. Hoff in the Missionary Work.

Frankfort-on-the-Maine—The Jews in this district may be classified as Rabbinites, Anti-rabbinites, Deists, and Atheists. The Anti-rabbinites stand in a great measure on a level with the modern Reformers, found in so great numbers in the Christian Church in Germany. They do not profess to reject the Bible, but say that "the Word of God is contained in the Bible," thus reserving to themselves the liberty of choosing for themselves what they will consider such, and of rejecting what does not agree with their corrupt notions.

Your Missionary at Frankfort, Mr. H. Poper, bears the following testimony—"However sad the spiritual condition the Jews are in may be, and however painful this may be to our hearts, thank God! there appears to be, nevertheless, at present a much greater desire for the Scriptures than I have ever experienced before." More than once it has happened that a poor Jew, anxious to possess the Pentateuch or the Psalms, went about begging among the Jews until he had obtained, in copper coin, the amount required.

One Israelite has been baptized at Frankfort, and two continue still under instruction. Nine others have been attending your Missionary for a length of time, with an expressed desire of preparing for baptism.

Creuznach—Your Missionary, the Rev. J. Stockfeld, continues his activity in his sphere of labour, which consists chiefly in an extensive circulation of the Word of God. The applications of Jews for the Scriptures furnish him with opportunities for calling their attention to the one thing needful, and the conversations, we trust, have been blessed by the Lord. Frequently Jews have come from very distant places, and have proved their earnest

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desire for the Word of God by their perseverance in surmounting difficulties in the way of obtaining it.

On his Missionary Journeys, also, Mr. Stockfeld has been very well received by the Jews. By his connection with a great number of pious Christian Ministers and Friends of Israel your Missionary is enabled to extend his usefulness far beyond the limits accessible to his personal exertions. The various Societies in his neighbourhood for the conversion of the Jews are increasingly active.

The Rabbi of Creuznach died last summer; and your Missionary, who had shortly before visited him, and preached to him Jesus of Nazareth as the only Saviour, was invited to the funeral, on which occasion he met with a cordial reception from those present.

Strasburg—The Jews in Alsace continue to be marked by worldly-mindedness and infidelity on one side, and bigotry and talmudical fanaticism on the other. The Jews pride themselves on being French Subjects, and the French Language and French Ideas are continually gaining ground. In the Duchy of Baden the Jews are more accessible.

In Strasburg itself, your Missionary, the Rev. J. A. Hausmeister, has not many opportunities for aggressive efforts: he was enabled to make one journey in Alsace, two in Baden, and one in Würtemberg.

Two Jews and one Jewess were baptized at Strasburg; eight have gone through a course of instruction without making a public profession. Some of the proselytes connected with this Station left during this year for other places. There have been 45 Israelites baptized by your Missionary.

Hungary—Mr. R. Langenfeldt, who for nearly two years has been engaged in Missionary Labour among his brethren in London, has proceeded on a Mission of Inquiry to Hungary. The Committee are anxious to establish a permanent Mission there.

Trieste—The Rev. B. W. Wright accepted the British Chaplaincy at Trieste for one year. But, although not actually engaged as one of the Society's Agents, he has not ceased to labour for Israel. Here, as elsewhere, we know that an unseen as well as a visible work is going on. Two short exploratory journeys have also been made. There have been two baptisms, and one Jew is now receiving in-

struction. The foreign Jews, who come to Trieste, are those who are most accessible to the Gospel; the Jews of Trieste being so much taken up with endeavours to amass wealth.

Salonica—The Salonica Jews, as in other parts of Turkey, are ignorant, and therefore bigoted and self-righteous, and priding themselves especially on the long renown their city has had in the Jewish World for learning and Rabbinical Lore; they are shrewd disputants and bitter opponents. Salonica presents great facilities for Missionary Labour, by the number of other towns in the district, with a Jewish Population amounting in the aggregate to about 20,000. Journeys are therefore an important feature of the labours of your Missionaries, Mr. J. O. Lord and Mr. J. B. Goldberg. Their reception on the whole has been encouraging. The Word of God is eagerly bought.

To H M Consul, C. Blunt, Esq., the Society is greatly indebted for the valuable support which he has given your Mission.

Mr. Lord, whose health has been much shaken, was invited by your Committee last autumn to pay a visit to his native country, and parted from his fellow-labourer at the end of October.

Bucharest—This Station has been vacant during the year, your Missionary, Mr. Mayers, having, at the desire of your Committee, paid a visit to England. He returned, however, in January last. Mr. Joseph Mayers was admitted to Holy Orders as Deacon, by the Bishop of London, on Dec. 22. At Bucharest the School already established forms a pleasing feature in Missionary Endeavour, and your Committee have gladly embraced the opening for adding a School for Jewish Girls. Your Committee have just appointed Mr. Philip Davis, educated at Palestine Place, as an Assistant.

The Mission in Turkey has been further strengthened by two other Stations, Jassy and Adrianople. The Rev. A. I. Behrens has been appointed to the former, after having been admitted to Priests' Orders by the Bishop of Ripon, by Letters dismissory from the Bishop of London, on Sept. 22. Jassy is a most important field of labour: 24,000 Jews reside in that place. Adrianople, which will be a branch of the Bucharest Mission, will be occupied by Mr. Simon Mayers, who has just left your Hebrew College. He will labour under the di-

rection of his brother at Bucharest, by whom he will also be accompanied on Missionary Journeys.

Your Committee value very highly the advantages which the Mission derives from the interest manifested by H B M Consul-General, R. G. Colquhoun, Esq., who is ever ready to exercise his influence in its favour, and to assist your Missionaries with his counsel.

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*BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.*

FROM the Society's Report we gather some account of its proceedings on the Continent.

Rotterdam—From its proximity to our shores, and the extent of its Jewish Population, Rotterdam presented strong claims for Missionary Effort. Mr. Schwartz, during his abode there, has been much discouraged by gross superstition and depravity; yet he is enabled to narrate facts which prove beyond a doubt that the Spirit of God is even there accompanying His Word, and the faithful ministry of His sometimes desponding servant, with a blessing.

Russia—A large number of the Epistle to the Hebrews, in Hebrew, has been circulated among the Jews in Southern Russia, and a further issue has been for some time waiting admission.

France—In France there are probably nearly 100,000 Jews; their Teachers and communities placed on the same relative footing to the government with other religious denominations; and their affairs controlled by Consistories, of which the central is in Paris, presided over by the Grand Rabbi. The Rev. Ridley Herschell having, at the request of the Committee, visited Paris, and found the Ministers of every Evangelical Communion willing to co-operate in an effort for the spiritual good of Israel, and having received similar assurances from Lyons, one of our Missionaries has proceeded to each of those Stations—Mr. Brunner to labour among the 15,000 Jews in Paris, and Mr. Frankel among those at Lyons and in the east and south of France. The Committee are at present arranging with the Rev. Professor Petavel, of Neufchatel, to visit the Jews throughout France to ascertain their condition, and to preach to them the Gospel.

Frankfort—Mr. Stern has children on the Rhine, the Delaware, and the Thames, who appear to have caught the Missionary

Flame from the parent altar, and to make it their business everywhere to tell of Christ and His salvation. He refers to more than forty of those with whom he has had intercourse as a Christian Missionary, who have been baptized on their confession of faith in Christ. The Committee have now sent one of their Missionaries to act with Mr. Stern, and, aided by his counsel, to visit the Jewish Population in the towns on the Rhine.

Bavaria—In the kingdom of Bavaria Mr. Gotthell has efficiently prosecuted the work of an Evangelist, and in Franconia. The Committee have responded to his plea for publications suited to the state of the Jews, by the appropriation of 50*l.* to that object. Colportage has been very successfully tried; and as a newly-formed kindred Institution has charged itself with this work, the Committee have aided it by a grant of 10*l.* The Colporteur states, that during the year he has disposed of 758 copies of the Scriptures, in whole or in part, making a total distributed by him and Mr. Gotthiel of 1824 copies in two years.

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEKUTA.

Arrival of the Rev. H. Townsend.

ON the 30th of March the Rev. H. Townsend and Mrs. Townsend, and Messrs. King and Barber, with their wives and families, reached Abbekuta. This event, joyous at all times, particularly so to the poor suffering converts at Abbekuta, is thus spoken of by Mr. Crowther—

Many of our converts, and other members, went a great way to meet us, and were all full of joy to see Mr. and Mrs. Townsend back again in safety. The accession of Messrs. King and Barber, with their wives and families, contributed in a great measure to increase the faith of our poor lately-persecuted converts: they sincerely thanked God and took courage, because they were not deserted on account of the ignorance of their elders, who had given us just cause to forsake the Egba Nation for their ingratitude. When persecutions were raging, no thoughts troubled them so much as that, perhaps, they might be left by us, and Mr. Townsend, and other Missionaries, might no more come to Abbe-

kuta. Not only the converts, but a large number of people, were very apprehensive that the conduct of the babalawos might be so far provoking to us as to induce us to give up the Mission; and, in that case, a great many, especially the oppressed and peaceful farmers, would forsake Abbekuta to go with the Missionaries to any part of the country they might remove to. I was told of persons who had packed up their luggage for leaving with us, the moment they should hear we were doing so. That the return of Mr. and Mrs. Townsend, and the addition of Messrs. King and Barber, has given the people more confidence, and that their arrival was hailed with much joy by a great number, can be gathered from the above facts.

Consequent Meeting of the Chiefs.

An assembly of the Chiefs was now held, to receive the Missionaries on their arrival. All of greatest influence and power assembled, with the exception of such as had lent themselves to the persecution, who, knowing that the public voice was against them, stayed away. The proceedings of this meeting are related by Mr. Townsend in the following extract from his Journal—

April 8, 1850—It devolved upon me first to address the assembly. I stated that, having been obliged to leave them for a season, I thought it my duty to use the opportunities thereby given me of making known the social state and wants of their country to those desirous of benefiting them, and that I did so as representing them, being in some measure their messenger. I said, that countries unvisited by Europeans are supposed to be good or bad according to the nature of their exports; and as their exports for a long period had only been human beings like themselves, it could not but be supposed to be a country where robbery, violence, and disorder chiefly obtained. It was necessary for me, therefore, to shew my own country-people that they had laws, cultivated the ground, and traded in peace with each other, although there were those among them who lived by such a lawless traffic. After mentioning these things briefly, I told them how nearly all my efforts to create a favourable impression were negated by the human sacrifices that some among them

had offered; and also how our minds were distressed at hearing, on our way hither, of the sore persecution that had been raised up against those who had believed God's Word—which indeed seemed to shew that they were that merciless and dishonest people that the slave-trade would lead one to expect. I said, also, how glad we were to find that this enmity toward God was confined chiefly to a part of Abbekuta, and had not become the sin of the whole. Mr. Crowther then followed, and in the course of his speech explained and strengthened what I had previously said. Then Sokeno, one of the war Chiefs, proceeded to address us, first commencing with shaking hands with us and wishing us a long life. He briefly recapitulated what had occurred since we became connected with them, and then touched upon the subjects mentioned by us. He observed, respecting the persecution, that it was not the act of Abbekuta, but of a few towns in their municipal capacity, and also that such should not occur again; and recommended us not to listen to any idle reports that might be propagated, but to trust the Government of the country, which did, and still does, regard us as friends, and our work with approbation.

Our aim at this meeting was to obtain a distinct and public declaration that the persecution was not an act of the Government of the country, but, as it was indeed, of a few towns only, instigated by two influences brought to bear upon us under one plea. The influences were, that of the Ogboni connected with the priesthood, and that of the slave-trade under the direct influence of the slave-traders at Lagos: their plea, that the book-people despised the customs of their fathers.

From this time, until the beginning of December last year, the work at Abbekuta continued encouragingly to advance. We shall, first of all, extract from the Journals of the Missionaries evidences of general progress, and then present any specific points which are scattered over the documents of the above period, arranging them in the best order that we can.

Increase of Congregations and Communicants.

We shall first refer to Mr. Crowther's Journals.

May 19: Whit Sunday—This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. By the powerful working of the Spirit of the Lord in the hearts of the people here, I am enabled to report that 24 adults—13 men and 11 women—and 6 young persons, have been this day admitted into the Church by the sacrament of baptism. Of this number, only two adults and one boy are Sierra-Leone Emigrants: the rest are native converts and their children, who had suffered so much during the late persecution, but who have stood unshaken in their faith in Christ our Saviour. The whole Service was very solemn and affecting, being conducted in the vernacular tongue. Mr. King, who was present during the Morning Service, addressed the Congregation in the evening for the first time in this Church. The whole proceedings of the day will not soon be forgotten.

*Aug. 18—*I administered the Sacrament of the Lord's Supper to-day: 57 communicated. What an encouragement to us, in the midst of many trials and difficulties from Satan and his emissaries, to see the Communicants of a Church which was intended to be crushed and dispersed increasing in number, and *growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ! This is the Lord's doing, and it is marvellous in our eyes!*

In his Journal of the 1st of August Mr. Crowther mentioned his having received from England printed portions of the Yoruba Prayer-book, and their introduction into congregational use, the Monitors having been prepared to read responsively the Psalms and other portions. In his subsequent notices of his Congregation, to which we again refer, he occasionally adverts to these liturgical translations.

*Sept. 1850—*The printed portion of the Liturgy answers beyond expectation. The responses begin to re-echo in my Church, and often remind me of our Congregations in Sierra Leone, which used audibly to act the same part, but which I have missed during the last six years. It is giving a lively tone to our Church Services on the Lord's Day, and I am persuaded much

bleasing is derived from it. Watts's Catechism is very much liked: both old and young are trying to make themselves acquainted with its wholesome instruction.

Oct. 20: *Lord's Day*—It was on this day last year that our converts found themselves, as it were, in the furnace of affliction. The day has once more come round, and they were present in the House of God among the *multitude that keep holy day*. I myself could not witness the contrast between their being all confined, as this day last year, in the stocks and irons, under pains and bruises, and now repairing to the House of God with songs of praise in their mouths, without feeling that God is with us of a truth.

Nov. 24—I administered the Sacrament of the Lord's Supper to-day to sixty Communicants. Feelings of devotion seemed to pervade the whole body: every one appeared to realize the presence of the Lord with His little flock around His Table. May many such opportunities continue to be granted unto us, and the number of devout worshippers increase and multiply! The Yoruba Translations came in again very seasonably, and I am persuaded much blessing has been derived from them, more especially by those who could use them.

Mr. Townsend, in his Journal for the September Quarter of 1850, thus speaks of his Congregation at Ake—

In closing my Journal for the quarter, I have to report a gradual increase in the Day School, in the Sunday Congregation, and in the number attending Sunday School. The books sent out have been highly appreciated. Every one able to read has purchased a copy of the Common Prayer and Watts's Catechism in Yoruba. All the classes in the Sunday School have learned, or are learning, to read the Yoruba Books, and, with the exception of three classes, English Books are not at all used. We hope much from diffusing a knowledge of reading and of books in their own tongue, inasmuch as it will enable them to carry home and read to others what they have learned, and thus to become effective agents in the spreading of the Gospel. The attendance at our classes of Communicants has been satisfactory, and we have added several new names to our list.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TRAVANCORE.

General View.

THE statistical returns of this Mission, for the year ending Dec. 1850, differ but little from those of the preceding year. In 1849 the aggregate of persons under instruction amounted to 3558; the baptized persons to 3200; and the Communicants to 889. In Dec. 1850 the numbers stood thus: total under instruction, 3652; baptized, 3364; Communicants, 931 presenting under each head a slight increase.

The Mission-field of Travancore is at present divided into six Districts, in consequence of the division of the original Mavelicare District into two, Mavelicare and Tiruwalla. On the Rev. J. Peet's leaving India, in 1846, for England, the undivided District was left in charge of one European Missionary, the Rev. J. Hawksworth, assisted by the Native Missionaries, the Rev. Jacob Chandy and the Rev. George Matthan, then only in Deacons' Orders. In this laborious position, Mr. Hawksworth's management of the Mission was earnest, able, and effective, and every possible effort was made by him to maintain and enlarge the work; so that, through his instrumentality, the new and promising Station of Krishnapooram, about eight miles south-west of Mavelicare, was formed. On the return of Mr. Peet from England, the extensive District was divided, a portion of it, retaining the name of Mavelicare, being assigned to Mr. Peet, and the remainder, under the name of Tiruwalla, remaining with Mr. Hawksworth.

We shall present extracts from the Reports which we have received.

Travancore Normal Female School.

The Rev. H. Harley, in a letter dated Trichoor, Jan. 7, 1851, communicates the following information—

Having been present at the Visitation of the Clergy, which was held at Cottayam on Dec. the 27th, and having been subsequently detained there for a few days, I had the opportunity of examining the Travancore Normal Female School, conducted under the joint superintendence of Mrs. Johnson and Miss Hansford, of which I subjoin a short account.

It was a deeply interesting sight to see so many females collected together in a large School-room, in which order, cleanliness, and industry, were conspicuously displayed. There are fifty-two boarders, besides a Day School attached. When the influence which these females must necessarily exert among the people is taken into consideration, the importance of female education will be seen to be very great. Two ladies, therefore, devoting their whole time and attention to the education of females, must undoubtedly accomplish encouraging results.

COTTAYAM DISTRICT.

Report of the Cottayam Village District, by the Rev. H. Baker, sen.

The Rev. H. Baker, sen., was placed in charge of this District on the return of the Rev. B. Bailey to England. The following full and satisfactory Report has been received from him, dated July 29, 1850—

The Cottayam Village District having now been under my charge for about six months, I am able to make my Report of what its present state is, and of what my best hopes are with regard to its prospects.

The Church built by Mr. Bailey, who has just returned home after many years' labour, is without doubt the largest and most handsome in Travancore. It has also an excellent organ; and, what is better still, a large and respectable Congregation of attentive hearers. I must go back a number of years to recollect what an English Congregation is; but it would be matter of great thankfulness if every devoted Minister had as goodly a sight before him, when in the pulpit, as the Church at Cottayam presents on the Lord's Day. The

character of the people is, without doubt, steadily improving.

Mr. Bailey has also built a very neat and plain School-room, near the Church, with Gothic Windows to correspond with the Church. In this School from fifty to sixty boys are taught, half of them in English, and half in Malayalim. The School-room was built chiefly with a donation from G. Arbuthnot, Esq., and is called, after him, the "Arbuthnot School." A small sum was raised also at the Jubilee toward its endowment; but a much larger amount will be required to enable it to stand on its own foundation.

Mrs. Bailey's Girls' School is now incorporated with the Normal School under charge of Mrs. Johnson and Miss Hansford. A number of young women, who were educated by Mrs. and the Misses Bailey, are married and settled at Cottayam; and, by their steady conduct and regular attendance on religious instruction, speak much for the good lessons inculcated upon them when at School.

The printing-press, at present under my charge, was, next to the translation of the Scriptures, which he himself made and printed at it, Mr. Bailey's 'great work, and must have cost him much labour. The workmen, all Natives, are thoroughly acquainted each with his own work, which they perform with a neatness and accuracy that do them great credit. Punches and matrices are formed, and type cast, paper of an inferior quality is made, and plain book-binding work is very neatly executed. Several editions of the New Testament have been published, and one of the Old, besides large editions of separate portions, as the Psalms, Proverbs, Genesis, and part of Exodus, separate Gospels, as well as great numbers of other useful works, including elementary Sanscrit works, Watts's Scripture History, the Pilgrim's Progress, and Catechisms and Tracts in great numbers. I look upon the printing-office both as an ornament to the Mission, and as one of the most powerful engines employed by our Society for dispelling the darkness of this idolatrous and benighted country. Mr. Bailey, a few years before he left, furnished the Travancore Government with a fount of type cast at Cottayam. He was in correspondence regarding a fount for the Madras Government when he left, and an application has lately been made by the London Missionaries in Travancore to have a fount cast for them,

their own attempt to produce one having proved unsuccessful.

The Cottayam Village District, though small, has five Village Schools, two of which are working well: the other three, though improving, are not what I could wish them to be. The great want of duly-qualified Masters is the chief drawback to these Schools.

There are greater facilities for instructing the people in this Mission than in others, on account of the number of persons employed in the printing and book-binding offices—though we have but a single Reader, and a few Schoolmasters—and the people are less scattered. They used formerly to be fond of attending the feasts at the Syrian and Romish Churches; and we had also a number of hangers-on, who, with a view to present advantage, wished to be accounted our people, while they were, in reality, none of us. I am happy to say there are but few of these now, and they are known, and not acknowledged.

How different the state of the Syrian Females around from that of the women belonging to the Mission! The former have, generally speaking, no knowledge of Scripture Truths, seldom attend even the Mass at their own Churches, and religion in the family, where it is attended to at all, consists in the repetition of the Lord's Prayer and an Ave Maria after the Roman-Catholic Fashion. The Protestant Women attend Church at least once on the Sabbath; they have Family Prayer in their houses; and their children, both at School and at home, are taught the things that belong to their everlasting peace.

The men, too, from their better acquaintance with Scripture, are now proof against the arguments of the Papists and Syrians in favour of their old and corrupt systems. They see, also, both the old and the new in operation before their eyes, with the good and evil resulting from each; and it is no longer with them a choice between two things, neither of which they see reason to prefer. The Gospel approves itself to their minds. The plan of salvation by grace through our Lord Jesus Christ is understood, as well as the doctrine of justification by faith, and sanctification by the Spirit. What is wanting in them is a more feeling sense of their own unworthiness in the sight of God, on account of their sins, that they may appreciate more justly the mercy of God in giving His Son to die for them.

The Cottayam Mission is at this moment reduced very low. I have witnessed it on two occasions before equally so. I am myself the only Missionary.

I shall be readily excused, I know, for begging the Committee to send us out speedily two or three new Missionaries for this Station alone. It will be a year or two before such men can pick up the language, and gain the experience they require to have the charge of this Station; and beyond that period, I have little hope that my services will be further available. Or should God graciously spare me so long, and continue to me even a measure of bodily strength, I feel, as I have done for some time past, it will be better for those of my age to retire, that those who have more strength and energy to give to God and the work may have full scope for active exertions.

We beg to direct the attention of our readers to Mr. Baker's appeal for additional Missionaries, one from among numerous others of a similar nature from various quarters. The demands from abroad are urgent; the supply at home on a very limited scale indeed. We urge it on the consciences of the members and friends of the Society, to be much in prayer that there may be many who shall willingly offer themselves.

MAVELICARE DISTRICT.

Nature and Results of the Missionary Work.

The following extracts from a Letter of the Rev. J. Peet, dated Jan. 17, 1851, present a clear view of the existing state of this Mission-field—

I have just returned from the town of Mavelicare, whither I went, partly to examine the children taught in two of our Mission Schools, and partly to make my annual protest against the ridiculous and idolatrous rites publicly performed on the occasion of a festival held every year in honour of a Syrian Bishop, who was murdered by the Papists near Cochin, about the time the monster Menezes was trying to destroy the Syrian Church so long established in Malabar.

Village Schools.

In the Schools I found fifty boys and ten girls, from about six to fifteen years of age,

under instruction. One School consisted of high-class Nairs and respectable Syrians; the other, of poor Syriacs and low-class heathen. The mode of instruction, and progress made, were nearly the same in both Schools. After ascertaining that a few could read fluently, I held a long conversation with the children, in the presence of many adults, on matters relating to man's best interests.

Visit to Mavelicars—Sketch of the place.

I started from home about ten in the forenoon, under the shelter of a native umbrella, and accompanied by a lad I am training as a Reader.

Upon reaching the town you see at one end a heathen temple, sacred to a goddess who has made a compact with the Virgin Mary—the presiding goddess of that Syrian Church you see a little way up the town—a compact, not to molest, but to honour each other. This will shew you what the Syrian Church—thanks, in a great measure, to the corrupting influence of Popery!—was before the coming of the Missionaries of the Church of England; and, alas! what she is still to a very great extent. That large green pond, near the Pagoda, is a holy tank, into which if a European fall he will have to pay a heavy fine, to cleanse it from impurities contracted by his unholy touch. The houses on either side of the street, as far as you can see, belong to Brahmins and respectable Syrians. The houses, which for the most part are very good, are used as shops. Here is the house of a Tamul Brahmin: it is filled with cloths from Madura, and other parts of the old Pandian Country. The Namboories, or Travancore Brahmins, never trade, and are here considered to be of a much higher and holier order than other Brahmins. Yonder group of persons in the highway, near that large banian, consists, for the most part, of low-class heathen and Syrians. There is a bazaar held daily there for the retail sale of edibles, for which there is a great demand in this town. Observe, so intent are the people upon their traffic, that one's approach is unnoticed. Look at those people higgling over a small lump of oil-cake! See, in spite of their constrained plausibility, how strongly the marks of cunning and anger are depicted on their countenances, and hear their obscene and blasphemous language in their endeavours to overreach each other. Oh, sin, what hast thou done!

Stedfastness under Persecution.

Persecution has, for the few months past, been so rife against such of the people as have been brought to a saving knowledge and open confession of the truth, that I am preparing to memorialize the Rajah on the subject; yet none of my people have fallen away, and from the part where the persecution raged the most I have baptized the most people. Most of these, with others in the Mavelicars Church, were confirmed the other day by our much-revered Bishop, whose coming proved a source of much refreshment, and will, I trust, be lastingly beneficial to the Christians in those parts. It is cause for much thankfulness that, in these evil days, God has sent us a chief Pastor so well skilled in divine things, and who is so able and willing to teach us all the truth as it is in Jesus.

Fruits of labour.

It now becomes my grateful task to inform you, that, in addition to the general blessing vouchsafed to this Mission during the past year, there are two especial cases to be noted, to prove that God is bringing His own people to the saving knowledge of Himself through our means, and that He is blessing our ministry to the edification of His society. The first refers to a low-class heathen, now upward of eighty years of age, whose history is shortly as follows. More than forty years ago, and long before he had an opportunity of hearing the Truth, he became dissatisfied with Hindooism, and so much concerned to learn, as he expressed it, about "the true God, and how he ought to serve Him," that he began to make inquiries from every one whom he thought capable of teaching him; but his dissatisfaction and concern became greater every day; so that, after seeking for God in vain from the different sects of Hindoos, he sought Him in other religions, and had become more or less acquainted with Mahomedanism, Popery, and Syrianism. At length God sent him here, and the doctrine of Christ brought satisfaction, peace, comfort, and joy to his soul. Others were induced, through him, to hear the Gospel, and he was in the habit of coming eight or nine miles on the Sabbath to be present at Christian Worship. During my absence in England he was admitted into our Church. Almost through his own disinterested and zealous efforts, many of his neighbours were

brought under the sound of the Gospel, some of whom have become Christians. For their accommodation a very small temporary Place of Worship was erected at Krishnapooram; but, dissatisfied with that, our dear aged brother, though a mere labourer, earning about two chuckrums, or two pence, per diem, actually purchased a piece of land for the site of a Church, at a cost of 500 chuckrums, besides paying all legal expenses. I have laid the foundation of, and partly erected, a small but substantial Church on the purchased land. It will be expensive, not less than 400, perhaps 450 or more, rupees, because of the distance I have to carry materials. Our dear friend Mr. Ragland went with me to see the place and people, and very liberally gave me, on his own account, 200 rupees toward the building. The aged brother who is the human cause of all this, and who is the soul of that little thriving Church, very often contributes to the building, and is, by the confession of all his neighbours, a most exemplary and holy man. It is the Lord's doing, and to His holy name be all the praise!

The second case to which reference has been made is that of a female, formerly of a high-caste heathen family, who, with her husband, was converted soon after my coming to this place. She has since gone steadily on, and never once, so far as I know, disgraced her profession; but I was not aware of the depth of her piety, that she had been making such rapid strides in grace, until I was called to attend what we all believed to be her dying couch. Being suddenly called to pray with her before she died, I hastened, and found her rolling about in the greatest agony, with spasms that gave every indication of poison or cholera. Though quite sensible, she was unable to speak: her features were fearfully distorted. One minute she shivered with cold, and the next was in a burning heat. After applying medicine, which gave a little relief, I prayed with her, and, as she revived, I spoke with her respecting the affairs of her soul. She looked round and wept, saying, "You see I have no father nor mother to comfort me;" meaning that all her friends had forsaken her on account of her faith; but this struggle with the natural feelings lasted but a moment. Gathering strength, she clasped my legs, and added, "I have you with me, thank God! and as to my soul, as to my life, all is right. Yes, yes," she said

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most emphatically, "of my soul's salvation I am quite certain." This she repeated many times, adding, "I know my Saviour: I have not believed in vain. I know—yes, I know—that God takes care of me, and that He does all this for good." In this strain she continued till exhausted, and at length I left her, expecting never to see her alive again on earth. She has since recovered a little, but still lies in a dangerous state, sweetly resigned to the divine will. May we all have grace so to live, that, like this heathen convert, we may be able to rejoice in God as our eternal portion when we come to die!

TIRUWALLA DISTRICT.

Information of an interesting character is introduced in the following extracts from the letters of the Rev. J. Hawksworth, illustrative of the character and progress of the Missionary Work.

Cheering reception of the Rev. J. Hawksworth after temporary absence.

Sept. 3, 1850—I reached home, with my family, on the 31st ult. Our dear people received us with every demonstration of joy, ringing the bell, letting off fireworks, &c.; but we were most pleased with a device worked in flowers—the simple word, Ebenezer. This was a proof of a far higher and better feeling than a mere wish to please "master." Many of the heathen, too, have come and evinced unmistakably their sincere pleasure to see us back.

Sept. 16—I have just returned from my Out-Station at Thallawaddei, greatly cheered by the unfeigned delight exhibited by our dear people on my return, and more especially encouraged by noticing what appeared to me to be a genuine feeling of gratitude to Almighty God. It was particularly pleasing to observe that the people generally regarded the restoration of my dear partner's health as an answer to prayer. I hope to learn something from the people's conduct: their evident gratitude should surely remind me how much I owe. It was a great relief to my mind to find that the Congregation had been preserved from all scandals during my absence; and that my return was looked upon as a fit season for making a complete and amicable settlement of any misunderstandings that might have arisen among themselves. The little Church was crowded, and all listened with deep attention to the sermon, in which the dan-

ger and awful sin of becoming lukewarm in the service of Christ were pointed out, the text being the solemn words of our Lord, *Ye are the salt of the earth: but if the salt have lost his savour, wherewithal shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Adult Baptism—Preparations for a Church.

Sept. 23, 1850—I had the privilege yesterday to receive into the Church of Christ a convert from a respectable heathen family. He has been desiring baptism for a considerable time, but waited for my return. His conduct during his probation has been consistent, and I hope he will be a faithful witness for Christ. His relatives and former friends now regard him as lost or dead. Neither his brethren nor sisters, nor even his mother, could eat with him on any account now, nor receive food from his hand, though they were perishing with hunger. Such is the effect of heathenism: its iron grasp crushes and benumbs the very humanity of its deluded votaries. Yet, spite of all, nature at times asserts her claims. Recently, this convert, having put away all the other marks of heathenism, and cut off the kudumby, or lock of hair, visited his family. He was kindly received by his brethren, and his aged mother wept over her son. Hindoos have human feelings in common with ourselves, but heathenism seeks to cramp and destroy those affections which Christianity fosters and refines. May He who alone can give *life from the dead* send forth His Holy Spirit!

North-American States.

AMERICAN-INDIAN MISSION ASSOCIATION.

Summary.

Receipts: 20,245 dollars, 65 cents—*Payments:* 19,813 dollars, 77 cents. There are 33 Missionaries and Assistants at 6 Stations.

BIBLE SOCIETY.

Summary of the Thirty-fifth Year.

Receipts: 276,882 dollars, 53 cents, 120,065 dollars, 13 cents being contributions, and 156,817 dollars, 40 cents for Books—*Payments:* 276,899 dollars, 84 cents—*Issues:* 592,432 Bibles and Testaments, being 40,963 less than last year, and making a total of 7,572,967 from the commencement.

BAPTIST BIBLE SOCIETY.

Summary of the Fourteenth Year.

Receipts: 45,373 dollars, 41 cents—*Issues:* 39,018 Bibles and Testaments, making from the commencement 368,414 copies.

BAPTIST PUBLICATION SOCIETY.

Summary of the Twelfth Year.

Receipts: 40,597 dollars—*Printed:* 39,500 volumes, 145,000 Tracts. There are 292 Publications on the Society's list. There have been 27 Colporteurs employed.

BOARD OF MISSIONS.

No Report has been received.

AMERICAN AND FOREIGN CHRISTIAN UNION.

Summary of the Second Year.

Receipts: 56,265 dollars—*Payments:* 55,269 dollars. There have been 78 Missionaries employed for the whole or part of the year; of whom 32 are ordained, and 10 licentiates. They have laboured among nations of seven different languages, and the labourers belong to nearly all the Evangelical Denominations in the United States.

JEW'S SOCIETY.

Anniversary.

Receipts: 11,163 dollars. There are said to be 100,000 Jews in the United States. There have been 5 or 6 Missionaries and 4 or 5 Colporteurs sent to labour among them by this Society.

PRESBYTERIAN CHURCH MISSIONS.

Summary of the Fourteenth Year.

Receipts: 140,221 dollars, 72 cents—*Payments:* 140,085 dollars, 56 cents. The Board has 17 Missions, consisting of 2 in Africa, 3 in China, 3 in India, 1 in Siam, 7 among the North-American Indians, and 1 among the Jews in the United States. There have been 3850 copies of the Report printed, and 21,000 copies monthly of the Foreign Missionary.

SEAMEN'S FRIEND SOCIETY.

Summary of the Twenty-third Year.

Receipts: 20,399 dollars—*Payments:* 20,446 dollars. The Sailors' Home in New York had 2525 Boarders during the year, making a total in nine years of 30,500. The efforts of this Society have been directed to China, the Sandwich

Islands, the coast of the Pacific, Brazil, West Indies, France, and Sweden.

SOUTHERN BAPTIST CONVENTION.

Biennial Meeting.

Receipts: 25,970 dollars, 40 cents—*Payments:* 14,160 dollars. The Foreign Missions of the Society are in China and Western Africa.

SUNDAY-SCHOOL UNION.

Summary of the Twenty-seventh Year.

Receipts: 182,838 dollars—*Payments:* 187,441 dollars. About 6000 pages 18mo. have been added in 46 publications to the Catalogue of the Society.

AMERICAN TRACT SOCIETY.

Summary of the Twenty-sixth Year.

Receipts: 310,707 dollars; of which 200,720 dollars were for publications sold—*Payments:* 310,618 dollars—*Issues:* 886,692 volumes, 7,837,692 publications, and 269,984,615 pages; making from the commencement 6,567,795 volumes, 110,826,867 publications, and 2,777,087,404 pages. There have been 569, Colporteurs, of whom 135 were students from 40 Colleges, employed in whole or in part; and 505,422 families have been visited.

Collegiate Establishment for Liberia.

We lay before our readers a Letter from Bishop Smith, which cannot fail to enlist the sympathies of English Churchmen in the pious efforts of our American Brethren; and Messrs. Nisbet and Co. will be happy to receive and transmit to Rev. Dr. Stevens, Chairman of the Episcopal Mission Committee in Philadelphia, contributions toward an object so truly desirable:—

TO THE BISHOPS AND CLERGY OF THE
CHURCH OF ENGLAND.

Theological Seminary, Lexington, Kentucky.

Fathers and Brethren in Christ—My position and sacred duties have long brought me into close relation to many of the unfortunate sons of Africa sojourning in these United States, and inspired me with a lively interest in whatever concerns their unhappy race or their benighted country. The philanthropic efforts of my friend, Elliott Cresson, Esq., in their behalf, have long since commanded my

cordial admiration. Into none of these have I entered with livelier enthusiasm, than into his wishes with regard to the establishment of a Literary and Theological Institution of a high order, on the coast of Africa, for the purpose of training her own sable sons to fill with usefulness and distinction the various learned professions and eminent stations which are fast opening among her prosperous colonies. I have long rather wished than hoped that it might be in the power of Episcopalians in this country cordially to respond to the noble proposal of your own illustrious statesman, Lord Bexley, to lay the foundation of such an Institution. Nor will I affect to deny that the numbers and wealth of Episcopalians in the United States are such, that they certainly could, without detriment to any other good work, carry this enterprise to a successful issue. But then it is equally true that their surplus wealth is not great, and that the calls upon them for nearer and more pressing objects are exceedingly numerous and urgent. And it is respectfully submitted to your benevolence, whether the most noble and worthy motives may not animate us, while we reverently refer this great enterprise back again to the generous sympathies and abounding beneficence of those who first gave it a favourable ear.

And of this are we well assured, that we have only to satisfy you of the practicability of the project, and of the benign results which must flow to injured Africa, in order to secure in its behalf the most ample endowments; since we are at a loss which most to admire, the beneficent Providence which has constituted the small island of Great Britain the golden treasury of the earth, or the abounding grace which of late has disposed so many Christian hearts to inscribe *Holliness to the Lord* upon their vast possessions.

The success of the coloured American Colonies on the western coast of Africa is no longer matter of conjecture. Agriculture and commerce are so far established that a retrograde movement is little to be feared; if not, the onward progress must be in a ratio of incalculable progression. Already, interest begins to sustain this benevolent movement, and the establishment of a line of regular packets, manned by Coloured People, opens the door for that voluntary and thrifty emigration, without which a Colony never yet became a great nation.

At this point, the foundation of Instita-

tions to bless future, unborn, unnumbered thousands, is loudly called for, and every year's delay is fruitful of difficulties. These Colonies already have their common and Grammar Schools, and now need Colleges also. The sentiment would be nearly useful, that in no hands would it be more sure of popularity and success than in the hands of Episcopallians; for the remark of your own Most Reverend Archbishop Secker, nearly an hundred years ago, "that all the various denominations like the Episcopal Church next best to their own" is as emphatically true now, in

America and Africa, as it could possibly have been in England when first uttered.

In a word, the hopes of Africa and the prospects of the Redeemer's Kingdom would brighten in that day which saw the hearts of Christians in Great Britain kindling with holy fervour for the establishment of a Literary and Theological Institution in Liberia worthy of the patronage of her own illustrious sons.

B. B. SMITH,
Bishop of the Episcopal Church
in the State of Kentucky.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

University of Oxford—Summary of Members in January 1851, the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....	730	444	Lincoln.....	219	121
Exeter.....	455	241	Pembroke.....	205	94
Braconose.....	408	251	Magdalen.....	189	152
Oriel.....	357	199	Merton.....	172	95
Balliol.....	345	179	New.....	176	96
Worcester.....	330	172	Jesse.....	161	70
St. John's.....	329	176	Corpus.....	135	102
Wadham.....	327	166	All Souls'.....	119	85
Trinity.....	293	151	St. Mary Hall.....	116	33
Queen's.....	271	149	St. Edm. Hall.....	101	62
University.....	260	132	New Inn Hall.....	79	12
Magdalen Hall, 253	106	106	St. Alban Hall.....	21	6

Total Members on the Books..... 6070

Total Members of Convocation..... 3294

University of Cambridge—Summary of Members in January 1851, the first column denoting the total number on the Board of each College, and the second those who are Members of the Senate:—

Trinity.....	2304	1341	Jems.....	237	126
St. John's.....	1492	784	Clare Hall.....	216	135
Colins.....	410	195	Magdalene.....	216	128
Emmanuel.....	339	155	Trinity Hall.....	167	63
Christ's.....	330	180	King's.....	131	102
Queen's.....	317	162	Pembroke.....	127	75
Corpus.....	284	157	Sidney.....	119	71
Catherine Hall.....	243	118	Downing.....	64	40
St. Peter's.....	241	149	Com. in Villa.....	0	22

Total Members on the Boards..... 7147

Total Members of the Senate..... 4008

Church Miss. Soc.—Mrs. Weitbrecht, wife of the Rev. J. J. Weitbrecht, who in November of last year left India for this country in consequence of ill health, sailed from Southampton on the 3d of last month for Calcutta, on her return to Burdwan.

London Miss. Soc.—The Rev. E. J. Evans embarked for Mirzapore on the 20th of October.

Death of Dr. Gutzlaff—Our Readers will learn with regret that the Rev. Charles Gutzlaff, who so long laboured for the evangelization of China, has been recently removed by death.

SOUTH AFRICA.

London Miss. Soc.—We have received the affecting intelligence of the decease of the

Rev. John Philip, D.D., for upward of thirty years Superintendent of the Society's Missions in South Africa. On account of his advanced age and physical infirmities, he was induced, about two years since, to relinquish his important office; and he thereupon retired from Cape Town, and took up his residence at Hankey Institution, in the interior, where, surrounded by his affectionate family, his laborious, useful, and honoured life was brought to a close on the 27th of August, and he entered upon the rest that remaineth for the people of God.—The Rev. Robert Hamilton, a faithful Missionary of the Society in South Africa for thirty-five years, during thirty-four of which he had been associated with the Kuruman Mission, departed this life in the faith and hope of the Gospel, at Kuruman, on the 11th of July.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Despatches just received, dated Oct. 13, 1851, inform us that the Rev. T. G. Barenbruck, who had been seriously ill, is now improving; that the Rev. J. Thomas, who had appeared to be in a fair way of recovery from a serious illness, has had a relapse; and that the Rev. P. P. Schaffier has been taken ill of fever.

SOUTH SEAS.

London Miss. Soc.—The trial of Mr. Howe, at Papiete, took place on the 16th and 17th of June. The Court consisted of four Frenchmen, two Scotchmen, and one Israelite. The prosecution was conducted by the Government Officer, and Mr. Howe defended himself: eleven witnesses were examined, but their evidence having entirely failed to substantiate the case, we have the pleasure to announce that he was acquitted.

WEST INDIES.

London Miss. Soc.—The Rev. Daniel Kenyon, of Berbice, died on the 17th of August, from an attack of dysentery.

UNITED STATES.

Board of Missions—On the 3d of May the Rev. Lewis Bessell and Mrs. Bessell sailed for Bombay.

Miscellanies.

INVITATION TO PRAYER.

AN "Invitation to Prayer," circulated for several past years, has been again issued in reference to the **FIRST DAY OF THE NEXT YEAR**. The special topics commended to the prayers of Christians are—

First, The spiritual improvement of the Great Exhibition of the Works of Art and Industry, which has lately closed. Oh! that the Spirit of God would so enlarge the hearts of His people, that they may give Him no rest till He shall bless the nations; making this Great Exhibition of the Works of Art and Industry a means of advancing the glory of God and the everlasting happiness of man.

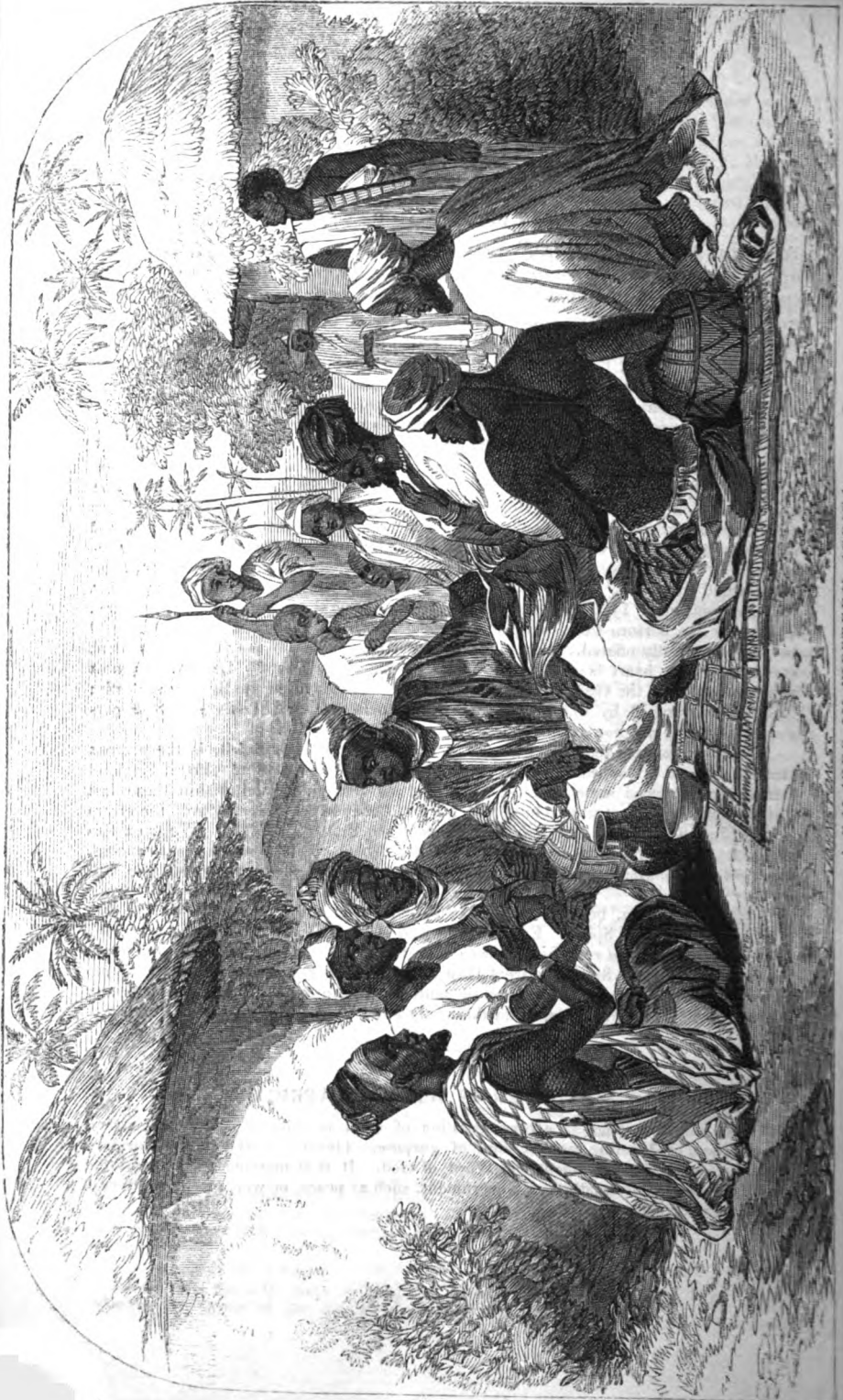
The second special call for prayer at this time is of a very different, but of a very interesting nature. It is for those unhappy persons who have lately been perverted to the Church of Rome. We have to offer up our praises to Almighty God for that Protestant Spirit which has been so strikingly manifested throughout our land, on the late aggression of the Pope of Rome; manifestly proving, that if we are true to the principles of our martyred forefathers, we have no cause for fear. Still we see, alas! misguided individuals, on whom that *wicked one*, who is said to work with all *deceivableness of unrighteousness in them that perish*, has drawn into his snare; yea, even so beguiled some, who at one time were Ministers of our Protestant Church, that they are now, alas! Popish Priests—themselves spreading the nets to catch the unwary. These are the persons for whom prayer for the outpouring of the Holy Spirit should be most earnestly offered. For in what a perilous state do they at this moment stand! Whose heart is not ready almost to bleed for them? Let your earnest prayers ascend to the God of all grace for a large measure of the Spirit of Truth; and be encouraged by this circumstance, that there are individuals who were perverted, but who are now returned from the error of their ways.

A third special call for prayer for the outpouring of the Holy Spirit, is the present state of Ireland. Blessed be God, there the Lord's hand is seen! For if England has lately produced some cases of individual perversion, Ireland, within these last three years, has had not only its hundreds, but its thousands, who have abjured the errors of the Church of Rome, and publicly professed the Protestant Faith. We trust this work is only at the commencement; that the recent conversions to Protestantism, wrought by the grace of God, are only like the early drops which precede the full shower.

Assist them, then, beloved in the Lord, with your earnest prayers for the outpouring of the Holy Spirit. Entreat Him who is exalted as a *Prince and a Saviour*, to give repentance and remission of sins; and who, on the day of Pentecost, sent down the light of the Holy Spirit; entreat Him to grant another pentecostal season to the glory of His name, to the conversion of multitudes from the errors of their ways, and establishing His sincere followers in their holy faith.

A PALAVER IN WESTERN AFRICA.

ON the following page is a representation of what is called a Palaver, which is a Conference, or Meeting for any kind of purpose. Hence "God-Palaver" means a meeting or conference about the Word of God. It is at meetings of this kind that the King determines matters of Government, such as peace, or war, or any matters of general importance.



A PALACE IN WESTERN AFRICA.

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