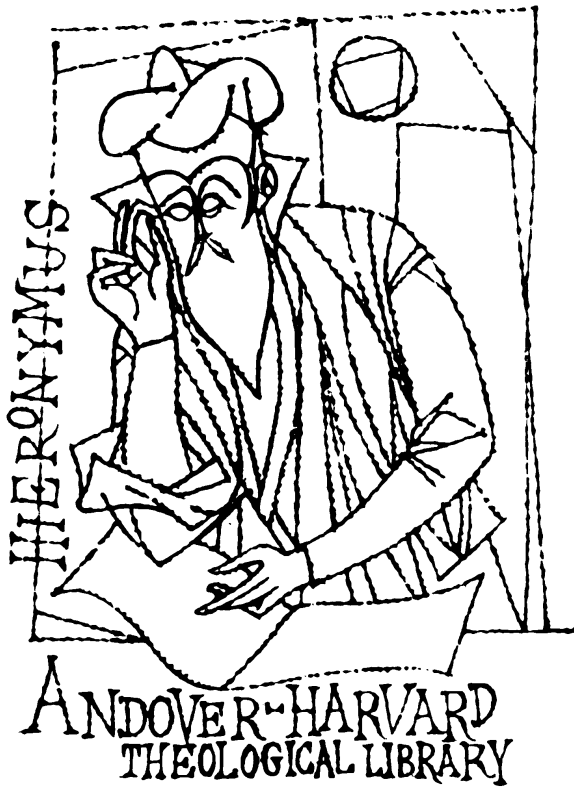


ANDOVER-HARVARD LIBRARY



AH 68IS 1



3362
62-18

THE

MISSIONARY REGISTER

FOR

13

M DCCC LIII.

CONTAINING THE

PRINCIPAL TRANSACTIONS

OF THE VARIOUS

INSTITUTIONS FOR PROPAGATING THE GOSPEL:

WITH

THE PROCEEDINGS, AT LARGE,

OF THE

CHURCH MISSIONARY SOCIETY.

I THE LORD THY GOD WILL HOLD THY RIGHT HAND, SAYING UNTO THEE, FEAR NOT;
I WILL HELP THEE.—ISAIAH XLI. 13.

LONDON:

PRINTED BY *W. M. WATTS, CROWN COURT, TEMPLE BAR.*

PUBLISHED BY

SEELEYS, FLEET STREET, & HANOVER STREET, HANOVER SQUARE.

SOLD ALSO BY HATCHARD, PICCADILLY; AND BY
ALL BOOKSELLERS AND NEWSMEN.

1853.

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

Period. 1191. 9
v. 41
1853

LIST OF ENGRAVINGS

IN THIS VOLUME.

	PAGE
LAKE CHURCH, ABBEOKUTA	64
NORTH-AMERICAN INDIANS OFFERING FOOD TO THE DEAD, 208	
A NEW-ZEALAND HONGI	328
MR. BEALE SEIZING THE EGUGU	458
SHANGHAE, ON THE WOOSUNG RIVER	526

CONTENTS.

BIOGRAPHY.

	Page		Page
OBITUARY Notice of a Brahmin, in connection with the London Missionary Society's Station at Bangalore.....	31	Obituary Notice of the Rev. T. Peyton, Missionary at Sierra Leone, in connection with the Church Missionary Society.....	369
Obituary Notice of Native Converts.....	90	Memoir of the Rev. Cyrus Barker, Missionary at Gowahatti, in connection with the American Baptist Board of Missions,.....	370
Notice of Native Converts in connection with the Baptist Missionary Society's Station at Jessore.....	135	Memoir of Br. George Henry Wieniger, formerly Missionary in Egypt, in connection with the United Brethren.....	409
Obituary Notice of Native Converts in connection with the Church Missionary Society's Mission in Western Africa....	190	Brief Obituary Notice of Mrs. Hasell, wife of the Rev. S. Hasell, of the Church Missionary Society's Sudder Station, Krishnagbur.....	449
Memoir of Mrs. Miller, Wife of the Rev. William Miller, of the Orissa Mission of the General Baptist Missionary Society.....	234	Obituary Notice of a Native Catechist in the Church Missionary Society's Station at Burdwan.....	449
Obituary of the Rev. Charles Lacey, Missionary at Cuttack, in connection with the General Baptist Society.....	249	Obituary Notice of a Native Schoolmaster in the Church Missionary Society's Station at Mallapalli.....	450
Memoir of Guergis, a Convert from among the Nestorians, and connected with the Nestorian Mission of the American Board of Missions.....	289	Obituary Notices of New-Zealand Converts, who died in the faith of Christ in the Northern District of the Church Missionary Society's New-Zealand Mission,.....	451
Obituary Notices of Native Converts, in connection with the Church Missionary Society's Mission in Western Africa..	329	Brief Memoir of Mēduaaruto, a Native Chief of Mangaia.....	489
Obituary Notices of Native Converts in connection with the Church Missionary Society's Mission at Madras.....	331	Brief Notice of a Native Teacher in Ceylon,.....	490

PROCEEDINGS AND INTELLIGENCE.

<p style="text-align: center;">INTRODUCTORY REMARKS— to <i>Annual Survey</i>—</p> <p>Remarks on the Signs of the Times..... 1</p> <p>The Gospel in Ireland..... 2</p> <p>Prospects of Missions among the Heathen, 2</p>	<p>Why is there a Deficiency in Funds for Missionary Purposes?..... 2</p> <p style="text-align: center;">to <i>Western Africa</i>—</p> <p>Bishopric for the Western Coast of Africa, 5</p>
<p>ANNUAL SURVEY OF MISSIONARY STATIONS, pp. 5—31, 65—90, 113—135 161—190, 209—234.</p>	
<p style="text-align: center;"><i>AMERICAN COLONIZATION SOCIETIES.</i> (See Survey, p. 14.)</p> <hr/> <p style="text-align: center;"><i>AMERICAN BAPTIST BOARD OF MISSIONS.</i> (See Survey, pp. 14, 77, 113, 214, 233.)</p> <p>Summary of the Year 1852-53..... 524</p> <hr/> <p style="text-align: center;"><i>AMERICAN BOARD OF MISSIONS.</i> (See Survey, pp. 15, 68, 74, 116, 212, 220 224, 230, 232.)</p> <p>Notices relative to Missionaries..... 525</p> <p>Summary of the 43d Year..... 524</p> <p>Receipts of the 44th Year..... 491</p> <hr/> <p style="text-align: center;"><i>AMERICAN EPISCOPAL BOARD OF MISSIONS.</i> (See Survey, pp. 77, 117, 233.)</p> <hr/> <p style="text-align: center;"><i>AMERICAN METHODIST MISSIONS.</i> (See Survey, pp. 14, 117.)</p> <hr/> <p style="text-align: center;"><i>AMERICAN PRESBYTERIAN MISSIONS.</i> (See Survey, pp. 14, 117, 213, 233.)</p> <p>Summary of 1852-53..... 525</p>	<p style="text-align: center;"><i>AMERICAN SOUTHERN BAPTIST MISSIONS.</i> Summary of the Year 1852-53..... 524</p> <hr/> <p style="text-align: center;"><i>AMERICAN SOUTHERN METHODIST MISSIONS.</i></p> <p>Summary of 1852-53..... 524</p> <hr/> <p style="text-align: center;"><i>BAPTIST MISSIONARY SOCIETY.</i> (See Survey, pp. 11, 117, 130, 216, 231.)</p> <p>Notices relative to Missionaries..... 238</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p>Sixty-first Anniversary..... 253</p> <p>Sixty-first Report—</p> <p>Introductory Remarks..... 377</p> <p>Changes among Missionaries..... 377</p> <p>Cholera in the West Indies..... 378</p> <p>Translations..... 378</p> <p>Extension of the Mission in India..... 379</p> <p>State of the Funds..... 380</p> <p>Remarks on the State of the Funds... 380</p> <p>Concluding Remarks..... 381</p>

CONTENTS.

<p>BAPTIST (GENERAL) MISSIONARY SOCIETY. (See Survey, pp. 121, 183.)</p> <hr/> <p>BERLIN MISSIONARY SOCIETY. (See Survey, p. 70.)</p> <p>Annual Receipts 491</p> <hr/> <p>BIBLE SOCIETIES. (See Survey, pp. 5, 15, 72, 73, 84, 123, 215, 221, 224, 226, 228, 231.)</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p style="text-align: center;"><i>British and Foreign Bible Society.</i></p> <p>Jubilee—</p> <p>Resolutions 193</p> <p>Sermon 194</p> <p>Special Meeting 194</p> <p>Movers and Seconders 194</p> <p>Resolutions 194</p> <p>State and Prospects of the Society.... 195</p> <p>Forty-ninth Anniversary 258</p> <p>Forty-ninth Report—</p> <p>Introductory Remarks—Patronage—Funds 297</p> <p>Issues of Scriptures—Auxiliaries and Associations 297</p> <p>Grants and Gratuitous Issues 298</p> <p>Jubilee Proceedings 298</p> <p>Conclusion 299</p> <p style="text-align: center;"><i>Hibernian.</i></p> <p>Annual Receipts 491</p> <p style="text-align: center;"><i>Trinitarian Bible Society.</i></p> <p>Annual Receipts... .. 491</p> <p style="text-align: center;"><i>Naval and Military.</i></p> <p>Seventy-third Anniversary 256</p> <p style="text-align: center;">CONTINENT.</p> <p style="text-align: center;"><i>British and Foreign Bible Societies.</i></p> <p>Proceedings of the British and Foreign and Continental Societies—</p> <p>France—Spain and Portugal—Switzerland and Northern Italy—Austria and Hungary—Germany—Belgium, Holland and the North of Germany—Holland—Prussia—Russia—Sweden—Norway—Dronthreim—Denmark, 503</p> <p style="text-align: center;">UNITED STATES.</p> <p>American Bible Society—Receipts 491</p> <p>Baptist Bible Society—Receipts 491</p> <hr/> <p style="text-align: center;">BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.</p> <p>Annual Receipts 491</p> <hr/> <p style="text-align: center;">CHINESE EVANGELIZATION SOCIETY.</p> <p>Anniversary 252</p> <hr/> <p style="text-align: center;">CHRISTIAN-KNOWLEDGE SOCIETY. (See Survey, pp. 5, 15, 72, 85, 124, 215, 222, 224, 226, 232.)</p> <p>Issues—Report of the Foreign-Translation Committee 454</p> <p>Report for 1852-53:</p> <p>Introductory Remarks—Grants for the Colonies 492</p> <p>Grants of Books and Tracts—Issues.. 492</p> <p>Memorial and Petition 493</p> <p>Foreign Translations 493</p> <p>Emigrants 493</p> <p>Wales—Ireland—Scotland—France—Germany—Holland 494</p> <p>Need of Additional Support—State of the Funds 494</p>	<p style="text-align: center;">CHURCH-OF-ENGLAND YOUNG MEN'S SOC.</p> <p>Ninth Anniversary 259</p> <hr/> <p style="text-align: center;">CHURCH MISSIONARY SOCIETY. (See Survey, pp. 6, 77, 118, 161, 217, 226, 232, 233.)</p> <p>Notices relative to Missionaries, pp 63, 112, 160, 207, 248, 288, 327, 368, 408, 446, 488, 525</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p>Fifty-fourth Anniversary 256</p> <p>Extracts from the Fifty-fourth Report—</p> <p>Income—Expenditure 266</p> <p>General Summary of the Missions.... 266</p> <p>Conclusion of the Report 266</p> <p>Report of Fifty-fourth Year—</p> <p>Expenditure 457</p> <p>Labourers—Islington Institution 458</p> <p>Missionaries' Children's Home 458</p> <p>Preparation of Training Masters for Schools in the Missions—Patronage, 458</p> <p>Ireland—Decease of Missionaries. . . 459</p> <p>Return Home of Missionaries 459</p> <p>Departure of Missionaries 460</p> <p>Ordination of Missionaries 460</p> <p>Number of Missionary Labourers—Summary 461</p> <p style="text-align: center;">WESTERN AFRICA.</p> <p style="text-align: center;"><i>Freetown.</i></p> <p>Arrival and return home of Missionaries, 136</p> <p>Educational Institutions 136</p> <p><i>The Fourah Bay Institution</i> 136</p> <p><i>The Grammar School</i> 138</p> <p><i>Female Institution, Freetown</i> 139</p> <p><i>The Pademba-Road Congregation</i> 268</p> <p style="text-align: center;"><i>River District.</i></p> <p style="text-align: center;"><i>Kissey and Wellington.</i></p> <p>General View of Kissey, Michaelmas 1852 196</p> <p>Kissey-Road Church 302</p> <p>Sojourn at Charlotte 197</p> <p>Mrs. Clemens' Girls' School 197</p> <p>Infant Baptisms at Wellington and Kissey, 198</p> <p>Simple Faith—"All in all"—Visits to the Sick 198</p> <p>Visits to Port Lokkoh 199</p> <p>Journey to the Scarcies Rivers 200</p> <p>Visits to the Sick 202</p> <p>Another Visit to Port Lokkoh 202</p> <p>More Visits to the Sick—General Retrospect 203</p> <p style="text-align: center;"><i>Waterloo.</i></p> <p>Visit to Charlotte—Communion at Waterloo 204</p> <p>Visit to Kent and the Bananas 204</p> <p>Missionary Meeting at Waterloo 205</p> <p>The Village of Macdonald 205</p> <p>Results of Missionary Labour at Waterloo, 205</p> <p style="text-align: center;"><i>Mountain District.</i></p> <p>General Statistical View 265</p> <p>Marriage of Liberated-African Girls 205</p> <p>The Christmas Season 206</p> <p>Visit of the Rev. S. Crowther to the Mountain District—The Easter Season, 206</p> <p>Baptism and Marriage of Liberated-African Girls 207</p> <p>Visit to York 236</p> <p>An aged Idolater casting away her country gods 237</p> <p>Notices of the Mountain Villages 237</p>
---	--

CONTENTS.

Liberated Girls' School at Charlotte	308	Departure of Mr. Smith, and concluding observations	96
Retrospect of a Liberated African	308	John Baptist Dasalu	97
<i>Wilberforce, Aberdeen, Goderich, &c.</i>		Christ preferred to Idols	97
Sabbath Services at Aberdeen and Wilberforce	305	Confession by a heathen Chief as to the Progress of the Gospel	98
Opening of the new School at Goderich for Divine Service	305	Awful Death of a Persecutor	93
Marriage of an aged couple—their admission as Candidates	305	Encouraging Words from a Bystander	99
Admission of Candidates from Aberdeen, Establishment of a Relief Company at Goderich	305	Death of Mr. Hensman and Mrs. Paley	321
Sermons by the Rev. S. Crowther—Missionary Meeting	306	Value of the Native Labourers	321
Review of the six months ending March 1852	306	Death of Sarah Oguntolla	322
Easter Season	306	Alarms of a renewed attack from the Dahomians	343
First Communion at Goderich	307	Earnest anxiety of a Communicant for the salvation of his heathen relatives—Native-Christian sympathy with sisters in trial	315
Commencement of Missionary Work at Murray Town and Lumley—Adult Baptisms	307	The Native Convert Ewusu	346
Application from Bassa Town and Lumley for a Place of Worship	307	A new Inquirer—Opening of the Abakara Road Church—Journey of the Rev. S. Crowther and party from Lagos to Abbeokuta	343
<i>Sea District.</i>		Printed copies of Yoruba New Testament, Formation of a new Station at Owu	350
<i>York.</i>		Painful Inconsistency and Backsliding—Abbeokuta at war with Adu	351
First Baptisms at York	309	Progress of Biblical Translations—Discipline exercised—Attachment of the Chiefs to Mr. Townsend	352
<i>Yoruba.</i>		<i>Ijaye.</i>	
General View	32	Hopeful Indications	354
The Missionary Force—Death of the Rev. R. C. Paley	309	<i>Eastern Africa.</i>	
<i>Badagry.</i>		Trials of the Mission—Death of the Rev. C. P. Pfefferle	39
Conflicts between Akitoye, and Possu and Kosoko	33	Perilous Journey of Dr. Krapf to Ukambani, Visit to Usambara	40
Missionary operations during the above period	35	INLAND SEAS.	
Alarms from Dahomey	310	Missionary Tour	139
Continued spiritual apathy	310	<i>Palestine.</i>	
Retrospect of past labours	311	Visit to the Convent of Mar Saba	148
Meeting with long-lost relatives	312	Visit to Nazareth, &c.	144, 238
General View, December 1852	313	<i>Mediterranean.</i>	
<i>Lagos.</i>		General View	100
Cheering results of the abolition of the Slave-trade by the British	313	<i>Syra.</i>	
Occupation of Lagos as a Missionary Station	314	Report for the Year 1851	100
Intercourse of James White with the people—Opening of Day and Sunday Schools—Arrival of Native Helpers from Sierra Leone	315	Visit from the Rev. J. T. Wolters	101
Labours of the Rev. C. A. Gollmer—Erection of a Mission-house—A Contrast	320	<i>Smyrna.</i>	
<i>Abbeokuta.</i>		Funeral of the Greek Bishop	102
The Dahomian attack and defeat	36	Priest E.	102
Visit to one of the wounded in the battle, Charlotte Kosoluke	38	Movement among the Armenians	103
Visit to Osielle	93	Hopeful Indications—Convert from Romanism	103
Summary for the Quarter ending March 25, 1852	93	Greek Bible Class	104
Favourable disposition of an Oboni Chief, and subsequent conversation with him, Street Preaching	94	Conversation with an Armenian	104
Visit to Osielle	94	Inquiry at Thyatira	101
Preaching to the Ibadan caravan	95	Another Convert from Romanism	105
Baptisms	95	CHINA.	
Return of Prisoners from Dahomey	95	<i>Ninipo.</i>	
Stedfastness under Persecution	95	General View—Steadiness of the Converts, Candidates for Baptism	48
Prayer the refuge of the threatened Yorubas	96	Visitation of the Cholera	49
Alarms of War	96	The Phonetic System	50
		Aspect of Romanism at Chusan	51
		Prospects of Missionary work at this Station, <i>Shanghai.</i>	51
		Adult Baptisms—Death of one of the converts	52
		Conversation with an aged man	53

CONTENTS.

<i>Foo Chow.</i>		<i>Nassuck.</i>	
Efforts for improving the temporal and spiritual condition of the Chinese.	145	General View	242
The Examination Hall—Tract Distribution, 146		Native Missionary Tour	242
INDIA WITHIN THE GANGES.		Visit from Mahomedan Gentlemen.	242
<i>Calcutta.</i>		Conversations and Addresses at Kazipuri,	242
General View	428	Death of a Native Christian	243
Removal of Labourers	429	Adult Baptisms	243
The Rev. T. Sandys' Report for 1852.	429	Conversation with a Hindoo Gentleman.	243
Labours of the Rev. J. Long	430	Addresses to low-caste Hindoos	244
<i>Agurpara.</i>		Death of a Native Christian	244
Report, by Mr. De Rozario.	431	<i>Jooneer.</i>	
<i>Burdwan.</i>		General State of the Work	244
Review of the different branches of the work	432	Visit to Ahmednuggur—Fruits of merely secular education	244
Missionary Itinerary	433	Journey to Pruvrasungum—Proceedings there, and Visit to Solegaum.	246
Orphan, Christian-Girls', and Infant Schools	433	<i>Talliznum.</i>	
<i>Sudder Station.</i>		Report of the Bombay Corresp. Committee, 247	
Death of Mrs. Hasell.	465	<i>Karachi.</i>	
General progress of the work	465	General View of the Sinde Mission	247
Preaching to the Heathen	465	Aspect of Karachi—Great Heat.	248
<i>Chupra.</i>		Moral Condition and Prospects of the Sindhis	322
Report, by the Rev. H. C. Krückeberg	467	Visit to the native town—Instruction of the two Converts	322
<i>Kabastanga.</i>		Visit from two of the Beni Israel	323
Report, by the Rev. F. Schurr	467	The Ramazan—Lingual Difficulties.	323
<i>Ruttunpore and Joginda.</i>		End of the Ramazan—The late Mrs. Schreiber.	323
General View	469	Laying the foundation of Trinity Church, Karachi—Visit from Arabian Jews.	324
<i>Bollobpore.</i>		Native-Christian Marriage	324
General View	469	<i>Madras.</i>	
<i>Solo.</i>		General View—Black Town.	324
Character of the work in the Krishnaghur District	469	John Pereira's and Mount-Road Congregations	325
Report, by the Rev. C. Bomwetsch	470	Tinnevelly Settlement.	325
<i>Bhagulpore.</i>		Baptisms—Schools—Native Association and Endowment Fund.	355
Boys' Schools.	471	Conclusion	356
Girls' School—Congregation.	472	<i>Teloogoo Mission.</i>	
<i>Benares.</i>		Report of the Rev. T. Y. Darling for the quarter ending March 31, 1852	357
Native-Christian Congregation—Preaching to the Heathen	473	Baptism of two Pupils of the English School.	358
Jay Narain's College—Orphan and other Schools.	475	Report for the quarter ending June 1852,	361
<i>Juanpore.</i>		Baptism of two Sudra-caste girls.	362
Schools.	476	Increased spirit of inquiry—Opposition.	363
<i>Gorruckpore.</i>		Visits to Villages.	385
Preaching to the Heathen.	476	<i>Tinnevelly.</i>	
Christian Settlement at Basharatpore—Schools	477	General Progress.	366
<i>Agra.</i>		<i>Palamcottah</i> —The Preparandi Establishment.	367
Agitation among the Mahomedans	478	The Seminary	389
Preaching to Mahomedans and Heathen,	479	The English School.	389
Pastoral Labours—Educational Operations,	481	<i>Palamcottah District</i> —Conversations with Heathen	390
Branch Mission at Runkutta.	481	Adult Baptisms—Ungeyutthu	391
<i>Meerut.</i>		Visit to a Dying Convert.	392
Christian Flock.	481	Decline of Caste Prejudices.	392
English School—Missionary Itinerary	482	An interesting Inquirer	393
<i>Kotgurh.</i>		A providential Rescue	393
Report, by Rev. J. N. Merk	482	<i>Salthankoolam District.</i>	394
<i>Punjab Mission—Amritsar.</i>		<i>Kadatchapooram District</i> —Peroomal Pillay—Gnanavadvoo	394
Brief Summary	483	Communion and Baptisms at Kadatchapooram	394
<i>Bombay.</i>		Arokkia Nadan	395
The Missionary Force	239	Ravages of the cholera	395
General Aspect of the Mission.	239		
Native-Christian Congregation.	240		
The Money Institution	240		
The Vernacular Schools.	241		

CONTENTS.

<p><i>Meignanapooram and Asirvadapooram Districts</i>—General View 396</p> <p>Report for the Year ending Dec. 31, 1852 396</p> <p><i>Suvisheshapooram District</i>—Report for the Year ending December 31, 1851 398</p> <p><i>Dohnavoor District</i>—General View 400</p> <p><i>Nalloor District</i>—The Field—The Labourers 400</p> <p>Report for the Half-year ending June 1852 401</p> <p>Report for the Half-year ending Dec. 31, 1852 402</p> <p><i>Paroor District</i>—General View—Increase of Inquirers 404</p> <p>David of Kakienu 404</p> <p>Christmas 1851 405</p> <p>Another David of Kakienu 405</p> <p>“Not moved away” 406</p> <p>Hope in death 407</p> <p>Ignorant Heathen brought under Instruction 407</p> <p>The Village of Maythur 434</p> <p>A Christian found unexpectedly 434</p> <p>The Mountaineers 435</p> <p><i>Surrandai and Paneivadali Districts</i> 435</p> <p><i>Panneivilei District</i>—General View 435</p> <p>Interesting School-children 436</p> <p>Prayer for Rain 436</p> <p>Itinerating among the Heathen, &c. 437</p> <p>Extent of the District 439</p> <p>Opening of a new Church 439</p> <p>The Maravers 439</p> <p style="text-align: center;"><i>Travancore and Cochin.</i></p> <p>General Progress 440</p> <p>Cottayam College 440</p> <p>Normal Female School 440</p> <p style="text-align: center;"><i>Cottayam District.</i></p> <p>Adult baptism—Inquirers 440</p> <p style="text-align: center;"><i>Pallam District.</i></p> <p>The Hill People 441</p> <p style="text-align: center;"><i>Mavelicare District.</i></p> <p>Report for the Year end. Dec. 31, 1852 441</p> <p>Preaching in the Villages 442</p> <p style="text-align: center;"><i>Tiruwalla District.</i></p> <p>Report, April 30, 1852 443</p> <p>Aspect of the district at the close of 1852, 444</p> <p style="text-align: center;"><i>Trichoor District.</i></p> <p>Report for the Half-year ending Dec. 31, 1852 445</p> <p style="text-align: center;">CEYLON.</p> <p style="text-align: center;"><i>Nellore.</i></p> <p>Report for nine months ending Sept. 30, 1851 53</p> <p style="text-align: center;"><i>Chundicully.</i></p> <p>Report for the Year ending Sept. 30, 1851, 54</p> <p style="text-align: center;"><i>Copay.</i></p> <p>Opening of the New Church—Missionary Meeting 56</p> <p style="text-align: center;">NEW ZEALAND.</p> <p style="text-align: center;"><i>Eastern District.</i></p> <p><i>Wairoa</i>—Temporal and spiritual aspect of this District 105</p> <p>Bible Classes 106</p> <p><i>Waitangi</i>—Report for the Year ending Dec. 1851 107</p> <p>Amelia 108</p> <p>Assembling of Teachers for Instruction, 108</p> <p>Paerikiriki and Lydia 109</p>	<p>Wakinga 109</p> <p>Baptisms at Waitangi 110</p> <p>Baptisms at Petani 111</p> <p style="text-align: center;"><i>Western District.</i></p> <p><i>Otaki</i>—Native Institution 111</p> <p><i>Wanganui</i>—Missionary Travelling 111</p> <p style="text-align: center;"><i>Northern District.</i></p> <p><i>Paihia</i>—Labours of the Rev. R. Burrows, 484</p> <p><i>Waimate</i>—Timoti Kahawai 484</p> <p><i>Kaikohe</i>—Report of Rev. R. Davis for the Year ending Dec. 1852 484</p> <p>Baptism of an old Chief 485</p> <p>Acknowledgment of gifts from England, 485</p> <p><i>Kaitaia</i>—Report for the Year ending Dec. 31, 1852 486</p> <p style="text-align: center;"><i>Middle District.</i></p> <p><i>Auckland</i>—Report for the Half-year ending Dec. 1852 488</p> <p style="text-align: center;">NORTH-WEST AMERICA.</p> <p style="text-align: center;"><i>Fairford, Manitoba.</i></p> <p>Improved aspect of the Work 56</p> <p>The Bishop's present to the Converted Natives at Fairford 57</p> <p>Departure of Charles Pratt to commence a new Station at Fort Pelly 57</p> <p>Difficulties as to provisions 57</p> <p>The School—Acknowledgment of supplies from home 277</p> <p>Illness and Death of a baptized Indian woman—First Christian burial at Fairford 278</p> <p>Inundation at Fairford—Quonina and his family 279</p> <p>Christmas 1851 280</p> <p>Missionary Tours to Berens' River and Fort Pelly 280</p> <p style="text-align: center;"><i>Moose Lake.</i></p> <p>Visit of the Rev. Henry Budd 58</p> <p>Excursion to Shoal River 59</p> <p>Return to Moose Lake 60</p> <p>The Missionary Force 61</p> <p>General View—Fearful Inundation 62</p> <p style="text-align: center;"><i>Moose Fort.</i></p> <p>Ordination of Mr. Horden, and Arrival of the Rev. E. A. Watkins 283</p> <p>Pastoral Work—Departure of Indians to their hunting-grounds 284</p> <p>Arrival of Indians from Albany 284</p> <p>Cheering Indications 284</p> <p>First Visit to Albany 285</p> <p>Resumption of Missionary Work at Moose Fort 286</p> <p>Arrival of the Bishop, and subsequent proceedings 287</p> <p style="text-align: center;"><i>Grand Rapids District.</i></p> <p>Labours of the Rev. J. Hunter 146</p> <p>Voyage to Red River 147</p> <p>First Sunday at the Rapids' Church 149</p> <p>Sacramental Sunday 149</p> <p>Interview with Indians from Islington 149</p> <p>Ministerial and Pastoral Labours 150</p> <p>Ordination of Mr. Hillyer 150</p> <p>The Christmas Season 150</p> <p>End of the Year—Visits to the Sick 151</p> <p>Contributions to the Missionary Stations from the Presbyterian Community 151</p> <p>Missionary Sermons and Meeting 151</p> <p>The Easter Season—The Inundation 151</p> <p>Departure from Red River 152</p>
--	---

CONTENTS.

<i>The Indian Settlement.</i>	
The necessity for a new Church.....	153
Location of three new families.....	153
New Station at Broken-Head River ...	154
Sunday and Day Schools.....	154
Congregation—Erection of a new Mill..	155
Conclusion.....	155
<i>Cumberland Station.</i>	
Report, by the Rev. J. Hunter, to Aug. 2, 1852	156
Lord's-Day Services—Anxiety of the In- dians to attend the Means of Grace... 157	
Opening of the new Schoolroom.....	157
Retrospect of the first year of ministerial labour—Sunday School and Congre- gation	158
Good Friday and Easter Services.....	158
Conversation with inquiring Indians— Baptism of a woman from the Ne- powewin.....	158
Efforts of the Papacy	159
Return to Cumberland from Red River... 159	
<i>Lac-la-Ronge Station.</i>	
Various trials—Unsuitableness of the present locality.....	273
Severity of the climate, and inconmodi- ousness of the dwelling-house—State of the People	273
Christmas-day Services, 1851	274
Sickness among the Indians	274
Preparation of manuscripts in the Syllabic character.....	274
Death of a School-child.....	274
Arrival of Chepewyans at the Station ...	275
Visit to Carp River—An unusual event, 275	
Good Friday and Easter Services, 1852..	275
Arrival of more Chepewyans.....	276
Whit Sunday at Rapid River—Proposed occupation of a new locality	276
<i>Fort Pelly.</i>	
Hostility overcome.....	280
Conversations with Medicine Men	281
Visit of the Rev. A. Cowley.....	282
Departure of the Rev. C. Hillyer to oc- cupy the Station	283
<i>CHURCH-OF-SCOTLAND MISSIONS.</i>	
(See Survey, p. 187.)	
Annual Receipts	491
<i>COLONIAL CHURCH AND SCHOOL SOCIETY.</i>	
Anniversary	261
Annual Receipts	491
<i>EDUCATION SOCIETIES.</i>	
UNITED KINGDOM.	
<i>British and Foreign School Society.</i>	
Forty-eighth Anniversary.....	261
Annual Receipts	491
<i>Church-of-England Metropolitan Training Institution.</i>	
Fourth Anniversary.....	253
<i>Church-of-England Sunday-School Institute.</i>	
Annual Receipts	491
<i>Eastern-Female Education Society.</i>	
(See Survey, pp. 16, 86, 126.)	
Anniversary	265
Annual Receipts	491
<i>Home and Colonial Infant Schools.</i>	
Seventeenth Anniversary	256
Annual Receipts	491
<i>Ladies' Negro-Education Society.</i>	
Annual Receipts.....	491
<i>National Education Society.</i>	
Annual Receipts	491
<i>Ragged-School Union.</i>	
Ninth Anniversary	262
Annual Receipts.....	491
<i>Ragged Dormitory.</i>	
Anniversary	254
Annual Receipts	491
<i>Sunday-School Union.</i>	
Forty-ninth Anniversary.....	259
Annual Receipts.....	491
UNITED STATES.	
<i>Sunday-School Union—Summary.....</i>	525
<i>FOREIGN-AID SOCIETY.</i>	
Anniversary	265
Annual Receipts.....	491
<i>FRENCH-PROTESTANT MISSIONS.</i>	
(See Survey, p. 67.)	
<i>FREE CHURCH OF SCOTLAND.</i>	
(See Survey, pp. 65, 188.)	
Annual Receipts	491
<i>FREE-WILL BAPTISTS' MISSION.</i>	
(See Survey, p. 214.)	
<i>GERMAN MISSIONARY SOCIETIES.</i>	
(See Survey, pp. 13, 121, 209.)	
<i>GOSNER'S MISSIONARY SOCIETY.</i>	
(See Survey, pp. 211, 223, 225, 228.)	
<i>GOSPEL-PROPAGATION SOCIETY.</i>	
(See Survey, pp. 69, 72, 127, 215, 219 225, 227.)	
UNITED KINGDOM.	
Report of 152d year—	
Introductory Remarks	495
Newly-adopted Missions.....	495
New Bishoprics—Application of Funds —Canada Clergy Reserves.....	496
Extension of Christianity in India....	496
Interchange of Visits between the En- glish and American Episcopal Churches, 497	
Missionary Labourers sent out.....	497
Change in the Celebration of the Anni- versary	497
Organizing Committee	498
Society's Publications	498
Statistics of the Missions	498
Special Funds—St. Augustine's College, 498	
Emigrants—State of the Funds—Sum- mary.....	499
Concluding Remarks.....	499
<i>HOME MISSIONS.</i>	
<i>Additional-Curates' Fund.</i>	
Annual Receipts.....	491
<i>Church-of-England Scripture-Readers' Society.</i>	
Ninth Anniversary.....	254
Annual Receipts.....	491
<i>Church Pastoral-Aid Society.</i>	
Eighteenth Anniversary.....	262
Annual Receipts.....	491
<i>London City Mission.</i>	
Eighteenth Anniversary	259
Annual Receipts.....	491

CONTENTS.

<p>IRISH PRESBYTERIAN MISSION. (See Survey, p. 190.)</p> <hr/> <p>JAMAICA PRESBYTERIAN MISSION. (See Survey, p. 14.)</p> <hr/> <p>JEW'S SOCIETIES. (See Survey, pp. 80, 120.)</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p style="text-align: center;"><i>London Society.</i></p> <p>Forty-fifth Anniversary 260</p> <p>Forty-fifth Report—</p> <p style="padding-left: 20px;">Introductory Remarks 381</p> <p style="padding-left: 20px;">State of the Funds 382</p> <p style="padding-left: 20px;">Remarks on the State of the Funds 382</p> <p style="padding-left: 20px;">Temporal-Relief Fund 382</p> <p style="padding-left: 20px;">Official and Association Arrangements 383</p> <p style="padding-left: 20px;">Hebrew College 383</p> <p style="padding-left: 20px;">The Hebrew Schools 384</p> <p style="padding-left: 20px;">Scriptures and Publications 384</p> <p style="padding-left: 20px;">Mission in London 385</p> <p style="padding-left: 20px;">Mission in Manchester 386</p> <p style="padding-left: 20px;">Mission in Liverpool 386</p> <p style="padding-left: 20px;">Concluding Remarks 387</p> <p style="padding-left: 20px;"><i>British Society for the Propagation of the Gospel among the Jews.</i></p> <p>Tenth Anniversary 255</p> <p>Report for 1852-53—</p> <p style="padding-left: 20px;">Introductory Remarks 500</p> <p style="padding-left: 20px;">Mission in London 501</p> <p style="padding-left: 20px;">Mission in Manchester 502</p> <p style="padding-left: 20px;">Conclusion 502</p> <p style="padding-left: 20px;">State of the Funds 503</p> <p style="text-align: center;">CONTINENT.</p> <p style="text-align: center;"><i>London Society.</i></p> <p>Proceedings among Continental Jews 507</p> <p style="padding-left: 20px;"><i>British Society for the Propagation of the Gospel among the Jews.</i></p> <p>Proceedings on the Continent 512</p> <hr/> <p style="text-align: center;">LONDON MISSIONARY SOCIETY. (See Survey, pp. 18, 71, 72, 87, 171, 228, 232.)</p> <p>Notices relative to Missionaries, pp. 112, 160, 207, 368, 447.</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p>Fifty-ninth Anniversary 263</p> <p>Fifty-ninth Report—</p> <p style="padding-left: 20px;">Introductory Remarks 415</p> <p style="padding-left: 20px;">Death among Labourers 416</p> <p style="padding-left: 20px;">Additional Missionaries 416</p> <p style="padding-left: 20px;">Fund for Disabled Missionaries 416</p> <p style="padding-left: 20px;">State of the Funds 416</p> <p style="padding-left: 20px;">Remarks on the Funds 417</p> <p style="padding-left: 20px;">Summary 417</p> <p style="padding-left: 20px;">Commencement of a Reserved Working Fund 417</p> <p style="padding-left: 20px;">Concluding Remarks 418</p> <p style="text-align: center;">CHINA.</p> <p>Insurrection in China 425</p> <p>Baptisms at Amoy 428</p> <p style="text-align: center;">AUSTRALASIA.</p> <p>Visit of a British Ship of War 518</p> <p>Manua—Reception by the people 519</p> <p>Interview with the Chief—Retrospect of the Mission 520</p> <p>Upolu—System of Government and its Results—Native Council 521</p> <p>Apia—Missionary Seminary at Malua—Visit to Leulamoenga 522</p>	<p>Mission Press—Effects of the War—Results of Missionary Labour 523</p> <hr/> <p style="text-align: center;">LEIPSIK MISSIONARY SOCIETY. (See Survey, p. 211.)</p> <hr/> <p style="text-align: center;">MEDICAL MISSIONARY SOCIETY. (See Survey, p. 120.)</p> <hr/> <p style="text-align: center;">NETHERLANDS MISSIONARY SOCIETY. (See Survey, p. 223.)</p> <hr/> <p style="text-align: center;">NORTH-GERMAN MISSIONARY SOCIETY. (See Survey, p. 228.)</p> <hr/> <p style="text-align: center;">NORWEGIAN MISSION. (See Survey, p. 71.)</p> <hr/> <p>OPERATIVE JEWISH-CONVERTS' INSTITUTE. Eighteenth Anniversary 264</p> <hr/> <p style="text-align: center;">PEACE SOCIETY.</p> <p>Anniversary 265</p> <hr/> <p style="text-align: center;">PRAYER-BOOK AND HOMILY SOCIETY.</p> <p>Forty-first Anniversary 253</p> <hr/> <p style="text-align: center;">PRESBYTERIAN MISSIONS. (See Survey, p. 123.)</p> <hr/> <p style="text-align: center;">REFORMATION SOCIETY. <i>Protestant Association—</i></p> <p>Eighteenth Anniversary 263</p> <hr/> <p style="text-align: center;">RHENISH MISSIONARY SOCIETY. (See Survey, pp. 69, 222.)</p> <hr/> <p style="text-align: center;">SEAMEN'S SOCIETIES.</p> <p><i>British and Foreign Sailors' Society—</i></p> <p>Twentieth Anniversary 265</p> <p><i>Sailors' Home and Asylum—</i></p> <p>Anniversary 264</p> <hr/> <p style="text-align: center;">SOCIETIES FOR IRELAND.</p> <p><i>Irish Church Mission to Roman Catholics—</i></p> <p>Fourth Anniversary 254</p> <p><i>Ladies' Hibernian Female-School Society—</i></p> <p>Annual Receipts 491</p> <p><i>Sunday School—</i></p> <p>Annual Receipts 491</p> <hr/> <p style="text-align: center;">TRACT AND BOOK SOCIETIES.</p> <p style="text-align: center;">UNITED KINGDOM.</p> <p style="text-align: center;"><i>Church-of-England Tract Society.</i></p> <p>Forty-first Report 500</p> <p style="padding-left: 20px;"><i>Religious-Tract Society.</i> (See Survey, pp. 5, 16, 74, 85, 124, 222, 225, 227, 228, 232.)</p> <p>Fifty-fourth Anniversary 260</p> <p>Fifty-fourth Report—</p> <p style="padding-left: 20px;">Introductory Remarks 336</p> <p style="padding-left: 20px;">Issue of Publications—Grants for Great Britain and Ireland—Notices relative to Domestic Grants 337</p> <p style="padding-left: 20px;">New Publications—Notice of New Publications 340</p> <p style="padding-left: 20px;">State of the Funds—Concluding Remarks 342</p>
---	--

CONTENTS.

CONTINENT.	
Proceedings of the Religious-Tract Societies of London and the Continent—	
France.....	513
Spain—Malta—Italy—Switzerland...	514
Germany—Hungary—Bavaria.....	515
Wurtemberg—Saxony—Belgium...	516
Holland—Sweden—Denmark—Prussia,	517
Rhenish Prussia—Franconia—Grand Duchy of Baden—Duchy of Hesse Darmstadt—Russia.....	518
UNITED STATES.	
Baptist Publication Society—	
Summary of 29th Year.....	525
American Tract Society—	
Summary of 28th Year.....	525
UNITED BRETHREN.	
(See Survey, pp. 16, 123, 225, 232, 233, 234.)	
UNITED KINGDOM.	
London Association Anniversary.....	259
CONTINENT.	
Income & Expenditure of the Year 1851,	419
Remarks of the Synodal Committee on the State of the Funds.....	419
Survey of the Missions.....	420
Daily Words and Doctrinal Texts for the Year 1854.....	424
UNITED SCOTCH PRESBYTERIAN CHURCH.	
(See Survey, pp. 67, 232.)	
WESLEYAN MISSIONARY SOCIETY.	
(See Survey, pp. 10, 25, 182, 219, 225, 227, 229, 231, 232, 233, 234.)	
Notices relative to Missionaries, 63, 112, 207, 327, 447.	
UNITED KINGDOM.	
Anniversary.....	255
Report for 1852-53—	
Summary View of the Society.....	461
Missionaries sent out 1852-53.....	461
Missionaries returned to Foreign Service, 462	
Deceased Missionaries—State of the Funds.....	462
Remarks on the State of the Funds...	462
Concluding Remarks.....	463
MISCELLANEOUS.	
UNITED KINGDOM.	
Annual Receipts of Missionary, Bible, Education, and Tract Societies.....	491
Abstract of Addresses at various recent Anniversaries—	
<i>United Kingdom.</i>	
Jubilee of B F Bible Society—	
Earl of Carlisle— <i>Labour in distributing the Scriptures eternal in its results.</i> ..	292
Bishop of Winchester— <i>The Eventful Crisis at which the B F Bible Society was commenced.</i>	294
Bishop of Winchester— <i>Demand for the Scriptures greater than ever.</i>	294
Rev. J. A. James— <i>The Bible the Repeller of Popery.</i>	295
Rev. J. A. James— <i>What is our Duty for the Future?</i>	295
Duke of Argyll— <i>The Bible the Test of True Doctrine.</i>	295
Rev. Dr. Duff— <i>Why is Britain so eminent among Nations?</i>	296
Rev. Dr. Duff— <i>The Bible Britain's Defence.</i>	293
Earl of Shaftesbury— <i>The Religious Condition of the Labouring Classes.</i>	332
Bp. of Llandaff— <i>Present Condition of the Diocese of Llandaff.</i>	333
Bp. of London— <i>The Observance of the Sabbath a test of a Nation's Character.</i>	334
Bp. of London— <i>The Working Classes desire the Sabbath to be kept sacred.</i> ...	334
Rev. H. Stowell— <i>Impediments to the Gospel.</i>	335
Mr. Wood— <i>Who instituted the Sabbath?</i>	373
Bp. of Winchester— <i>How can the Church be protected from unsuitable Pastors?.</i>	374
Rev. Mr. Richardson— <i>Effects of House-to-House Visiting.</i>	374
Rev. T. Cowan— <i>The State must help the Clergy.</i>	374
Bp. M'Ilvane— <i>The present state of the Jews a Divine Lesson.</i>	375
Bp. M'Ilvaine— <i>Our's is to Believe and Wait.</i>	375
Rev. Dr. M'Neile— <i>The Old Testament inexplicable without the New.</i>	376
Rev. Dr. M'Neile— <i>Testimony in favour of the Book of Common Prayer of the Church of England.</i>	37
<i>Inland Seas.</i>	
Rev. Hugh Stowell— <i>Prospects of Palestine.</i>	413
Rev. Hugh Stowell— <i>Signs of the return of the Jews to Palestine.</i>	414
<i>India within the Ganges.</i>	
Rev. G. Pearce— <i>Lack of Missionaries.</i> ...	414
Rev. G. Pearce— <i>Conversions in connection with the Baptist Missionary Society.</i> ..	415
Rev. Dr. Duff— <i>The Past and Present of Indian Government.</i>	452
Rev. Dr. Duff— <i>Labourers and Native Converts.</i>	453
Rev. Dr. Duff— <i>Concentration necessary to Extensive Success.</i>	454
<i>Ceylon.</i>	
Rev. Edward Robinson— <i>The Benefit of the English Language to the Hindoo.</i> ..	454
WESTERN AFRICA.	
Church at Abbeokuta.....	63
Engraving.....	64
The Egugu.....	447
Engraving.....	448
CHINA.	
St. Paul's College, Hong Kong.....	122
Shanghai River.....	525
Engraving.....	526
NEW ZEALAND.	
New Zealand Hongi.....	327
Engraving.....	328
NORTH-WEST AMERICA.	
Offerings to the Dead.....	207
Engraving.....	208
INDEX OF NAMES OF PERSONS.	
INDEX OF NAMES OF PLACES.	

Missionary Register.

JANUARY, 1853.

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

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

OUR Readers will have observed with very much pain the opposition which has lately sprung up on the Continent of Europe to the distribution of the Scriptures, and the diffusion of Scriptural Knowledge. Not to dwell on the case of the Madiari in Florence, or of the imprisonment of an Agent of the Tract Society in Baden, or of the seizure of the Bibles in the case of Lieutenant Graydon at Rome, the opposition which the Colporteurs experience, on the part of the Magistrates in France and some parts of Germany, indicate a systematic hostility to the Scriptures being read by the laity which is truly distressing. Unwilling fairly to discuss the Doctrines held by Protestants and Romanists, the adherents to the Church of Rome are putting forth their influence through the power of secular authority to crush all efforts which are made to give the people an opportunity of learning the truth from the sacred oracles themselves. We know who said, *He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd,* and it is scarcely less true of religious opinions. Nothing is so terrible to the advocates of erroneous doctrines as a candid appeal to Scripture. It is therefore quite consistent for such persons to use all possible means to prevent the Scriptures being generally read; and we can attribute to no other cause the opposition which has of late been made to the distribution of the oracles of God. Even since the success of the effort that was made by the allies of the Pope to replace him in his authority in the city whence he had clandestinely fled, there has been a marked increase of opposition to Bible Distribution in countries where Romanism is the prevalent religion.

We know, indeed, that truth will prevail: that no endeavour to stop the progress of the Gospel will eventually be successful: but for a time it may be checked and much injury done to true religion. While therefore we do not despond; we call on all those who love the Lord Jesus Christ in sincerity and truth to be more earnest in their prayers for the outpouring of the Spirit of God, that

Jan. 1853.

B

men's hearts may be inclined to favour and receive the truth, and all opposition to it be removed.

THE GOSPEL IN IRELAND.

A somewhat brighter view presents itself in Ireland. In that distracted country the Gospel has during the last year or two made considerable advances. The Irish Church Mission is very successful, by the blessing of God's Spirit, in prevailing with the people to forsake the superstitions and false doctrines of Popery, and to receive into their hearts the truths of the Divine Word. The conversions which have been reported have been well attested; and there is reason to believe that in a large number of cases it has been the conversion of the heart, and not merely the change of the name of their religious profession. May God accompany the endeavours of those who labour for the conversion of souls in Ireland with His abundant blessing! This will benefit the temporal as well as the eternal interests of the Irish.

PROSPECTS OF MISSIONS AMONG THE HEATHEN.

The facts related in our last year's Survey prove that the demand for an increased number of Missionaries and Missionary Labourers is wide spread and almost universal. Would the Church of Christ contribute funds more bountifully, and such as are qualified for the work of the ministry among the Heathen give their time and energies to Missionary Labour, we might hope to see a large accession to the Christian Church from the people who are now lying in the abominations of heathenism. May the Holy Spirit of God dispose and qualify many to enter on this interesting and important sphere of Christian Duty! then shall *the desert blossom as the rose*. The opportunities of diffusing the pure light of Divine Truth are so encouraging and inviting, that the Church of Christ cannot be guiltless if a greater effort than ever be not put forth in behalf of the heathen. "Awake, awake: put on thy strength, O Sion."

WHY IS THERE A DEFICIENCY IN FUNDS FOR MISSIONARY PURPOSES?

Thanks be to God there are not a few of His servants who contribute very liberally of the wealth which He has entrusted to them; but by far the greater part of our fellow countrymen do nothing to assist Missionary Efforts. While some are found aiding the Gospel in many different ways, and distributing their contributions to many means of religious usefulness, by far the majority of Protestants withhold pecuniary assistance altogether from those Societies which are occupied in teaching the Heathen. Could people be more generally prevailed on to contribute, though but a small sum annually, towards Missionary Proceedings, the funds would be very considerable which would be at the disposal of those who have the management of the Missionary Societies of the country, and very many more labourers might be sent forth.

We lay before our Readers, as we have done for several years, an account of the Receipts and Payments of the Romish Missions.

State of the Funds.

		Receipts.					
		£	s.	d.	£	s.	d.
France,	{ Lyons,	42339	16	1	77477	19	6
	{ Paris,	35138	3	5			
Germany	-	-	-	-	634	7	3
North America	-	-	-	-	3051	17	0½
South America	-	-	-	-	1142	8	11½
Belgium	-	-	-	-	8012	14	4½
British Isles,	{ England	1294	7	0½	5437	7	7½
	{ Scotland,	134	11	11			
	{ Ireland,	3159	13	8½			
	{ Colonies,	848	14	10½			
Roman States	-	-	-	-	2885	10	3½
Spain	-	-	-	-	352	8	4½
Greece	-	-	-	-	77	7	9½
Ionian Islands	-	-	-	-	44	18	10
Levant	-	-	-	-	280	15	9
Lombardo-Venetian kingdom	-	-	-	-	2204	0	4½
Island of Malta	-	-	-	-	561	3	6½
Modena (Duchy of)	-	-	-	-	715	3	7½
Parma (Duchy of)	-	-	-	-	229	19	3½
Holland	-	-	-	-	3291	1	7½
Portugal	-	-	-	-	1163	13	5½
Prussia	-	-	-	-	7007	5	10
Sardinian States, y	{ Genoa,	1512	16	8½	8880	2	7
	{ Piedmont,	5864	12	8½			
	{ Sardinia,	19	0	8½			
	{ Savoy,	1483	12	6			
Sicilies (the two)	{ Naples,	2143	4	8½	2687	3	5
	{ Sicily,	543	18	8½			
Switzerland	-	-	-	-	1666	4	2½
Tuscany	-	-	-	-	1735	11	1½
From divers countries of the North of Europe	-	-	-	-	47	5	0½
Total Receipts for the year 1851					129586	9	11½
Balance from excess of Receipts over Disbursements } in the account for the year 1850					3465	15	10½
Total					£133,052	5	9½

Payments.

		£	s.	d.			
Missions of Europe	-	21796	8	7½			
... Asia	-	39578	1	4½			
... Africa	-	11267	1	1½			
... America	-	29188	7	5			
... Oceanica	-	13355	19	11			
Expenses of Publication of Annals and other	-	-	-	-			
Printing	-	6338	0	2			
Ordinary and Extraordinary Expenses of Administration	-	1158	14	11			
Total Expenses for the year 1851					122682	13	6½
Balance on hands					10369	12	3½
					£133,052	5	9½

The Institution for the Propagation of the Faith has obtained, it is stated on the cover of the Annals, for its members in France, and in all other countries in communication with France, the following indulgences applicable to the souls in purgatory—

1st. *A Plenary Indulgence* on the festival of the finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The indulgence attached to the two festivals of the finding of the Holy Cross, and of Saint Francis Xavier, may, upon the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octaves, or on the day to which their celebration shall be attached by the Bishop.

2d. *An Indulgence of a hundred days*, each time that the prescribed prayers, with at least a contrite heart, shall be repeated, or a donation made to the missions, or any other pious or charitable work performed.

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.

BISHOPRIC FOR THE WESTERN COAST OF AFRICA.

IN our last Survey we mentioned that the Archbishop of Canterbury and the Secretary of State for the Colonies had sanctioned the erection of a Bishopric of Sierra Leone, in case an endowment could be raised to provide a permanent income for the See. Since then the See has been created, and the consecration of the Right Rev. J. E. Vidal, D.D., as first Bishop of Sierra Leone, took place in Lambeth Palace Chapel on Whit Sunday, May 30, 1852.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

B F BIBLE SOC.—The Sierra-Leone Auxiliary has remitted 10*l.* 2*s.* 7*d.* and 2387 copies of the Scriptures have been sent—Pp. 6, 7.

At the request of the Church Missionary Society your Committee have printed 500 copies of St. Luke's Gospel, the Acts of the Apostles, and the Epistles of James and Peter, in the Yoruba Language. It was gratifying to learn from the Rev. S. Crowther, when in England, the impetus given to the desire to learn to read, which the copies of the Epistle to the Romans formerly printed produced in Abbeokuta. The eagerness to possess the different portions of the Word of God was so great, that it became necessary to impose as a condition that the recipient should be able to read. This immediately awakened determination in numbers, and the aged, adult, and youth, might all have been seen busy with their primers.

The Annual Meeting of the Sierra-Leone Auxiliary was presided over by His Honour Judge Carr. The Secretary writes: "It passed over very pleasantly. There was an immense assemblage; indeed, it proved that the cause has lost none of its interest in the Colony."

The Missionaries in connection with the Basle Missionary Society on the English Gold Coast intimate their intention of preparing a translation of the Scriptures into the Ga, or Accra, Language, which embraces a trading people on the coast, numbering from 60,000 to 80,000 people; and into the Osti, which, with Fanti and Asanti, embraces about 5,000,000 or 6,000,000. They have asked for a further grant of 190 copies, which have been supplied. [Report.]

A grant of 150 Bibles and Tes-

taments has been made to the Rev. B. J. Drayton, Pastor of the Baptist Church, Cape Palmas.

Your Committee have received an account of the distribution of a grant of Scriptures, consigned to the Rev. B. J. Drayton. He alludes to the earnest desire of the native Africans for the Word of God, and urges the employment of colportage in the Colony of Liberia. [Report.]

CHRISTIAN - KNOWL. SOC.—The Society has, on several occasions, cheerfully granted supplies of Books, when these have been requested by Clergymen proceeding thither. It has recently co-operated in the due organization of the Church in Sierra Leone by a grant toward the erection of an Episcopal See—P. 7.

RELIGIOUS TRACTS SOC.—The Committee has promised the Rev. Samuel Crowther to assist him in publishing tracts in the Yoruba Language. The Rev. George Nicol, of Fourah Bay, has sold books to the amount of 8*l.* To the Countess of Huntingdon's connection in Sierra Leone there have been granted 7175 Tracts and Children's Books, and a Library, value 10*l.*, at half price. A grant of a Library, value 3*l.*, has been made to the Rev. E. W. Stokes of Monrovia, Liberia. The 11,010 Tracts and Children's Books voted several years since to the Baptist Missionary Association have been forwarded—P. 7.

CHURCH MISSIONARY SOCIETY.

Labourers.

The Rev. S. Crowther and family, and the Rev. E. Dicker and Mrs. Dicker, arrived at Sierra Leone on the 5th of January. The Rev. C. T. Frey and Mrs. Frey left Sierra Leone on the 19th of February, and reached England on the 13th of March—The Rev. J. U. Graf and Mrs. Graf left Sierra Leone on the 16th of April, and arrived in London on the 9th of May—The Rev. D. Hinderer left Badagry on the 3d of January, and arrived in London on the 14th of April—The Rev. Adolphus Mann left London on the 3d of July for the Yoruba Mission—Mr. Wm. Young left Sierra Leone on the 14th of June, and arrived in England on the 6th of July—The Rev. Isaac Smith and Mrs. Smith left Lagos on the 11th of April, and arrived in England on the 22d of June—Mr. Hubert left Lagos on the 21st of May, and arrived in England on the 15th of July. On Sunday, the 24th of November, the Bishop of Sierra Leone ordained Mr. R. C. Paley, Deacon. The Rev. D. Hinderer and Mrs. Hinderer, the Rev. J. U. Graf, Mr. and Mrs. Allan, and Messrs. Gerst, Kefer, Maser, and Hensman, embarked for this Mission on the 5th of December.—Pp. 112, 206, 288, 368, 408, 488, 525.

Stations.

Freetown—1804—James Beale: Thomas Maxwell, *Nat. Miss.*—*Wilberforce*, with Out-Station at Aberdeen, Henry Rhodes—*Kissey*: David Henry Schmid, Edward Dicker: Wm. Young—*Wellington*: John Attarra, *Nat. Cat.*; 21 *Nat. As.* Communicants, 1009—Baptisms in the year: Adults, 89; Children, 164—Schools, 15: Children under instruction, 1120; Youths and Adults, 1125—P. 8; and see, at pp. 97—100, 139—144,

198—200, 234, 235, General View of the Missionary Work in Sierra Leone, and many particulars of the Proceedings of the Missionaries.

Christian Institution, Fourah Bay—1828—Edward Jones, *Nat. Principal*; Sigismund Wilhelm Koelle, *Tutor*: George Nicol, *Nat. Tutor*: Students, 19—*Grammar School*: Thomas Peyton, *Superint.*: James Quaker, *Nat. As. Institution for Females*: Julia Sass, *Mistress*—P. 8; and see, at pp. 98—100, 139, 140, Reports of the Institutions.

RIVER DISTRICT—comprehending *Hastings* and *Waterloo*, with Out-Station at *Benquema* and *Moco Town*, lying E and S E of Freetown—John Ulric Graf; 12 *Nat. As.* Communicants, 494—Baptisms in the year: Adults, 73; Children, 121—Schools, 8: Boys, 270; Girls, 164; Youths and Adults, 396—P. 8; and see, at pp. 236—238, 270—272, 297, 298, Details of the Stations.

MOUNTAIN DISTRICT—comprehending *Gloucester*, *Leicester*, *Regent*, *Bathurst*, and *Charlotte*; lying S and S S E of Freetown, from 3 to 6 miles—Nathaniel Denton; Joseph Wilson, *Nat. Cat.*; Mrs. Clemens, *Schoolmistress*; 16 *Nat. As.* Communicants, 894—Baptisms during the year: Adults, 91; Children, 98—Schools, 12: Boys, 421; Girls, 336; Youths and Adults, 720—P. 8; and see, at pp. 298, 302—304, Visit of a Native Catechist; Kindly Intercourse with the People; Baptism of 49 Adults; Encouraging State of Bathurst; and Improvement at Charlotte.

SEA DISTRICT—*Kent*: the most Northern Station in the Colony, 14 miles from Freetown: Fred. Bultmann: Matthew T. Harding, *Nat. Cat.*—*Russell*: *Nat. Teacher*—

York: Christian F. Ehemann: Joseph Bartholomew, *Nat. Cat.*; 9 *Nat. As.* Communicants, 329—Baptisms during the year: Adults, 8; Children, 65—Schools, 12: Boys, 287; Girls, 248; Youths and Adults, 267—P. 8; and see, at pp. 344—347, Death of a Pious Female; Missionary Meeting at Dublin; Indications of Improvement among the Heathen; and Summary.

TIMMANEE COUNTRY—*Port Lokkoh*, a Native Town, about 60 miles E from Freetown: Population, 2500: 1 *Nat. Cat.*; 1 *Nat. As.* Communicants, 6—Baptisms during the year: Children, 4—Schools, 2: Boys, 41; Girls, 8; Youths and Adults, 6—Pp. 8, 9; and see, at p. 347, Visit to Port Lokkoh.

Pastoral Mission-work within the Colony—It appears, by papers recently presented to Parliament, that in 1850 there were 36,458 Christians in Sierra Leone, out of a population of 45,472. When it is remembered that all Liberated Africans introduced into the Colony are heathen or Mahomedans, and that many thousands have been recently introduced, this result of Missionary Success is very satisfactory. The general character of the Reports for the last year, from every Station of the Society within the Colony, have been satisfactory and hopeful. There has been in the course of the year a very considerable increase in the number of adult baptisms, and in the lists of Communicants. Last year the list of Communicants amounted to 2061; this year to 2732.

Education—The Rev. T. Peyton having returned to Sierra Leone at the commencement of the year 1851, resumed the charge of the Grammar School, with the assistance of the native tutor, Mr. Quaker. This Institution is self-supporting, excepting the salary of the Missionary. The Report for the last year is highly satisfactory. The number of pupils is 53, of whom 23 are boarders.

Native Languages—The Rev. C. F. Schlenker, on his return to Europe, on account of health, brought with him valuable materials for the formation of a Timmanee Grammar, which he is now preparing for the press. The Rev. S. W. Koelle has pursued his inquiry into the different languages spoken in Sierra

Leone, and has compiled a catalogue of no fewer than a hundred different specimens. Mr. Koelle has endeavoured to ascertain the locality of each dialect or language, from which it appears that there are at Sierra Leone representatives of countries lying at every point of the compass inland, and at distances varying from the immediate neighbourhood of the Colony to two and even three thousand miles, chiefly upon the western and eastern coasts of Africa. Many of these localities, are, however, found in the neighbourhood of Lake Tchad. The importance of Sierra Leone is thus manifested as a starting-point for the evangelization of Africa, and the seat of a Missionary Bishopric.

Missionary exertions for extending Christianity beyond the Colony—During the early part of last year Mr. Koelle resided in the Vie Country. He has furnished the Society with an interesting account of his sojourn among the native tribes. The social and political disorganization of the country preclude, for the present, any Missionary Efforts. Mr. Koelle employed his time, however, in acquiring an extensive knowledge of the language, which he has embodied with great ability in a Vie Grammar and Vocabulary. This work will be shortly published, and will prove another and important step toward fixing the languages, for the enlightenment, through translations of the Word of God, of the vast regions of Western Africa. The Rev. C. F. Ehemann has also made a Missionary Tour in the Sherbro Country, with the view of perfecting himself in the language, and ascertaining the facilities of commencing an Out-station among that neighbouring tribe.

The sympathy of the Liberated Africans in Sierra Leone for the Missionary Efforts in Abbeokuta, has been manifested on many occasions. When they heard of the barbarous attack upon Abbeokuta by the King of Dahomey, and that another was to be attempted, the sum of 50*l.* was sent by the negroes of Sierra Leone to assist in the means of defence. At home, two applications have been made to the Committee, which shew that their Mission at Sierra Leone may be made serviceable to the extension of Missionary Operations at a distance. The first was from Lord Harris, Governor of Trinidad, in the West Indies, who represented to the Committee the state of a large body of negroes lately liberated from captured

Church Missionary Society—

slavers in that island, who have formed a distinct community, retaining their own language and their heathenish customs. It appeared, on inquiry, that these negroes were of the Yoruba Nation, and the Committee have engaged to supply them with Native Teachers from Sierra Leone, as soon as provision can be made for their maintenance. The second application was from the Governor of the Gambia, who urged upon the Committee the importance of commencing operations in that Colony on behalf of the Mandingo Tribes, which the Committee hope may be accomplished by means of some of the Native Teachers at Sierra Leone. [*Report.*]

YORUBA MISSION—*Abbeokuta*—1845—Henry Townsend, Isaac Smith; Samuel Crowther, *Nat. Miss.*; Thomas King, Thomas Macaulay, Samuel Crowther; and 8 other *Nat. As.* Communicants, 183—Baptisms in the year; Adults, 58; Children, 6—Schools, 7: Children under instruction, 453—*Badagry*: 1845: Charles Andrew Gollmer: M. Huber, *Mechanic*; 2 *Nat. As.* Communicants, 20—Schools, 2: Boys, 25; Girls, 12; Youths and Adults, 22—Pp. 9, 10; and see, at pp. 144—149, Notice of Open-Air Preaching; Native Farming; Attempts at Persecution; A New Station at Osielle; and of two Natives.

The Rev. Samuel Crowther left the Mission in May on a visit to Sierra Leone; from whence he was summoned by the Parent Committee to England, in order to confer with them on the state and prospects of the Yoruba Mission. Mr. Crowther arrived in London in August. His visit has not only furnished the Society with much important information, but has also enabled him to carry through the press a Dictionary of the Yoruba Language, as well as to complete translations of portions of the Scripture, which will confer an immediate and incalculable benefit upon his country.

During Mr. Crowther's visit to England he was honoured with an interview by Her Majesty's Secretary of State for Foreign Affairs, Lord Viscount Palmerston, for the purpose of explaining the state of the Slave-trade, and the political relations of his countrymen.

The events which have occurred in this field of Missionary Labour, during the last year, are of a character far different from the usual course of Missionary History, yet tending, as the Committee trust, through the good providence of God, to the speedy and effectual furtherance of the Gospel in those regions. The Missionaries of the Society have been in the midst of war and bloodshed. They have been called on to mediate between armed conflicting parties; and they have been enabled to manifest a degree of faith, prudence, and courage, which, no less than the results of late events, call for unfeigned praise and thanksgiving to Almighty God.

The usurper of Lagos attempted to seize some of the inhabitants, and carry them as slaves to Lagos. The opposite party armed themselves, and resisted: a general conflict ensued between the two parties. The town was fired, and nearly the whole of it reduced to ashes. The flames were most providentially arrested as they approached one of the merchants' factories, which contained a magazine of gunpowder; and the Mission Premises were also protected. Again the Missionary acted the wise and Christian part of calmly remaining at his post with his wife, even in circumstances of extreme danger, that he might not create additional confusion, and that he might be at hand to mitigate the horrors of the bloodshed. Again it pleased God to give the ascendancy to the party favourable to the British. The other side was driven from Badagry with great loss. Kosoko and the people of Lagos now became more enraged, and threatened with destruction the British Merchants, as well as the Missionaries. One Englishman was shot on Badagry beach while guarding his goods.

The British Consul came to the coast, and attempted to mediate with Lagos. He had one interview with Kosoko, in the town of Lagos; but on approaching a second time, with a flag of truce, both his own boat and the boats of the men-of-war were fired upon; and such hostile demonstrations took place as to leave no doubt of the determination of the slave-trading party to persevere in their iniquitous schemes.

Under these circumstances Her Majesty's Cruisers felt it necessary to interfere, and, acting on instructions from the Home Government, took measures against Lagos. Two attacks were made by the boats of the men-of-war, at the interval of a

month: the second was completely successful—the usurper Kosoko was driven from the town with only a few followers. Akitoye, the lawful sovereign, was reinstated upon the throne, and the most decisive measures were adopted to put down for the future the slave-trading practices of this its last stronghold upon the west coast of Africa.

The loss of British lives in this fierce encounter must ever be the subject of deep regret, painful reflection, and lively sympathy with the friends who deplore their loss. It adds another item to the dark catalogue of woes connected with the history of the slave-trade; yet the Committee feel assured that the results will be not only conducive to the introduction of lawful commerce, civilization, and Christianity among the millions of that part of Africa, but that they will stop the annual waste of thousands of lives, through the more effectual extinction of the slave-trade, and so eventually save to the British Nation the treasure and life which must

otherwise have been expended in its suppression. Important treaties were made with Lagos and Abbeokuta by the Commodore on the station, in which protection is secured to the Missionaries, as well as to lawful commerce.

Summary,

(As given in the Fifty-second Report.)

Stations, 17 — Labourers, 104; being 17 European, of whom 3 are at home, and 4 Native Missionaries, 2 Male and 3 Female European Teachers, 71 Male and 7 Female Native Assistants; of these 23 are married, but no accurate account has been received of the number of Native Teachers who are married—Average attendance at Public Worship, 8370—Communicants, 2935—Seminaries and Schools, 58; Scholars: Children, 4185; Youths and Adults, 2536: Total, 5921.

General Review—Such are the encouraging prospects opening forth for Western Africa. The salvation of God is sent to these Gentiles, and they will hear it; and we recognise the very secret of our strength, the sure hope of our success, in the very simplicity wherewith those great verities are brought home to them. It is a vast field now unfolding before us, and we would have the Christian Church awake to the new responsibilities imposed upon it by the almost boundless facilities presented by the Yoruba Mission. It is no sparse or scanty population that occupies the region skirted by the Bight of Benin. Populous towns, not inferior in size to Abbeokuta itself, are found to be in closer proximity to it than would be presented by many districts of our own island, and which almost remind us of the crowds that have congregated in the valley of the lower Ganges. Care has been taken, in estimating the following numbers, to avoid all approach to exaggeration; and they probably fall short of the actual amount. But if you travel a day and a-half to the north-eastward you arrive at Ibadan, with a population reported at 60,000. Two more days would bring you to Ogbomoso, an old town which has never been captured, numbering at least 45,000 inhabitants. A journey of two days northward from the same centre conducts to Ijaye, a town said to contain 40,000 souls; while three days' journey in the same direction reaches Isehin, whose 70,000 inhabitants have hitherto successfully withstood the assaults of of slave-dealing chiefs, and, like Ogbomoso, have never witnessed an invader within their walls. A point further to the west lies Igboho, in the very centre of the Yoruba Territory: the numbers it comprises have not yet been accurately ascertained, but a smaller town in that direction, Ketu, has been reached by an American Missionary, and is estimated at 20,000. To the north-east again lies Ilorin, one of the towns above mentioned. It is said to contain from 60,000 to 70,000 souls, a mixed multitude of Mahomedans, Fellatahs, and heathen—formerly a great rendezvous of pirates and men-stealers, but now tranquil and orderly, and an important centre of trade. At the same distance, but more eastward, is the large and famous town of Ifé, from whence all the idols in this part of the country are said to emanate, but whose king has now come forward to invite Christian Missionaries to visit him. Multitudes from these towns flow into Abbeokuta each market-day, and return with the intelligence of the Missionary Settlements there, and of the willingness of the English to engage with them in lawful commerce. Shall the expectations thus generated be falsified?

Again, south-eastward of Abbeokuta, and parallel with the Bight of Benin, runs the territory of the Ijebus, whose numbers are said to amount to 160,000; and Christian Emigrants from Sierra Leone have been only waiting to return to their native land,

Jan. 1853.

C

Church Missionary Society—

as the Yorubas did to Abbeokuta, till the slave-dealing power of Lagos, the natural seaport of their country, be superseded by the restoration of its lawful sovereign. Mr. Crowther, on his way to England in April 1851, saw three strangers sitting on a block of wood in the Mission Premises at Badagry. Their dress and demeanour declared them to be Sierra-Leone Men. When saluted, they produced certificates from the Rev. E. Jones, of Fourah Bay, and proved to be members of the Otta Tribe, whose country lies between Abbeokuta and Lagos. They had an African's love for their native land; "but we will not go back," said they, "till Missionaries will accompany us to our own country." Can any one doubt that the crisis has arrived, which imperatively demands a large accession to the number of Ordained Labourers in the ripening fields of Western Africa? [Report.]

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

Bathurst: on St. Mary's Island, at the mouth of the Gambia—1821: and *Barra Point*—Henry Badger, *Gen. Superint.*, Henry Hirst, George Meadows—*Macarthy's Island*: Joseph May, *Nat. As. Miss.* Mrs. Badger died on the 13th of November 1851. Communicants, 792—Teachers: Paid, 10; Gratuitous, 59—Schools, 3—Scholars: Males, 452; Females, 268—Pp. 11, 12, 160.

We have had an increase during the year of 130 members, after supplying vacancies, with 27 on trial for membership. We counted in December last 531 full and accredited Church Members—more than double the number we had in 1849. The Means of Grace are well attended, and our Sabbath Services have been of an interesting and edifying character. There is an increasing desire to possess and read the Holy Scriptures, and the Sunday School for adults prospers. The Report of the Day Schools is equally encouraging. The average daily attendance at Bathurst is 365; and, as several of the boys are becoming useful as Teachers, it is hoped that the expense of sending Teachers from a distance may in time be saved.

[Rev. H. Badger.]

SIERRA LEONE.

Freetown, with Out-Stations—1817—James Edney, *Gen. Superint.* Walter Garry, Robert Gilbert, Richard Fletcher: George H. Decker, *Nat. Miss.*—*Hastings*, and *Wellington*: Charles Knight, *Nat. Miss.*—*York* and *Plantain's Island*: Joseph Wright, *Nat. Miss.*—Communicants, 5683—Teachers: Paid, 52; Gratuitous, 240—

Schools, 21: Males, 1749; Females, 1430—Pp. 12, 13.

From the *Freetown* Circuit the Missionaries write—"Every Sunday our Chapels are well attended, and, best of all, souls are converted to God. Notwithstanding the successful pecuniary efforts which have been made on behalf of Buxton Chapel, there has been an increase of forty-one pounds in the Circuit Income, and of about eight pounds in the subscriptions to the Missionary Society."

The Report from the *Hastings* and *Wellington* Circuit is equally favourable with that from *Freetown*. At *Hastings* the Chapel has been rebuilt and enlarged; but it is still too small, so that many persons have to sit outside, under the rays of a burning sun, to listen to the Word. At *Wellington* there is among the Members a desire and effort to be useful, which argues well for the character of their piety. At *Callaba Town* several conversions have of late taken place, and it has been determined to rebuild and enlarge the Chapel with funds raised on the spot. *Waterloo*, the largest town in the Colony except *Freetown*, greatly needs the labours of a resident Missionary. At present the Congregations are good, though the society is small when compared with some other places. At *Middletown* it has been found necessary to separate some from the society for immoral conduct, but things now wear a different aspect; and in regard to the Circuit at large, the Missionary has reason to rejoice in the many evidences of a decided and genuine piety which present themselves among the people. The only serious drawback to his comfort appears to be the reflection, that where the harvest is so plenteous the labourers should be so few.

The *York* Circuit, like that last named, is under the care of a Native Missionary,

who states, that "during the year God has truly blessed our labours." At York many have given up their "dumb idols" of late; some casting them into the sea. The steadiness and consistency of these persons is a source of much comfort to the Missionary; but on the two villages which Sussex stands between, neither he nor his colleagues have been able to make the slightest impression. At *Hamilton* the good seed is springing up.

The Educational Department of this Mission continues to receive a large share of the attention of the Missionaries, and to occupy a large amount of the Society's Funds, but the labour and the expense are well bestowed. [Report.

GOLD COAST, AND KINGDOM OF ASHANTEE.

Cape-Coast Town, with 5 Out-Stations: 1835: Thomas B. Freeman, *Gen. Superint.*; Joseph Dawson, *Nat. As. Miss.*—*Anamabu* and *Akroful*: Timothy Laing, *Nat. As.*—*Domonasi* and Out-Stations: Eben. A. Gardiner: George P. Brown, *Nat. As.*—*British Accra* and Out-Stations: Henry Wharton—*Ashantee*: John Ossu Ansah, *Nat. As.*—*Badagry* and *Abbeokuta*: John A. Martin, *Nat. As.*—Communicants, 809—Teachers: Paid, 66; Gratuitous, 24—Schools, 23—Scholars: Males, 727; Females, 287—P. 13.

Cape-Coast, Anamabu, and Domonasi—Accustomed as I have been for years past to watch the progress of Christianity in these regions, it is to me unusually interesting to observe this great remedy for the world's miseries operating here with a growth of unprecedented vigour. About the public services of the Lord's House there is an unusual freshness enjoyed in common, both by people and Preachers,

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

Clarence—1841—John A. Wheeler: Wm. Smith, Wm. Trusty, George Roberts, *As.* Communicants, 69—Scholars, 70—*Camerroons*: 1843: A. Saker: H. Johnson, S. Johnson, J. Williams, and two other *Nat. As.*—*Bimbia*: Joseph Fuller, Christian, Williams, *As.* Mr. Wheeler has been obliged to leave his Station for the benefit

and the attendance of the public at the Week-evening Services is almost as good as it is on the Sabbath Day. This state of things is, as you would suppose, associated with the sound conversion of sinners to God, the reclaiming of backsliders, and the building up of many in our holy faith. [Rev. T. B. Freeman.

Assafa, in the *Anamabu* Circuit, has been the scene of a violent persecution, which, however, in its results, has proved tributary to the extension of Christian Knowledge, and serviceable to the cause of true religion, in no small degree. From *Ashuntee* Mr. Ansah relates the circumstance of his having visited the Queen of Jabin, who earnestly solicited religious instruction for herself and her people, and has given ground for the erection of a School and Mission House. Her Majesty has subsequently sent messengers to Cape Coast to press her request on Mr. Freeman.

The Chief of *Lagos* having made war upon *Budagry*, and almost the whole town having been burned down, no intelligence of a pleasing character can be expected from that Station; but the Committee thankfully record the goodness of the God of Missions in preserving the lives of His servants in the hour of imminent danger. The premises of the Society escaped the conflagration, as did those of the Church Missionary Society also. The destruction of *Lagos*, and the consequent opening of a navigable river up to *Abbeokuta*, greatly enhances the importance of that Station as a centre of Missionary Effort in the Yoruba Country; and the Committee wish that it were in their power more largely to take part in the great work of evangelizing that numerous and interesting people; but with their present limited means no further extension can or ought to be attempted. [Report.

of his health—Pp. 13—16.

W. Smith is labouring in the Fernandian Town of Basili. Although during the year Mr. Wheeler has suffered somewhat from the climate, the process of acclimatizing has been very favourable, and he now enjoys fair health. [Report.

While there is apathy and covetousness to mourn over in some, there is much to encourage me on the whole, some go on so quietly, steadily, and consistently—patterns in the Church. And

Baptist Missionary Society—

even with regard to some that have been reprov'd and suspended, it has been most pleasing to see the truly humbled spirit in which they have submitted to discipline, and returned.

Our School goes on very well—as well as can be perhaps under an African Master. Ours is diligent and attentive to his duties, and has got the confidence of the children. But he has no idea of keeping up the improvement of his own mind. I have attempted to attend to some of the more forward at my own house at times, but sickness has come and interrupted, and sometimes other things connected with the Church and people. A white Teacher would be a great blessing, and the people be more willing to pay. I am most pleased with the Infant-School Teachers. We have now a very pious and able young woman to assist Mrs. Johnson.

The Saturday before my illness I paid my first visit to a Boobee Village with William Smith, and a Boobee Member baptized in May, as an interpreter. We went to Basili, but, frightened by sickness, the people were moving their village, and were scattered about cutting sticks. We went to the old village, and inspected the little house which Smith had erected for a School—a small wooden building, but superior to the low, dark huts the Boobeers build. We saw the Headman or gentleman of the village, and his wives and “piccaninnies.” He was very much pleased at my coming, and his wives gathered round us, looking timidly up at me. He would be very glad to have books, but he could not come to Clarence except to see us sometimes, which he, as others, often do. We went up to the neighbouring village of Banapa: we saw a few more there. It seems very important that we should have a larger building in one of the principal towns, where the people would be less likely to be moving, as any effort there will of course have far more influence.

[*Rev. John A. Wheeler.*]

In November, the Chapel, a wooden building, was blown down by a tornado. Immediate measures were taken for erecting a temporary place in which to worship. A few days after the opening of it the thatch caught fire; but, by the active exertions of the people, the walls, the clock, and most of the benches, were saved. The mischief was, however, speedily remedied, and the people now

gather in their humble oratory until a more durable one can be erected. Of this there is every hope, as Mr. Saker has succeeded in making bricks of excellent quality from clay found at Cameroons. In June nine persons were baptized at Clarence, by Mr. Saker, and since that time one other individual by Mr. Wheeler. Two more stand accepted for baptism.

[*Report.*]

At Cameroons, early in the year we baptized five, who still give us pleasure by their devoted attachment to the Lord and His cause: a month since we baptized eleven others, and still we leave several whom we approve. The Congregation is numerous, and the devout attention to the Word by a large number is exceedingly pleasing. At four and five o'clock every morning the Schoolroom is crowded to hear the Word of God, and in the evening the people will only retire when bidden: numbers use every effort to learn to read—many have succeeded—and then the joy, the astonishment of their hearts at any fresh discovery of Divine Love as revealed in the Scriptures. They hold their lips, or beat their heads, as the expressions they read are explained to them, and are utterly unable to describe the emotions of their hearts. Sometimes they seem afraid to breathe, lest the wonderful idea should be disturbed and flit away from them; and they wait for minutes unable to grasp the thought which comes upon them. The parables of Jesus are a continual feast for them. The only limit to our usefulness now is our time and strength. Concern for instruction succeeds conversion. Ignorance is not deplored until guilt is a burden. Our Church now numbers 20 members; inquirers 25; a Congregation which fills our little temple. School not large, but I hope efficient.

At Bell's Town, after difficulties of no ordinary kind, we have an establishment. Samuel Johnson will now have his home permanently among them.

At Bimbia two persons give good evidence of conversion. They now seek to be married, and to join the Church. The congregation is small, but very attentive. Joseph Fuller has, during my absence, maintained the services, and collected a class of inquirers to whom I hope he has been instrumental of good. In many, many things he gives me great pleasure. His good wife is truly a help meet for him, and devotes herself entirely to the station she occupies.

Of Mr. Horton Johnson at Cameroons I cannot speak in terms sufficiently high. His devotedness and labour are beyond all praise. The Natives love him with a strong affection.

We have, during the year, completed nearly all the work left in type or manuscript by brother Merrick. We have printed more than 100,000 pages. My translations and dictionary manuscripts, which have involved intense toil, cover hundreds of pages of letter-paper.

[*Mr. Saker.*

The resumption of the Mission in Fernando Po, and on the neighbouring coast, has been attended by several encouraging circumstances. It was found, that during the entire absence of European Superintendence, the Church at Clarence, numbering about a hundred members, had regularly met for Divine Worship on the Lord's Day, and for prayer during the week. Under the guidance of its deacons it had observed the ordinances of the House of God, in particularly watching with jealous care over the purity of its fellowship. It would have been no surprise to have found the Church disorganized and the members scattered, and large numbers again captive to the vices of savage life. But the grace of God had not been preached or received in vain. It manifested its power in the godly jealousy with which the Church was guarded, on the one hand, from the intrusion of unregenerate men, and, on the other hand, by freeing itself from fellowship with apostasy. Three individuals had already been excluded from the Church for sin before the arrival of Mr. Saker, and the closest investigation ended in the separation of only three more. Surely we have in this

a striking manifestation of the power of the Gospel to elevate, to sanctify, and to save the most debased of our fellow-men; and may we not learn to repose yet more confidence in the sincerity of the converts, with less fear for the results, and commit these infant Churches to the grace of God and to the teaching of the Holy Spirit? The Committee have marked their sense of the activity and devotedness of the senior deacon, Mr. Wilson, by presenting to him a copy of Henry's Commentary on the Scriptures. On the continent, Mr. Fuller and Mr. Johnson, both black men, had continued diligently employed in their great work; the latter with very considerable success at Cameroons, the former at Bimbia. On the arrival of the Missionary several persons were found prepared to put on the Lord Jesus.

[*Committee.*

Mr. Saker's health appears, from the following extract, to be precarious.

Now that I am compelled to pause, I can write you once more, but it is not an easy task. This day week and the day following I passed in indescribable suffering, and since then, till now, I can scarcely leave my recumbent position; yet I did manage yesterday to go to meeting, and stood in the desk two hours.

[*Mr. Saker : June 28.*

In consequence of Mr. Wheeler's absence, previous arrangements have been modified. Mr. Saker writes—

So then with Johnson at Cameroons, Fuller at Bimbia, and Wilson and Smith at Clarence, I hope to continue all the Stations.

GERMAN MISSIONARY SOCIETIES.

Bâle Missionary Society.

Akropong: Mr. and Mrs. Widman reached their Station again January 8th, 1852. The baptism of 5 adults and 5 youths has been reported. The School contained from 80 to 90 Scholars—P. 16.

The Missionaries have made journeys into the Akim Country, where they found places very suitable for Missionary Stations.

[*Report.*

Ussu (Christiansborg) or Danish Accra—1845—Out-Stations, Tensing, Labodei: Native Church-members about 20—Schools, in

regular attendance about 100 to 120 Scholars of both sexes.—*Catechist School*: 7 Pupils—P. 16.

A spirit of inquiry has manifested itself lately among the Natives, especially the Mulattoes, of whom several have been received into the Church by baptism. The Missionaries recommend strongly Krobo as a site for a new Station.

[*Report.*

North-German Missionary Society in Hamburg.

Cape-Coast—1846—Peki: The Brethren Quinius, Dauble, and Menge arrived at their Station early in the year 1852. In April, Menge

German Missionary Societies—
died of the African fever—P. 16.

The remaining two Missionaries have been severely tried by sickness, and the

question arose whether Peki ought not to be given up for a healthier situation, and one nearer the coast. [Report.

JAMAICA PRESBYTERIAN MISSION.

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 of a recent date have reached us—P. 16.

AMERICAN MISSIONARY SOCIETIES.

Baptist.

LIBERIA—Bexley, six miles above Edina, which is at the southern extremity of Liberia : J. Von Brun—*Little Bassa* : L. Kong Croker, *Nat. As.* Mr. and Mrs. M. B. Crocker are in America—Pp. 16, 17.

The native brethren are believed to be faithfully and judiciously labouring, according to the measure of their ability, for the salvation of their countrymen. The Schools are maintained: the pupils are making good progress. The Communicants are undiminished in number. [Report.

Board of Missions.

Gaboon : Baraka : John Leighton Wilson : Henry A. Ford, *Phys.*—**Konig Island** : Albert Bushnell—**Olandebenk** : Jacob Best—**Upper Gaboon** : unoccupied. The Station of Rollin Porter is not known. Dr. Ford arrived at Baraka on the 7th of October 1850. Mr. and Mrs. Porter sailed on the 25th of March 1851, and reached their destination June 6—Communicants, 22—Pupils, 70—P. 17.

The progress of the Mission has not been very great during the year. African society interposes some peculiar hindrances to the spread of Christianity, and our brethren have lately had their attention directed to these in a special manner.

[Board.

Episcopal

CAPE PALMAS—Mount Vaughan—1836—John Payne, E. W. Henning, C. Colden Hoffman, J. Ram-

bo: George A. Perkins, M.D., *Physician*; J. T. Gibson, *Teacher*; Mrs. Thomson, *Teacher*; and several *Nat. As.* At St. Paul's Church, E. W. Stokes. There are also Stations at *Fishtown, Cavally, River Cavally, and Rocktown*—P. 17. No very recent information has reached us respecting these Stations.

Methodist Episcopal.

Robertsville and Heddington : James Byrd.

Millsburgh, on St. Paul's River, 25 miles N E of Monrovia; and **White Plains**, on the east bank of the river : John W. Roberts.

Upper Caldwell, 8 miles below White Plains; with New Orleans on the eastern bank, and Kentucky, with a wide circuit of Dey-towns, on the western : B. R. Wilson, A. F. Russell.

Lower Caldwell, Virginia, and New Georgia, on Stockton Creek. **Monrovia**, and Out-Stations : H. B. Matthews—Burns—Coker—**Cape Mount** : W. H. Payne—**Marshall** : 40 miles S E of Monrovia on the sea coast.

Edina, Grand Bassa, Bassa Cove, Bexley, and Peter Harris : 30 miles below Marshall—**Lanesborough** : Hanson—**New Cess** : John W. Harland—**Sinoe and Reedsville**—Pp. 18, 19.

Presbyterian.

Liberia—Settra Kroo : 1841 :

Among the Kroo People, nearly midway between Monrovia and Cape Palmas: Washington M'Donough—*Monrovia*: 1842: Harrison W. Ellis: B. V. R. James—Communicants, 39—Scholars, 75. *Kentucky*: H. W. Erskine. Communicants, 18—Scholars, 24—*Sinoe*: James M. Priest. Communicants, 33—P. 19.

Corisco: George W. Simpson, James L. Mackey—P. 19.

Southern Baptist Convention.

Cape Palmas: B. J. Drayton: Mrs. Drayton, *Fem. As.*—*Sinoe* R. E. Murray: Mr. and Mrs. Lewis. *Teachers*—*Edina*: J. H. Cheeseman: S. G. Day, and 1 other *Teacher*—*Bexley*: John Day, Joseph Harding: 2 *As.*—*Junk*: Solomon Page, *Teacher*—P. 20.

AMERICAN COLONIZATION SOCIETIES.

We hope to have an early opportunity of noticing in detail the proceedings of the Colonists in Liberia. We gave many particulars

in our last Survey at pp. 20—22, and in the Volume for 1851 at pp. 523, 524.

South Africa.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE South-African Auxiliary at Cape Town has issued 2002 volumes. total issues, from the commencement, 22,096 volumes. The Receipts are:—Free Contributions, 133*l.* 2*s.* 6*d.*; for sale of Scriptures, 261*l.* 0*s.* 4*d.* of which the sum of 240*l.* has been remitted to the Parent Society, including a Free Contribution of 100*l.* The orders for books amount to 1537 copies, including 100 Dutch New Testaments, Luther's Version. A further donation of 56*l.* has been transmitted by the Graaf-Reinet Branch Society. Many copies have been forwarded beyond the Orange River from this Dépôt. The Association at Uitenhage, which is in connection with Cape Town, has forwarded a Free Contribution of 24*l.* The war, and a long-continued drought in the upper part of their province, had in a measure impeded the circulation. The operations of the Graham's-Town Auxiliary have been also, in a great measure, suspended by the Caffre War. Some cases of Dutch Bibles have, how-

ever, been forwarded to Natal and other distant places. The Port-Elizabeth Auxiliary has remitted 270*l.* 7*s.* 1*d.* on Purchase Account, and ordered 950 Dutch Bibles and Testaments, in addition to 4327 Bibles and Testaments, in English, &c. The Rev. Robert Moffat, of Kuruman, in a recent Letter, acknowledges the receipt of 50 reams of paper, made by your Committee, and states progress in the translation of the Old Testament into the Sechuana Language. In April 1852 was received 25*l.* as the proceeds of Scriptures sold, and he likewise mentions the issue of Genesis and Exodus, in Sechuana, from the press.—P. 22.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Bishop of Cape Town came to England, in the hope of being able to effect the division of his Diocese, which contains 270,000 square miles, into two. The Society has voted 2000*l.* toward the proposed new Bishopric. Subsequently a third See, Natal, was proposed, and the Society voted 2000*l.*

Christian-Knowledge Society—

for this third See also. The Bishop expressed to the Board, when present at one of its Monthly Meetings, his obligations for the grants which had been made for Churches, and the reprint of a Dutch Version of the Prayer Book. He requested the translation of some Tracts into Dutch, and reported that he had bought a house and property at Woodlands, near Cape Town, for a college, on which he had expended 2500*l.* He stated that one principal reason for his coming to England, when the painful condition of the Colony seemed rather to require his presence in his diocese, was the fact of the five years for which subscriptions had been promised was now elapsed, while thirty Clergymen were drawing their quarterly payments. The Board has granted during the year, toward the Church at Stellenbosch, 100*l.*; toward a Church at Swellendam, 50*l.*; toward a Church at Lang Kloof, 50*l.*, and several par-

cels of Books, Tracts, and Libraries—Pp. 22, 23.

RELIGIOUS-TRACT SOCIETY.

The South-African Tract and Book Society, at Cape Town, has not forwarded its last Report. The Secretary, in acknowledging the grants of the past year, stated that the Society was still scattering its Scriptural Works. It is, however, to be feared that the painfully excited state of the country, in consequence of the Caffre War, has greatly retarded its operations. A 5*l.* library for the young and others, at half-price, has been voted to the Rev. John Pears, of Somerset East; and one to Mr. Birt, who had lost his by the war; also parcels of Books and Tracts have been placed with other friends—P. 23.

EASTERN-FEMALE EDUCATION SOCIETY.

At pp. 502, 503 of our last Volume an account was given of the proceedings of the Teachers in connection with the Society—P. 23.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

UNITED BROTHERS.

Groenekloof: 40 miles North of Cape Town—1808—*Brn.* C. F. Franke, H. B. Schopman, S. Christensen, A. H. Jannasch—Pp. 23, 24.

In our Congregation matters are going on in their regular course. We desire, indeed, to hear far more frequently the question, "What shall I do to be saved?" for many continue to live in indifference of heart, unconcerned about the salvation of their souls. Nevertheless, such likewise are not wanting as seek after the one thing needful, and prove by their walk and conversation the sincerity of their profession. [Missionaries.]

Genádenal: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed 1792—*Brn.* C. L. Teutsch, J. R. Kölbing, F. W. Kühn, D. K. Suhl, P. H. Brauer, F. T. Heinrich, Roser, Hartman. Communicants,

949—Baptized: Adults, 423; Children, 911; Candidates, 563: Total number under instruction, 2846—Pp. 23, 24.

While, in other parts of the globe, revolutions, and changes of government, and other important events follow in rapid succession, this unhappy Caffre War proceeds but slowly; one month passes after the other, and things remain nearly the same as they have been. The troops have penetrated through the densest forests, the closest thickets, and the most inaccessible kloofs and glens: they have climbed up to the rocky fortresses of the enemy, have shot a number of them, and taken some hundred head of cattle; but it appears, that when they retired the Caffres again occupied their strongholds. They are not yet subdued, or driven over the Kei. The Governor, Sir Harry Smith, has been succeeded by General Cathcart, and is on his voyage to England.

The measles, which broke out in Cape Town in October last, have now reached Gená dendal and Elim. I believe more than 200 children are lying sick, or are recovering; among them, all the children of the Missionaries, with the exception of Br. Roser's, whom one would consider as most exposed to contagion. The epidemic is not of a malignant character, if proper care is taken, and especially if the children are kept from draughts, which, however, in some huts is next to impossible. If the patients catch cold, the disease generally proves fatal.

[*Br. C. R. Kölbng, April 1852.*]

Very little of interest can be communicated in reference to the Caffre War; every thing is in the same state as it was some months ago. Caffres and rebel Hottentots are still holding their fortresses, from which they make predatory excursions into the Colony, even as far as Uitenhage. Operations seem to be suspended; whether our new Governor is maturing a grand plan, or preparing a great expedition to strike a decisive blow, we cannot tell.

I am sorry to say that the visitation of the measles, from which few families have escaped, and of which seventy children and two adults have died, has produced no visible effect on our Congregation at Gená dendal. We have more than once exhorted our people to search their ways, and to turn to the Lord, and, more especially, to be less negligent about the Christian Education of their children. Nevertheless, the Schools have been less numerously attended than in former years during the same season; and we have to complain of the light mindedness of the young, and of the indifference of too many of the old. At Elim they have likewise had the measles; but, according to the last reports, only ten had died. At Groenekloof there has hitherto been only one case.

[*June 24, 1852.*]

Elim: about 60 miles from Gená dendal, and near Cape Aiguilla: with Out-Stations at *Hout-Kloof* and *Duinfonteyn*—1824—*Brn.* D. Luttring, John Fritsch, J. J. Müller, A. Lemmertz.—Communicants, 308—Baptized: Adults, 173; Children, 369; Candidates, 364; Total under instruction, 1214—P. 24.

Enon: on the White River, near Jan. 1853.

Algoa—1818—*Brn.* Joseph Lehman, C. F. W. Klinghardt, C. L. Teutsch. Communicants, 92—Baptized: Adults, 66; Children, 120; Candidates, 26: Total under instruction, 304—P. 24.

Throughout the month of May we have been continually disturbed by rebels. Until the 1st of June they came every night, and stole from the gardens whatever was eatable. But now we were placed in a still more dangerous position. Those patrols who were at the heels of the rebels traced the footmarks of seven men from Zaaagkuils (about an hour's distance) to Enon, and concluded, as a matter of course, that the Enon People were in communication with the enemy. All the houses were searched. Captain Pullen asked how much gunpowder I had; I answered, "A hundred-weight, and that I kept it in the garret over our Church," which he reported to the Commandant of Port Elizabeth. Captain Hunter hereupon left fifteen men with us for several days. After this Captain Pullen sent us fifteen men, with a very courteous Letter, informing me that, seeing that our place was not sufficiently protected, he had sent us these fifteen men, whom we might keep as long as we should be in need of them. On the 11th he himself returned with sixty men, having scoured the Zuurburg without meeting the enemy. Captain Pullen has become quite well disposed toward us in consequence of his visits: he declared that he considered Enon as a most excellent post of defence against the enemy, and promised that he would do his utmost to procure the renewal of rations for our people.

Who cannot recognise in all this the hand of the Lord? He has given us already many proofs of His wonderful help, and He will continue to support and protect us. Oh that it may please Him to restore to us the blessing of peace!

[*Missionaries—June 13, 1852.*]

TAMBOOKIES AND HOTTENTOTS.

Shiloh: on the Klipplaat River—1828—*Brn.* J. A. Bonatz, E. H. Kschischang, J. D. Schärf, F. W. Nauhaus, S. Gysin—Communicants, 86—Baptized: Adults, 60; Children, 152; Candidates, 464; Total under instruction, 762—Pp. 25, 26.

D

United Brethren—

The defection of the Hottentots appears to me to have been chiefly occasioned by their improper desire to remain neutral. This was the snare which the Caffres laid for them. They promised to spare the Hottentots and their property, if they would assist neither the Fingoes nor the English. This attempt at neutrality could not but render them suspected, and create enmity between the Hottentots and Fingoes, especially when the cattle of the Fingoes were stolen by the Caffres, and the former would not assist in protecting or recovering them. At length, as you are aware, matters went so far, that the Hottentots had to be declared as rebels.

[*Br. A. Bonatz—Feb. 1852.*

As there can be done but little in the way of Missionary Labour, under the present circumstances, I have begun to preach in English on alternate Sundays at Shiloh and Whittlesea, in order to assist Mr. Emmett, the Secretary of Captain Tylden, who used to have the charge of these Services. May the Lord give me spirit and power to preach His Word, that breath may come again into the dry bones, and that they may live!

[*Br. S. Gyaon—Mar. 30, 1852.*

Clarkson (the name given by Gov. Napier to the New Settlement at Koksbosch, after the well-known opponent of the Slave-trade): on the Zitzikamma, among the Fingoes—1839—*Brn.* Adolph. Küster, Gust. Scharf, C. F. Küster—Communicants, 89—Baptized: Adults, 25; Children, 96; Candidates, 113: Total under instruction, 323—P. 26.

You are aware, that, after being obliged to quit Mamre, Br. and Sr. Nauhaus and ourselves found a place of refuge in Fort Peddie, and were, amid all the confusion, desolation, and loss of life around us, graciously permitted to live in peace for the greater part of the past

LONDON MISSIONARY SOCIETY.

Cape Town—Wm. Thompson, Minister of Union Chapel, and Agent for the Society's Missions in South Africa. In 2 Schools, 135 Scholars—P. 27.

During the greater part of the year the Services at Barrack-Street Chapel

year. On the 17th of January we at last arrived at Clarkson, and great was my joy when I was enabled to embrace my beloved brother, after a separation from him of nearly ten years. Here we are glad to assist in preaching the Gospel to the Congregation, consisting of about an equal number of Fingoes and former apprentices. Ten years ago there were only two brick houses standing here, and at present there is a long street lined with houses on both sides, and the whole place has a very pleasing appearance. We were greatly edified at the speaking of the Communicants, to hear from our Fingoo Members, of whom 40 called, many a cheering testimony to the mighty influence of the Word of God, which had entirely changed their old heathenish habits, and filled their hearts with peace and joy.

[*Br. C. F. Küster—Mar. 2, 1852.*

Robben Island: off Table Bay—The Leper Hospital removed from Hemel-en-Aarde—1822—*Brn.* F. Stoltz, D. W. Suhl—Communicants, 13—Baptized: Adults, 12; Children, 4; Candidates, 16: Total under instruction, 45—P. 26.

I have been visited this year more frequently than ever before, by persons desirous to speak about the state of their souls, and to be instructed and comforted. One of them told me, that from her earliest infancy she had been made acquainted with Jesus Christ by her mother, after whose death she was still driven yet closer to Him by the rough treatment which she had to experience from her foster-father, whom she nevertheless continued to respect and to cherish. Her brother-in-law was killed by the Caffres on the 17th of February last. Though she greatly deplored his loss, she felt assured, from his last conversations with her, that he was now with his Saviour, and she was able to comfort his aged mother, who had lost in him her supporter.

[*Br. D. W. Suhl.*

were efficiently sustained by Mr. Mackay, of Union Chapel, assisted by Mr. Crossley; but in November the partial oversight of the Congregation devolved temporarily upon the Rev. R. Birt, who, since the abandonment of his Station at Peelton, in consequence of the war, had removed with his family to Cape Town.

[*Report.*

HOTTENTOTS.

Paarl: 85 miles N E of Cape Town—1819—with 5 Out-Stations—George Barker—Communicants, 102—Pp. 27, 28.

This Mission has, happily, been in no way effected by the war, with the exception of the great advance in the price of provisions; but, on the other hand, the crops were in a promising state, and the harvest would, it was expected, afford remunerative employment to the people.

The conduct of the Communicants generally has been such as to induce the hope that a large proportion of them are deriving nourishment and strength to their souls from the exercise of saving faith in the Son of God. The Means of Grace have been well attended, and the Members of the Congregation generally have acquired a character for moral and orderly conduct. [Report.]

Tulbagh: 75 miles N E of Cape Town—Mr. Zahn, of the Rhenish Missionary Society, takes charge of this district—P. 28.

Caledon: 120 miles E of Cape Town: 1811: renewed 1827—Daniel Helm: J. Helm, *As.*—Communicants, 236—Day Scholars, 235—P. 28.

Many not only hear the Word gladly, but also profit by it, and the fund of Scriptural and experimental knowledge which they possess is exhibited in their lives. Of the men belonging to the Institution, 180 were called to active service in the war, all of whom returned at the expiration of their engagement. Another detachment of forty has since left for the frontier. The conduct of the people while on duty was, as reported by one of the officers, most satisfactory; but it is to be lamented that the scenes and associations of a camp life are uniformly found to have a pernicious effect upon the moral feelings and habits of the people, more especially the young. [Report.]

Pacaltsdorp: 245 miles E of Cape Town—1844—W. Atkinson, T. Anderson—Communicants, 86—Scholars: Day, 50; Infant, 90; Sunday, 125—P. 28.

At the beginning of last year many of the men connected with this Institution repaired to the frontier to serve in the

Government Levies against the Caffres, whence, on the expiration of the term of their engagement, namely, in August, they returned to their homes. An unusual degree of sickness and mortality has prevailed, especially among the young. But notwithstanding these drawbacks, the cause of truth and righteousness has made decided progress. The attendance on the services of the sanctuary has been highly encouraging, and the hearts of many appear to have been powerfully impressed under the preaching of the Word. There is a numerous class of religious inquirers, who manifest a growing concern about their eternal interests. The Schools also present a cheering aspect, and not a few of the scholars indicate a hopeful interest in the things of God. [Report.]

Dysalsdorp: 45 miles N of Pacaltsdorp—1838—B. E. Anderson—Communicants, 99—Scholars: Day, 99; Infant, 55—P. 28.

The house of God has invariably been filled with an attentive Congregation. The members of the Church, though seldom in a cold or lukewarm state, have felt more than ever the necessity of being actively engaged in the service of their Master; and many who for a long time neglected to attend the Means of Grace, are now frequently to be seen under the administration of God's holy Word.

During the past Mission Year, closing in September, we have had an addition of thirteen members to our Church, and twenty more were baptized and received to communion during the month of October. There are also twenty candidates for Church Fellowship. [Mr. Anderson.]

It remains to be stated that about 140 of the men in connection with this Mission served the Government faithfully on the frontier against the Caffres and rebel Hottentots, and after remaining on duty about six months, they returned to their homes with the character of true and loyal subjects. [Report.]

Hankey: near Chamtoos—1825—with an Out-Station at *Kruis Fontein*—T. D. Philip, George Christie—No returns of statistics—P. 28.

Since their return the young men continue well-behaved, temperate, regular in their attendance on Divine Service and inquirers' classes, as well as desirous of improvement in reading, writing, &c.,

London Missionary Society—

though most of them remain in the critical state of indecision. The state of the young women is somewhat similar: their general behaviour is proper, but there is an absence of those decided graces of Christianity which we expect to see as the fruits of the Holy Spirit dwelling in their souls.

There are at present 500 acres under irrigation, all of which have been eagerly occupied by the people as tenants, and there is a demand for more. The first crop has not yet been reaped from the new lands, but it will come in shortly. The common charge of idleness against the inhabitants of our Institution has been completely refuted by the conduct of our people; for, beside what they have earned by labour among the farmers, they have, during the absence of nearly all the effective labourers, executed a very large undertaking, in the fixing of 200 yards of iron pipe, twelve inch bore, of which 160 yards lie beneath the ground and the water; and have also completed about 3000 yards of large embanked watercourse; of course, not without wages.

[*Missionaries.*

The students in the Seminary have diligently prosecuted their studies in theology and general science.

[*Report.*

Bethelsdorp: 450 miles E of Cape Town—1802—Joseph Kitchingman—Pp. 28, 29.

Long and severe indisposition has materially interfered with Mr. Kitchingman's active labours during the past year, but his father-in-law, the Rev. F. G. Kayser, who has been residing at the Station as a refugee from Caffreland, has, to a great extent, supplied his lack of service.

The people having suffered much from drought and sickness, these visitations have had a prejudicial effect on the secular affairs of the Institution; nor have they been compensated by any very encouraging advance of spiritual prosperity. Still, instances have occurred in which the power of Divine Grace has been manifest. Four individuals have been added to the Church; and there are others, about ten in number, who are inquiring, some of them with great apparent earnestness. Although the people have rendered no military service during the present war, they have remained firm in their loyalty and attachment to the Queen's Government.

[*Report.*

Port Elizabeth: Adam Robson: Wm. Passmore, *As.*—P. 29.

The changes in the English Congregation at this Station have been so few, and, with one exception, so unimportant, as to offer no occasion for special remark. Owing to unavoidable causes, the Native Congregation, consisting of Hottentots, has considerably fluctuated. Many of the people, on the breaking out of the war, responded to the call of the colonial authorities, and proceeded to join the Government Forces in Caffreland; others were on duty at Commando Kraal, and several were engaged in driving and escorting waggons, thus leaving but few of the male part of the Congregation in the place. Those who were draughted for the service of the war maintained, up to the close of their engagement, a good character for fidelity and conduct.

During the year four adults were admitted to the rite of Baptism, and a like number to the communion of the Church.

Among the Fingoes, 200 enrolled themselves, and were engaged with the enemy in Caffreland, or in the protection of the frontier, while others, to the number of 60, were employed in escorting waggons to and from Graham's Town, leaving but few male residents on the Station. The Congregation, however, instead of being diminished by the absence of so many of the men, was actually greater than on the average of former years, in consequence of the increased attendance of females. On inquiry as to the cause, it was ascertained that a large number of women, who had hitherto been prevented by their husbands, availing themselves of their absence were induced to become constant attendants on the hearing of the Word.

[*Report.*

Uitenhage: 20 miles N W of Port Elizabeth—J. T. Paterson—Communicants, 241—Schools, 3—Scholars, 232—P. 29.

This Station has been mercifully exempted from the desolating effects of the war. The people have been loyal and well conducted; the attendance on the public ordinances has, on the whole, been highly encouraging; and the Church has received a considerable accession of new members, who have afforded satisfactory evidence of their having given themselves to the Saviour. Here, as elsewhere, the prevalence of the canteen system, under Government sanction, has

been found highly injurious to public morals and social improvement. [*Report.*]

Theopolis: 550 miles E of Cape Town—This Station was broken up by the war and is abandoned. The circumstances connected with its destruction are now under investigation—P. 29.

Grahamstown: in Albany District—N. H. Smith—Scholars, 140—Pp. 29, 30.

The political troubles of the Colony, combined with intense, though unfounded, prejudices on the part of the settlers against the Society's Agents, on account of the disloyal conduct of some of the coloured people under their instruction, have proved seriously detrimental to this Mission. In consequence, the Week-evening School, and also the services at the Cape Corps Camp and Somerset's Kloof, have for the present been discontinued. The work of enlarging the Chapel, which had been commenced some time ago, has also been temporarily suspended. On the other hand, the Means of Grace have, upon the whole, been efficiently sustained. Sixteen persons have during the year been received into church-fellowship, and several others have joined the class of inquirers.

Among those Natives who brought disgrace on their Christian Profession by acts of disloyalty and revolt, we regret to state that four of the Members of the Church at this Station were unhappily implicated; but, in proof that they were exceptional cases, we need only mention that, on the fact becoming known, they were formally expelled from communion by an unanimous vote of the Church.

[*Report.*]

My poor people here have suffered not a little in consequence of the rebellion of some of their countrymen in other parts of the Colony. In fact, little difference is made here between the innocent and the guilty, the same feeling of hostility being evinced toward the loyal as the disloyal, while I also have had my share of insult as a Missionary. My house has been attacked twice at night, the windows being smashed, and the front door much injured, while personal insults have been offered me on more than one occasion.

I feel thankful, however, that while a merciful Saviour has not abandoned me in my trials, He has also enabled my peo-

ple, with one exception only, to continue faithful up to the present moment. It is matter of no ordinary comfort to my mind to be able to bear testimony to the continued good conduct of so many who have suffered the greatest provocations.

[*Mr. Smidt*: June 25, 1852.

Graaf Reinet: Thomas Merriington: J. N. Campbell, *Schoolmaster*—Communicants, 67—Scholars: Day, 67; Adult Evening, 35; Sunday, 45 Children and 50 Adults—P. 30.

Though a number of the people were absent during a part of the year on military duty, the Means of Grace have been generally well attended. The members of the Church have afforded no ground for public reproach, but they appear to be deficient in that lively zeal for the cause of Christ which might make their influence felt and appreciated by the surrounding population. [*Report.*]

Kat River—1829—With Tidmanton, formerly called Blinkwater, and other Out-Stations—P. 30.

It would be impossible within our limited space to furnish even an abstract of the deplorable events that have transpired at this settlement, and the neighbouring Station of Tidmanton, in the course of the past year; nor would it indeed be advisable, since the real facts of the case are involved in so much mystery that neither the friends nor the enemies of the Mission can fairly pronounce upon them until they have become the subject of a searching and impartial scrutiny. It is therefore sufficient to state that a portion of the Hottentots connected with this settlement, previously distinguished above many for their loyal devotion to the Government and their self sacrifices on its behalf, were led, in an evil hour, partly by intimidation and partly by artifice, to make common cause with the Caffre Rebels. As a result of this fatal measure, total destruction has befallen this once flourishing settlement, and hundreds of the people, the innocent as well as the guilty, have been involved in promiscuous ruin.

[*Report.*]

Cradock—1839—R. B. Taylor—Communicants, 32—Day Scholars, 51—Pp. 30, 31.

Though this Station has been mercifully

London Missionary Society—

preserved from devastation and bloodshed, the war has nevertheless been productive of very pernicious effects, by engendering bitter animosity among the classes of the community, even to the extent of almost putting a stop to social intercourse. In consequence of this unhappy state of things, the Missionary and his people have been subjected to much unmerited obloquy and persecution. With regard to the conduct of the Natives generally, Mr. Taylor states, that, though they have had a season of severe trial, they have sustained the ordeal with exemplary patience and irreproachable loyalty. [Report.]

Long-Kloof—1840—T. S. Hood—Communicants, 134—Scholars : Day, 115; Adult Sunday, 200—P. 31.

When the men, twenty in number, left for the war, several, being our leading members, requested, at parting, that we would not neglect to supplicate a Throne of Grace on their behalf, particularly that they might not be permitted to bring disgrace on their profession, and that, whether in life or death, they might glorify their Lord and Saviour. Prayer was continually offered—never were they forgotten; the Lord heard the prayer of His people, and gave a blessing above that asked; the men were all spared to return, and on their return they found a people mostly inquiring what they must do to be saved. It was to me an overpowering time: many who were old, and had lived all their days in vanity, were anxiously crowding round me: wherever I went, the young of both sexes were seen waiting to get an opportunity of speaking to me alone. Thirty-three persons have been received into the Church; seven others who had fled from the frontier, from Fort Beaufort, the Church of Mr. Gill, have also been admitted, making the accession forty. A considerable number of inquirers meet on Tuesday and on Thursday Evenings.

At Matjes Drift the Congregation has greatly increased: the members admitted to the Church during the year are twenty-one. Abraham Pawles still continues his valuable services, and God has owned and blessed them. Among those received are three of his children. In five other localities around us, the coloured people, numbering from thirty to sixty on each spot, have requested to be visited. A plan

has been adopted by which they are seen once at least in the month: this Service is mostly conducted by our native agents. From these places our Congregations are considerably increased. [Mr. Hood.]

A neat and commodious Chapel, erected by the unaided exertions of the coloured people, was opened for Divine Service on the 30th November, at Long-Kloof.

[Report.] The people under my charge shew no symptoms of defection, and I believe the whole of the western districts are free from the taint. Many rumours have been circulated to their prejudice, but on examination they proved unfounded.

[Mr. Hood.] *Colesberg—1840—T. S. N. De Kock—Communicants, 47—Scholars : Day, 30; Sunday, 60—P. 31.*

Somerset : 3 Out-Stations—1842—J. Gregorowski—Communicants, 182—P. 31.

This village and surrounding district have suffered most severely by the war. All the necessaries of life have been exceedingly dear, and the poor people connected with the Station have been reduced to the verge of starvation. The entire population of the district under Missionary Influence have, without a single exception, remained faithful to the Government. The work of God at this Station has been prospered to an extent little inferior to that enjoyed in more peaceful days. [Report.]

Fort Beaufort—Joseph Gill—Communicants, 145—Scholars : Day, 200; Sabbath, 200—P. 31.

George Town : William Elliott. Rev. John Melvill died on the 6th of August—Communicants, 28—Scholars, 80—Pp. 489, 490.

Toward the latter end of 1850 Mr. Elliott, on removing from Cape Town, was led to embrace a promising opening in this locality. The town contains a population of about 2000 persons, and the Out-Station at Watsonsdorp 200 more. The numbers brought under Mr. Elliott's influence and instruction comprise English Settlers and coloured people, the latter forming an average Congregation of 300. Though but a short period has elapsed since Mr. Elliott entered on his new sphere, and his experience has been chequered by some disappointments and trials, he has, through the Divine Mercy,

received many encouragements in his work. The Native Church has received an addition of ten members. It may also be stated that arrangements are in progress for the erection of a new Place of Worship.

Mr. Melvill, long a faithful and devoted Missionary of the Society, has latterly resided at George Town, and though precluded by affliction from rendering the same amount of service he had formerly done, he was for some time enabled, in co-operation with Mr. Elliott, to afford valuable and efficient aid to the Mission.

[*Report.*

CAFFRES.

Caffreland — Buffalo River : (King William's Town) J. Brownlee — Communicants, 134—Candidates for Baptism, 19—Scholars : Day, 80 ; Sunday, 120—P. 32.

The work of Christian Instruction has been continued at this Station, and the attendance on the Services has been so large as to exceed the means of convenient accommodation. The Hottentot Congregation has, however, been reduced, the men being more or less on patrol or military duty ; and the desertion of many from this quarter has had a very injurious effect. The Juvenile School has been numerously attended, and Christian Worship has been maintained in most families.

[*Report.*

Knapp's Hope — Mr. Kayser was compelled by the war to leave his Station and went to Bethelsdorp—P. 32.

When I was forced, with a part of the people, to leave Knapp's Hope at the end of December 1850, the work of the Lord—the saving of immortal souls—was making slow progress under all difficulties and opposition. The Caffres would certainly have made no war again had they, as a nation, received, believed, and obeyed the Word of God, which was often brought to their kraals ; but, alas ! they rejected the Truth, as many in all lands have ever done, and believed the father of lies.

On leaving Knapp's Hope, we were assisted in our flight by the Chief Namba, who is yet a Heathen, but whose heart the Lord had inclined to favour us. The men, women, and children who left the Station with me were twenty-four souls ; and two weeks earlier, when I sent off my family, eight persons accompanied

them. Of this number, amounting to thirty-two, the greater part reside at present at Hankey, and are cultivating the ground, while others are at Port Elizabeth.

Hitherto I have assisted the brethren at Port Elizabeth, Bethelsdorp, and Uitenhage ; and, through the merciful help of my God, shall continue to do so until the former field shall be re-opened. [*Mr. Kayser.*

Peelton—1848 — Mr. R. Birt was obliged to abandon this Station—P. 32.

The Caffre Outbreak compelled its Missionary and inhabitants to abandon the Station on the 25th December 1850, and in a few weeks the buildings, which afforded such ample proof of the rapid progress the Natives had made in civilization, were laid in ashes, together with the Mission Premises, consisting of a fine Chapel, erected by the people, a commodious dwelling-house, and apartments for the native youth, &c. All fled out with the Missionary, and took refuge in the nearest military post, King William's Town. They succeeded in getting their cattle safely with them, the women carrying what they could with their children. Every thing else was abandoned ; and what appeared especially grievous was the abandonment of their fine standing crops.

For the first month the men could do little else than attend their cattle by day and stand sentry over them at night. A disease soon appeared among their cattle, of which many died, and the enemy succeeded in getting off with some. The prospect became to the Missionary quite distressing : nothing short of their utter ruin and destitution seemed inevitable. Such, however, has not been the case. King William's Town, being head-quarters, gave abundant employment to all who were not attending to their cattle, so that, by frugality, they were able to buy cattle at the sales. They have raised 60*l.* 0*s.* 6*d.* toward the erection of a new Chapel.

GRIQUAS, CORANNAS, BECHUANAS.

Griqua Town : 530 miles N of Cape Town, with 8 Out-Stations—1801—Isaac Hughes—Communicants, 545—Schools : Day, 5 : Scholars, 30 : Infant Scholars, 50. Sunday Scholars, 800—Pp. 32, 33.

Lehatlong : on the Hart River,

London Missionary Society—
among a branch of the Batlapi
Nation—Holloway Helmore—
Communicants, 460—P. 33.

In consequence of excessive and long-continued drought, and the consequent dispersion of the people, the Congregations and Schools had become so reduced, and the whole aspect of affairs appeared so discouraging, that the abandonment of the Station was at one time, in the course of last year, seriously contemplated. As a last resource, the Missionary recommended the people to throw an embankment across the Kolong River, and thus to form a reservoir sufficiently capacious for watering all the gardens in the Settlement. The undertaking was entered upon with alacrity, and is likely to be brought to a successful issue. In the mean time, through the Divine Mercies, the whole country has been visited with copious showers, and the sterile desert has been converted into a verdant garden.

[Report.]

The clouds are gathering, and I seem to hear a voice saying, "Get thee up, for there is a sound of abundance of rain." Last Sunday week, during the Afternoon Service, a solemn event occurred. At the close of the first prayer a man was discovered lying upon the ground motionless. Upon the supposition that he had swooned, he was quietly carried out, and the Service proceeded. How great were our emotions, after the Service was concluded, on hearing that the man, when carried out, heaved one sigh, and expired! I felt that the hand of God was in it, and am not disappointed. On the following Sabbath, during the Morning Service, deep emotion was manifest, and several, unable to restrain their feelings, wept aloud. In the evening I observed no less than nine young men congregated together in a retired spot, evidently conversing on the interests of their souls. Further observation convinces me that there is a general movement among the youth of both sexes. May it not prove like the morning cloud and early dew, which soon pass away!

[Mr. Helmore.]

BUSJESMANS.

Philippolis: on the north side of
Cradock River; with Out-Stations
—1831—E Solomon—P. 33.

In the early part of last year Mr. Solomon removed from Griqua Town to this Station, but, from some unexplained cause, no Report has come to hand. We

are happy, however, in being able to state that the Griqua Tribes, both in this locality and elsewhere, have remained faithful in their allegiance to the Government.

[Report.]

BECHUANAS.

Lattahoo: 630 miles N E of
Cape Town—1817—Robert Mof-
fat, Wm. Ashton. Mr. Hamilton
has died since our last Survey—
Pp. 33, 34, 377.

The attendance on the Services of the sanctuary has been uniformly exemplary, both in numbers and regularity; and the Congregations have been characterized by external decorum and a pleasing attention to the great truths sounded in their ears. By Schools, and Bible Classes also, knowledge has increased, even that knowledge which is able to save the soul through faith in the Divine Redeemer; and the entire appearance and deportment of the people contrast most favourably with their former state. But, on the other hand, the brethren have to lament the comparative absence of that fervent piety, that ardent zeal for the salvation of others, and that devout anxiety to honour the worthy name by which they are called, that would form the most convincing proof of their spiritual prosperity.

From this Mission seven Native Evangelists have at different times been sent forth into the vineyard; and, notwithstanding the prevalence of an unhappy prejudice among some of the tribes against receiving instructions from their own countrymen, these men have, to a certain extent, been blessed in their labours.

Mr. Moffat has continued to devote as much time as could be spared from other duties to the translation of the Old-Testament Scriptures into Sechuana, of which the Pentateuch is nearly completed, and also a revision of the minor Prophets. Mr. Ashton has also, as in former years, given much attention to the printing and bookbinding department of the Mission. Within a recent period he has translated into Sechuana and printed an edition of the little work entitled "Line upon Line," and also printed a revised edition of Genesis, Exodus, Proverbs, Ecclesiastes, and Isaiah, translated by Mr. Moffat.

[Report.]

Mamusa, to the north of Touns:
on the Kolong or Hart River—
1844—This Station is unoccupied
—P. 34.

An unexpected and calamitous event has compelled the Missionary, the Rev. William Ross, and his family, to abandon this Station. This happened in June of last year. A portion of the Bahurutse, who had fled to the south to escape the iron power of Moselekatse, when he took possession of their country, sought refuge with Mahura; by whom, it would seem, they were protected and assisted. After a time they wished to return to their own territory with the cattle they had acquired: this Mahura was unwilling to permit, but eventually he professed to give his consent. No sooner, however, had the Bahurutse left than Mahura attacked them; and it is understood that between fifty and sixty of the former fell victims to this treachery. Several of the native tribes then joined with the Boers to take vengeance on Mahura, and this led to the breaking up of the Station. Not one of all the Native Christians of either Mamusa or Borigélong would join hands with the wicked, although they were commanded to do so, and threatened if they did not comply. Mahura and his people had located themselves at Taung (distant four miles from Mamusa), where, and in the vicinity, between 300 and 400 believers are residing. [Report.]

Mabotsa: among the Bakhatla—1844—N. Edwards—Communicants, 5—Scholars, 16—P. 34.

The Bakhatla, hardened in indifference and unbelief, continue to resist all the overtures of Divine Mercy; and notwithstanding the persevering efforts of the Missionary to bring them to a sense of their degraded and miserable condition, they appear to be almost incapable of appreciating the value of Christian Instruction, whether communicated through

the medium of the preached Word or of the Schools. [Report.]

Kolobeng—David Livingston, D.D.—34.

A succession of unlooked-for disasters—the failure of the crops, long continued drought, and the gradual desiccation of the river Kolobeng, and all the streams and fountains in the tract of country inhabited by the Bakwains and Bangwaketse—having rendered it absolutely incumbent upon the tribe to whom Dr. Livingston has been ministering for the last few years to seek another settlement, they propose to remove to Limose, about ten miles higher up the Kolobeng.

In the mean time providential circumstances have opened to our enterprising brother a sphere for Missionary Effort of incalculable extent and importance in the regions to the north. [Report.]

The Rev. David Livingston has made a third journey to the lake Ngami, and, writing from the banks of the river Zouga, expresses his opinion that the extensive district near the river will soon be the scene of the slave trade, unless preoccupied by the Christian Missionary.

Matebe—Walter Inglis—Communicants, 5—P. 35.

Mr. Inglis continues to labour, in the "patience of hope," for the spiritual good of the Bahurutse; and though he has, to a certain extent, been encouraged by the attendance on the Means of Grace of an average Congregation of 100 persons, his faith has been called into painful exercise by witnessing the neglect and indifference with which the message of mercy has been received. [Report.]

WESLEYAN MISSIONARY SOCIETY.

CAPE TOWN AND NAMAQUAS.

Cape Town, with Out-Station at *Rondebosch*: Wm. Moister, *Gen. Superint.*, Barnabas Shaw, Benjamin Ridsdale—*Wynberg* and *Diep Riviere*: Richard Haddy, Matthew Godman—*Simon's Town* and *Elsey's River*: George Parsonson. Teachers: Paid, 2; Gratuitous, 75—Communicants, 418—Scholars: Male, 341; Female, 416—Pp. 35, 36.

Jan. 1853.

At Cape Town the general state of the Society is such as to yield satisfaction and encouragement to the Missionary, but the shifting character of the population has prevented any accession to the number of members. The Dutch Department is reported as being "on the whole prosperous." Seven members have been removed by death; but in each instance the Missionary has had the satisfaction of knowing that to die was gain. While all died in peace, the end of some was peculiarly happy, and exercised a salutary in-

E

Wesleyan Missionary Society—

fluence on the members generally. At Rondebosch a "neat and commodious Chapel" is occupied by "a devout and respectable Congregation;" and the members are generally endeavouring to adorn the doctrine of God their Saviour. At the Diep Riviere the Congregation has nearly doubled. At Wynberg the new Chapel has been completed and opened. At Simon's Town the Missionary writes, "The uniform piety of our members, the large and increasing Sabbath Congregations, and the good attendance at the various week-night Services, together with a few additions to the Society, call forth our grateful acknowledgments." A Missionary having been appointed to reside among them, the Society there has provided, and in part furnished, a commodious and suitable residence for him without charge on the General Missionary Fund, to which they have this year contributed a larger sum than before.

Stellenbosch, Brackenbury Valley, and Cape Fluts—Edward Edwards. Teachers: Paid, 2; Gratuitous, 7—Communicants, 125—Scholars: Male, 113; Female, 116—P. 36.

A small increase in the number of members and of scholars has taken place at Stellenbosch. [Report.]

Khamiesberg, in Little Namaqualand—1807—John A. Bailie—Teachers: Paid, 1; Gratuitous, 12—Communicants, 134—Scholars: Male, 160; Female, 70—*Somerset West*: Richard Ridgill—Teachers: Paid, 1; Gratuitous, 12—Communicants, 204—Scholars: Male, 110; Female, 158—P. 36.

At Khamiesberg, though the declining health of the Missionary, and the absence of members in consequence of the war, have operated to some extent unfavourably, yet the Sabbath Congregations were never better: the week night Services have been well attended, and great interest has been manifested in the Morning and Evening Prayer-meetings, held with special reference to the unhappy state of the Colony. The desire to learn is increasing. At Somerset West there is a small increase of members, and a Sunday School has been organized. [Report.]

Nisbet-Bath, with Out-Stations, in Great Namaqualand—1834—

Joseph Tindall—Teachers: Paid, 11; Gratuitous, 31—Communicants, 302—Scholars: Male, 210; Female, 240—P. 36.

The Nisbet-Bath Station has suffered during the year from a severe drought, but its spiritual interests have been sustained. The Out-Stations are in an encouraging state, and the people are very anxious for an additional Missionary to reside among them.

The last Report announced the suspension of the Stations occupied by the Society on the borders of the Damara Country. The Committee, on mature consideration, have not thought it right to direct that they should be resumed, partly because of the state of their funds, and partly because another Evangelical Missionary Society is engaged in diligent labours for the benefit of the same people. [Report.]

Hoole's Fountain, in Great Namaqualand: Joseph Jackson, *Supernumerary*—Teachers: Paid, 2; Gratuitous, 8—Communicants, 35—Scholars: Male, 118; Female, 288—P. 36.

ALBANY.

Grahamstown: Wm. Shaw, *Gen. Superint.*, Henry H. Dugmore, George Chapman—*Salem and Furmerfeld*: vacant—*Bathurst and Lower Albany*: John Smith, jun.—*Port Beaufort and Upper Albany*: Ebenezer D. Hepburn, *As.*—*Port Elizabeth and Uitenhage*: George H. Green—*Cradock*: John Edwards—*Somerset*: Wm. C. Holden—*Burger's Dorp*: John Ayliff—*D'Urban and Fort Peddie*: John Thomas—*Newton Dale and Waterloo Bay*: vacant—Teachers: Paid, 23; Gratuitous, 257—Communicants, 1315—Scholars: Male, 1055; Female, 1208—Pp. 36, 37.

In this district "war, horrid war!" has prevailed without cessation; and on some of the Stations the results have been in all respects most disastrous. In the greater number of instances, the removal of members from the Stations, their employment in military service, the destruction of public and private property, and the vindictive feeling engendered by the treachery and cruelty of the enemy, have

entailed on the cause of religion an amount of damage which it is not easy to over estimate. The Society is also called on to sympathise with Christian Brethren of other communities on whom the evil has fallen with, perhaps, greater weight than upon ourselves, and to offer its most earnest prayers that all these apparently untoward events may yet be sanctified and overruled for good.

Two facts call loudly for gratitude to God. The first is, that there has been no loss of Missionary Life, nor any desertion of duty on the part of the Missionaries. Amid many alarms and much real danger, every man has stood to his post as long as possible; and in the one or two instances in which the brethren have removed, it has been clearly shewn that the interests of the work required them to do so. Our Missionary Brethren have shewn a zeal and a courage worthy of the sacred cause to which they are devoted. Another subject for sincere congratulation is the universal and unwavering loyalty of the Societies. As in the last war, so in the present, there is not an instance on record in which a member of any of our Mission Churches, or even a resident on any of our Mission Stations, has taken up arms against the British Government; while in some instances the fidelity and bravery of these persons have deserved and received commendation.

At *Grahamstown* the country Congregations have been broken up, but the influx of refugees has increased the English Congregations in town. Several have been convinced of sin: a few have found peace with God. One of the Society's Agents has devoted the afternoon of every day to domestic visitation, for conversation and prayer, and his labours have been productive of the best results.

From *Salem* and *Farmerfield* the Report is—"The war has occasioned serious loss of life and property, but it has also been making the distinction between the Church and the world more marked, and bringing some under the sound of the Gospel who never heard it before, but who have now heard and received it to good effect."

At *Bathurst* two of the Chapels have been closed altogether during the year, and the exercise of discipline has been rendered necessary by the disorderly walking of some of the members; yet there has been reason to rejoice in the steadfastness of others. Those who have been obliged to live in camps have been sup-

plied with Christian Ordinances as regularly as circumstances would admit; and the Christian Natives in this time of severe trial have given great satisfaction to their Minister. One new Sabbath School has been commenced during the war.

The *Fort Beaufort* Circuit has been the scene of military operations; the rebel Hottentots from *Blinkwater*, having previously carried off the cattle, proceeded to attack the town, but were repulsed, and their leader slain in the street. All the male members of society have been under the necessity of taking up arms; but the people have shewn themselves steadfast Christians under very trying circumstances. The Minister has availed himself of the Fingoes coming into the town for shelter to begin a Day School for their children. There has been an average daily attendance of 120 children. The Fingoo Sabbath School has also yielded much encouragement, and obtains the general commendation of the English Inhabitants of the town.

At *Port Elizabeth* the entire debt on the Chapel has been paid off and some measure of spiritual prosperity has also been enjoyed. At *Uitenhage*, also, the Congregations are very good, At *Flats* a class has been formed, a Sunday School established, and the Public Service transferred from a private house to a building set apart for the purpose.

Cradock has suffered severely from the war. A state of feeling most unfavourable to practical godliness has been engendered and diffused, and some have been removed in the exercise of Christian Discipline. Several of the small country Congregations have been broken up and dispersed, and at others Services have been held only occasionally, as circumstances would permit: yet the Congregations have been better than could have been expected.

The *Somerset* Circuit has had large experience of the difficulties and dangers arising out of present circumstances; but on the whole the number of members is greater than that reported last year.

At *Fort Peddie* the erection of a new Chapel has been postponed, in consequence of the unsettled state of affairs, but the members in society are not diminished, and the Service, which was formerly conducted in a room of which the Government have taken possession for military purposes, is now held in the office of the resident magistrate. Occasional Services have been held in the

Wesleyan Missionary Society—

barrack-room, and a considerable portion of the Missionary's time has been occupied with attendance on the wounded and dying, brought from the battle-field at a short distance. At *D'Urban* the Congregations have been large, the Public Services for the most part uninterrupted, and the preaching of the Word frequently accompanied by rich effusions of sacred influence. The Native Christians have made a special effort on behalf of the Funds of the Missionary Society, so that the Circuit has produced nearly eighteen pounds more this year than last. At *Newton Dale* the Catechist and the people have remained together, and, though subject to occasional alarms, have sustained no serious injury. [Report.]

BRITISH CAFFRARIA.

Mount Coke, Wesleyville, and East London: Wm. Impey, Wm. Sargeant—*King William's Town*: John W. Appleyard—*Haslope Hills and Kamastone*: Wm. Shepstone—*Lesseyton, Imvani, and Bonkolo*: vacant—*Wittebergen*: Johannes Petrus Bertram—Teachers: Paid, 25; Gratuitous, 116—Communicants, 759—Scholars: Male, 844; Female, 998—Pp. 37, 38.

Nearly all the Missionaries of every Society labouring in British Caffraria have, during the year, been obliged to fly; some at the hazard of their lives, and some at the sacrifice of their property. For some time it was matter of uncertainty whether the Wesleyan Missionaries at *Mount Coke* would not be involved in the same fate; but a kind Providence has been their protector, and though not wholly without molestation or loss, they have been able to continue at their post, and to conduct the usual religious Services. The Congregations have been as good as usual; but it has been found impracticable to continue the Watson Institution or the Day School. It has been thought right to remove the Missionary from *Wesleyville* to *Mount Coke*, and subsequently to *D'Urban*. A regular Service has been held at *Fort Murray*, for the benefit of the troops, and other residents there, and the spiritual state of the Circuit generally is hopeful and encouraging.

The Committee have pleasure in putting on record their sense of obligation to

Captain Maclean. To his care and kindness, under God, it is mainly owing that this Mission has passed unharmed through so many perils in the last year.

Haslope Hills being in the direct line of the enemy's track in returning from the Colony, it has been found necessary to remove the people to *Kamastone*. The buildings on this Station, though used by the enemy as a rendezvous, have not been destroyed, though there is reason to fear that many of the members have lost their all.

Kamastone has been a scene of severe and repeated conflicts. But though "some have been wounded severely, and all have been fighting, we are not aware," says the Missionary, "that any have disgraced their profession." One member of the Society only has lost his life in battle, and he fell with words of triumph on his lips. The Chief's fidelity has been severely tried, but it has been sustained by Christian Principle, and has not given way in a single instance. The Native Society at *Lesseyton* has also removed to *Kamastone*. Their Chief was in arms against the Government, and insisted on their joining in the rebellion, but, on their refusing to do so, he allowed them to depart, and they found their way to *Kamastone*, where they joined the British Force, and have been employed ever since.

At *Wittebergen* large bodies of people from the Settlement, in addition to the other disturbing influences, have been at work; so that the Missionary pursues his labours under most discouraging circumstances. But he labours on. [Report.]

CAFFRARIA PROPER.

AMAKOSÆ: *Butterworth; Beecham Wood*—AMATEMBU: *Clarkebury; Morley*—AMAMPONDO: *Buntingville, Shawbury*—Pp. 38, 39.

The Station *Butterworth*, established at a very early period of the Society's labours in Caffreland, was, during the last war, totally destroyed. The Chief Kreill, in whose domain it was situate, expressed his regret at this event, and offered a compensation for the Society's losses, which he duly paid. The Mission was resumed in 1848, with every prospect of success. A new Chapel was erected, new Schools were commenced, and several Out-Stations established, some of them with Chapels attached. On the 21st of July 1850 the Station was visited by the Bishop of Cape Town, who thus describes

what he saw and heard:—"The sight to-day has been a most interesting one. The whole people of this land are ready, at least, to hear the Gospel; they are willing to attend Christian Assemblies and Schools; to read our books, to be taught by us. The fields are white already unto the harvest, but the labourers are few."

The scene which gave rise to these reflections has passed away. Kreili, in whose tribe this Station was situate, was for some time neutral between the British Government and the Caffres. At length a new state of things arose—his country was occupied with troops, and on their retirement it was thought necessary that the Missionary, with his family and all the Natives settled there, should remove from the Station. A few days afterward it was burned down by the hostile Caffres. Mr. Gladwin and his family have arrived in safety at *King William's Town*.

At *Clarkebury*, up to the end of December, the Missionary and the Station were safe; and on the review of the year Mr. Thomas, filled with gratitude, says, "My people nobly maintained their Christian Character in the midst of the scorn and derision of the Heathen around them." Not a single case of apostasy had occurred; the School continued to be taught; the attendance, notwithstanding the unsettled state of the country, was regular; and the number of Church Members was larger than last year. [Report.]

Last night, about eight o'clock, Manel's son came with the astounding intelligence, that Rili [Kreili] had left home, with a large body of his people and his Hottentots, to come to attack *Clarkebury*, and that the whole Gcaleka Army was collecting to join them. A Tembu, who saw the army on this side the Tsomo, galloped off at once to bring the intelligence and give the alarm, as the Gcalekas had said that their intention was to make the attack last night. As there was no doubt of the truth of it, I sent off at once to Umnganeni, who arrived with a considerable number of men in a short time, and gave out the war-cry through the country, so that the Tembus were coming in through the whole night. This morning we have full confirmation of the report. [Rev. J. Thomas—Aug. 6, 1852.]

I am happy to be able to inform you that the threatening danger has again passed away, without a hair of our heads having been injured. It has been the

severest trial through which we have yet been called to pass during the whole war; for, when the Hottentots came last year, the danger was over before we were aware of it; and when the Gcalekas attacked us in February, it was in open day, and we saw the extent of the danger at once, which was on a comparatively small scale; but this time we were, during the whole night, momentarily in expectation of the enemy pouring in upon us, and upon such an extensive scale, that it was impossible to anticipate the result; so that you may form some conception of the state of anxious suspense in which we were kept till the break of day, and till the Tembus had mustered in tolerable numbers. I can, indeed, in humble gratitude, ascribe all the praise to Him alone to whom all the glory is due, for His merciful protection exercised over us. [The Same]

From *Morley* there are advices up to the 10th of December, at which time the people and the Station were in peace. It would appear, however, that an internal dispute among the surrounding tribes threatened seriously to interfere with the welfare of the Station, and which was wholly unconnected with the rebellion against British Authority on the Colonial Frontier. "All around us," he writes, "is in a state of the greatest excitement, and our work is much impeded. We cannot itinerate at present. War is all the people can think of." [Report.]

PORT NATAL AND AMAZULU.

D'Urban: John Wilson, Jun.
— *Pieter-Mauritzberg*: Horatio Pearse, and Joseph Gaskin —
Kwangubeni: Calvert Spenseley—
Indaleni: vacant — *Palmerton*: Thomas Jenkins. Teachers: Paid, 17; Gratuitous, 33 — Communicants, 415—Scholars: Male, 305 Female, 303—Pp. 38, 39.

The Great Head of the Church has favoured the *D'Urban* Circuit with gracious manifestations of His presence and power. The enlarged Chapel is again become too small, the state of religious feeling has improved, and fifty members have been added to the Society. The Sabbath School has been remodelled, and is now in a good and efficient condition.

A new Chapel has been built at *Verulam*, and is well attended, and the Infant Schools at the same place promise well.

Wesleyan Missionary Society—

At the *Little Umhlanga*, about ten miles from *D'Urban*, a plot of ground and a sum of 20*l.* having been generously given, a new Chapel has been built and is ready for opening. It is situated in the midst of a large and respectable community. There are, beside the three already enumerated, four other English Congregations formed in different parts of the country around.

The Circuit also contains several Caffre Congregations, who are supplied by Native Teachers. The coloured Congregations at *D'Urban*, though not much increased, yields much satisfaction by its consistent conduct and steady advancement in Christian Knowledge. In the Native Sabbath School at *D'Urban* there are upward of twenty who read the Word of God in the Caffre or Dutch Languages; and at the other Caffre Schools, in the smaller places, there are those who can both read and teach their brethren.

At *Pieter-Mauritzberg* there has been a small increase to the members, and an improved feeling is discernible among the English Immigrants. The Congregation speaking the Caffre Language is highly encouraging. A few Natives have been led to seek the Lord. The Dutch Congregation and Society have suffered some loss during the year, but are again beginning to improve. The School Report of all the departments is favourable.

At *Kwangubeni* the Societies have suffered loss by removals, the "indifference" of too many of "the British Settlers," together with the "indescribable wickedness, obstinacy, and superstition of the Heathen." Yet all is not dark around him. Three Christian Marriages have been celebrated; several, after witnessing "a good confession," have been baptized. The attendance of the Heathen at the Schools has been diminished, through the hostility of the Caffre Doctors.

About forty members of Society remain on the Station at *Indaleni*, while upward of sixty have left it in company with the Missionary, whose connection with this Society has terminated in the course of the past year. At *Richmond*, in the same Circuit, the Congregation continues steadfast, and the School steadily improves.

Palmerton, though included in this District for convenience of communication, is locally situate in Caffraria Proper.

[*Report.*
A desolating war has been raging on

the Frontier of the Cape Colony, but this tribe has again shewn its fidelity to the British Government, although strenuous efforts have been made to induce it to join the hostile clans. We have had our fears, and have had to pass through many trials, but the Lord has been our refuge and our help. We have been enabled to carry out our great object of preaching the Gospel to the Heathen in peace and quietness, and the Lord has given us His blessing.

Faku's mother and his great wife died some months ago, and we are not without hope in their death. Both of them gave charge to the nation in their dying hour, that no lives should be sacrificed on their account, as is the custom of the tribe, when a Chief, or the wife of a Chief, dies. Our numbers have been increased by several conversions during the year: to God be all the praise. Our Congregations are good, and fill our large Chapel. Our Church Members maintain their consistency and integrity. We have lost one of their number by death during the year, but he died in the Lord. [*Rev. Thomas Jenkins.*]

BECHUANAS AND OTHERS.

BECHUANA COUNTRY—*Thaba-Unchu*, among Barolongs, and *Lokualo*, among the Bassoutos: James Cameron—*Plaatberg*, among Newlanders and Bassoutos, and *Imperani*, Richard Giddy—*Lishuani*, among Griquas and Bassoutos; *Mirametsu*, among Corannas; and *Umpuhani*: Goulob Schreiner—*Colesberg*: under Superint. of District—*Bloem Fontein*: Purdon Smailes—*Tauane's Tribe*, among Baralongs: Joseph D. M. Ludorf, *As. Teachers*: Paid, 13; Gratuitous, 71—Communicants, 576—Scholars: Male, 445; Female, 500—Pp. 39, 40.

Thaba-Unchu has during the whole year been involved in external wars which the Barolongs had no share in originating; but the members of the Church have throughout demeaned themselves with propriety. The Congregations, though somewhat diminished, are still encouraging, both as regards numbers and attention. The class-meetings are well-attended, and the children are sent regularly to School.

The Lighoyas, who had settled at *Lokuala*, near *Thaba-Unchu*, having suffered severely from the desolation of the

country, have been forced to abandon the Station with all their property; and will probably leave Moroko's Territory altogether, and seek safety elsewhere. In one of their engagements with the hostile party, a member of the Church fell; his widow shortly afterward became a Candidate for Baptism: the exhortations and prayers of her deceased husband had contributed to bring her to a knowledge of the Truth.

At *Plaatberg*, also, the last year has been a season of sorrow and danger. The bulk of the people have been involved in the troubles of the country, and left the Station in June last on an expedition commanded by the British Resident, which has proved unsuccessful. Mr. Giddy remained at the Station. By so doing he has saved the printing establishment from destruction. His danger, on more than one occasion, has been imminent; but hitherto the Lord has graciously protected him and his family, so that up to the last advices they were safe.

The people who left the Station have been visited in their encampment by Mr. Cameron, from *Thaba-Unchu*, who found them doing the best they could in their distressing circumstances to maintain Public Worship, and all the other Means of Grace.

Lishuani, with two other places, were placed under the care of Mr. Schreiner, who has been mercifully preserved through the year. A Congregation of seventy Persons attends at Lishuani on the Sabbath Day, and the daily and weekly Schools are maintained there. At the other places

nothing can be done at present, the premises of the Society having been entirely destroyed.

Mr. Daniel, the Society's Catechist on the *Imparani* Station, has kept his ground, notwithstanding hostile demonstrations all around him, and has not been molested. *Colesberg* has suffered much by the war, which has tempted many Caffres in the town to rejoin their respective tribes, and seek their fortunes in the field. The English Congregation is exceedingly good, and there are a few more members in the Society.

The Native Congregation at *Bloem Fontein* varies, but the variety of languages spoken by the Natives makes it very difficult to address them intelligibly.

From the new Station among the *Batuane*, called *Lottakana*, the Missionary reports:—"The excessive dryness which during the past year humbled both man and beast, gave abundant employment to the rain-makers. However, a few groan after God, and have moral courage enough not to run with their friends to the same excess of riot; but to bear the reproach of Christ, and stedfastly persevere under the most severe trials to attend Divine Service, and to live according to the truth as it is in Jesus. Our old members, who were left to themselves for almost ten years, begin now again to feel themselves as belonging to a Christian Community, and to understand and practise our discipline. Some in whom the Spirit of God seems to have commenced a good work, have been received on trial." [Report.

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

Biography.

OBITUARY NOTICE OF A BRAHMIN,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT BANGALORE.

At pp. 451, 452 of our Number for November we gave an account of the last days of a Brahmin who died, it is charitably hoped, in the faith of Christ, though he could not be prevailed on to receive baptism. Mr. Hand's, now in Dublin, has supplied the following additional information—

About twelve months before I left Bangalore, in the close of 1840, one of the Canarese Boys who had been taught in our Mission School was taken into this Brahmin's service as a cow-boy. One day, before he went to the field with his cows, he sat down in his master's yard to read his Canarese Testament, and acci-

dentally dropped a loose leaf without observing it. Shortly after, Suncharappa passing that way, and seeing this paper lying on the ground, took it up and read it. It contained part of the ninth chapter of the Gospel by Mark. Struck with what he had read, he inquired what it was, and how it came there; some one

told him they supposed it belonged to the little cow-boy. "Ah!" said he, "call him." The boy came. "What paper is this?" "It belongs to my book, Sir."—"What book?" "A book I got at the Mission School."—"Can I get such a book?" "Yes, Sir, you may get one at the Mission House." He came and asked for such a book as the boys read in our School. Having ascertained from his account of it what book it was, the Gospel by St. Mark was given to him, and, I believe, St. Luke also, with an earnest exhortation to read them with serious attention as a part of our Holy Scriptures, and containing the history and words of Jesus Christ, the Saviour of the world, and he was requested to come again when he had read them, and we would give him more, and explain any thing to him he did not understand. He came again, expressed the satisfaction he had experienced in the perusal, and requested explanations of some passages he did not quite understand. These were given with the remainder of the New Testament. This he also soon read through, and appeared much impressed by what he had read, and asked for more. The translation of the Old Testament was then given to him, and much interesting conversation passed.

Soon after this he began occasionally to attend our Canarese Family Worship, and then our Public Worship in the Petah Native Chapel. This was soon noised abroad, as he was a man of some note among the Brahmins, and exposed him to no little persecution from his family and others, so that he considered his life in danger, and felt it necessary to discontinue his open communications with us.

When I was leaving the Station I called on him to bid him farewell, and also again to urge him to follow out his convictions, and publicly avow his faith in Christ, in whom, to me, he had repeatedly declared he did believe. I found him in his verandah, with a little company of Natives around him, with whom he was reading the Testament. After I had given them an address, he took me up alone to a little upper room, where I found the whole of the Canarese and Telooogo Books and Tracts which I had given him, with a little book of prayers in English. He then said, "Since I have become acquainted with you and your holy books I have spent a large portion of my time in this little private room, reading them, and offering up my prayers to God through Jesus Christ." Then, putting into my hand a bamboo box, he said, "This box contains my household gods: I want not these now, and I give them to you: take them to your country, and let the Christian People in England see what despicable things we poor ignorant Hindoos have been accustomed to worship." I again besought him to give himself fully and openly to his Saviour. He said, "I must wait a little longer." Having prayed with him, we parted with not a little mutual emotion. He promised he would write to me, but no Letter have I received from him, and I had many fears that his convictions had died away. However, from my frequent intercourse with him, while at Bangalore, and the interesting account which Brother Rice has given us of his latter end, I feel strong ground of hope that I shall meet him in heaven.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

YORUBA.

General View.

THE last nine months of the year 1851 was a period of great difficulty and danger. The energetic efforts of the cruisers to cripple the slave-trade exasperated to an extreme degree the various parties interested in the continuance of

that traffic, and Dahomey, Kosoko, of Lagos, and the King of Porto Novo, entered into a combination to crush the rising Christianity of Abbeokuta, and expel the Missionaries from the land. The first expression of this hostile confederacy was an attack upon Abbeokuta, by the King of Dahomey, in the beginning of March 1851, which terminated, through the mercy of God, in his discomfiture and re-

treat. The seat of war was then transferred to Badagry, which was kept in a continual alarm by the war canoes of the Chief of Lagos, until the capture of Lagos by the British Squadron in December of last year, and his consequent expulsion from the position he had usurped.

The details of these attempts have already appeared in the publications of the C. M. Society, to which our present review must be considered as supplemental, briefly advertng to points which have already been placed before our friends, and introducing at length such facts only as have not appeared in print.

BADAGRY.

The position of the Rev. C. A. Gollmer at Badagry, during the period of the year 1851 to which we have already referred, was at all times critical, and often perilous in the extreme; yet he was enabled, with much Christian courage and resolution, to continue at his post, even when the battle was raging round him, and discharge various offices of kindness to the wounded. We introduce some extracts from his Reports, that our friends may be enabled to realise the dangers amidst which he has been graciously preserved.

Conflicts between Akitoye, and Possu and Kosoko.

On June 12, 1851, the town of Badagry became the scene of a fierce conflict between Akitoye's and Kosoko's Partisans. It is thus described by Mr. Gollmer, in his Journal of that date—

The scene that ensued can be better imagined than described. Contemporaneous with the firing, the town was set on fire by Akitoye's Party, to get room to fight, which of course greatly added to the consternation, confusion, and alarm. Men, women, and children were screaming vehemently, and running in all direc-

Jan. 1853.

tions for a place of refuge. Some fled across the river, and too many getting into the canoes, they upset, and the chief Isa was nearly drowned. Others fled toward Idally, others toward Mo, and some hundreds took shelter with us. Many—perhaps about 200—of those who ran away were kidnapped, principally by Egbas. The fire raged fearfully, and before dark the greater part of the town was burnt down, the Bristol Factory, the back part of Hutton's Factory, and two Sierra-Leone People's compounds, included. About two o'clock P.M. we had a terrific explosion of gunpowder, which shook us so much that we feared the house would come down upon us. But, thank God! we sustained no injury beyond half a dozen panes of glass, which were smashed, and little things turned over. Thankful I was that, only the week before, I had put nine new strong foundation pillars in the centre part of the house, as otherwise we might have suffered more. This truly awful shock shook the minds of our people so much, that they begged and entreated me to launch the boat and the canoe, and go down to the beach; or, at least, let the females and children run to a place of safety. But blessed be God for His faithfulness, who, in this time of need, gave me grace sufficient for my day! I felt I was at my post, where God had stationed me, and which I must not desert without plain and especial orders. I felt comforted in the assurance that God knew that I was here, and in knowing and believing that His arm is not waxed short to deliver; and so I in faith committed myself, with all my house, afresh to our covenant God, and resolved quietly to await the result of this sore trial; and Mrs. Gollmer being of one mind with me, greatly strengthened my faith. From these reasons it was that I did not accede to the wishes of our people to go away, and because I foresaw that my going away would create a general consternation among the people, many looking up to us. Moreover, I feared that some of us would be drowned by the upsetting of the boat or canoe, which the many striving to get in would inevitably have caused. The firing continued, with but little intermission, till night; and before evening Possu and all the Popos of the west division were defeated and driven away by Mewu's and part of Akitoye's People, whilst Ahamara, with about 100 Popos, was still on the field, and encamped close to our place.

F

What a night we passed I cannot describe, much less what we apprehended with the longed-for daylight. I knew the Popos could not prevail, and I knew, also, that all the parts of the town around us, being the principal seat of the Popo Offenders, must be burnt down. And so it was. With the dawn of day the firing commenced, and the conflict grew hot; but as, soon after, the ringleader, Amhara, fell—he was shot, then beheaded, and afterward burnt—the Popos lost their courage, and gradually retreated. About seven A.M. they had retreated to our parts, and we were eyewitnesses of the fighting about our house. The Sierra-Leone People, though many of them lost their all by fire yesterday, remained perfectly neutral, until the Popos fired upon them as they passed our yard this morning, when they joined the victors to drive the Popos out of town. Contemporaneous with the firing the flames commenced their devastating work this morning, and, as anticipated, as the Popos retreated those parts around us were set on fire. I took the precaution to have the roofs of those houses most exposed wetted during the night. However, our anxiety rose considerably when we saw the many houses on fire on our right and left; and the noise of the hundreds in our yards rendered it difficult for Mr. Huber and others to understand from the upper part of the house—I could not go down, on account of a bad leg—what I wished them to do. Thanks be to God! the wind blew gently in our favour, and carried the much-dreaded flakes to the northward of us; and so, by the protecting mercy of God, we and our premises suffered no injury. The same I can say of our other compound, the Wesleyan Mission Premises, and the greater part of Hutton's Factory. I must say, to the praise of Mewu, that he gave strict orders that no one should molest us, or touch any thing belonging to us, which was obeyed.

The greater part of this day—the 13th—was occupied in attending to the wounded. Last evening one of the Popo Party had his left hand torn off by the bursting of his own gun, and we had to cut it off, sew the skin together, and dress it. This morning one of Akitoye's People had his left hand torn off in the same way, and we had to cut it off and dress it as the one yesterday. The poor man wept when we told him that he must either die or suffer his hand to be cut off.

“What shall I do,” he said, “with one hand?”—he is a blacksmith—“how can I get something to eat?” was truly heart-rending. However, he most patiently suffered me to cut off his hand by the wrist. Many other wounded were brought, and we sewed up many wounds.

On June the 21st, Sumoi, the obbasoron of Abbeokuta, with other warrior chiefs, arrived, at the head of 600 men, from that city, having been sent for the purpose of watching and securing the interests of Abbeokuta at this its only seaport, protecting the white men, and endeavouring to terminate the war. Failing in their negotiations, they proceeded to attack Ajido, a town in the neighbourhood of Badagry, where many of the Popos and Kosoko's People had fled. John Coker, the Native Teacher—who had been placed there in charge of a School—was consequently in much danger, and fled to the Portuguese Factory in the place, where he was harboured, but the town itself was laid in ashes. Kosoko continued his direct and indirect attacks on Badagry, from time to time, through the intervening months, until December the 1st, when it was resolved that a final effort should be made. The particulars connected with this attempt are detailed by Mr. Gollmer in his journal of that date—

After many unsuccessful attacks upon this town by Kosoko's Party from the east and Possu's from the west, our enemies retreated for a while, and prepared for a renewed and combined attack, which they made sure would bring about the desired end—the utter destruction of all living here—the Jebus, Igbeasas, and others, promising to assist Kosoko, and the Isos and others Possu. This attack was to be made about the middle of November; when, providentially, the consul arrived off Lagos, and announced to Kosoko his intention to pay him a friendly visit on his return from Badagry in a day or two, which so alarmed him—as he feared an attack from the English on account of Akitoye—that he at once recalled all his people and allies, whom he had sent to destroy Badagry, saying, “Come back

quickly, for what I see at home passes what I sent you out for;" and thus God wonderfully dispersed our enemies, and delivered us from their destroying hand. Possu, with his west division, appeared at the appointed time, and encamped on the south and north banks of the river, almost within gunshot of Badagry, and, according to agreement, made an attack on the town the following morning, but was sadly disappointed when neither Kosoko's canoes nor any of his allies made their appearance on the east: and he had to retreat to his encampment without having effected any thing.

Three weeks afterward Possu renewed the attack, and much bloodshed ensued; until, finding no prospect of being assisted from Lagos, he retired to Adu, about three miles distant. Kosoko was occupied in preparations for self-defence. The retribution he had been long earning was about to come upon him. On December the 4th he fired on the British flag of truce; and, before the end of the month, Lagos was taken, the guns spiked or captured, and the usurper himself driven into the bush.

Missionary operations during the above period.

These have been, as might be expected, sadly interfered with. The Popos, always averse to instruction, were rendered still more so by the prevailing excitement; and Mr. Gollmer—who, during the greater part of this trying time, was a severe sufferer from illness—found it difficult to find opportunity for usefulness. The following summary of affairs for the quarter ending Sept. 25, 1851, affords a just view of the entire period—

The quarter now closing has been one of great trial to us: war and rumours of war, and bodily affliction, have given us much anxiety, and tried our faith and patience; and a fear lest we should be driven from our post, and an apprehension to be obliged to leave, and seek relief from our sufferings, greatly distressed us, but God has done over and above that we were able to ask, or worthy to receive.

That our work has been greatly inter-

rupted during the quarter may be supposed. One should have thought that the troubles of war would drive the people to God; instead of which, a spirit of indifference and carelessness, as regards their spiritual safety, gained ascendancy. Many of our people, with about twenty of our scholars, removed to Abbeokuta for safety, and on account of food, which was very scarce and dear.

Our Services, classes, and Schools have been regularly kept, with few exceptions, but frequently the attendance has been very thin. During the last month, however, as the attacks and rumours of war became less frequent, the people became more regular and attentive, and I, through mercy, was able to keep the Services and classes myself. Mr. White went out in town to speak "the word" to the people, whenever he had not to keep Service for me. Mr. Huber has also commenced to go out in town on Sunday Morning, with James Gerber, his confidential servant, to make known a Saviour's love to a fallen world.

Mr. Gollmer's report for the quarter ending December terminates with the following paragraph—

Many and great were our dangers, troubles, trials, and anxieties, on account of the war and rumours of war; but many and great also were the benefits, mercies, and blessings vouchsafed to us during the past quarter, with which an eventful year passes into the ocean of eternity. We trust that the time is not far distant when every one shall be able safely and peaceably to sit down under his own palm-tree, and listen to the sound of the Gospel. As I made special mention last quarter of our agents and people, I have only to add that things continue much the same. The Services, Schools, and classes, have been regularly kept, and, on the whole, pretty well attended; but we have deeply felt the baneful influence these disturbances exercise on the mind and heart of many. It is truly a time of "sowing in tears;" but we trust we do not spend our strength in vain, and to no purpose. God grant prosperity!

The Mission has since been transferred to Lagos, concerning which Mr. Gollmer remarks—"There is abundance of work in this large and populous town, among the long

and much misguided and degraded people. The day of grace is come for them. May the Lord provide labourers!"

ABBEOKUTA.

The Rev. S. Crowther left Abbeokuta for England on the 29th of April 1851. He has before this, we trust, rejoined the Mission. The Rev. D. Hinderer left Abbeokuta for England on the 30th of October 1851; and the Rev. I. Smith and Mrs. Smith on the 23d of March 1852, both in enfeebled health. The Rev. H. Townsend has been enabled to remain, without intermission, at his post, since our last review of this Station.

The Dahomian attack and defeat.

We shall first refer to Mr. Townsend's journals, and to that portion of them which relates to the state of Abbeokuta and its people on the Saturday and Sunday preceding the attack of the Dahomians.

March 1, 1851—I went out to see the extent of last night's fire, and found that many of our Communicants and Candidates were sufferers. While out, I heard that a meeting of the Chiefs had taken place in Sodęke Market, that the coming of the Dahomians was an ascertained fact, and that the necessary steps were arranged to be taken immediately to meet the danger. The meeting was held to arrange a plan of defence, and all the available men were ordered to assemble under their captains, viz. Ogubonna, Sokeno, and Aloba, behind the walls, according to their towns.

March 2: Lord's Day—I administered the sacrament of the Lord's Supper in the morning, and in the afternoon went to assist Mr. Smith in his Sunday Duties. Both in going and coming I was impressed with the feeling that the people were anticipating a deadly and decisive conflict with the Dahomians: they appeared to be neither merry nor sad, but sober and determined, as if fully aware of their danger, and prepared manfully to meet it. My mind was cheered rather than otherwise by what I saw. It is a sad thing to see a town like this, full of women and children, as well as men, obliged to prepare to de-

fend themselves against an enemy with whom they have had no intercourse, and against whom they have done no wrong; except this be a wrong—that, the Egbas being at war, a party of Dahomians, in their usual annual forage, came near the Egba Encampment, and a party, being sent to observe the movements of the Dahomians, fell in with this detachment. They had a sharp battle together; but the Dahomians, being surprised, were beaten, and lost their chain, a drum, and an umbrella. Subsequently, the Egbas deserted their encampment in fear, and the Dahomians caught some of them; but the above loss could not be forgotten, and this was the reason given to the Consul why the King intended to destroy this place.

March 3—I met this morning, according to custom, a class of Candidates whom I am preparing for baptism. I purposed baptizing them a week or two since, but the absence of some caused me to put it off. I promised them this morning, that, if it were the Lord's will that we should meet again next Sunday, I would baptize them then. The expected war made me feel the possibility of our not meeting again to be more than usually strong.

The following is Mr. Crowther's account of the conflict which took place on Monday, March 3d—

The Dahomians were discovered this morning a short distance from town, and were fired upon by Abbeokuta Soldiers, who went to spy them out, to shew that they were seen. No sooner was this reported in the town than all made themselves ready to meet them. I went over to Mr. Townsend's about ten o'clock, and, while there, the Dahomians and Egbas came in contact, and a battle was commenced. The Dahomians pushed the Egbas backward, till the latter took their stand inside behind the walls, and made a bold resistance. I immediately returned home from Aké, my house being much nearer the scene of action. I sent Mrs. Crowther and Mrs. Barber, with the children, to Aké. The enemy's aim was to surround the town and take it by storm; so they were spreading as fast as they could right and left, very close together, and covered an extent of two miles length of walls, not knowing the size of the town nor the extent of the walls—about ten miles in circumference. About three hours' warm firing pushed the Dahomians backward on their right line. The Egbas rushed out of their walls, went after them

sword in hand, slew a great many, and caught others and took their muskets. Some of the killed were mutilated, the palms of their hands and feet being cut off and brought to town as already a sign of victory over the enemy.

In the mean time the enemy were also repulsed on their left line, and pushed to the centre, where they tried to maintain their ground, though with much loss, till the night shaded their retreat from the Egbas.

I stood in my piazza, where I had a full view of them through my glass nearly the whole time. Many wounded were brought to my house to be dressed and to extract shot, but I scarcely could do any thing to relieve the poor sufferers, more than to wash and put plaister upon some slight wounds, and encourage the worse cases to wait till Mr. Van Cooten should come up after the battle. As soon as the enemy were cleared from near the walls, the Egbas went out after them, till they had pushed them down to the river, about two miles from the walls. It was on the bank of the river that the Egbas went to meet them at noon, when the enemy proved too strong for them to resist there, and the Egbas suffered the loss of several persons, who, when scattered, fell immediately into the hands of the Dahomians.

March 4—Early this morning a detachment of soldiers was sent to know the position of the enemy; but they met only a very few, who were to keep the rear, their King having been taken away about the time they were driven from the walls yesterday, at three P. M., accompanied by a good force for his protection. The Egbas felt mortified at their sudden departure, and pursued after them to Isagga, about fifteen miles from hence, where they met their King encamped, waiting for his soldiers to make that town a prey; but before they had time for it, the Egbas came and rescued Isagga from their hands. They had another warm battle there again with the Dahomians, and routed them. Many were killed and taken prisoners, and brought to Abbeokuta. Many Egbas were killed here also. A party of the Dahomians were separated from the main body, driven into a valley containing morasses, and were caught, or killed, and scattered in the bush. When the soldiers were in pursuit of the enemy, a vast multitude went out to see the slain in the fields. During the short six-hours' battle of

yesterday, what a destruction of human life! What still makes natural feelings to recoil is, that more than half of them should be women in the habit of men, to fight battles for that tyrant and monster Gezo, the King of Dahomey. What a degradation to mankind, to see men and women promiscuously slain, proving the barbarity and unnatural action of the King of Dahomey, who is employing women to do a thing contrary to their nature! It was a heart-sickening scene. I would scarcely have believed it to be to such an extent, had not I seen it with mine eyes: the grass field was literally covered with dead bodies.

On the other hand, some of the Egbas who had fallen into the hand of the Dahomians when the soldiers went to oppose them in the river yesterday, as well as poor innocent farmers who were then returning home, ignorant of the Dahomians' coming, to the number of about 100 persons, on their departure in the night were all killed, boys and girls not excepted, and their heads cut off and carried away as trophies to their King. This is the character of the monster who attempted to get us into his power; but the Lord defeated him. This is the acknowledgment of all, both old and young, men and women—"God has delivered us from the Dahomians. That an army of about 16,000 should be beaten off in so short a time was the work of that God whom the Oyibo* serve."

Of the state of the more feeble and defenceless of the population, and his own feelings at this eventful crisis, Mr. Crowther thus speaks—

To say that many were panic-struck, especially the old men and women, when they heard the enemy had actually come, is needless; and more so when a house on the outside of the walls, where the Dahomians took refuge, was set on fire by the Egbas, as well as the adjacent grass fields; and when women, whose houses were near the walls, inside, were ordered away to the middle of the town, to give the soldiers room. No sooner did the people in the town see the smoke, and the women with their luggage, than it was concluded the enemy had entered and set the houses on fire. So many took their

* A people beyond the waters—applied mostly to white men, and also to any of the Natives who have adopted their customs.—*Vide* Crowther's Yoruba Vocabulary.

flight, both old men and women, to Osielle, where Mr. Hinderer lives, and elsewhere, when Mr. Hinderer himself, hearing the report of war, was coming to Abbeokuta to see what it was. Eight persons died on their way to Osielle, being panic-struck.

My own feelings during the excitement of war were, that surely God would not allow the enemy to prevail, though He had permitted them to come so near, for these reasons, which I have always made a plea before God previous to their coming—

1. That this is the only place in this part of the country which God has opened to Christian Missions, and the light of the Gospel is being lighted therein. I felt, in my heart, that God would not permit that light to be put out by such a tyrant and monster of wickedness as the King of Dahomey.

2. That the labours of philanthropic England for the abolition of the Slave-trade, and her benevolent efforts to Christianize and civilize Africa, which has now commenced through the return of thousands of Liberated Africans to this country, would not be suffered to be thwarted by a blood-thirsty man, who seeks nothing but the destruction and skull of a fellow-man to feed his barbarity and pride.

3. I was firmly persuaded that prayers are constantly offered up by thousands of good devoted Christians for God's protection over us and our Mission.

These have been my weak pleas at the Throne of Grace. The 46th Psalm has supported my weak, little faith, that God would defend us as He had done in a thousand cases in times past.

What a happy contrast to such terrific scenes is presented to us in the Christian Services of the next Sunday, and the prayers and thanksgiving of grateful worshippers, impressed with a sense of the deliverance which they had experienced! Such is the happy transition contained in the following paragraph—

March 9, 1851: Lord's Day—Through the Lord's mercy we were enabled to meet again in His house for our usual Sabbath Services. I preached in the morning and afternoon, and in the latter Service received twenty-four adults into the Church by baptism. Two, whom I should have baptized, were kept at home

by illness; and another I rejected, from having discovered a flaw in her moral character. I have therefore been privileged to receive forty-nine adults into the Church since my return from Europe, one of whom, since his baptism, has entered into rest.

We shall now take up the journals of the different Missionaries in succession, selecting such points as appear to be of interest and importance. We think that our Readers will thus be better enabled to realize the changing aspect of events, and the character of the Missionary Work. The following extracts are from Mr. Townsend's Journals—

Visit to one of the wounded in the battle.

May 23, 1851—I visited a man wounded in the groin by a musket ball by the Dahomians. He, poor fellow, lies in great misery, not able to turn himself but with extreme pain. He was told how much better it would have been for him had he sought the grace of God, and had Him now in his affliction to fall back upon for comfort and support.

Charlotte Kosoluke.

Oct. 10—Charlotte Kosoluke, whom I baptized last March, died yesterday evening. She was old, and had been unwell some time past. I visited and spoke with her on Tuesday, and saw she was declining, but appeared to be in a satisfactory state of mind. I was glad to hear that at the last, when asked by another convert whether she wished to call back her orisa, she replied that she had no friend but Christ, in whom she trusted. Her companion knelt down, and repeated the Lord's Prayer. A short time after Kosoluke died in her arms. The poor old woman was of a respectable family, but had been driven from her rightful home by her relatives, because of her profession of Christianity, at the time of the persecution. At the death of the head of her family—a balogun, who was the only one of that rank slain in the Dahomian Battle—the severity of her relatives toward her relaxed, but she continued to reside, and died, in the retreat she had chosen for herself.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

EASTERN AFRICA.

*Trials of the Mission—Death of the Rev.
C. Pfefferle.*

SINCE the return of Dr. Krapf to the East-African Coast, the Mission has been visited by uninterrupted trials, of various kinds, and disabled from the improvement of the various openings which presented themselves. We recognise, in the disappointments to which we have been subjected, the hand of God, who often steeps a work in tribulation at its commencement, as the best preparative for future usefulness; but we also recognise in it the hinderances of Satan, who has long reigned unmolested over the East-African Tribes. It would be great simplicity in us if we imagined that the "strong man armed," who has so long held "his goods in peace," would not offer strenuous resistance to this first attempt to interfere with his dominion, by the introduction of the Gospel. But shall there be discouragement? In answer to prayer, the Lord will open a way, and His chastisements, which appear to have retarded, shall eventually expedite the progress of the work. If we have to say to the East-African Tribes, as Paul to the Thessalonians, "We would have come unto you . . . once and again, but Satan hindered us," we must contend the more earnestly against such hinderances. Our brother Krapf is not discouraged. He only waits for help, to go forward in the prosecution of the Usambara Mission, if indeed he has not already commenced it single-handed. Are there none to offer themselves for this special service? Shall we be, like the Israelites, "dismayed, and greatly afraid," when Goliath challenged them? The Lord's work is standing still, and are there none to take it up? This

tardiness of service, on the part of the Church at home, is more disheartening to our brethren on the East-African Coast, than all the trials and discouragements which they have met with there. We notice this Mission in our first Number of the new year, because it claims most the sympathy and earnest intercession of our friends. Let prayer abound on its behalf.

In our last notice of this Mission, we briefly noticed the death of the promising young Missionary, the Rev. C. Pfefferle, which took place little more than one month after his arrival. The particulars of his death, which had not then reached us, are detailed in the following extract from a letter of Dr. Krapf, dated June 30, 1851—

Immediately after I had despatched my letter and Mr. Pfefferle's Journal, in April last, the dear brother was attacked by the country fever, together with our three mechanics, who were taken ill at the same time.

During the first period [of his illness,]* Mr. Pfefferle constantly complained of severe pains. When these pains by degrees gave way, the country fever changed into a nervous fever, which ran its course in spite of the medical exertions of Mr. Erhardt. The suffering brother was for a long time unaware of his dangerous position. Hence he, on [various occasions, spoke of his] recovery, trusting that he would be spared, [through the goodness of] the Lord, to carry on the work of God to [the poor ignorant Africans] in Usambara or Ukambani. He [continued calm,] and enjoying the peace of a Saviour, [without any] discontent or impatience coming over his [spirit,] which was instructive to our whole Mission. [During the] latter stage of his sickness, he, [in his wanderings, spoke] constantly of some struggle or [fight in which he was engaged, and in which he wished to press] onward. At last the Lord [released him from his] affliction, taking him to Himself [on] the 10th of May. On the following day we [buried his

* The words within brackets have been inserted by us to complete the sense, the letter having been partially burnt.—Ed.

remains] at Kisuludini, which is the name of [the site which the Rabbai] Chiefs, during my absence in Europe, had [given to Messrs.] Rebmann and Erhardt, in consequence of a request [of the] Missionaries for a piece of land for agricultural purposes, and for building a more substantial Mission-house. When the Chiefs had carried the corpse to the grave, I read the Funeral Service, and spoke a few words suited to the occasion. Thus the first resident of the new Mission Ground is a dead person of the Missionary Circle; reminding us of the wonderful dispensation of our God, who bids us first to build a cemetery before we build a Church or dwelling-house; shewing us by this lesson, that the resurrection of East Africa must be effected by our own destruction.

As to our deceased brother, I trust he will long live in the remembrance of myself, and of those who came out with him from Europe. He often had edified and refreshed us by his prayers, and words full of unction, which frequently struck my mind. I now clearly see [that the Lord] was maturing him for a better world [than, had he remained with us, would have fallen] to his lot. There he is freed from [the dangers and privations of a] Missionary's Career, which he was about [to enter upon.]

*Perilous Journey of Dr Krapf to
Ukambani.*

After Mr. Pfefferle's death, Dr. Krapf, anxious to carry out the plans which had been decided upon in Europe, resolved alone to visit Ukambani. He left Rabbai Mpia on July 11, 1851. His intention was to make Yata, on the border of Ukambani, his centre, travelling from thence around the land in different directions, and preaching the word of life. After a dangerous and fatiguing journey of sixteen days, he reached Yata—only, however, to find his plans interfered with by the waywardness of the Wanika who had accompanied him from the coast; and who, instead of fulfilling their engagement to build him a cottage, left him with nothing to shelter him except a miserable hut, in which it was impossible for him to live.

Finding that he could not, under existing circumstances, remain permanently in Ukambani, he resolved on returning to the coast after two months, employing the intervening period in preaching to the Natives.

He proceeded, therefore, in the first instance, to the hamlet of the Chief Kivoi, with whom he had been on his previous visit. Here he met with an influential native of Uembu, a country to the north of Ukambani, beyond the river Dana, who had recently arrived with a kaffila, and was soon about to return to his country. With this man Dr. Krapf had much intercourse; and thinking that, through his instrumentality, some knowledge of the Word of God might be carried beyond the Dana, he endeavoured to make him acquainted with the leading truths of the Gospel. At Kivoi's hamlet he also met with fifteen Natives from Mbé, another country beyond the Dana, to whom also he endeavoured to be useful. Eventually, he was induced to travel northward, in the hope of extending his knowledge of these countries. He was accompanied by Kivoi and the man of Uembu. This proved a most disastrous journey. On approaching the river Dana, they were attacked by a wild tribe of people, and, Kivoi having been slain, the whole party was dispersed, Dr. Krapf's life having been providentially preserved by his fall into a deep ditch, where he escaped the observation of the enemy, and out of which, when he clambered, he found himself alone. His journey home, after having quenched his thirst in the waters of the Dana, was most perilous, and his preservation beyond all expectation. Some extracts from his journal will place this very distinctly before our Readers—

Aug. 27, 1851—I left the place where I was, and hid myself behind a bush at some distance from the river, fearing to meet with the robbers or hunters in the wilderness. Behind the bush I wrote down my notes of the day. At nightfall I rose from my hiding-place, and commenced my return-journey to Kitui, having recommended myself, and the Mission in East Africa, to the grace and protection of God. The remembrance of Mungo Park's travels in West Africa, and the wonderful deliverance of that man from imminent dangers, was a great comfort to my mind. As in the darkness of night I could not see nor know any road, I went as closely as possible in the wind's eye, because I knew that we had the wind at our back when we came up from Kitui to the region of the Dana. As for the rest, I travelled at random, as it were, through thick and thin. Sometimes I fell into a little pit, or over a rock, or trunk of a tree hidden in the high grass. At another time my way was impeded by thorns and bushes, which handled me severely. Then, again, there was the apprehension of wild animals, in which the country around the Dana abounds. But the greatest impediment was the high grass, which tired me to excess, stemming, as it were, against my legs in walking. Soon I felt so tired that I thought of sleeping a little, saying to myself, Since I must perish, and shall never reach the coast, it is better to perish here in this isolated wilderness. But whilst I had these thoughts, it occurred to my mind that man must never despair in any emergency, but look on the bright side, and use his best endeavours for his deliverance, in simple reliance on God the Almighty, who knows his condition, and who pities the needy and perplexed, especially when he cries unto Him. Encouraged by these considerations, I continued my march, saying to my poor body, Thou must go on, be thou never so weary, and unwilling to obey the command of the spirit within thee. After some time, I came out of the wooded jungle, intersected by tracts of high grass. At the outlet of the jungle I found myself in a plain, where the grass had been consumed by fire. This encouraged me still more in walking on with all speed, as I was then on unimpeded ground. About midnight I saw a hill at a short distance before me, which I thought must be the hill Kense, which I had so well kept in my memory, that, when I passed by it

Jan. 1853.

with Kivoi's kaffla, the idea ran through my mind, This hill may serve as a landmark to any one who should be compelled to flee from the Dana to Ukambani, and *vice versâ*, not knowing that I should soon be in a situation in which this idea would be realized.

When I had convinced myself of my having fallen into the right way to Kitui, I took a more eastern direction, toward a somewhat elevated and wooded tract of country, which I had marked in my memory when passing with Kivoi's kaffla. That tract of country was in part in flames, caused by the fire set to the grass by Kivoi: hence I had a good mark to the eastward, where the shine of a gigantic lamp, as it were, guided my path. Thinking myself in the right direction, and having reached again some ground where the grass had not been burned, and finding a large bush, I laid myself down, as I could scarcely stand from excessive weariness. Feeling cold from want of covering, and from a cold wind rushing over the plain, I cut down some dry grass, which served remarkably well as bedding. I immediately fell asleep, notwithstanding the howl of the hyæna; for I knew that the Protector of Israel does not sleep nor slumber; and that He Himself, in the days of His residence on earth, was among wild beasts of the wilderness, and consequently has sanctified also this condition of His servants, not to mention those who "wandered in deserts, and in mountains"—Heb. xi. 38. When I awoke from sleep, after an hour or two, I saw the whole country to the east illuminated by the majestic flames of fire. I traced my way into a jungle, avoiding the plain and open country, lest I might at day-break be espied by robbers.

Having again set myself in motion, I felt my weariness was gone a little, but then hunger and thirst came upon me like a giant. The water which I had preserved in the telescope case had trickled through, without my being aware of it; and as to that contained in the gun-barrels, I had partly consumed the supply in the course of the night, and partly lost it by losing the cork which I had put into the muzzle: in my walking under trees and through bushes the cork had been pulled out, and the fluid lost, to my great dismay. Feeling hungry to excess, I tried to chew leaves, roots, ants, and refuse. I tried to catch birds, which I heard chirping in

G

the bushes. The roaring of the lion was rather musical in my ears, hoping to become a sharer in his meal. Not long before daybreak I heard a lion roar at some distance, and at the same time I heard the woful voice of an animal, which, however, soon ceased. This enlivened my hope of taking my share in the prey; but unluckily the direction whence the sound came was out of my way, as I durst not descend into the plain, and I was not sure whether I could find the place of the slaughter, which was not indicated by vultures, daylight not yet having appeared. Therefore I continued my march, which, after some time, led me to a tract of country where the grass was in flames, which afforded a majestic spectacle. I went to the point where the fire was running in a long line, rolling forward like a mighty wave. Being prepared for eating any thing that might be eatable, I approached the fire as near as I could, hoping to catch a lizard, or any other creeping animal which might be escaping from the fire. All animals flee from the impending conflagration of the grass, for which reason the hunters set it on fire, placing themselves in a position which enables them to attack the fleeing animals. I indeed espied a giraffe at no great distance, but I was compelled to let him escape, as my gun was unavailable on account of the wetness of the barrel. Disappointed in my expectations, I continued my journey, running through the fire at a spot where I could effect a passage with safety. Feeling cold from the cutting wind, I kept myself as close as possible to the fire-line for about a quarter of an hour, when daylight appeared.

Aug. 28, 1851—I heartily and humbly thanked God for His having preserved me from the dangers of the night, and for having led me into the right way. Indeed, I sometimes felt as if my feet were moved by an invisible power, leading me into the right direction when I had lost it from the darkness of the night. Up to this hour I cannot conceive how I found the right road through the jungle after I had left the banks of the river.

After daylight, I passed by some trees and bushes, when I at once observed four huge rhinoceroses, which at first startled at me. They made no attempt to attack me, nor did I disturb them in the least, but walked quietly on. I had lost all fear of wild beasts, which are by far less dangerous than wild men. After

some time, I came to a sandy pit, which looked very wet, and therefore inspired me with a vivid hope of finding water. I instantly took my pocket-knife, and dug up the sand in quest of water, but my endeavour proved abortive after all. Then I took the wet sand into my mouth, in order to moisten my tongue at least, but this also was of no use. Disappointed in all my hopes and endeavours with respect to food and water, I sat down upon the trunk of a fallen tree, and reflected on my forlorn condition, and cried unto Him who has promised to have mercy upon the needy and afflicted. Then I walked on again, as fast as I could, but at last weariness overtook me, and compelled me to lie down and rest a little. This I was obliged to repeat from time to time, when excessive weariness came upon me. The rising hot sun increased my thirst particularly. Still, I said to myself, it is in vain to lament, or to reflect on your condition: you must go on, or perish in the wilderness.

About ten o'clock A.M. I commenced slowly descending into a deep valley, which I reached about noon. In the valley I came to the dry, sandy, and broad channel of a river, which I must have passed a few days ago, but more to the west. Just when I came to the river's bank I heard the cry of a herd of monkeys, which I soon afterward saw at a distance coming up from the channel. This was music in my ears, which did not a little enliven my hope of getting water. I walked along the channel, and at once had the unspeakable pleasure of observing a pit full of water. I first lifted up my eyes to heaven, and thanked my faithful God for His infinite mercy and care in time of need. Then I sat down, and, having taken off my telescope-case, with which I drew the water, I slowly drank as much as I could without injuring myself. Being thus refreshed, I took a quantity of gunpowder and ate it like bread, with the best appetite. Then I took the powder from my powder-horn, and tied it up in my handkerchief, in order to fill the horn with water, and thus to obtain a larger supply for my journey. I filled, beside, my telescope case and the barrels of my gun. Thus thirst was quenched, but my hungry stomach was not appeased by eating gunpowder.

Having crossed the river, I commenced ascending a steep mountain—which, as I afterwards found, was a part of the Data—when I observed a tree hav-

ing a few wild fruits, which I tried to eat. On another tree I observed some young shoots, like salad, of which I took and consumed some; but finding their taste so acrid that it instantly gave me pain, I left them alone, and walked on, resting now and then a little. Suddenly I espied a man standing upon a prominence of the mountain, at the distance of several hundred yards. I immediately hid myself behind a bush, but the man, having observed me, came running down the mountain. Thinking him to be a robber, I took up my telescope, and looked to see what sort of man he might be. Next to him walked a woman, whom I immediately recognised as an Mkamba lady. At last the man called out my name, and bade me come out of my hiding-place, which I instantly did. I recognised in him and his wife relatives of Kivoi. On the attack of the robbers, both made their escape together, and travelled all night long, like myself. They anxiously asked for news respecting Kivoi and the remainder of the kaffla, but I could tell them only my own story, not knowing any thing of Kivoi and of our party. The lady, thinking me very hungry, offered a little dried cassada, about twice as much as my thumb. With thanks to God and men I received this precious and timely gift at her hands. I did not eat the whole at once, but divided it into two, wishing to preserve a part of my stock of life for another time, when I should begin to faint from want of food. Having eaten my scanty portion, I said to myself, Well, then, the Lord was not pleased to feed thee through a lion, as thou hadst anticipated, but in the ordinary way, men being the instruments of His mercy.

In company with these people, after much additional hardship, he reached the plantation of Umama, a relation of Kivoi.

The people immediately roasted a few bananas, to appease our appetite, which, at least with me, was very great. We then rose again, and went to Umama's hamlet, where my misery had an end, at least for a short period. Having thanked my God and Saviour for having preserved me from imminent dangers, and for having safely brought me into the harbour of rest from the raging storms of the hostile wilderness, I laid myself down under a tree, and fell fast asleep, sinking with fatigue.

About midnight I awoke, feeling intensely cold from the cutting wind and from want of clothing, having nothing upon me but the garment which I wore on my body.

At this place the Natives not only treated him with indifference, but, in their conversations, deliberated as to whether he ought not to be put to death for having failed in saving Kivoi. Conducted from thence to the hamlet of Kitetu, another relative of the chief's, his suspicions of an intention to assassinate him were increased. Kitetu refused him permission to proceed either to Kivoi's hamlet or to Yata. Moreover, from several of the Wakamba he received a hint that his destruction was intended. In various other ways his trials, while thus detained, were extreme. At length he decided on flight. The manner in which he carried out this determination, the trials to which it led, and his eventual preservation, are thus detailed by him—

Sept. 4, 1851—I effected my escape from Kitetu's last night, having convinced myself yesterday of the ultimate design of Kivoi's relatives regarding me. I also learned yesterday, that Kivoi's relatives have assassinated fifteen men, natives of Mbé (Mberre). These were the very men who had arrived at Kivoi's with a quantity of tobacco, before we set out on our journey to the Dana, as mentioned above. The relatives of Kivoi perpetrated this treacherous act on the ground that the robbers of our kaffla were people of Mbé and Kikuyu. Hence, they considered themselves justified in taking vengeance on the innocent traders in their hands. A similar treachery was committed a few years ago against the natives of Kikuyu. A kaffla of Wakamba had been slain in Kikuyu, only one Mkamba escaping and carrying the news to Ukambani, where the merchants of Kikuyu, who were in the country, were instantly massacred to a man. This is an instance of blood-revenge in the interior of Africa.

Thinking, therefore, that I must hasten my escape, whilst I had an opportunity for effecting it, I had already yesterday evening prepared some food, and a cala-

bash for carrying water. Then I rose about two hours after midnight, and packed up my food and telescope in the sleeves of my spare coat, which I had formerly left at Kivoi's hamlet, and which Kitetu had fetched thence the day before yesterday. I then opened, with a throbbing heart, the door of Kitetu's cottage, which was fastened by a number of heavy poles, one being laid upon the other. Kitetu and his family were in the arms of deep sleep, and did not hear the noise of necessity was caused by my taking off the poles. Having gained an opening just sufficient for me to creep through it, I made my way to the outside of the cottage. The opening I covered with a skin, in order to keep out the cold air, which might have aroused the inmates too early. Luckily there were no dogs in the yard, who would have made a tremendous noise and awakened the people. Having effected an outlet, I stretched out my hand, and reached my gun, coat, and calabash, and then went off as softly as I could, as the people, sleeping on the floor of their cottages, can hear even the step of a barefooted man walking on the outside. Passing by an adjacent cottage, I observed through the hole of it a woman kindling a fire, and suckling her crying child. Finally, I reached two fences which surrounded the hamlet. Over the first I jumped with little difficulty, and of the second I took out a few poles, when I obtained room enough to creep through.

Whilst I was engaged in these operations, the moon was descending behind the mountains of Kikúyu. Having reached the outskirts of the hamlet, I directed my course to the south-west, toward a hamlet which I had marked in my memory the day before, when I was thinking of the way which I should take in case of escaping from Kitetu's—for I had strictly reconnoitred the country around some days ago. When I reached the hamlet before me, I observed a fire burning in the courtyard of a cottage. I also heard the dogs barking, and a few men talking with each other. I therefore instantly went sideways as quickly and gently as I could. Having come round the hamlet, I entered into the fields, and soon afterwards into a grassy tract of land, which I traversed with all speed. When daylight was breaking on, I sought for a place of concealment, which I found on the declivity of a hill, covered with high

grass and bushes. This place was, however, not far from a hamlet; for I heard the talking of the people, and the noise of their cattle, several times in the course of the day. I lay in the grass all day long, as I durst not stand up, nor move about. I prayed, and read the Word of God in my secluded solitariness, which, however, did not sufficiently shelter me against the powerful beams of the sun. Sleep fled from my eyes, though I often studiously sought for it. Of my supply of food and water I took as little as possible, not knowing whether I should find a fresh stock on a journey of four or five days, or rather nights—for I durst not travel in the daytime—to Yata, whither I wished to flee.

Sept. 5, 1851—Night having set in, last evening, I rose from my place of concealment. I pursued a south-western direction as well as I could. The high grass and thorns impeded my progress, and wearied me with an excess of perspiration. The great thirst caused by my fatigues, soon reduced my stock of water to a small portion. Though walking in the moonlight, I frequently fell into a pit or dry torrent, which I could not observe in the high grass and among the bushes and trees. At another time I stumbled over the trunks of trees, or over rocks hidden in the grass. The thorns, too, did not spare my clothes and body. Sometimes I walked through the plantations of the natives, where a forest of the mbellasi shrubs (a kind of bean) impeded my way. Hunger and thirst tormented me exceedingly. To save of my supply of food as much as I could, I took off the green and unripe mbellasi, and ate them while on the march, or put them into my pockets. After midnight I reached the sandy but narrow channel of a deep torrent, where I thought there must be water at any rate. I therefore walked on in the channel, and soon had the infinite pleasure of finding a little pit in the sand, evidently made by wild animals. With hearty thanks to God, I filled my calabash with water, and drank almost too much at once. Kneeling down, I recommended myself again to the mercy of my faithful God and Saviour, and then resumed my journey. Having found an outlet from the torrent's channel up its steep and high banks, I came again into a thorny and grassy region, full of depressions and natural pits overgrown with high grass. At last, overwhelmed by

sleep, I lay down under a tree, and slept for about an hour.

When I awoke, I travelled on. Having been put in mind, by the position of the moon, of the approaching daylight, I sought for a suitable place of concealment. After a short time I reached a miry spot, which abounded in sugar-canes. This was no trifling discovery to me. I instantly cut down a quantity of canes and sucked out the delicious juice, which served as my breakfast. But the approaching aurora compelled me to bid farewell to this place of sweetness, and seek for that of concealment. Having advanced a few hundred paces, I observed a fine tree of large branches and leaves, which stretched to the ground covered with grass. Thither I went to hide myself for the ensuing day. Daylight having broken, I ascended the tree to look where I might be. But how was I astonished when I saw that I had made very little progress in my journey. Mount Kidimui was still quite nigh. The mountains of Ulu and the range of Yata I could not see at all. This observation displeased me very much. However, I hoped for the best, and laid myself down under the tree till evening time should allow me to continue my hazardous journey. About noon, my lurking-place was nearly found out by some Wakamba Women, who fetched wood from quite near to where I was hidden. At first they passed about thirty paces from the tree, under which I lay perfectly motionless and silent. At the distance of about sixty yards they deposited their little children, whom they carried on their backs, and commenced seeking for dry wood in the grass. One of them remained with the children, and split the pieces which the others were collecting. I observed one woman coming on toward my tree, but in the very moment her babe began to cry in a most lamentable manner. This compelled her to retrace her steps to soothe the little creature. Having quieted the child, she went again in quest of wood, but started in another direction. After I had thus been kept for about half an hour under the constant apprehension of being discovered, the women took up their loads and departed, whilst I remained concealed till nightfall. I was well protected by the tree against the powerful sunbeams, but my legs pained me much. My present flight was very different from that on the river Dana; for then I traversed an uninhabited country, and one

which was chiefly level, and less obstructed by thorns, high grass, ditches, and never by the mbellasi shrubs. Beside, on that journey I could travel during the daytime, after I had left the immediate vicinity of the river. This was impossible on my present journey, from a fear of my being intercepted by the Wakamba on the road.

Sept. 6, 1851—This was one of the most troublesome nights I ever had during my travelling life. Whilst hidden yesterday under my shadowy tree, I frequently heard the croak of frogs, which indicated the nearness of water. I therefore, at nightfall, directed my steps to the place whence the sound proceeded. To my great delight I discovered a pool of water, and, next to the pool, I observed an abundance of sugar-canes. I of course took a hearty supper from the water and sugar-cane, and then commenced my night travelling. But, alas! I became soon so entangled by high grass, thorns, pits, morasses, and, at last, by a forest of the mbellasi shrubs, that I began to despair of ever reaching Yata. Being obliged to take a long, round-about way, in order to extricate myself from a country intersected by pools, pits, and ravines, I lost my right direction; and, the moon being covered by clouds, I could not observe the needle of my compass. About midnight I fell into a good road, which I thought led to the south-west, and which I therefore pursued with all speed, until I came to a deep ravine, which I crossed. Having effected the outlet of the ravine, I came to an extensive plantation, where I, on a sudden, heard the outcry of people in various directions. I went on with the greatest caution. At once I observed a fire burning between the mbellasi shrubs of the plantations. I immediately retraced my steps toward the ravine, but in another direction. I had scarcely hidden myself among the bushes of the ravine, when an Mkamba cried out to my left. He had probably heard the noise of the rush which I made on entering into the grass and bushes, and very likely thought a wild boar had approached his plantation. At that moment I was not aware of the outcry being intended to frighten away wild beasts, especially boars. For about five minutes I kept myself as quiet as possible, and then endeavoured to climb up the steep bank of the ravine. Having obtained an outlet from the entangling ravine, I fell again into a good road, which I pursued

with great haste, being afraid of being shot by the watchmen of the plantation. The road led me to a river which had running water. There I filled my calabash, for the over-great exertion had kept me constantly thirsty, and consequently speedily diminished my supply of water. Having crossed the river, I observed a great many footpaths leading in all directions. Not knowing the right way, I travelled entirely at random. At last I felt so tired, that I laid myself down under a tree and fell asleep.

I awoke about three o'clock in the morning, when I resumed my journey, still unacquainted with the right direction. I came again to a tract of country obstructed by a jungle. When daylight broke, I was still undecided which way to take. Beside, I observed the hill of Nsambáni to the east, at a distance of about twelve or fifteen miles—an observation which dismayed me exceedingly, because I had made so little progress in my journey. In short, all circumstances convinced me, that, by travelling in the manner in which I did, I should never reach Yata. Hence I came to the resolution to give up my journey to Yata by flight, and to return to Kivoi's relatives, surrendering myself to them at discretion, be the consequence what it might. I knew very well that I could not evade them in going to Yata openly, because, not being protected and guided by Wakamba Friends, I was exposed to being captured by any Mkamba who liked to lay hold of me. I was, as it were, perfectly outlawed; and, being considered as a fugitive, I was liable to captivity, until somebody should feel inclined to effect my redemption. I therefore, of necessity, required the assistance of Kivoi's relatives for my getting to Yata.

After daybreak I met with an Mkamba, who carried some wood from the jungle to an adjacent hamlet. He immediately asked me whether I was coming from Kitetu's, and where I was going to. Perceiving that my escape from Kitetu's was known, I made no reply to his question, but begged him to shew me the road to Kivoi's hamlet. He bade me follow him, which I did. After about two miles' walk we reached his hamlet, where he shewed me the high road to Kivoi's. I was very glad that he did not offer himself as a guide to convey me to Kivoi's family, because, in the mean time, I had conceived another plan of proceeding. I knew that there was an influential Mkamba in the neighbourhood, whose name is

Kadúku. He had always been the friend of people coming from the coast. His son, who died since I returned from Ukambani, has a settlement in the Rabbai Territory on the coast. With Kadúku was my servant Muambawa, as I had been told by Kitetu previous to my flight. Besides, a kaffila of Wanika was reported to stay with him. I therefore thought it prudent to call upon him, and inform him of my situation, and that Kivoi's relatives intended to kill me. By this means I hoped the news of my safe return from the Dana to Kitul would be reported to the coast; and Kivoi's people could not say hereafter that I had been killed near the Dana, as they undoubtedly would have said if they had been able to kill me privately. I indeed learned afterward that some advised, to pretend as though they would convey me to Yata, but, in fact, to lead me back to the wilderness, and kill me there. After much inquiry, and roving from hamlet to hamlet, I met with two friendly Wakamba, who undertook to convey me to Kaduku, who, on seeing me, expressed his surprise. He informed me that my servant and the other Wanika had heard of my safe return from the Dana, and that they were waiting for me at a neighbouring hamlet. This was good news to me, as I hoped, by their instrumentality, to be able to agree with some influential Wakamba, who would convey me to Yata without conducting me first to Kivoi's family. Therefore, when I had got some breakfast from Kaduku's wife, I immediately set out, with an Mkamba, to meet with my servant and the Wanika. On the road I was rudely stopped by an Mkamba, who raised a tremendous noise and quarrel with my guide, and would by no means allow me to proceed, on the plea that I was a fugitive, whom he wished to seize, and for the arresting of whom he would demand some property. However, my guide effected at last my going on. When we arrived at the hamlet where my servant was reported to stay, we were told that he, together with a Kinika kaffila, had left the place a few days ago. I then wished to return to Kaduku; but Kivoi's hamlet being quite close by, some Wakamba, whom we met, would not allow my return to Kaduku, but demanded that I should go to Kivoi's hamlet. I therefore abandoned all further round-about dealing, and directed my course straightway to Kivoi's.

When I approached the hamlet, the people, who sat at the outside of the fence surrounding the hamlet, requested me to wait until Muinda, Kivoi's eldest brother, should give me permission to enter. He, indeed, soon made his appearance, accompanied by Kivoi's head wife. At seeing me, both of them expressed a sort of sorrow and sympathy relative to the misfortunes I had met with on the Dana. They then conducted me to the hamlet, where I related my story from first to last. I related that I had fled at night from Kitetu's, as he would not allow me to proceed to Kivoi's hamlet and to Yata. I also told them plainly that I had been informed of their intention to kill me, the friend of Kivoi. If they wished to commit such an atrocious crime, I was now quite in their hands; but they should bear in mind the sad consequences which would arise on the coast, to their own destruction. Muinda declared that the plan of assassinating me had never been conceived by themselves; but Kitetu had wished by stratagem to keep me aloof from the remainder of Kivoi's relatives, in order to convey me alone to Yata, and there to possess himself of the presents which I had promised to give Kivoi after his return from the Dana. I let the matter drop for the present, as I was exceedingly tired, and quite feverish from my night travelling. Having obtained a bullock's skin, I laid myself down upon it; but the unfeeling Wakamba surrounded me in great numbers, and tormented me with questions, and with the incessant desire of "ku lóela"—looking at me. I felt great heat for a few hours. Muinda's head wife gave me some milk, which refreshed me exceedingly, and carried off the symptoms of fever almost instantly. I then resorted to my former cottage, committing all my affairs to the gracious direction of my heavenly Father, who had hitherto not forsaken nor forgotten me, though I was, as it were, an outcast of the world. Nobody of Kivoi's establishment would give me a bit of food, nor fetch water, without my asking them like a beggarman. The children playing in the yard would not even kindle a fire in my cottage without frequent entreaties on my part. I kept silence, and thought it a good opportunity of exercising myself in patience and self-denial.

From this place Dr. Krapf was, after some days, suffered to depart,

and, reaching Yata in safety, remained there two days. On September the 15th he left that place for the coast.

The head men of Yata presented me with a goat, and called to take leave of me previous to my departure to-morrow. They were somewhat dissatisfied at my leaving them so soon. I parted from them on the most friendly terms, holding out a hope of my return, or of another Missionary's arrival, in process of time. On bidding me farewell, they took into their mouth some water from a jar, and, having sprinkled the water toward me, they said, "May God (Mulungu) speed you well; may you safely reach your home; and may rain soon fall upon our country!" Then my servant, of his own accord, took some water, and, having spouted it toward the chiefs, said, "May God prosper you, and give you rain!" I then presented Mtangi wa Nsúki with some of my goods, entrusting the remainder to his care, until myself, or one of my brethren, should return to Ukambani in the course of one or two years.

On the 28th of September Rabbai Mpia was again reached.

Toward evening I reached our cottage at Rabbai Mpia, where I found my brethren in good health, except two of our mechanics, who were still as ill as when I took my departure in July last. My brethren had heard serious reports regarding my situation in Ukambani; but they now learned the true substance of my proceedings, and united with me in thanking the Father of all mercies for the wonderful deliverance I had experienced on my long and eventful journey. I cannot but close my description of it in the words of Jacob, Gen. xxxii. 10—"I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant;" and again in the words of Psalm cxxiv. 2, 3, 6--8—"If it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

China.

CHURCH MISSIONARY SOCIETY.

NINGPO.

THE Missionaries Russell and Gough have continued throughout the year 1851 the various labours of this Station. The Rev. R. H. Cobbold left Ningpo on a brief visit to England in Sept. 1851, and sailed again for China, with Mrs. Cobbold, on the 17th of July last. The Rev. R. D. Jackson reached Ningpo from Fuh-chau in the beginning of the present year.

General View.

The following Letter from the Rev. W. A. Russell presents a general view of the aspect of the work at the end of 1851. It is dated Jan. 6th, 1852—

Since last I wrote to you very little change has taken place in the general character of our work here: our Chapels continue to be well attended; and latterly, I am glad to observe, by a larger proportion of regular attendants than heretofore—induced to come, in some instances at least, I trust, not from curiosity as before, but from a sincere desire to know the truth. I feel satisfied that already a very large amount of general truth has been disseminated amongst the people of this city, by constantly preaching in our little Chapels; and I believe the effects of it, too, are much more generally felt than we Missionaries, in our impatience to see "the full corn in the ear," are disposed to think. Latterly, statements have been made to me, by our converts and teachers, which I am inclined to credit, to the effect, that very many are already persuaded in their minds and consciences that the truth is with us; but that want of resolution to brave the cross, which they are sure to meet with here in no ordinary degree, prevents them from boldly acknowledging and openly confessing their convictions before the world. Such, I believe, was the state of my poor Schoolmaster, who was carried off by the cholera; and such, too, I fear, is the state of our present Teacher in our second School: he, too, would come to Jesus by night, through fear of his countrymen. For all such cases we earnestly entreat

the prayers of Christian Friends at home, that the bruised reed may not be destroyed, and that the smoking flax may be kindled into a bright flame.

The work in our Schools is, too, I trust, prospering. The progress which the boys make in the acquisition of Christian Knowledge is indeed very satisfactory and gratifying; and in some cases, I trust, this acquaintance with truth is not only enlightening the mind, but is also reaching the heart, producing convictions of sin there, and a sense of need of the Saviour: it is producing in all a conviction of the utter folly of idolatry, and the vanity of their own superstitions. The indirect effect of these little Day Schools upon the parents and friends of the children is also becoming apparent: most of the regular attendants at our Chapels referred to above are either the parents or relatives of the boys in our Schools—brought, I have no doubt, to inquire after the truth through the instrumentality of these children. In this way, the father of one of our most advanced boys has been led, I believe, to attend to our preaching; and at length to offer himself a Candidate for Baptism, in which I have much hope he is sincere; and now look forward, after a fair time for instruction and trial, to his admission into the fold of the Good Shepherd through His own appointed ordinance.

Steadiness of the Converts.

In our last review of this Mission mention was made of the baptism of two Chinese in April of last year. The deportment and bearing of these men is thus noticed in a Letter from the Rev. F. F. Gough, dated March 4, 1852—

The converts have, upon the whole, been going on well, we trust. The tailor, Yüoh Yi, has had exceeding great difficulty in obtaining a house, and we thought it must be given up as hopeless. The difficulty arose from his refusing to perform the usual idolatrous rites performed at entrance. In some cases, the unwillingness was grounded upon the belief that he belonged to the Roman Catholics. Since he obtained a house, he has been subject to a great deal of abuse and annoyance. The first night he, with his wife and two little daughters, slept in the house, the neighbours persisted in loud abuse during a great part of the

night. He is a great comfort to us. A good deal of his time now is given to the study, especially, of Scripture; and we hope the Lord has chosen him, not only to believe on Him, but also to be a witness to his countrymen.

Yüoh-yi accompanies Mr. Russell on his Missionary Excursions into the country district around Ningpo, and in a clear and convincing manner places the truth of the Gospel before his countrymen.

Mr. Russell, in a letter dated April 11, 1852, thus notices several

Candidates for Baptism.

At present I have three Candidates for Baptism, all parents of children who are receiving their education at our little Day Schools, and who, I believe, have been in a great measure influenced to attend our preaching by what they have heard from their own sons. Two of them, with God's blessing, if all goes on well, I shall probably baptize on Trinity Sunday next: one of these is a basketmaker, a quiet, sensible kind of man; the other a needle-maker, of whose sincerity I have a strong hope, but who is naturally of a repulsive character. With this, however, I have nothing to do: for me it is to try and ascertain whether he be or not one whom the Saviour has called by His grace to a saving knowledge of His truth: if so, grace will do her own work upon him; and who am I, to forbid water, that he should be baptized?

Visitation of the Cholera.

Ningpo was visited by the cholera in October of last year. The Missionaries were mercifully preserved; but three of those who were more or less immediately connected with the Mission were removed. To these cases Mr. Russell refers in the following extract from a letter dated Oct. 15, 1851—

One was the mother of Ah-ling, our baptized servant. For some time she has been in the employ of Mrs. Rankin, an American Presbyterian, engaged as care-taker of the children in her Girls' School, and latterly has given Mrs. Rankin much reason to hope that she has been one of the Lord's People, whose heart the Spirit opened diligently to attend to and be-

Jan. 1853.

lieve the message of a Saviour's love, which was brought before her. For a time she has been an applicant for baptism; but it was considered desirable to defer it until more decided proofs of her conversion appeared. When attacked by the cholera, and fearing her end was approaching, she made a dying request of her son, who attended on her, that she should be buried in a Christian manner, without any of her country's heathenish and superstitious ceremonies; referring him to Dr. M'Cartee and me to see that her wish should be carried into operation. Her son, Ah-ling, manifested more real feeling, on the death of his beloved parent, than I have before witnessed amongst this hard-hearted, unnatural people.

Another of those I referred to was a poor man, who, for a considerable time now, has been a regular attendant at our Services, both public and family: he has received occasional employment from us in washing the floors, and cleaning about the house, but principally supported himself as a carrier of firewood. When seized by the cholera, he immediately sent for me. On hearing it, I despatched a messenger for Dr. M'Gowan, who promptly attended with me at the poor fellow's lodging, where we found his unfeeling host preparing to turn the afflicted sufferer out on the street, lest he should die in his house, and he be responsible for the cost of burying him. The almost worse than brutish conduct of the wretch had such an overpowering effect upon me, that I felt quite paralyzed, and incapable of action. Dr. M'Gowan, however, ordered a sick-chair, and had the poor man conveyed to a house near his own, lately vacated by Mr. Lord, his brother Missionary, where he attended him for two days, apparently with success, removing, by the use of powerful remedies, all the cholera symptoms. A low typhus fever, however, supervened, which the poor fellow had not strength to bear up against, and which soon carried him off from pure exhaustion. During his illness I spent a considerable portion of my time by his bed-side, but found, in the midst of such fearful agony as that through which his poor body was passing, it was in vain to attempt to direct his thoughts much to the concerns of his soul. As far, however, as I could gather from him, he seemed strongly impressed with a conviction of the truth, which he had often heard.

The third case I referred to has been

H

Leo sin-sang, the teacher of one of our Schools. On the night of the 8th instant he was taken ill: next morning he sent for me, when I immediately hastened to his house, where I found the poor man in the greatest mental and bodily suffering. He felt that his end was approaching, and seemed to manifest deeper repentance and self-condemnation than I have before witnessed. His not having openly and boldly acknowledged the Saviour before his countrymen, and not having sought to be enrolled by baptism amongst His followers, through fear of man, seemed to be the principal cause of his deep mental anguish. Assured of his extensive acquaintance with Scripture, and of his knowledge of all essential truths, and seeing him manifesting such deep penitence for what I always regarded as the poor man's besetting sin, I endeavoured to administer to him the comfort his case seemed to call for and to warrant, but it seemed as though he would not be comforted. His spasmodic pains coming on with great violence, his attention soon became diverted from the concerns of his soul, and apparently centered solely on his poor wasting body. I remained with him the greater part of the day. About eight P.M. his son, who had been sent for, arrived from the country, and induced his father to allow himself to be carried in a sick-chair to his home, where the poor man died an hour or two after his arrival. Since the commencement of our first School, about two years and a half ago, he had been its Teacher, performing his duties with, I believe, much faithfulness and ability. His very accurate and extensive knowledge of Scripture, and his persuasion, I believe, of its being the book of God, as well as his general scholarship, rendered him an important and valuable assistance to us in carrying out the purposes of our little School, such as, I fear, cannot easily be replaced. He had his faults, and those not a few; but where, even in a Christian land, can we find one exempt from them? His grandson, a nice boy, about fourteen years of age, who had been in the School with him for more than a year, he recommended to my care, and seemed as though with authority to place him under my charge.

Subsequently he writes, Nov. 4—

The grandson of the School Teacher above referred to was brought back to me to-day by his uncle, who told me that his parents—who are in good circumstances—

at the request of their father before his death, consented to his being placed as before in our School, under my direction. He also stated that the old man, on reaching home, expressed a desire that his grandson should enter our religion, and be educated with a view to it. Since the death of the Teacher I have had fourteen applicants for his situation, all of whom I carefully examined; but in most found a lamentable deficiency of all the principal qualifications which would render them suitable for the important position. One, however, at length I have found, with mental and educational qualifications above the ordinary standard, whom I have determined to try, and trust he may prove fit for his work, as well as faithful in the discharge of it. As the all-important ingredient of vital Christianity in a good Teacher cannot be found amongst a heathen people, of course we can only make a selection between them as men, which at best is but very unsatisfactory. Our work is, I hope, prospering; and though the visible results at present are not many, yet I feel that the good seed is being very widely and extensively disseminated, and that a goodly harvest, in the Lord's own time, may be expected, and shall be realized. The leaven appears little at first, and operates invisibly; nevertheless, it does so surely and steadily. O that we may have the true "patience of hope" to abide its glorious result! Our converts are, I trust, going on satisfactorily: two especially, of the four now with us, seem to be gaining both knowledge and grace, exemplifying them in the fruits of a holy and consistent walk.

The Phonetic system.

The progress and value of this system is satisfactorily explained in the following extract of a letter from Mr. Cobbold, dated July 24, 1851—

In a letter three months ago I mentioned that we had reduced the oral language of this district to writing, and were instructing some of those boys whom Providence had placed under our charge. This has quite been carried on *by the way*, the boys pursuing, for all but two hours at the most, their usual Chinese Studies. The results have been, up to the present, very satisfactory. We have an elementary book nearly finished. It is cut in blocks, as the trouble of correcting the press when printing at Hong Kong or

Shanghae is considerable. The original alphabet was prepared by Mr. Gough, and very nicely executed. It formed him a nice amusement soon after his heavy illness. Of these we had single types cut, about twenty-six in number, and soon we had those who could read our writing sufficiently well to print from it. The ease with which the method can be used for the purpose of communicating common ideas, has been proved from several letters we have received from members of our household who have written from time to time. The tailor whom we baptized got a month's work from me lately, and asked permission to go over to Chusan, where Mr. Gough was, for quiet. While there, he found time to learn the alphabet and mode of spelling, and in about three weeks there came a note from him. This system is being adopted in nearly all the Missionary Schools here, and we hope it may spread to Shanghae.

Aspect of Romanism at Chusan.

Our information on this subject is contained in a letter from Mr. Gough, dated Aug. 30, 1851—

Whilst I was at Chusan, that is, during the hottest season, my health was exceeding good, with the exception of some degree of ophthalmia during the last few weeks of it. I found the Chusan People still more accessible, and having greater confidence in us, than the Ningpo Chinese; but, alas! Popery, with its seductive doctrines, has the field to itself, and it would seem that its spread would be greater still were it not for the scandal arising from the practices of some of its converts. A Missionary stationed there would for some time be confounded by the mass of the people with the Roman Catholics; but when the difference came to be generally apprehended, and the Gospel began to make way, the opposition would be bitter from the Roman Catholics. I know the spirit of some by experience. Rather in the interior of the island, Russell and I called at one of their Chapels, called "the Chapel of the Holy Heart." It was formerly a Buddhist Temple or monastery, and, alas! we found it used still for purposes of idolatry, only of a more refined kind. On entering, we saw before us a high altar, with two lighted candles placed upon it. On the wall above the table was a picture, to which the person who addressed us bowed, and, I believe, crossed himself. He had, as he said, received

baptism, and was in charge of the temple, being teacher also to some little boys. We asked him, in returning, what was the picture over the altar. He said it was "the likeness of Teen-Choo," that is, of God, for Teen-Choo is the term by which the Roman Catholics render that word. We reminded him of an expression in their standard catechism, that "God is without material form or likeness." He seemed puzzled for a moment, and then said, "It is useful for making Him manifest or cognisable to our senses." Russell remarked to him that the Buddhists say the same in defence of their idolatry; to which he appeared to have nothing to say. I believe it was intended to represent the Lord Jesus' bodily form; but all that he could tell us was, that it was "the image of God." The remainder of the interior soon explained the meaning of the name of the Chapel. Amongst other saints predominated the picture of Mary, with her heart transfixed with a sword. All the prints were French, as appeared from the accompanying inscriptions or names in that language. I did not see any crucifix; but, from the frequency with which the Roman Catholics have asked me whether I had them, I know that they use them. However, the interior of the temple seemed to say to us both, that the gross idolatry of Buddhism had been supplanted, by what? by the alike forbidden idolatry of pictures, and the trust in false mediators, instead of the true and all-sufficient one.

Prospects of Missionary work at this Station.

We conclude with the following extract from Mr. Russell's letter of April 11, 1852—

On the whole, the present aspect of things here, to my mind, looks favourable. In attestation of this, I will mention a conversation which took place the other evening, after family prayer, between Yüeh-yi, whom I have referred to above, and a neighbour who has been a very regular attendant at all our Services latterly. Yüeh-yi was alluding to the difficulties in the way of the progress of Christianity amongst his own people, assuming that elsewhere they could hardly have been so great, and expressing a fear that for a long time they would not be removed. This neighbour interrupted him, and asked him to recall back his thoughts to the state of things here two years ago. "Then," said

he, "you are aware how reluctant the Ningpo People were to allow their children to go to foreigners' Schools; whereas, at present, if one hundred Schools were opened by them in this city alone, they wouldn't have room for all the boys who would be glad to go to them. And why? Because their parents see that their children are far better instructed in them than in their own Schools, even in their own character, and, in addition, are taught to read books which all can understand, which is not so with their own, in the alphabetic system. Now," said he, "this is some progress made, and some of the difficulties removed. Again, you remember, some time ago, how hardly all the women spoke against foreigners whenever they saw them passing through the streets; but now you see how very different it is; for instead of speaking harshly of them, on the contrary, they say they are far better behaved than their own people. Here is another step gained, and other difficulties removed;" all of which Yüeh-yi acknowledged.

From my own observation, too, I can see that the people are much more friendly disposed towards us than they used to be; for though hitherto they were externally polite and civil, yet it was easy to perceive there was a lurking animosity against, and distrust of, us within, though not openly manifested. Now I am in the habit of receiving the friendly nod of recognition from many respectable-looking persons in the streets, with whom I am not personally acquainted, and who could have only known me from having seen me at our Chapels, or talking with the people in the streets. This is very different from what it used to be; for some time ago even our Teachers were ashamed to be seen with us in any public place. At our Chapels, too, I can see the number of regular attendants increasing, and the attention of all far more fixed and definite than it used to be. On the whole, I cannot help feeling that the Lord is having His way prepared amongst this people, and that ere long, if spared, we shall be privileged to see His truth telling largely upon them. Should such a movement as I anticipate, by the blessing of God, take place, I should also much fear that with the wheat there would also be a large intermixture of tares, for the character of this people is, I believe, rather to follow others from an imitative spirit than from independent conviction.

SHANGHAE.

The Rev. T. M'Clatchie still continues to be our only Missionary at this Station.

Adult Baptisms—Death of one of the converts.

In a letter dated Oct. 18, 1851, Mr. M'Clatchie thus speaks of the encouragement which he meets with in his work—

Since I last wrote to you, I am happy to say that the Lord has begun to allow me to see His blessed work prospering here. You will see from my journal that I have admitted our first convert in this city to baptism. To-morrow I intend, please God, to baptize two more of my blind class, one of whom has been under instruction for, I think, two years or more. They promise well: I trust the Lord is guiding them by His Holy Spirit. I have always felt more encouraged in my intercourse with the blind than with any other class of people here. Their affliction makes them, humanly speaking, more disposed to embrace the comforts of the Gospel than others. I feel a most lively and deep interest in the poor creatures, and I should rejoice to see something done for them on a more extensive scale than any thing I can attempt.

In a subsequent letter, dated Nov. 6, he refers to the baptism of these candidates—

I am thankful to be able to announce to you that two more of my candidates from the blind class have been baptized. Tsü Koh-lëang and Mo Kyung-yoong have been for a long time under instruction, the former for more than two years. He is upward of sixty years of age, and besought me to baptize him, lest he should die without having fulfilled the command of Jesus in this respect. He has since, I understand, been endeavouring to induce an aged friend of his to come to me for instruction, and to fly to Jesus to save his soul before his eyes are closed in death. I have much reason to thank God for the spirit displayed by the three who have now been baptized. I pray God to keep their feet in the paths of peace. Every member of the class can now repeat the Creed, Lord's Prayer, and Ten Commandments perfectly, or nearly so. Besides this, they have a good general knowledge of the life of our Saviour, the history of the fall, &c. Whenever I meet the class, I call upon each individual to repeat the

16th verse of St. John iii. I then ask a number of questions on this verse, in order that they may understand it thoroughly, after which we proceed to the portion for the day's consideration.

The death of one of these converts is mentioned in a letter dated May 3, 1852—

One of my converts died about a week ago. I trust that he is at rest from his labours. He lived consistently since his baptism, and has, I trust, entered into the joy of his Lord. I have admitted a poor blind neighbour to my class. She never attended Divine Service during her husband's lifetime, but as soon as he died she came to me, seeking relief, and gave his death as her reason for coming.

Conversation with an aged man.

We conclude with an extract from Mr. M'Clatchie's journal—

April 20, 1851: Easter Sunday—To-day a respectable old gentleman came into the vestry between the Morning and Afternoon Services, and entered into conversation with me. He told me that he was seventy-eight years of age. "You are well stricken in years," I observed: "are you happy?" "Why, yes," replied he: "I have sons and grandsons, and so far I am happy."—"But," I inquired, "are you perfectly happy in your mind?" "Why, no," said he, hesitatingly, "I cannot say that I am so happy as I could wish: I have not got as much money as I desire, and therefore I cannot eat much rice, nor can I buy clothes: on this account I am not perfectly happy."—"But," said I, "all this refers to the body: what about your soul? At death you must leave every thing behind; but your soul will live for ever. After death you must be judged for all your sins committed during life. If," I continued, "you are not perfectly happy, Jesus can make you so. It is in consequence of sin that men are unhappy: when their sins are forgiven, then they enjoy happiness." I then endeavoured to correct his Chinese notions of happiness by reading the commencement of the 5th chapter of St. Matthew. "Such characters as these," I observed, "Jesus pronounces happy: you see they are very different from those whom the world considers to be so." He remained thoughtful for a short time, and then exclaimed aloud, "Ah, very difficult! very difficult!" One of my blind here began to

state to the old gentleman the leading facts of Christianity, and while so engaged another interrupted him, and in a reproachful tone of voice observed, "He is a scholar: he has got books, let him read for himself: what have you to do to teach a scholar?" I turned to the speaker, and said, "If you were dying from hunger, and I had a bowl of rice which I refused to share with you, what would you think of such conduct?" "Oh," said he, "that would be very bad indeed."—"True," said I: "now, the soul is far more precious than the body. This old gentleman's soul is in danger of perishing, and you refuse to tell him of Jesus, who alone can save him: is this correct?" "True, true!" answered several of those present, with one voice. I then dwelt on the necessity of forgiveness of sins, in order to the enjoyment of perfect happiness. The old gentleman here addressed the blind man who had spoken to him, and observed, "They—i.e. foreigners—believe in Jesus, but we believe in Yuh-te"—the Shang-te of the Taouists. "Can Yuh-te forgive sins?" I inquired. My visitor laughed, and said, "How could he?"—"But Jesus can," said I. "Jesus can save you, Shang-te cannot: therefore, which of the two is it best to serve?" "True," he replied. I then spoke to him of the love of the Saviour in coming into the world to die for him. He seemed much astonished at this, having now heard of the sacrifice on the cross for the first time. After some further conversation, he rose to take leave. I gave him some books, and invited him to come again.

I made the painful discovery to-day that one of my blind class, a Candidate for Baptism, has been deceiving me, and feigning blindness for the last twelve months! It certainly requires the wisdom of the serpent in order to deal with these poor Chinese: the utmost caution must be exercised in admitting any to baptism.

Ceylon.

CHURCH MISSIONARY SOCIETY.

NELLORE.

Report for nine months end. Sept. 30, 1851.
THE Rev. J. O'Neill continues in charge of this Station. We subjoin extracts from his Report.

Since my last Report of this Station, in December 1850, nothing of any striking importance has arisen to call for special remark.

Services—Communicants—Baptisms.

The Services and duties connected with the Church at the Station demand my first notice. These have been performed, I am thankful to say, with little interruption from any cause throughout the past nine months. The Morning Service at ten o'clock on Sunday has been attended by nearly the same number as in former years. The Christians in attendance, including children, are about 75, the adult heathen about 25, and children 140. The number of heathen frequently in attendance at this Service has been considerable.

The present number of Communicants is 49, of whom five have been admitted during the year, all of them after Confirmation.

The number of Baptisms during the year has been eight: all of them had been on trial and under instruction for more than a year.

Preaching to the heathen

is the next point in the order of means. This has been carried out, I trust, with more efficiency and interest than in previous years. The number of places in which it has been systematically carried on throughout the year is nine—in seven of them once a fortnight, and in the other two once a month. It is conducted by myself and Catechists, except when I cannot attend: then they are conducted by a Catechist and Assistant.

The first Teacher whom I sent to the islands whither we have extended our labours this year, after a short stay was obliged to return very unwell from fever, and died shortly after. He was a young man of considerable ability and sincerity; and though, from the distance of his residence from Nellore, I was not able to visit him during his illness, I have reason to believe that he died as becomes a Christian.

Schools.

The Boarding School has been conducted under the efficient superintendence of Mrs. Long, who labours, I am thankful to say, for its welfare unceasingly. She states—

The parents of the children shew great interest in the School, and in the time of the return of their children after the vacations there is a great amendment. The number of applications for admission is also daily on the increase. There are at present upward of 20 Candidates in the admission-book, and at this moment there are seven anxiously waiting in the verandah, wishing to be taken into the School. One girl has been married this year, and has become the wife of a respectable Christian young man. Her position will be, to

some extent, influential, and I trust, with the Lord's blessing, the good seed sown will bring forth fruit, even a hundred fold.

Besides the Boarding School, there is a Girls' Day School, with about thirty in attendance, and two English Day Schools, containing a total of seventy boys. Of the Tamil Schools Mr. O'Neill thus reports—

The Tamil Schools, ten in number, have been maintained throughout the year on the usual plan. I hope we have at present, on the whole, a better class of masters than before. At our late examinations, it almost invariably happened, that where the old masters were continued the scholars were badly taught; but when a young man, trained in any of the seminaries, had been teaching, the School proved fifty per cent. better.

My class on two evenings in the week, one for English Schoolmasters and another for Tamil, have been kept up during the year, with some interruption. These classes are important, if they were for no other purpose but to ensure a certain amount of reading on the part of the teachers.

Native-Christian Contributions.

I may just advert, in conclusion, to the subscriptions of the Christians at this Station, as a sign, I hope, of a growing improvement. They have aided throughout the year several objects, and I believe, in many cases, to the extent of their means. Besides the weekly collection for the repairs of the Church and the aid of the poor, they have subscribed as much as 11*l.* to the support of Schools in the islands, and have aided also in purchasing Tracts published at Manepay on private responsibility, as the funds of the Tract Society are at present too low to admit of their being published by them. These amounts will appear considerable when it is recollected that our Christian Society here is very limited.

CHUNDICULLY.

Report for the Year end. Sept. 30, 1851.

The Sunday-morning Tamil Service has been conducted as usual by the Missionary, the Rev. R. Pargiter. The Congregation is composed of Tamil and Portuguese Adults, the students in the Seminary, &c. Several Romanists have

been occasionally present at the Service during the year, and also a few heathen have been regular in their attendance. There is also an English Service on Sunday Evenings, and a Sunday Service at the jail. There had been no adult baptisms during the year ending September 30, 1851, and the number of Communicants continued about the same.

Mr. Pargiter refers in his Report to other means of instruction afforded to the people.

Week-day Services have been regularly attended to during the whole year. At some of the school bungalows they have been held every week, at others once a month, and at the most distant occasionally. The object has not been so much to make them stated religious services, as opportunities for affording information on the truth and doctrines of Christianity by familiar conversation, and thus of bringing the Gospel into bold contrast with idolatry. I cannot but think these meetings the most direct means of overthrowing heathenism, and of establishing Christianity.

Visiting has formed a part of our work in connection with these meetings. The Catechists generally visit the different houses in the villages previous to the time of the meeting, and by this means induce many more to hear the word of truth. Tracts are also distributed, the Word of God is read, and the subjects of repentance and faith in Christ, and future rewards and punishments, are explained and enforced. In addition to this, the Catechists generally devote the mornings to visiting the families in their immediate vicinity, and have Morning and Evening Prayers in their houses, to which those around them are invited.

During the months of July and August we had a thorough examination of the whole of our Schools, in order to ascertain their relative value with regard to our work, their system of operation, and their moral bearing upon the people, and the advantages which have resulted from their establishment. It was not only attended with much satisfaction, but with considerable interest, both among ourselves and the people in general. A large number of the parents were present at almost every School, who listened with apparent plea-

sure and delight to the answers which were elicited from the children. We went thoroughly into every branch of study, but more especially into Scripture, and were much pleased to find that the boys had acquired a considerable amount of information on the Word of God.

In connection with these examinations, too, we held a series of Services in the school bungalows, at which all three Missionaries were present; and the occasion being somewhat a novel one, more people than usual assembled. The whole of these Services were of the most interesting character, and gave an impulse to our work.

Of the Seminary, containing 50 boys, and 10 other Schools with an attendance of 480, of whom 60 are girls, Mr. Pargiter reports favourably. The efforts of the Romanists are thus referred to—

The Romanists around the Station are exerting themselves, and making every effort to injure us. Having lately obtained a grant from Government for education, they are seeking to destroy or injure our Schools; and threaten any Romish Parent who dares to send his children to a Protestant School. Festivals and processions, and theatrical representations, are the means by which they decoy the unwary and ignorant; but hitherto my people have maintained their ground against all attempts to draw them aside. The pure truth of God is, I am convinced, the most effectual weapon in the hands of both minister and people against Rome in all its errors and deceptions, and this I am determined to use with more vigour and diligence, in proportion as Rome puts forth her desolating and soul-destroying power.

— — —
COPY.

The Rev. R. Bren, although unable to speak of any increase of members from amongst the heathen, reports of such as had been previously received as walking consistently. There had been a small increase in the number of Communicants. The different Schools, consisting of eight Boys' and two Girls' Schools, were proceeding much as usual.

Opening of the New Church—Missionary Meeting.

The new Church at Copay was opened on January 9th of the present year. Mr. Bren says—

On the day of opening the Church, January 9th, notwithstanding that it rained very fast, some of the seminary boys from Chundicully, five miles distant, reached Copay about five o'clock A.M.; and many of the Christians continued to arrive until after the first Service commenced, which was about a quarter to nine o'clock. At this Service three adults were baptized, one of whom was the police Vidhan of North Copay. He was formerly employed by the American Missionaries, and has for a long time been convinced of the Truth: the other two were persons connected with our own household, who have been wishing to be received into the Church now for about two years. So far as we can judge from outward appearances, we trust there is much sincerity, and therefore a good deal of hope, in each of the above cases.

It was intended to have held a Missionary Meeting in the afternoon, but, owing to the unfavourable state of the weather, it was postponed. In the evening, at half-past six, the appointed Service was held in English, and was attended by many of the European Residents in Jaffna, and one of the Wesleyan Missionaries. An excellent discourse was delivered by the Rev. R. Pargiter from Psalm xxxvii. 7, 8. After the sermon a collection of about 8*l.* was made.

On Monday, January the 19th, the postponed Missionary Meeting was held, the weather having cleared up in the interim. As we expected great numbers would be collected together, we thought it advisable to hold Service; and the Church being tolerably well filled, we commenced by singing an appropriate hymn. The Litany was then read, and Mr. Pargiter preached from Isaiah xxxv. 1, 2.

After a brief interval, the Missionary Meeting was commenced by singing one of the hymns printed for the occasion. On account of their long experience and fluency in the language, we had obtained the valuable aid of the Rev. D. Poor and the Rev. L. Spaulding, of the American Mission. Mr. Poor, in addressing the meeting, mentioned some interesting intelligence which he had lately received from the Sandwich Islands,

where the people, who were all formerly cannibals, have now received the truths of the Gospel, have built Schools and Churches, learned to read, &c., and, what is more, have begun to support their own Ministers; giving, out of the little they have, to the amount of 200*l.* and upward for each Missionary. Mr. Spaulding then addressed the meeting; and though the addresses occupied nearly three hours, they were listened to throughout by a number of heathen with much interest.

North-West America.

CHURCH MISSIONARY SOCIETY.

FAIRFORD, MANITOBA.

WE now lay before our Readers some extracts from the Journal of the Rev. A. Cowley.

Improved aspect of the Work.

March 30: *Lord's Day*—Though I have but a small Congregation, and not a large school, my Sunday Duties seem almost or quite as heavy as those of more populous places. From nine A.M. till about one P.M., and again from about three till seven, I am engaged with the School and Divine Service. But my duties, though perhaps increased in responsibility, are more pleasant and delightful. Till lately I have sown in faith and hope, painfully: now I am in some measure partaker of my hope. I however enjoy those whom God has given me chiefly as an earnest of an abundant harvest, for which I still sigh. Meanwhile it is very delightful to reflect upon the change in the Congregation already effected. Formerly, none bowed the knee in prayer with us; and latterly, when inward conviction prompted some to do so, the fear of man was a snare, as was evident from their conforming only when no heathen, whose persecution they feared, were present. But since their baptism the fear of man seems to have been overcome, and they act according to the Rubric in unison with ourselves, and I believe, as far as they are able, join in the prayers, &c. How different from what we once experienced! I remember well when an Indian, being invited to attend Divine Service, said he would come if we would pay him for his time; and when, under those circumstances, Indians did attend, the shocking behaviour they were guilty of—laughing, talking, smoking, mocking. And one cannot but occasio-

nally recall even more painful things than these. But in mercy God hath brought me thus far, held up my hands, strengthened my knees, and supported and cheered my heart. His is the work, and His be the praise!

The Bishop's present to the Converted Natives at Fairford.

April 18, 1851: Good Friday—A pair of oxen and a plough have reached us in safety from the Bishop. This is indeed a liberal present. I wish the Indians may value it, and so use it as to shew their gratitude by their works. May God bless their labours, and crown them with success; and may the same gracious God reward the giver a thousandfold!

April 19—I made arrangements to-day with the Indians for the care and keeping of the Bishop's oxen and plough. Shawemanichees is to have the care of one ox, and the chief Poppingwe of the other, and all who wish to use them are to contribute to their support. When the oxen shall have become disabled, through age or infirmity, any one is to *eat them* who will replace them by young, full-grown animals, of ability to do the work required. These are their own plans; and, as I approved of them, I delivered the oxen, the plough, and appendages, over to them in the name of the Bishop, reminding them of his desire and hope that they may live and use the presents in concord, and to very great advantage. I think they are all highly delighted with, and somewhat proud of, this very handsome present. I know not how to shew the gratitude I also feel for this benevolent act towards my poor people. I shall watch it with great jealousy, hoping to have some good thing to report.

Departure of Charles Pratt to commence a new Station at Fort Pelly.

May 16—Pratt and family leave to-day, by a new road, for the Red River, on their way to form a new Missionary Station in the neighbourhood of Fort Pelly, Swan-River District. They leave with my blessing, and earnest prayers for their welfare and prosperity. If the Swan-River District be taken up, then my anxiety for that part of the country will cease, though not my interest in it. My affections are too earnestly drawn towards that quarter easily to forget it. I sincerely wish I may live to see a devoted, warm-hearted, clear-sighted, intelligent

Jan. 1853.

Missionary stationed at Fort Pelly, with a Catechist at Beaver Creek, and another at Shoal River, under him. I yet grieve that till now I have been unable to enter that very important field. At length I am able, blessed be God! to enter upon it. O for love and zeal to occupy it fully! May God graciously be pleased to stir up the hearts of His people to give willingly of their abundance for the support of the Saviour's cause in that district! What a glorious field for the man whom Heaven may appoint to occupy it! Highly privileged, indeed, may he consider himself who shall be called to it. An abundance of labour and a fair prospect of success await him; and God grant the man may not be wanting! O God! send forth a labourer into that portion of Thy harvest!

Difficulties as to provisions.

June 28—On Thursday last, the carts which took Pratt and family to the Red River, on their way to Fort Pelly, returned with a little flour and some other supplies. They have been absent a very long time, and we were so uneasy as to send in search of them. The party who went returned early on Tuesday last, bringing one bag of the flour on horseback. These supplies are most opportune, as we were out of flour, and tea, and soap, and short of almost every thing besides. Still, we shall have much difficulty in making the flour last till the boat, which we are happy to learn the Bishop has purchased for us, can reach us. It is only by means of the drag-net that we can catch fish in any large numbers; and even with it we often fail, by getting entangled among the stones in the bed of the river, of which there appear to be many. To-day, for instance, a large party have toiled long with it for almost nothing: indeed, they coked and eat, while using it, nearly all the fish they caught. I do not remember ever being in such difficulties before. Owing to the failure of our endeavours for fish last fall, we eat up all the grain, scarcely leaving seed, while we ought not to have touched it, but, as in other years, to have left it for this season, when, as at present, the fish always leave shoal water. We cannot recover our position of plenty till the next fall, when, if it please God, to prosper our endeavours, we hope to right ourselves.

We commend our Missionary, and the arduous work in which he

is engaged, to the prayers and sympathies of our Christian Friends.

MOOSE LAKE.

In our Number for July last we gave an account of the Rev. J. Hunter's visit to this new Station in October 1850, and of Mr. Budd's subsequent visit in January 1851, on his way to Cumberland from Red River after his ordination. This Station having been commenced, as our Readers are aware, by John Humphible, one of Mr. Budd's earliest converts at Cumberland, has been, under God, of purely native origin and growth, and affords another remarkable instance of the reproductive character of the Gospel of Christ.

We also mentioned a still later visit to Moose Lake and Shoal River by Mr. Budd, the account of which we now place before our Readers.

Visit of the Rev. Henry Budd.

Our account of this is taken from Mr. Budd's own Journal.

May 15, 1851—We this morning felt Cumberland for Moose Lake—three Indians and myself.

May 16—We arrived at Moose Lake this evening, and found the Indians were all away, hunting furs for the Company; so that there was not a heathen Indian to be seen when I first arrived. I was informed, however, that they were expected to come to the Post after next week, and then I should have an opportunity of seeing them. I found John Humphible quite well, and doing well. We assembled all the people in Mr. John Ballendine's for Evening Prayer, and as there were some Europeans who did not understand Indian, we had prayers in English as well.

May 17—This morning we commenced preparing the ground that John Humphible had got cleared, for the seed we brought down. In the evening we again assembled the people for prayer: all the people belonging to the Post, Mr. Ballendine's family, and John Humphible's, attend at the prayers regularly.

The Indians at Moose Lake have

not been left without evidences of the power of the Gospel to uphold the soul in the prospect of death and eternity. Mr. Budd gives the following touching instance of the power of grace—

May 20—I received information from John Humphible of the death of the wife of Joseph Marles, an Indian who had been baptized at Cumberland Station with his wife and family. They had since lived consistent Christians. The woman had been sick for more than a whole year; and although she suffered so much, and became so helpless the last half of the year, she was never known to be impatient, or to utter a single word of murmur or complaint. They were in the Company's Service, and fishing across the lake. As John Humphible was fishing at the same place, and had occasion to go there for fish, she was always the most forward to persuade John to stop over the night, have prayer with them, and read and explain the Scriptures to her. She was then in a very weak state. She died here about two months ago. As she drew nearer her end, she was often heard to say that she should never regret to leave the world, but she would wait patiently for God's own time. In the commencement of her sickness she often expressed her anxiety respecting her children; but as she became more ripe for the grave, she often said that leaving her children behind did not trouble her now, knowing that the same God who had hitherto been her preserver and provider would vouchsafe to extend His mercy to her children also. She often encouraged her husband to continue firm and steadfast to the end; to manifest to the world, and to the heathen around, whose he is, and whom he serves; and not to allow the heathen Indians to draw him back from following the Lord "through good report and evil report;" and to be sure and send his children to the School, that they might learn to read God's Word for themselves, to the end they might know the way in which they should go, that when they are old they might not depart from it. When suffering much, she would send for John Humphible to pray with her and for her, saying that she was much relieved in hearing praying and singing, and felt willing to depart hence and be with Christ. She has given her only daughter to John Humphible to bring up as his

own, with strict orders not to allow any of the heathen party to keep her. Her last words to her husband were, "Tell John Humphible to pray for me, for I am very weak."

From the 21st the Indians began to arrive, and on the 24th Mr. Budd writes—

I went over to see the Indians, and spoke to them on the subject of religion; but, alas! they have no ear for it, neither have they light and understanding enough to comprehend what I said to them, even in their own language. They are hardened in their sins, and so confirmed in their heathen state that they refuse to listen to the Gospel of Christ. They are drumming, gambling, and singing, long as the day, and at night they carry on their conjuring and all their heathen rites. We can hear the drum and rattle going day and night.

In the evening, after we had had prayers in Mr. Ballendine's, at which two or three of the heathen Indians were present, I was informed that Two Nails—who is looked upon as the medicine chief of the Moose-Lake Indians—is doing all he can secretly to oppose the Gospel of Christ, and our message of love and mercy to the heathen. We however must do our duty, and preach the Gospel to them "in season, out of season," "whether they will hear, or whether they will forbear: for they are most rebellious." If Paul might plant and Apollos water, but unless God gave the increase all would be in vain, what can be expected from my poor efforts?

May 25, 1851: *Lord's Day*—Our little band of School-children assembled in John Humphible's, and I took the Testament Class, and heard them read. I then asked them a few questions on what they had read, some of which they answered, and I explained to them what they did not understand. When the School was over we assembled for Service. Mr. Ballendine's family, the men at the place and their families, our own people, and the School-children, made a tolerable Congregation. There were a few of the heathen Indians present, who happened to be in before we commenced Divine Service. I addressed them first in Cree, and immediately after the Indian Sermon I read an English Sermon to those who did not understand the Cree Language. The Evening Service was attended fully

as well as the morning, and was conducted in the same way.

May 26—I visited the heathen in their tents, and had long arguments with several of them. But there is at present little hope to be entertained of these people. They are not awake to their danger: they are asleep in the chain of sin, "dead in trespasses and sins." The Spirit of God must breathe on the dry bones, and move upon the face of the waters, and command the light to shine out of darkness, and quicken them from the death of sin, and influence their understanding, and enlighten their mind, and enable them to see their danger, before we can expect to hear them crying out, with the Philippian jailer, "What shall I do to be saved?" Even those who have been already baptized, several years ago, have gone back to the "beggarly elements" of the world. They have forsaken the right way, and turned back, "as a dog to his vomit, or as a sow that has been washed to her wallowing in the mire." These are by far the worst to speak to, for they are the most hardened and the most unbelieving. Unless we can reside permanently among them, and watch them closely, I fear that the heathen party will always draw them back, for they are much the stronger party.

Excursion to Shoal River.

On the 27th Mr. Budd went on to Shoal River. On the 29th he writes—

After we had passed the Muscaig Portage, which is several miles long, we met a band of Sauteaux Indians from Shoal River, and encamped close by their tents. I asked the headman whether they were disposed to settle down, cultivate their native soil, live in houses, keep cattle, &c., become civilized like the white man, take his religion, and his God to be their God. He said, "I still remember what the great praying-chief said to me last summer"—he meant the Bishop, who asked him if they were wishing for somebody to come to Fort Pelly, to teach them and their children—"and I have considered of the matter, and spoken of it to some of my countrymen. Some of them are willing, together with myself, to settle down at some good spot, and cultivate the soil, for it is evident that we cannot live much longer in our roving state. Our country is getting poor of every thing: even the animals, who were formerly so numerous, are nearly all killed up; and if we do

not cultivate the soil we must starve. All the heads of families at Shoal River, and some of Fort Pelly, have agreed that they shall settle down somewhere, and get their children instructed. The difficulty with us is to decide among ourselves *where* we shall settle down. Some of us think that Red-Deer's River is a very good place for a settlement. There is plenty of very good land there for cultivation: indeed, most of what is required in a settlement is to be found there—good land, plenty of hay, plenty of wood for building, and good fishing close at hand. Some of us think, that at the mouth of Swan River is a very good place too—plenty of land for cultivation, wood, fish, &c.; but the evil connected with that place is, that sometimes the waters overflow the banks, and I am afraid that would spoil the crops. However, I will see some more of our people about it." He added, that he would let me know next spring what place they have pitched upon for the formation of a Settlement.

May 30, 1851—We arrived at Shoal River, and found Mr. M'Kay and his family quite well. I am glad to find nearly all the Crees belonging to this Post. The Saulteaux Indians we saw yesterday evening. We assembled the people of the place, and some of the principal men among the Crees, for evening prayer. As Satukwun, or Spreadwing, who is the principal man among the Crees of Shoal River, was present, I took the opportunity of addressing them very fully on the Gospel message. After prayers Satukwun said, "I understood most of what you said. I some time ago heard a French Priest speaking of religion, but I could not understand so well. If the Saulteaux Party are willing to settle in any part of Swan-River District, I shall be glad to settle, cultivate the soil, &c. If there is some one to live with us and among us, to teach our children, and instruct us to farm, we will settle. We are waiting for somebody to come to us. At present we cannot say much with regard to settling. We Crees are not the original tenants of this soil: the Saulteaux Indians are; and we don't like to be too forward, in case we should displease them."

May 31—We hold prayers at Mr. M'Kay's both morning and evening. Some of the Indians are always present. They do not manifest the least opposition to the Gospel.

June 1: Lord's Day—We assembled

for prayer at Mr. M'Kay's. The Indians had promised to come, and came accordingly—Satukwun, and several other old men with him. I addressed them from Matt. xvi. 26. They found this to be a different doctrine from what they were used to: having been accustomed to think of nothing but what they shall eat and what they shall drink, they seemed surprised to hear that there is something within them that is infinitely more valuable than the whole world. In the evening nearly the same number attended.

June 2—We still remained this day, wishing to have another conversation with the Indians before we left. The three Indians who came with me from Cumberland Station are busily employing themselves in speaking to the heathen Indians on subjects of the highest moment. There is not a day since we came here but they have had some Indians in their lodgings; and they have always been told something of religion, so anxious are they that their heathen brethren should partake of the same privileges with themselves.

During his stay Mr. Budd baptized a woman and her son, and married her to a Saulteaux Indian who had already been baptized, having been brought up in the family of the post-master.

On the 3d of June Mr. Budd left Shoal River, and on Sunday the 8th he thus describes his

Return to Moose Lake.

We arrived at Moose Lake this morning, having been wind-bound, and found all the people still quite well. Plenty of heathen Indians had now come, and we assembled for Divine Service at three o'clock. There was a good Congregation of Christian Indians, some of whom had come from Cumberland Station, besides all the people of the Fort, and a few heathen Indians. I first preached an Indian Sermon, and immediately after read one in English to those who did not understand the Cree. John Humphible informed me that none of the heathen Indians are as yet likely to embrace Christianity. Some of the younger men would be led to think of it, but they are so prevented by the old that they dare not confess it. Since I have been at Shoal River the Indians have been very busy, more than ever, with their heathenish rites. They have gone through

all they could possibly think of, and even invented other rites, which they were not accustomed to perform, to make them strong, as they think, to resist the Gospel. Among other new rites which they have invented, they have brought a scalp over from beyond Fort Pelly, and have for some days been singing war-songs, and dancing with the scalp, over the grave of an old Indian who died some time ago.

June 12 — I saw an old man whom I heard was sick. He has been baptized, and his whole family, into the Christian Faith, but he has ever since continued an unsettled character, so much so that it is difficult to say which he loves most, Christianity or heathenism. In asking him whether he still thought of being a Christian, or whether he had entirely cast off Christianity and become a heathen again, I told him that by so doing he would most assuredly expose himself to the just wrath and indignation of God, and his last state be much worse than the first. He answered as follows—"I cannot say that I have cast off Christianity: it is always in my mind. Every morning when I first awake I think of it: and in the evening when I go to bed it is the last that I think of. I don't forget to say my prayers morning and evening; and I teach my children to do the same." These Indians who have been baptized, living among the heathen, among those who fear not God, may be disposed to live according to the rules of Christianity; but the heathen party being much the stronger, and by far the most numerous, they overcome the good principles of the Christian Indian. And unless there is some one stationed among them, to watch over them, continually exhorting them to be steadfast in the faith, and to train up their children in the ways of virtue and godliness, I fear that we shall always have to mourn over backsliders, for they will never be consistent Christians.

June 15: *Lord's Day*—We had twenty-one children present in the School this morning. They are getting on pretty well. At eleven o'clock we assembled the people, and I addressed them from Deut. xxx. 15 to the end. We had some heathen Indians present, but the number of attendants was much smaller than usual, on account of the Company's men belonging to Moose Lake having gone off to York Factory. Our Services this day have all been conducted in Indian only. In the afternoon I called upon Two Nails,

who is considered the headman of the Moose-Lake Indians. I wanted to know what he really thought of Christianity. I have been speaking to him several times on that head, but never could get a definite answer from him. He came with a whole party of Indians. After they were seated, I asked Two Nails to tell me plainly whether or not he ever intended to become a Christian. "We have now visited you several times; faithfully preached the Word of God to you; warned you of your danger in case you persist in the ways of sin and darkness; and offered you pardon, peace, and salvation, through faith in a crucified Saviour. Two Nails did not say much to this, neither did he yet say whether he intended to become a Christian or not. All he said was, "I have not been able to think of Christianity: I cannot set my mind to it. Whenever I try to think of your religion, I fancy there is some one that stops me, and hinders me from thinking of it. And the same spirit tells me that if I embrace Christianity I am sure to die soon: that is the reason that I cannot think of it. But as for the rest of these Indians, they are quite at liberty to do what they like. If any of them are disposed to embrace Christianity, they may do so when they like: I will not hinder anybody." Then, turning to the people, he told them that if any of them wanted to say any thing they were quite at liberty to speak out their mind. They were all ready one after the other to say that they did not wish to become Christians, they preferred being heathen. They would not forsake the ways of their forefathers to embrace a foreign religion. I warned them of the evil and danger of their determination, and besought them to consider of their ways, and turn unto God, lest He should shut up His loving kindness in displeasure, and cut them off as cumberers of the ground. They listened to what was said, but did not seem to pay any regard to it.

May He who opened the heart of Lydia, open the hard hearts of these poor Indians, that they may attend to the things spoken to them!

The Missionary Force.

Our Missionary Force in Rupert's Land has been strengthened during the past year by the arrival of the Rev. E. A. Watkins, and Mr. W.

Kirkby, who reached Moose Factory in August last.

General View—Fearful Inundation.

This Mission presents the same aspect of encouraging and healthful development. The Stations, which some few years back were the extreme points of effort, are now centres of operation; and not only the Parent Mission at the Red River, but also Cumberland and Manitoba, are to be so regarded. From these several points tentative efforts are being put forth in different directions, as opportunity presents itself; and these, with prehensile power, lay hold on the particular spot towards which they have been directed, and there commences a new process of instruction. Thus there are now no fewer than ten distinct spots, where, either through European Missionaries or the Native Catechists, Missionary Efforts are being carried on amongst the Indians.

In the spring of the present year the Red-River Settlement was visited by a fearful inundation, which laid completely under water the upper part of the settlement, carrying away bridges, houses, and barns, and making sad destruction of property. The Upper Church and Bishop's Premises, and the Middle Church, were all invaded by the common enemy. After the water had taken possession of the lower story of his house, the Bishop, with his sister, still remained on the second floor, unwilling to leave the place; but at length retired higher up the river, to the new-built parsonage of the Rev. W. H. Taylor. Happily, the more elevated banks of the river in the vicinity of the Rapids' Church preserved that part of the Colony, as well as the Indian Settlement, from being wasted. An interesting narrative of this trying season, of its mingled chastisement and mercies—by which latter ele-

ment the former was graciously tempered—is on the eve of publication, from a manuscript of the Bishop's. This we shall not anticipate, but shall confine ourselves to a few extracts from a letter of Miss Anderson, the Bishop's sister, written after the departure of the Bishop on his long journey of 2000 miles, in a birch-rind canoe, to Moose Factory, and dated Red River, Aug. 2, 1852—

About the time this reaches England, I trust my dear brother may be restored to us. During the last year he has often looked very much worn by the pressure of daily duties, and his buoyancy of spirit has seemed at times to fail him; but I trust this journey may refresh him both in body and mind, though to myself these long absences are the one great trial of this country. The climate, which many thought so formidable, we have found so healthy, that I should almost dread the damp of England again; but when my beloved brother goes forth by a route little frequented, and in so long an absence there is but little probability of hearing of or from him, this is trying indeed. His present journey is the longest, and, from all I hear, the most hazardous that he has yet undertaken; and I trust that He, in whose service he has gone forth, will shield him from all danger, and bring him safely home. He would have an opportunity of writing to you by the ship from Moose.

Since he left us we have returned to our own house, which was in a very dismantled condition, but which I hope to get made pretty comfortable again before his return. The river has now fallen almost, I think, below its usual level at this season; and could you see it, you would be inclined to doubt our veracity, for it seems scarcely possible to believe that it could ever have overflowed its banks. Yet of this we have melancholy proof enough. Many come applying for a little help, to enable them to put up some sort of a shelter before the winter. It is somewhat singular, that, by a letter just received, I find, in the large collection made for the Bishop at Derby, a considerable quantity of nails, which will be invaluable at this time to many of our poor people who have to rebuild, as they are very expensive here, the freight and car-

riage being heavy on them from the weight of iron. We were only known at Derby as birds of passage; but it is very pleasing to find that the different tradespeople have each contributed articles in their line to send out to us. I fear, with all the help we can give, the coming winter will be one of difficulty and hardship to many. Flour has risen from 11s. 6d. to 20s. per cwt., and will, in all probability, rise still higher. We now find the absolute necessity for the Bishop farming; for if we had not now a stock of wheat from last year's crop, we could not get on at all. When grain is abundant, all are ready to sell; but now, all who have it want it for themselves. It will, I know, be a pain and grief to my brother not to be able to give flour as freely as he has done; but now, what we have must be carefully husbanded, so as to reserve seed for next year, and to last till that can ripen for use. The flooding at Fairford being later than here, their seed was all in the ground and under water; and this year I fear there will be little here to supply their need. These things make the loss of our minor comforts scarcely worth a thought, though, under other circumstances, we should miss our garden and ice cellar, our two greatest summer luxuries, very much.

I do not know whether Mr. Cockran is writing, so I may just mention, that since the Bishop left there has been some excitement at the Indian Settlement, from an idea that the Sioux were near. The people left their houses, and congregated about the School, raising fortifications and keeping watch, while many went off to the lake, leaving their crops to their fate. I should have been much more alarmed at this than at the flood, if I had really believed that there was any foundation for their fear; but, from all I can learn, it seems to have been a groundless panic.

Subsequent information would make it appear that there was good reason for alarm. In the "Record" Newspaper of Dec. 9, we find the following passage—

Toronto, Nov. 13—Letters from the Red-River Settlement, communicated to a Canadian Journal, contain accounts of the murder of the Rev. Mr. Terry by the Sioux Indians. He was scalped not half a mile from the settlement. Mr. Terry was a native of Ohio, and, before his removal to Red-River Settlement, lived at St. Paul, Minnesota. This murder is described as the result of a state of warfare that has for some time existed between the Sioux and the half-breeds.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. J. U. Graf, and Mr. and Mrs. Allan, left Plymouth on the 5th of December by the African Company's mail steamer, for Sierra Leone; also the Rev. Messrs. Hinderer and Paley, with their wives, and Messrs. Gerst, Kefer, Maser, and Hensman, on board the same steamer, for Sierra Leone, on their way to Abbeokuta (p. 525 of our last Volume).

WESTERN AFRICA.

Church Miss. Soc.—The Rev. A. Mann reached Sierra Leone on the 10th of August, on his way to Lagos—The Rev. C. Reichardt arrived at Sierra Leone on the 12th of October.

INDIA WITHIN THE GANGES.

Wesleyan Miss. Soc.—The Rev. Thomas Cryer, of Madras, died on the 5th of October.

He had laboured as a Missionary in India twenty-one years.

WEST INDIES.

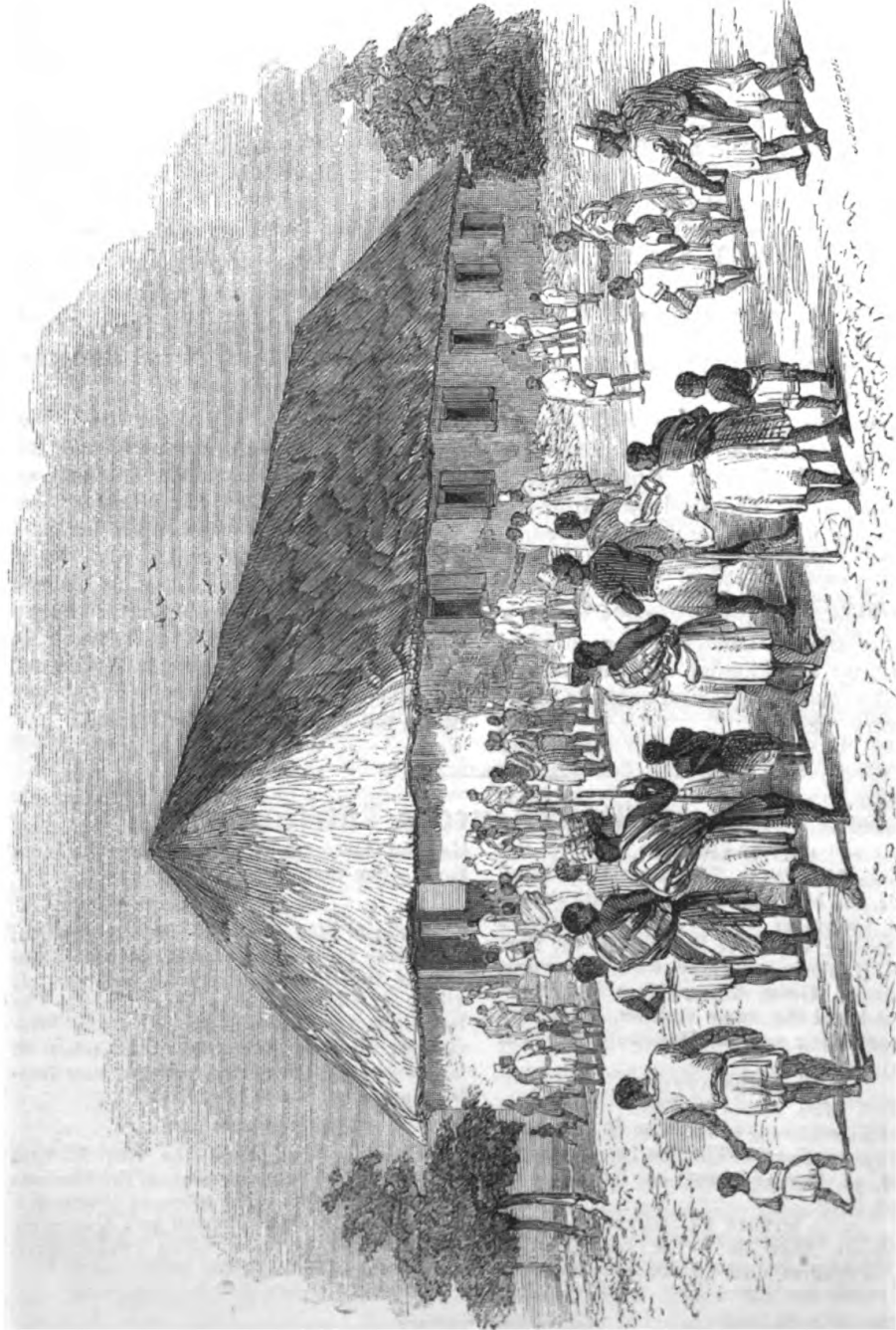
Wesleyan Miss. Soc.—On September 10th, at Green-Turtle Cay, Abaco, Bahamas, the wife of the Rev. Alexander J. Thompson fell asleep in Christ, after a long illness—The Rev. John Chatterton, a devoted young Missionary, died on the 29th of October, at Barbadoes, of yellow fever, a disease now fearfully prevalent in that island.

BRITISH-NORTH AMERICA.

Wesleyan Miss. Soc.—The Rev. William Squire, General Superintendent of the Missions in Eastern Canada, died after an illness of a few hours. He had laboured as a Missionary for thirty-two years, of which twenty-seven were spent in Canada.

Miscellanies.

On the following page is a picture of one of the churches of the Church Missionary Society in Abbeokuta, in a part of the town called Ake, the Station of the Rev. H. Townsend. The Engraving represents the people collecting for Divine Service.



AKE CHURCH, ABBEOKUTA.

Missionary Register.

FEBRUARY, 1853.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS
THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER

(Continued from p. 31 of the Number for January.)

South Africa.

(Continued.)

FREE CHURCH OF SCOTLAND.

Cape Town: Wm. Gorrie—*Pietermauritzberg*: Wm. Campbell—*Pinetown*: C. Scott—P. 65.

Lovedale, 60 miles from Grahamstown: James Laing—Wm. Govan in charge of the Seminary: Mrs. Weir, Miss Harding, *As.*; 1 *Nat. As.*—at *King William's Town*: John Ross—P. 65.

Fort Hare is scarcely a mile distant, and, after King William's Town, is the greatest resort for military, whether Coloured or British; and close by the Fort there has been, during most of the war, a large camp of Fingoes. These, for the most part, formerly occupied a locality farther west, where they were in the habit of being visited by the Missionaries at Lovedale, in concert with brethren of the London Society from Alice; and Miss Thomson, another Female Teacher, supported by the Ladies' Society in Glasgow, taught among them; and, on their being encamped at Fort Hare, she accompanied them, procured the use of a large military tent from General Somerset, had it set up in the very middle of the Fingoo Camp, and there she was still teaching when the last intelligence was received, only that she made Lovedale her evening home, leaving the camp when her teaching was over.

Alice, the little metropolis of Victoria, is only a short way west from Fort Hare. Here the Free Church erected by the brethren of the Mission, with such help as they could obtain in the locality, has

Feb. 1853.

been kept open. Here also they have the brotherly aid of other Missionaries, including that of Commissioner Calderwood, who has all along acted toward them, and co-operated with them, as in every respect a brother.

[*Report.*]
There are 21 Candidates for Baptism. Of late a number of them have been specially examined with a view to their being baptized, and 4 men and 5 women are to be baptized on the next Sabbath. Of these, 5 are Caffres and 4 Fingoes: 7 can read.

All the nine have attained to a satisfactory measure of Christian Knowledge. The progress made by Tibone and his wife has been rapid. Three out of the nine can read easy English Books, as well as Caffre, and with understanding. In the sight of man they all stand approved, and it is our prayer that they may be received as true disciples by Him who looks on the heart. Tibone and his wife have two young children, who will be baptized at the same time with their parents. On Lord's Day, April 11, though now late in the season, the weather was remarkably sultry, with a high, hot wind. Our native Church was crowded in the forenoon, and a number who had come could not gain admittance. In the afternoon it is not generally so well filled; but to-day it was quite full. The parties already mentioned were then baptized.

[*Mr. Laing.*]
The Brethren of the Mission are labouring under many difficulties, and their expense of living is not the least, as the following list of prices will shew:—The loaf of 4 lb. is 2s.; cheese is 2s. per lb.; butter,

K

Free Church of Scotland—

when to be got, is 3s. 6d.; potatoes sell at 3d.; milk, 4d. per quart; tallow candles, 1s. 3d. per lb. When it is borne in mind that our Missionaries have to live, some of them, on 100l. per annum, and some on 90l., and that they have had heavy losses in consequence of the war, the considerate will see, in such rates, a silent plea for sympathy and succour.

[*Mr. Bryce Ross—Feb. 20.*

We were much pleased with the progress of Mr. Govan's pupils, but we were astonished at the extraordinary proficiency which two or three Fingoo Boys had made in arithmetic. On entering the seminary, they knew no English, and could not, therefore, for some time, understand the instruction communicated: their quickness and accuracy are indeed most remarkable.

[*Mr. Laing.*

Burnshill, 17 or 18 miles E of Lovedale—Alex. M'Diarmid: Miss M'Diarmid, Teacher—P. 65.

The war broke out in the vicinity of the "Great Place," the residence of Sutee and Sandilli, which is in the immediate neighbourhood of Burnshill; but previous thereto Mr. M'Diarmid was made aware of what was likely to occur, and he sent his family to Lovedale.

[*Report.*

Pirie, 19 or 20 miles E of Burnshill—Mr. Ross, and Joseph Williams, Assistant, have been compelled by the war to leave this Station, and have gone to King William's Town—P. 65.

On the 6th of August the Governor was to proceed in person across the Kei, to attack Kreili and his tribe, and the Colonists were ordered to repair to his standard on the occasion, it being provided, that whatever booty they might secure would be allowed them as a reward. In the proclamation ordering this muster the Governor speaks as if he meant to render this an effective and concluding movement. But the Caffres were still in arms, without any symptom of giving way, and matters in the sovereignty were by no means settled, so that the issue is, at least for the time, doubtful.

You are aware that this is the fifth

time that I have been driven from my field of labour by war—first from Balfour, on the Kat River, when Nakama was expelled in 1829. A month hence it will be twenty-one years since I went to labour in that quarter, and among a people rude when compared with those among whom I had been employed during the seven years which preceded. When at war among themselves I had sometimes to act as a mediator. I have tended them when wounded, and tortured, and sick, vaccinating thousands of them. I did a little among them for the introduction of agricultural implements, grains, and roots, for the adoption of fixed periods of service and reasonable rates of wages, and for the substituting, instead of barter, useful articles of clothing, food in times of scarcity, and, at length, money instead of barter, and weights and measures instead of a covetous eye. And I trust that many were led to appreciate that rule of righteousness and mercy which was preached to them, and this was, no doubt, promoted by the Schools set up among them. Yet it pleased Him whom I sought to serve in these labours to assign me trials and sufferings under the three wars which followed. On the 25th of December 1850 every one of the inhabitants of our Station left it with me. They would not stay behind.

[*Mr. J. Ross—April 16.*

King William's Town has been, during the war, the head-quarters of the Commander-in-chief, and here, therefore, have been assembled Hottentots and other coloured races from the Colony, and levies from tribes living far east along the shores of the Indian Ocean, all coloured; and yet some with hair straight as a rush, as well as the frizzled, most of them heathens, but some Mahomedans, and not a few exemplary Christians from Missionary Stations. And of our own countrymen, many were Irish, not a few English, and some Scotch.

Mr. Bryce Ross, eldest son of the Missionary, left with his wife in April 1851, with a view to his becoming assistant to Mr. Govan in the Seminary at Lovedale. But as the report of the war reached this country before he left he proceeded to King William's Town, near the mouth of the Buffalo, reaching it on the 20th of August. And he has been chiefly there from that time, preaching, as he is able to do, in Caffre, with the fluency of a native, and training young men for the Seminary.

[*Report.*

UNITED SCOTCH PRESBYTERIAN CHURCH.

The Stations held by the Society were *Chumie*, *Iggibigha*, and *Ubanholla*—and 2 Out-Stations, one at *Kirkwood*, and *Fort Wiltshire*: the Rev. Robert Niven and Rev. John Cumming were the Missionaries, and Eliza Chalmers was the Female Teacher, and there were the following Natives—*Dukwana*, *Elder* and *Printer*; *Festiri*, *Schoolmaster*; and Edward Irving, Gaza, Anto-

kasi, Pella, James, Pepe, and Notishi, engaged as labourers in the Mission—P. 66.

The Caffre War has been most disastrous to the operations of this Society. It has laid waste the Mission Stations, scattered the Missionaries and Converts, suspended entirely the work of instruction, and done an amount of evil which can scarcely be exaggerated. And yet there is no disposition to abandon the field.

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.

Wagenmaker Valley: 30 miles N E of Cape Town—1830. In the Report of 1850 this Station is called *Wellington*: inhab. 6000 or 7000 Free Negroes, with many descendants of French Refugees: Isaac Bisseux, — Keck. M. Bisseux has been compelled by his state of health to go to the seaside for six months. Baptized during the year, 6—Pp. 66, 67.

BASSOUTA-BECHUANA.

Bethulia: 54 miles S E of Philippolis: inhab. 2500, chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellisier—Baptized, or admitted as Candidates, during the year, 5—P. 67.

The converts at this Station, in a year of great drought and scarcity, sent 29l. 18s. 9d. to the Parent Society at Paris. [Report.]

Carmel—1846—equidistant from Bethulia and Beersheba: J. Lemue, J. Langa—P. 67.

On New-Year's Day 17 adults were admitted Candidates for Baptism, of whom the greater part were young women of 18 to 25 years of age. [Report.]

Beersheba, on the Caledon River: 60 miles S W of Plaatberg—1835—Samuel Rolland—Baptized, or admitted as Candidates, 18—P. 67.

A member of the Church who had been excommunicated, having met with a dangerous accident by breaking his jaw, was awakened in conscience and applied to himself the words of our Lord—"If thine eye offend thee pluck it out and

cast it from thee," and said, "If the Saviour has thought it right to disfigure me it has been that He might save my soul." He has composed, while lying on his bed of pain, a hymn of praise to the Saviour, who has recovered him from his backsliding, and made him careful for his soul. [Report.]

Bethesda: 73 miles N E of Cape Town—1843—Chr. Schrumpf—P. 67.

After the dismay caused by the cannon of the English firing on the Caffres, and anticipating the utter ruin of the Station, Mr. Schrumpf has had the satisfaction of seeing his people gather around him again in a most satisfactory manner. [Report.]

Morija: 162 miles E of Caledon: among Bassoutos: 4000 inhab.—1833—Thomas Arbousset, F. Mæder—P. 67.

Thaba Bossiou—1827—Eugene Casalis, — Lautré. At Morija and Thaba Bossiou, Baptized or admitted as Candidates, 29—P. 67.

M. Casalis devoted, after his two years absence from his Station, two weeks to the examination of the spiritual state of his flock. This inquiry, while it opened to him much to occasion him regret, at the same time was the source of much satisfaction. One of the members of the Church went into the battle-field at Mekuatleng, and not only tended the wounded, but also set before them the truths of salvation. M. Lautré continues his labours as Missionary and Physician, and expresses his thankfulness for the blessings which God has bestowed on him. [Report.]

Berea—1843—F. Maitin—P. 67.

French Protestant Missions—

M. Maitin perseveres in his labours, and has some hope that what he has said to the son of Mosheah will not prove in vain, but will awaken his conscience, and prevail with him to renew his attention to religion. [Report.]

Hebron—Cochet.

Mr. Cochet had hardly re-commenced his labours at this Station when an attack by the British caused the inhabitants to flee, and he is left alone awaiting the return of better days, and of the fugitives. [Report.]

LIGHOYAS.

Mekuatling: four or five days' journey N W of Morija—1837—Francis Daumas. Baptized, or admitted as Candidates, 12—P. 68.

It was in the neighbourhood of this Station that the first battle between the English and the Bassoutos took place, when 300 of the British Soldiery were

precipitated from an eminence or pierced through with the lance. [Report.]

BECHUANAS.

Motito: 9 miles S W of Old Lattakoo, and about 19 miles from the frontier of the Colony—1833—J. Frédoux, — Jousse—P. 68.

The Missionaries continue to give a most favourable account of the tribe of Mosheu. This tribe, averse from the noise of war, remains quiet in the care and culture of its fields and flocks; and, in the midst of the warlike excitement around them, assemble at the sound of the church bell, and from their congregations ascend gentle chants and fervent prayers. [Report.]

Friedau: 183 miles E of Motito—P. 68. Messrs. Pfrimmer, Loyer, Hagenbach, and Bouchard have left their Missionary Occupations in South Africa.

AMERICAN BOARD OF MISSIONS.

Umlazi, 22 miles S W of Port Natal and 5 miles from the sea, with Out-Stations: David Rood: 3 *Nat. As.*—*Ifumi*, 34 miles S W of Port Natal and 7 from the sea: Wm. Ireland—*Umvote*, 48 miles N E of Port Natal and 6 from the sea: Aldin Grout—*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—*Umtwalani*, 90 miles from Port Natal: Hyman A. Wilder—*Itafamasi*: Samuel D. Marsh—*Mapumulo*: Andrew Abraham—*Esi-dumbini*: Josiah Tyler—*Amah-longwa*: Silas M'Kinney—*Ifafa*: Seth B. Stone—*Table Mountain*: Jacob Ludwig Döhne. The Stations of Wm. Mellen, *Missionary*, and John A. Butler, *Printer*, were not known to us at the time of our going to press. Mr. Bryant died on the 23d of December 1850. The Rev. Wm. Mellen and his wife landed at the Cape in August. The Rev. Jacob L. Döhne was formerly in connection with the Berlin

Missionary Society, and has lately been accepted by the Board. Printing, 379,100 pages. Dr. Newton Adams died on the 16th of September—Pp. 68, 69.

At the end of 1850, Churches had been formed at 9 of the Stations, containing 126 members, 36 of whom were admitted during the previous year. There was regular preaching, moreover, at 20 different places. Three Free Schools, taught by pious Natives, contained 89 pupils; and at most of the Stations Family Schools were sustained, chiefly for the benefit of persons connected with the Mission. There is some reason to fear that the liberal policy heretofore adopted by the English Government for securing to the Natives suitable locations, and protecting them in the enjoyment of their rights, will not be fully carried out in practice. The Colonists are setting up claims which, if allowed, will tend to darken the prospects of the interesting people among whom our brethren are stationed. Still, it becomes us to labour in hope, trusting that the God of Missions will cause all things to work together for the advancement of His kingdom. [Report.]

Umvoti—We have felt encouraged by seeing a constant improvement in the

personal appearance of the people, and in their increased means of comfort. There have been 13 persons baptized during the year, and there are 47 Communicants. Recent accounts are more favourable.

Isidumbini—The Congregation on the Sabbath has been decreasing for the past six months. The falling off commenced as soon as I began to preach plainly and earnestly on the evil of polygamy. The places of the women were almost entirely vacant. They were undoubtedly kept at home by their husbands. [Missionaries.]

Umsunduzi—The Sabbath Congregation has materially decreased, and there is a general determination not to attend public worship. [Mr. L. Groot.]

Among the causes for this state of things are—the natural aversion of the

carnal mind—the apprehension that the Gospel will put an end to certain time-honoured customs—the disposition to war, which has lately been evoked—and an increasing jealousy of foreigners.

Itafamasi—The Congregation is small; hence it is more important to seek the people at their kraals. This will require both time and labour.

Ifafa—Mr. Stone is chiefly occupied at this new Station in preparatory labours. [Board.]

Summary.

Churches, 9; Out-Stations, 7; Native Assistants, 7; Average aggregate Congregations, 801; Schools, 12; Pupils, 188; Communicants, 166.

GOSPEL-PROPAGATION SOCIETY.

Cape Town—As might be expected, the present calamitous war has greatly impeded the work which is in progress in the Diocese of Cape Town—P. 69.

The inhabitants of the frontier have been ruined: much property has been sacrificed in the interior. Parishioners are unable, in consequence, to contribute as usual to the support of their Ministers; and several Churches, which were in the course of erection, have met with a sudden check. Not a Clergyman deserted his post when the country was threatened by the advance of the hostile tribes. A Catechist suffered the loss of his house and property by fire, and hardly escaped with his life.

Perhaps there is not a spot in our colonial empire which could shew a better claim than Natal to the sympathy of the Church at home. In a country as large as Scotland, inhabited by 15,000 Europeans, and 115,000 Heathens, the ministrations of the Church are committed to three Clergymen, of whom one is maintained partly by the munificence of an English Layman, one (for two years

nearly expired) by the Society, and the third is the Colonial Chaplain, supported by Government. The Bishop is now in England, labouring, with failing health, to procure funds for the subdivision of his Diocese, for the establishment of Missionary Institutions, and for the general advancement of the Church in the Diocese. The Government has consented to the erection of a See in the eastern part of the province; and the Society has granted 5000*l.* from the "Jubilee Fund" in aid of this object, and a sum of 500*l.* per annum to promote the Missionary Plans of the Bishop. But the maintenance of a large proportion of the Clergy now in the Diocese, and any increase in their number, must be dependent on the response which shall be given to the Bishop's Appeal.

The Society has granted the sum of 1000*l.* from the "Jubilee Fund," in aid of the College at Woodlands; and has also provided for the passage out of the Rev. J. D. Jenkins, Jenkyns Fellow of Jesus College, Oxford; and of Mr. Henry Hardwick, of St. John's College, Cambridge. [Report.]

RHENISH MISSIONARY SOCIETY.

Stellenbosch: 1830 — Luckhoff, Knab, Terlinden. In 21 years 900 persons have been baptized, of whom 292 are now Communicants. Out-Station, *Sarepta*. Baptized from the commencement, 145: Communicants, 72—P. 69.

Tulbagh: 1830—Gustavus Adolf Zahn, after 20 years' labour as a Missionary, has been appointed by the Society to be the Superintendent of the South-African Missions: Eggert, *Cat.* Communicants, 75—Baptized, 190—P. 69.

Rhenish Missionary Society—

Gustavus A. Zahn has been visiting the several Stations of the Society in South Africa.

Worcester : 1832 — Esselen. Communicants, 120—Baptized from the beginning, 303.

Saron : 1846—Budler. Communicants, 58—Baptized from the beginning, 109 — Scholars, about 200.

Ebenezer : 1834—Juffernbruch. Communicants, 60—Baptized from the beginning, 158.

Wupperthal : 1830—Leipoldt: Fisser, Petersen, *As*. Communicants, 117—Baptized from the beginning, 217—Scholars, about 100.

Amandelboom : 1845 — Lutz, Bienecke. Communicants, 48—Baptized from the beginning, 182—Scholars, 140, which have lately been diminished to about half that number.

This Station was severely tried last year by a variety of painful visitations of Providence; such as, excessive drought, robbery by the bushmen, locusts, wild goats, murrain, and epidemics. In consequence, many of the inhabitants have left the neighbourhood. [Report.]

Schietfontyn : 1847 — Alheit. Communicants, 88—Baptized from the beginning, 191—Scholars, 160.

This Station has had to suffer many of the same evils as Amandelboom. Moreover the Christian Natives had to resist the instigations of the neighbouring Caffres, who tried to rouse them to rebellion against the Government. [Report.]

Steinkopf : 1846 — Brecher. Communicants, 60—Baptized from

the beginning, about 250—Out-Station, *Pella* : Schroöder, *Cat. Kommaggas* : 1848 — Weich. Communicants, 72—Baptized from the beginning, 200—Scholars, about 160 — Out-Station, *Richtersfeld* : 1847 — Hein, *Cat.* Communicants, 41—Baptized from the beginning, 107—Scholars very irregular. *Bethanien* : 1842—Knudsen. Communicants, 70 — Baptized from the beginning, 240—This Station, which was lately abandoned, has been renewed. *Beerseba* : 1850—Samuel Hahn. Communicants, 190 — Baptized, including those of the former Station, Gulbrandsdalen, 462.

Rehoboth : 1845 — Kleinschmidt, Vollmer : Communicants, 160—Baptized from the beginning, 430. *Scheppmansdorf* : 1846—Yan Bam, *Cat.* Communicants, 30—Baptized, 47.

New Barmen or *Otjikango* : 1844—Hugho Hahn, *Schöneberg* : Cloete, *As. Schoolmaster*.

Owing to external disturbances the Mission could not develop itself among the rich Hereroes: its efficiency was almost exclusively confined to those living on the Station, who were supposed to be about 420. The School was very irregularly attended by from 40 to 120 children. [Report.]

Odjimbique : 1849 — Rath. Repeated attacks of the predatory Namaquas on this new Station caused its abandonment last year. — P. 70.

BERLIN MISSIONARY SOCIETY.

Zoar : 1838—Fred. Prietsch, Alb. Kropf. Mr. Alb. Kropf removed from Bethel in May 1851, awaiting the restoration of peace to allow of his returning to Caffraria. Communicants, about 600—P. 70.

Bethel : 1848 — *Itemba* : 1848 —These Stations were destroyed in the war. The Missionary Families and Converts fled to King William's Town—P. 70.

Bethanien : 1834—Chr. Wuras, Krause. Seven of the best members of the Church fell in battle. Baptized in all, 70—Scholars, 60—P. 70.

Pniel : 1845 — N. Meyfarth, Louis Berwick. Baptized, 66—Scholars, 70—P. 70.

Old Plaatberg : 1846 — Aug. Schmidt, Fred. Salzmänn. Mr. Aug. Winter was compelled by ill

health to visit Europe, and has not yet returned to his Station. Baptized, 89—Scholars, 40—Pp. 70, 71.

Saron: 1847—J. Schmidt. Baptized, 40—P. 71.

The last four Stations, which are in the Coranna District, suffered very severely from famine during the year.

Emmaus: 1847; Natal Colony, at the foot of the Drahen Colony—Charles Junkel, Wm. Güldenfenig. Baptized, 8—P. 71.

New Germany: 1848—Charles Possett—P. 71.

There is a German Church of 200. The first-fruits from among the Caffres were baptized on Christmas Day 1850, being a man and his daughter, who was 16 years old, and two youths of 18 and 23 years of age [Report.

Bootschap, among the Griquas: 1852 — This Station is to be occupied by Mr. Krause, of Bethania.

NORWEGIAN MISSIONARY SOCIETY AT STAVANGER.

Uitkomst—Larsen, Udland.

Umpumulo—A Station in connection with Port Natal, at which

the Brethren Schreuder and Oftebro are labouring—Pp. 70, 71.

CAFFRE WAR.

Our Readers will have learned from our preceding pages that the Caffre War is not yet brought to a conclusion. The friends of Missions, while they grieve at the injury which the war has occasioned to the progress of religion, should not relax their efforts in behalf of a portion of their fellow-creatures so deeply sunk in barbarism as are the Caffres. There is no room for doubting that much good has been done for this degraded race by the Missionaries, several of whom have devoted many years to their instruction; nor can the impartial Reader hesitate to believe that many souls have been gathered from among them into the fold of Christ. It would therefore be a proof of ingratitude, and a great want of faith on the part of the Christian Church, were the salvation of the South-African races to be regarded as hopeless on account of the recent disasters, which God in His providence has permitted to befall many of the Missionary Stations in Caffreland.

African Islands.

MADAGASCAR

London Miss. Soc. — Owing to the jealous vigilance of the Government, opportunities for receiving communications from the suffering Natives are of rare occurrence. Our latest authentic intelligence, accordingly, has reference to events which took place in 1850. Some of the Native Christians, who had not heard of the decease of their excellent country woman Rafaravavy, recently addressed a Letter to her at Mauritius, and, through the Rev. J. Le Brun, we are enabled to give

a free translation of it. The Letter bears date Tananarivo, 1851; and is an independent testimony to the truthfulness of the affecting and more detailed narrative given in our Survey, p. 73 of our last Volume.

We now write to tell you of our state. The persecution of the people of God has been more severe than it ever was before; but the Lord Jesus causes His children to multiply. The houses of prayer have been destroyed. The confessors were put into irons, and confined in prison for three years, after which they were brought out. While passing through the multi-

London Missionary Society—

tude on their way to the place of execution, they sang a hymn, expressive of their confidence in the Saviour in whom they had believed, and of holy joy in the prospect of soon entering on the rest and blessedness of heaven. Four of their number were then burnt alive; and fourteen others having been thrown from the precipice, their bodies were removed to the spot where their companions had been burnt, and were likewise consumed in the flames.

At the moment when the first four sufferers were brought to the stake, a remarkable phenomenon occurred. A rainbow, of an immense size, and forming a triple arch, stretched across the heavens. One end of it appeared to the spectators to rest on the posts to which the martyrs were tied. The rain, in the meanwhile, fell in torrents; and the multitudes who were in attendance on the occasion, were so struck with amazement and terror at the occurrence, that many of them took to flight.

Others of the Christians have been deprived of their liberty, and suffered the infliction of various penalties. We call on our friends to sympathize with us in our sorrows, and to pray to the Lord on our behalf; and the peace of God be with them, and all the congregations of His people!

MAURITIUS.

B F Bible Soc.—At the request of the London Missionary Society, 3000 copies of the Malagasy Scriptures have been forwarded to Mauritius for the Malagasy Christians in that Colony, and to be there in readiness for any openings in the island of Madagascar. The revised manuscript of the Malagasy Scriptures, effected, at the charge of the Society, by the Rev. D. Griffiths and the late Rev. J. J. Freeman, is now ready for use when that island shall become open for Christian Missionaries. Mr. Anderson, of Port Louis, has sent 17*l.* for copies of Scriptures forwarded to him.

I have reason to believe that the extensive circulation given to His Holy Word is one of the causes of the present outcry that is being heard from every quarter of the island, against the preaching and practices of Romish Priests at

Mauritius. For the last few years the influence and the power of Rome among the inhabitants of the island have been greatly, it may be added, annually, increasing. Churches and Chapels have sprung up in every district, numerous priests have been landed, a nunnery has been opened, and a palace for the bishop is now being built; a great augmentation of chaplets, crucifixes, pictures, and images, or idols, some larger than the human form, has also taken place; all the pageantry that wealth can furnish, and that Rome is so fond of displaying, is fully exhibited here, and even from time to time we hear of some secret miracle being performed. [Mr. Anderson.

Christian-Knowledge Soc.—The Society has granted Bibles, Prayer Books, and Religious Tracts, value 10*l.*, to two districts in Belle Isle—Pp. 73, 74.

Gospel-Propag. Soc.—The Society has granted a sum of money from the Jubilee Fund toward the endowment of a bishopric in Mauritius, provided the consent of the Crown can be obtained.

London Miss. Soc.—*Port Louis:* J. Le Brun, J. J. Le Brun—*Mocho*, 12 miles from Port Louis: Peter Le Brun. There is an Out-Station at *La Nouvelle Decouverte*—P. 74.

The work of the Lord has been vigorously prosecuted during the past year. Several additions have been made to the visible fold of the Redeemer; while the members of the Church generally have adorned their profession by a life and conversation in accordance with the requirements of the Gospel.

In the minds of many of the people there appears to be a growing distrust of Popery, and of the priestly artifices by which it is sustained. The Missionaries are accordingly most anxious to take advantage of this state of feeling, for diffusing far and wide the knowledge of that pure system of faith and doctrine which is exhibited in the Scriptures of truth.

At the various Out-Stations connected with the Port-Louis Mission, the work of instruction, both by the public ministry of the Word, and through the medium of Schools, has been regularly carried on. The religious Services, for the benefit

more particularly of the Malagasy Refugees, have been maintained as in former years. At Mocha, Mr. Peter Le Brun has commenced his ministrations under very gratifying auspices. On the 21st of October a new and commodious Place of Worship was opened at this Station.

On the Sunday succeeding the opening of the Chapel, 14 persons were received into the Church by the initiatory rite of baptism, to which number four others were afterward added.

By a Letter received from David Johns Andrianato, his wife, and child, it will be seen to what contrivances the Malagasy Christians are compelled to resort for the purpose of obtaining Bibles.

Beg of the Rev. J. J. Le Brun to send us a large number of Bibles, Testaments, and Hymn Books. But remember the way we have adopted to send them to the capital. We put them in cases, or small casks, filled up with eatables. Adopt the same way in sending them to us. Put them in the bottom of cases with bottles, or casks with eatables, place small bars of iron across, and fill up the case with eatables. We would remind you of John xv. 16—20, whenever you intend sending us any thing. May you live happy, and be blessed of God! We salute you, three in family, and all our friends with you. May you live long, and be happy, and be blessed of God, say Jeremiah, Joshua, and Zarah, and all the Christians here!

Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION — The Rev. Isaac Lowndes has paid a visit to the northern part of Africa, and has recommended 626 copies of the Scriptures in Spanish, French, and German to be sent to the Rev. W. Curie of Bona, where a bone of a human arm, said by the Romanists to be one of the bones of St. Augustine, is preserved in the principal Church. Bona is not far from Hippo, the scene of St. Augustine's labours.

The site of Hippo is beautiful, in a luxuriant part of the country, and near the sea. There are foundations of the ancient walls remaining; and large cisterns still exist, in which water for the supply of the town was preserved. There are some Protestants at Bona, and a young man has lately come to the place as Pastor over them.

Tunis is perhaps about ten miles from the site of Carthage. In going to see the British Consul at his country residence, I passed over the site of this ancient and celebrated city. The remains are not
Feb. 1853.

numerous, but some of them very massive and marked; and the cisterns for preserving water for the supply of the inhabitants capacious, beyond any thing of the kind I had previously seen. Many marble pillars, and parts of pillars, indicate what the place was before it was overthrown. The site of a large Christian Church is shewn, which may be correct; but not a human being now lives where Carthage stood. Tunis is a large place, supposed to contain perhaps 140,000 inhabitants. Of these about 20,000 are Jews, 15,000 Europeans, and the remainder natives of Africa. There are some few Protestants; and among the Italians located here (and there are not a few) many are much more favourable to Protestant than to Popish Principles. [*Mr. Lowndes.*]

To Mr. Ben Oliel, at Gibraltar, have been forwarded 650 copies of the Scriptures, which he undertook to disperse in the Empire of Morocco. During nine months he succeeded in circulating 306 copies. In Morocco he employed a Colporteur. From the dépôt at *Malta* 8615 copies of the Scriptures have

L

British and Foreign Bible Society—

been issued. From the dépôt at *Smyrna* and *Constantinople* 6576 copies have been issued—Pp. 74, 75.

It is possible you have heard of Count Guicciardini and six others, exiled from Florence on account of having been found one night reading the Testament. This remarkable fact has created considerable sensation in Tuscany. Two of these men came to Malta, and Count Guicciardini is in England. I found these two here on my arrival, and have had frequent communication with them. I am exceedingly pleased with them. They appear to be taught of God. [Mr. Lowndes.

RELIGIOUS-TRACT SOCIETY.

A grant of 10*l.* has been made to the Rev. Dr. Philip, of Algiers, Missionary of the Scottish Society for the Conversion of the Jews, for the publication of Tracts in Arabic. He has printed 5750 Tracts, there being no Tracts in that language before. The Committee have voted 24*l.* to the Rev. Rufus F. Buel, of Athens, in aid of publishing the "Pilgrim's Progress" in Modern Greek; and Tracts in Modern Greek, French, and German, to the value of 5*l.*—A grant of 3500 Tracts has been made to the Corfu Bible and Religious-Tract Association—A Corresponding Com-

mittee has been formed of the Missionaries at Smyrna for the translation and circulation of works suitable for the East. Toward the publication of Venn's "Complete Duty of Man," the sum of 20*l.* has been voted. Other books have been sent; and books on sale have been sent to Mr. Wolters. These proceedings are likely to be very useful now that the Protestant Armenians and Greeks in Turkey have obtained the imperial firmân, which secures to them all the privileges of other Christian Communities in the dominions of the Sultan.

Among the Armenians a blessed work of evangelization and revival is going on, and daily advancing in different districts. This movement must influence, more or less, the Greek Church, and even the Mahomedans. Here and there some stir is made among the dry bones. At the same time, the powers of darkness are at work. [Missionaries.

The Literary Society formed in Jerusalem has applied to the Society, through its President, for a grant of books suitable to the Society's objects—the investigation of subjects connected with the Holy Scriptures. The Committee have voted to the new Society 5*l.* in English, French, and German Books—Pp. 75, 76.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

AMERICAN BOARD OF MISSIONS.

CONSTANTINOPLE.

1831—H. G. O. Dwight, Daniel Ladd, Cyrus Hamlin, Henry Van Lennep, Joel S. Everett: Sarah C. Hinsdale, Harriet M. Lovell; 4 *Nat. Preachers*; 7 *As.*—For the *Jews*; Wm. G. Schaffler: at *Salonica*: Rabbinical Jews, 30,000; Mahomedan Jews, 5000; Edward M. Dodd, Justin W. Parsons: 1 *Nat. As.* Connected with this Mission there are Out-Station-

tions at *Broosa*, 18 miles from the sea of Marmora, *Nicomedia*, *Adabazar*, *Rodosto*, *Tocat*, and 6 other places, at which there are 3 *Nat. Preachers*, and 13 *Nat. As.* labouring. The Rev. Homer B. Morgan and his wife embarked for the *Salonica Station* on the 17th of October. In 5 Free Schools in Constantinople are 200 children. In the Seminaries are 25 Armenians and 14 Greek Males; and 24 Females, of

whom 4 are Greeks. In the School at Nicomedia there are about 100 pupils. Connected with 3 Churches at Constantinople there are 112 Communicants; at Broosa, 19; and at Nicomedia 50. The Rev. Joseph W. Sulphen and Mrs. Sulphen have embarked for this Mission. Mr. and Mrs. Goodell, after an absence of nearly 30 years, are now on a visit to their native land. Mr. Wood is still detained there by the illness of his wife. Mr. Homes has been released from his connection with the Board, and has become connected with the United States' Diplomatic Mission with the Porte—*Printing*: In Armenian about 2,000,000 pages; in Armeno-Turkish, 600,000; in Hebrew-Spanish, 200,000—Pp. 76, 77.

The efforts of the Missionaries to spread abroad the saving knowledge of Christ in this vast district have been of the same general character as in former years. The advance of spiritual Christianity at Constantinople has been less marked and palpable than in some past years; and yet there has been undoubted progress. The Board have recommended that 12 Missionaries be sent to our brethren in answer to their earnest appeal for help. The hand of God is so clearly seen in the history of this Mission, that there can be no question as to the duty of the American Churches. [Board.]

ASIA MINOR.

Smyrna — 1833 — Elias Riggs, Thomas P. Johnston, Nathan Benjamin: 4 *Nat. As.*—P. 78.

Our brethren at Smyrna have been cheered at times by indications of coming good; but persecution has checked the development of a decided reformation. [Board.]

There has been an increased amount of preaching, and with more encouragement than usual. It is thought that much has been gained in the way of general impression, favourable to the cause of truth. [Missionaries.]

Trebisond: on the south-east shore of the Red Sea: inhabitants, 15,000, consisting of Moslems, Greeks, Armenians, and Papal Ar-

menians — 1834 — Philander O. Powers, Edwin E. Bliss: 1 *Nat. Preacher*; 1 *Nat. As.*—P. 78.

There have been serious difficulties in the Church for some time; and though the Ecclesiastical Council, held in September, seems to have succeeded in restoring peace, the Native Brethren have not that confidence in one another, and that freedom in bearing testimony for the Lord Jesus Christ, which are so desirable in their circumstances [Board.]

Erzeroom: the principal city of Ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhabitants 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity — 1839 — Josiah Peabody—P. 78.

Aintab: Benjamin Schneider, Oliver Crane, George W. Dunmore: Mrs. Corinth J. Smith—P. 76.

Erzeroom has become a much more hopeful field of labour. It is at Aintab, however, that we find the most gratifying evidence of the presence of the Holy Spirit. While the Protestant Community has increased, and the Congregation has given earnest heed to the Word, temperance is advancing, education is receiving increased attention, and the principles of an enlightened liberality are becoming better understood. [Board.]

A common School has been commenced, but the attendance is small. There are 62 Communicants at Aintab. It is a hopeful circumstance, that the Protestants love to hear plain and simple discourses on faith, repentance, regeneration, and the atonement of Christ, rather than discussions on controverted topics. [Missionaries.]

SYRIA AND PALESTINE.

Beyrout — 1823: suspended 1828; renewed 1830—Eli Smith: Henry A. De Forest, M.D., *Physician*: George C. Hurter, *Printer*: Anna L. Whittlesey, *Teacher*: 1 *Nat. Preacher*: 2 *Nat. As.*—*Hasbeiya*: Wm. M. Thomson, C. V. A. Van Dyck, M.D.: 1 *Nat. As.*

American Board of Missions—
—P. 77—*Tripoli*: 1849: David M. Wilson, Horace Foot—*Aleppo*: nominal Christians 20,000—J. Edwards Ford, with Out-Stations at *Bhamdûn*, *Sidon*, and *Jaffa*—P. 79. The Rev. Wm. W. Eddy and Mrs. Eddy have embarked for this Mission, and Mr. and Mrs. Benton are in America.

The operations of the Mission at most of the Stations have been carried on much as in past years. An interesting Congregation listens to the Word at Beyrout. At Aleppo there is a growing respect for the Missionaries. At Tripoli a commencement has been made in the preaching of the Gospel; and new openings are presenting themselves, from time to time, in other places. But the most important event of the year is the formation of a Church at Hasbeiya. [Board.

GREECE.

Athens—1831—Jonas King—Pp. 77, 78.

Last winter Mr. King had more encouragement in his labours than usual; indeed, there were some indications that a spiritual work had commenced in a few minds. But it soon became evident that another persecution was impending. Men in public stations began to avow the belief that something must be done; and the press was loud in its denunciations of our Missionary Brother. At length preliminary measures for a new prosecution were taken by the Government; and on the 7th of September Mr. King was informed that the Criminal Court of Athens had directed him to be tried, not for proselytizing, but for preaching false doctrines. From this decision he appealed; but the final result of these extraordinary proceedings is not known. Meantime Mr. King has not been idle. He has preached the Gospel in his own house as in past years; and more than 400,000 pages of books and tracts have been distributed. He thinks, moreover, that his labours have not been altogether in vain. [Board.

Abeih, in Mount Lebanon, 15 miles south of Beyrout—1843—George B. Whiting, Simeon H. Calhoun. In the Seminary for Males, 19 pupils; for Females, 17

pupils; in two Free Schools, 100 scholars—P. 79.

Though the Missionaries are not able to speak as encouragingly as they could wish, they may nevertheless thank God and take courage. There has been decided progress in the Missionary Work, so far as it has fallen under the eye of the brethren at Abeih. The study of the Bible has the same prominence as heretofore, it being the design of Mr. Calhoun to give the pupils a systematic acquaintance with each book. It is the wish of the Missionaries to make the Seminary more distinctly and exclusively theological; but at present they have not the materials for such an institution as they wish to see. [Board.

Mosul, opposite the site of Ancient Nineveh—1845; resumed, 1850—W. Frederick Williams, Dwight W. Marsh: 2 *Nat. As.*—*Diarbekr*: 1 *Nat. As.*—P. 79.

Mosul has been made the centre of a new Mission. A great work is already in progress. The Bible is the acknowledged standard in all religious discussion, and as the number of readers is increasing, light must necessarily spread. It is a fortunate circumstance, moreover, that Deacon Jeremiah is able and willing to render valuable assistance in the prosecution of the Missionary Work. Having obtained a saving knowledge of the Gospel during a revival among the Nestorians, he is well qualified to be a preacher of Christ, particularly among the Chaldeans, to whom he once belonged. He has already done good service; and his voice has been heard far up the Tigris. [Mr. Marsh.

PERSIA.

Ooroomiah—1833—Wm. R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran: Edward Breath, *Printer*; 4 *Nat. Preachers*; 4 *Nat. As.*, with other Natives occasionally employed as Evangelists. *Seir*: Justice Perkins, David T. Stoddard: 4 *Nat. As.*—*Gawar*: George W. Coan, Samuel Rhea. Miss Martha Ann Harris has embarked for this Mission—Pp. 79, 80.

Preaching the Gospel and labours in the Sabbath School are prosecuted this

season to a greater extent than ever before; and never have we seen among the people a more extended interest in the general subject of education. At the city almost the whole Congregation—about 150—attend the Sabbath School. At Geog Japa the usual attendance is 300. On a recent occasion 800 were at a

preaching service on the Sabbath. These things make the people of that village feel that they must enlarge their borders, and they are now trying to raise means sufficient to enable them to build an addition to their Church and to construct a gallery for their women. The population is about 1000. [Mr. Breath.

AMERICAN EPISCOPAL BOARD OF MISSIONS.

CONSTANTINOPLE.

1839—No recent information respecting the Board's Mission to Constantinople has been received.

GREECE.

Athens—1830—J. H. Hill: Miss Mulligan, Miss Baldwin, and some Greek Teachers—P. 80.

AMERICAN BAPTIST MISSIONARY SOCIETY.

PIRÆUS—R. F. Buel. Mrs. Buel reached the Piræus in August—P. 80.

At the Piræus preaching in Greek has been attended every Sabbath since August; previous to that time every alternate Sabbath. The Congregation has been about twelve. Sometimes twenty Greeks of both sexes have been present, of all grades of society. A Bible Class for the benefit of the Greek Brethren was maintained till Mr. Arnold's removal to Athens, when they were transferred to his care as they could meet him with greater convenience. There have been distributed 150 Greek Bibles and 1700 Tracts in Greek, French, Italian, German, and English. [Report.

ther young man, who had given satisfactory evidence of his clear apprehension and hearty reception of the Gospel, was added to the Church. An English Service also had been attended by about 40 to 60 hearers.

ATHENS: 1851—A. N. Arnold.

CORFU: 25,000 inhabitants—H. E. Dickson, *Female Teacher*. Pupils, 55; average attendance, 40—P. 80.

The School under Mrs. Dickson's care continues to flourish. Its success as a religious agency is less cheering, though it is not doubted that some spiritual benefit has been communicated to the pupils. The preaching at Corfu had subsisted for five years under manifold discouragements, and during the early part of last year was even more limited in its influence over the people than for years previous. During its existence, however, it had gathered some hopeful converts, and a few weeks before its transfer to Athens ano-

In view of the very limited scope for Missionary Effort in Corfu, and of the many advantages derivable from a residence in the capital, and the near vicinity of his colleague at the Piræus, Mr. Arnold was led, with the approbation of the Executive Committee, to remove to Athens. This was effected in October, and the work of the Mission commenced in the capital under highly favourable auspices. A small but intelligent and attentive audience is gathered weekly to hear the Word preached, and frequent opportunities are found for conversation with individuals who seem to be drawn by a deeper feeling than curiosity. Two, in particular, are apparently sincere and earnest inquirers; but the recentness of these cases makes more confident mention of them inexpedient. Enough, however, has already been observed to demonstrate the superiority of Athens to Corfu as a Station, provided it can be occupied in security, of which late occurrences leave us somewhat in doubt. The person who has been most active in urging forward the prosecution of Dr. King has openly indicated Mr. Arnold as the next object of attack. [Report.

CHURCH MISSIONARY SOCIETY.

GREECE—*Syra*: 1827—Frederick A. Hildner: 1 European Schoolmaster; 2 Male, 4 Female Nat. Teachers. In the Schools: Boys, 20; Girls, 271—Pp. 80, 81.

It has been acknowledged that the Society's Schools have been signally influential in raising the standard of education in *Syra*, and elsewhere in Greece, and have occasioned or facilitated the establishment of many other Schools. Of such, a

Church Missionary Society—

goodly number is now in operation here; so that Syra holds, if not the first, yet unquestionably the second place in Greece respecting Schools. In some the Scriptures are read and taught. I have lately provided private Schools with the Testament, which is specially used on the Lord's Day. [Mr. Hildner.

ASIA MINOR : *Smyrna* : John Theophilus Wolters : Antonio Dalesio, *Nat. As.*—P. 81. The Rev. J. T. Wolters has lately removed with his family from the Mission House at Boujah to occupy one in the town of Smyrna, as more convenient for his Missionary Work.

Three times a week a Bible Class for Greeks has been held at Mr. Dalesio's house, chiefly by himself, with much zeal and ability; but since I came to live in town I have begun to take an active part in these Bible Classes, holding one every Wednesday Evening at my own house. Mr. Dalesio has also had a Bible Class for Italians at his house. The number, both of Greeks and Roman Catholics, who during last year, with more or less regularity, have attended Mr. Dalesio's instruction, is 32.

These Native Christians have been admitted to the communion of our Church at their own earnest request, being convinced of the impossibility of serving the Lord with "a conscience void of offence toward God and toward men" within the pale of their own Churches. Let, therefore, no man accuse Protestant Missionaries of proselytism, and of causing divisions and schisms in the Eastern Churches.

The first four Homilies of our Church have been translated and carefully revised, and one slight revision more will make them ready for the press. The translation of Venn's "Complete Duty of Man" has also been continued, and Jowett's "Christian Visitor," on Matthew and Mark, has been printed in the Greek Language. The assistance offered to me by the Prayer-Book and Homily Society and the Religious-Tract Society is very welcome.

At a place near the Gulf of Volo, in European Turkey, some Greeks have been stirred up to inquiry, chiefly, as it seems, by reading the Scriptures and other books. Among these, the Liturgy

of our Church and my Greek Sermons were mentioned. At Thyatira there are a few individuals who read the Scriptures. They are convinced of the errors of their Church.

I must not omit to mention our dear brother, Priest Eustathius. His humility, his meekness, his consistent Christian conduct, secure him the love and esteem of all who know him. How pleasant the thought, that in a lonely valley near the ruins of the ancient Colophon, and in the neighbourhood of Ephesus, this humble disciple of Christ is making known "the truth as it is in Jesus" to the poor peasants and shepherds around him. Beside teaching a small number of children, some adults assemble in his house in the evening, to whom he reads and expounds the Word of God. He bears his great poverty with Christian resignation and patience. [Mr. Wolters.

EGYPT : *Cairo* : 1826 : Wm. Krusé, John Rudolph Theoph. Lieder: 1 *European*, 3 *Nat. Teachers*—P. 82.

The Committee have been advised to continue this Mission on a reduced scale in Cairo, and to add, if possible, an additional Missionary or Scripture Readers to travel among the surrounding villages, or to reside in the country districts. The Rev. W. Krusé will shortly retire from this Mission, after a long and faithful service. The Rev. J. R. T. Lieder will remain in charge of the Missionary Operations and of the Schools, which are now reduced to those for female education.

The Committee cannot conclude their Report of the Mediterranean Mission without noticing the charges which have been brought against the Society in some quarters, of seeking to proselyte the members of other Christian Communities. The Society aims at a far higher object, from the pursuit of which it cannot desist, even though proselytism should be a consequence. Its aim is to give the Bible to Oriental Christians—to help them to "read, mark, learn, and inwardly digest" its pure doctrines, and to lead each humble inquirer to the Saviour of sinners. Compared with this object, proselytism to any particular ecclesiastical communion sinks into secondary importance. [Report

JERUSALEM : 1851 : *European Missionaries* first arrived in 1815—Augustus Klein: Charles Sandreczki, *Sec.*—P. 82.

Jerusalem is now a Station of the Society, and the centre of operations of this long-established Mission. Mr. C. Sandreczki has been transferred from Smyrna to Jerusalem, to act as Secretary of the Mission, and to exercise his extensive knowledge of the modern languages of Europe, as well as Greek, Turkish, and Arabic, in maintaining Christian Inter-course with the strangers who resort to Jerusalem, and in otherwise assisting the Missionary Operations. The Rev. A. Klein was, in the course of last summer, sent to labour as a Missionary at Jerusalem, and in the adjacent parts of Syria. Under these arrangements, the Society will have the benefit of the countenance and assistance of Bishop Gobât, while they will be enabled to strengthen his hands in the important labours which he is sustaining in connection with inquiring members of the fallen Churches of the East. Thus the connection which for many years existed between the Church Missionary Society and Dr. Gobât, while he was one of their Missionaries, is resumed in an altered and more important, but not less cordial relation. [Report.]

Since I have been at Nazareth, I have had many opportunities of teaching; but it is difficult to do any thing regular on account of the irregular habits of the people, whom I cannot get to assemble for instruction in the week; but several come in the evenings to Family Worship, which I conduct in the Sheik's house, where I am staying. [Mr. Bowen.]

The social condition of the people generally is deplorable. Ignorance and superstition prevail, together with a meanness and selfishness, the combined result of oppression and false teaching, and evil example in their rulers ecclesiastical and civil. There are, however, pleasing exceptions, two of which are mentioned by Mr. Bowen; one, a man of Cana of Galilee, who has studied the Scripture with some attention, and is in earnest seeking to follow the Gospel; another, a young man, a native of Nazareth, now at Haifa, a small port under Carmel, who has attained to a very intelligent knowledge of Scripture by diligent study: he was from the first a thinking man, and was made infidel by the absurd superstitions of the Greek Church. Mr. Bowen remained at Nazareth six weeks. [Report.]

The Rev. A. Klein arrived at Jerusalem in August. His chief attention is at present directed to the acquisition of the

Arabic Language; but he has made several visits to the inquiring Greek Christians at Nazareth and Nablous, and is about to open a School at the former place, under the Anglican Bishop of Jerusalem. A spirit of inquiry has also sprung up at Bethlehem, Ram Allah, and in other places which have been visited by Mr. Sandreczki and Mr. Klein. In every case, persecution, more or less violent, and the temptations of bribes, have been resorted to by the convents and ecclesiastical authorities. A very large number of Greek and Latin Christians have expressed their determination to avail themselves of the late firman of the Sultân by legally declaring themselves Protestant Christians, and placing themselves in connection with Protestant Missions. [Report.]

Some of the leading inhabitants of Bethlehem, desire to separate from the Greek Church, to be received into the Anglican Church. Their motives may be impure, in one way or other, but they lead them to the way of truth in a lawful manner. Liberty of conscience has been granted: must we push them back? [Mr. Sandreczki.]

EAST AFRICA — *New Rabbai* — 1843—John Lewis Krapf, D. D., John Rebmann, James Erhardt—Pp. 82—84; and see, at pp. 101—104, Return of Dr. Krapf to the Mission with re-inforcements, Value of Missionary Journeys, East-African Languages, Visit to the Galla Territory, Voyage of Missionary Party from Aden to Mombas; and, at pp. 106—111, Arrival at Rabbai, Death of Mr. Pfefferle, Return home of two Mechanics, Dr. Krapf's Journey to the Dana River, Arrival at Yata, Forsaken by his Servant, Detention by Kivoi, Sources of the Nile, Death of Kivoi, and other particulars on his way to Rabbai.

The Committee appeal to the Churches of England and Germany to supply the men who will join Dr. Krapf and his valiant surviving comrades, again to assault the kingdom of Satan, though he hath hindered them once and again; and to establish in Taita or Ukambani a Missionary Station as a witness for Christ, and an occupation in His name of the coast of East Africa. After Dr. Krapf's return to the coast, Mr. Rebmann left the Mission for a time, to visit Egypt, where he was

Church Missionary Society—
 united in marriage to a lady engaged in
 female education in the Cairo Mission.

He has since returned, to join his com-
 panions at Rabbai Mpia. [Committee.

JEWS' SOCIETY.

NORTH AFRICA — *Oran*: H. A.
 Markheim—P. 84.

Notwithstanding that the Jews of this
 place have for the last twenty years been
 emancipated from the tyranny of the
 Moor, they are as zealously attached to
 pharisaical rabbinism, as many of their
 neighbouring brethren, though not further
 off than Algiers, are indifferent. At Oran
 the Missionary meets with very few who
 are careless about religion, or tinctured
 with infidelity. Numbers have had the
 Gospel set before them during the year,
 and many read the Testament, as they
 say, to be the better able to argue against
 Christianity. Very frequently has the
 Missionary to combat the unfounded and
 fallacious arguments which they borrow
 both from the Infidel and Socinian.

What most encourages the Missionary
 to the Jews in Africa is the facility which
 he finds for circulating the Scriptures
 among them. By old and young the Word
 of God is sought after with eager avidity.
 [Report.

SMYRNA: Jewish inhab. 15,000
 —P. H. Sternschuss: 1 *Colporteur*
 —P. 84.

For three years the Society has had no
 resident Missionary at this place. A
 dépôt for Scriptures has during that pe-
 riod been under the charge of a Jewish
 Convert, formerly employed by some
 agents at this Station. Your Committee
 have within the last few months been
 able to respond to the repeated requests
 of friends of Israel at Smyrna, and to fulfil
 their own wishes in the re-occupation of
 that field of labour. The faithful Mis-
 sionary may hope to find ready access to
 large numbers among them. [Report.

Oct. 9—Several Jews called at my
 house, two of whom are among the richest
 Jews in Smyrna. I directed their atten-
 tion to the prophecy of the dying Patri-
 arch, and to some of the Jewish Interpre-
 tations of it, which agree with the simple
 and plain meaning we attach to the same
 passage—"The sceptre shall not depart
 from Judah," &c. We spoke for at least
 one hour on this subject, and they could
 not help acknowledging that the passage
 refers to Christ. We then turned to
 Isaiah ix. 6 and 7, and I shewed them

that the child who is called the Almighty
 God, the everlasting Father and Prince of
 Peace, could be none else except the
 Messiah. "But Messiah is not yet come,"
 said one of them, which led to a lengthened
 discussion on Dan. ix., and also on the
 above-mentioned prophecy in Genesis,
 shewing that if there be any truth in
 those two portions of Scripture, Messiah
 must have come. [Journal of Mr. Sternschuss.

SALONICA—This Station has been
 relinquished—P. 84.

CONSTANTINOPLE—J. O. Lord:
 J. A. Goldberg; 1 *Schoolmaster*;
 1 *Colporteur*.

After an interval of eight years, your
 Committee has resumed the cultivation of
 this field of labour by transferring Messrs.
 Lord and Goldberg from Salonica to the
 Turkish Metropolis. The Station has been
 occupied since October 1851, and a com-
 mencement has already been made with
 a School. Mr. Goldberg travelled from
 Salonica to Constantinople by land, and
 had opportunities for scattering the Word
 of life among the children of Israel in
 the towns and villages on his route. At
 several places, however, the Turkish Au-
 thorities having prohibited the circulation
 of the Scriptures, your Missionary was
 repeatedly exposed to contumely at the
 hands of the guardians of the law. [Report.

BUCHAREST — Joseph Mayers:
 P. Davis, S. Mayers: 1 *School-*
master; 1 *Schoolmistress*. Pupils:
 Boys, 20; Girls, 10—P. 84.

There appears to be an open door for
 usefulness, both at Bucharest itself and
 neighbouring towns. The last reports of
 the Schools state that they were making
 progress steadily. Your Missionaries had
 many applications for Scriptures, and
 visited Jews in other towns of the district.
 It is known that at this Station, as well
 as at Jassy and other towns in Turkey,
 the streets during a great portion of the
 winter resemble an immense morass, and
 almost entirely put a stop to Missionary
 Intercourse.

Mr. S. Mayers' labours at Adrianople
 have been interrupted by the death of the
 English Consul, Mr. Wilshire, which de-
 prived your Missionary of a valued pro-

lector, and led to the withdrawal of the Consulate altogether. The unprotected position in which Mr. Mayers was placed induced your Committee to relinquish this Station for the present, and to concentrate their efforts at Bucharest. [*Report.*]

JASSY—A. I. Behrens—P. 84.

The Rev. A. I. Behrens has now had one year's experience of the facilities presented by this Station for labour among the Jews. He has from the very commencement found work to do, and openings have increased from day to day. He has always met with a civil, and frequently also with a friendly reception, and his circle of acquaintances has been gradually widening. He comes in contact with all classes of the Jews, and, with the exception of the fanatic Chasidim, he finds them very accessible. He has free access to many Jewish Shops, which furnish frequent opportunities for preaching the Word of life to a large number. He states, that not unfrequently they themselves are the first to give a religious turn to the conversation, and eagerly enter into debates of their own accord. [*Report.*]

ADRIANOPLE—This Station is for the present relinquished—P. 84.

BEYROUT—There is no mention made of this Station by the Committee. Probably it is for the present unoccupied—P. 84.

JERUSALEM—1834—J. Nicolayson, H. Crawford: H. C. Reichardt, E. R. Hodges; 2 *Scripture Readers*—*Hospital*: Dr. Macgowan, E. S. Calman, 2 *Med. As.*—*House of Industry*:—Hershon. Congregation, 88 Adults, 43 Children; of these, 37 Adults and 25 Children are Jews—Pp. 84—87.

The sight of the almost palpable workings of the evil spirit that now worketh in the children of disobedience alternately fill me with dismay and joyful hope; the first, when I compare the little strength we have to oppose and attack such an enemy; the second, when, relying simply on the grace of God, I am led to believe that the extraordinary exercise of Satan's rage is a sign that he sees his hold on the people of this land in danger—to believe not only that Jesus and His cause will at last triumph, but also that the victory is near. [*Bishop Gobat.*]

Feb. 1853.

Although this Mission has not for some time past realized the sanguine anticipations which have been indulged by some friends, there is sufficient success to shew that a great and important work has silently but surely been carried on through its instrumentality. The Mission has never ceased to be a living witness to the reality and divine power of the Gospel of Christ, and thus practically to commend it to the Jews. The material building of a Mission Church has not been erected in vain; the public ministry afforded by this Society has reached beyond the small band of Christian Worshippers within its walls. Christ Church, on the top of Mount Zion, visible from almost every part of Jerusalem, is like a beacon on a hill. Jews, as well as Mahomedans, and Christians of different Churches, come in during the time of Divine Service to witness our mode of worship. They see no idols nor any idolatrous practice.

There have been 17 Jews under instruction during the year, but only one has been baptized: 12 continue under preparation. [*Report.*]

I then first understood the importance of the Protestant Episcopal Establishment in Jerusalem, after attending Divine Service in Christ Church; for the more gloomy the present condition of Eastern Christians, the stronger and brighter shines the Protestant Church on Mount Zion, like a light in a dark place; not on account of purity of doctrine alone, but of works also, through which many thanksgivings shall redound to the glory of God.

[*A German Clergyman.*]

While zeal for Judaism, or at least the show of it, is universal among all classes of Jews at Jerusalem, yet a change in their feelings and impressions regarding the nature of Christianity, and the object of the Mission, shews itself more and more. The Missionaries freely visit the Jews everywhere: they are also frequently visited, and continually come in contact with them in a variety of ways.

The Jews in Jerusalem appear now to be well supplied with the Holy Scriptures. The effect of past circulation of God's Word appears not only in the increasing inquiries for the Hebrew Scriptures from remote places, but also in the growing acquaintance with its contents observable among the Jews at Jerusalem generally, and in some cases even with the Testament; the latter probably for controversial purposes. Thus the disputes about

M

Jews' Society—

the Talmud and other Jewish Books, and discussions on their value and authority, so rife in the earlier stage of the Missionary Work there, are in a great measure superseded by those of the Bible and the Testament itself. Weekly Bible Meetings, in which the Scriptures are expounded and practically applied, and monthly Missionary Meetings for communicating information of the progress of Missions among Jews and Gentiles, and offering up prayer for the Missionary Work, have recently been instituted. Your Committee attach also much importance to the commencement of a regular system of pastoral visiting among the converts.

All the converts, members of the Mission Church, are, according to the last reports, regular in their attendance on the Means of Grace, and nearly all who are confirmed are also regular Communicants.

Mr. Nicolayson, a short time since, paid a visit to several places in the Holy Land, and had frequent opportunities of preaching the Gospel to willing hearers. Mr. Henry Reichardt has, in the course of a journey through Palestine, made himself acquainted with the outlying posts of his field of labour, and in Jerusalem itself he is now well known to the Jews, and appears to enjoy their good-will and esteem.

The delay in improving the condition of the Jerusalem Mission has not been owing to want of solicitude for its welfare on the part of your Committee. They have for a long time past felt painfully conscious, that while it has been the most costly branch of the Society's operations, it has at the same time perhaps appeared hitherto to render but a small return in proportion to the labour and expense bestowed on it. The first step of your Committee was to propose to Mr. Nicolayson a visit to this country. Mr. Nicolayson left Jerusalem on the 1st of March, with the intention of visiting his friends in Denmark on his way to this country for the purpose of a conference with the Committee.

The House of Industry—This Institution is at present almost the only means by which the Mission can furnish a trade and Christian Education and training to such inquirers as are destitute of both, and yet wish to be instructed in Christianity with a view to baptism.

In three years 19 inmates have been in the Institution for longer or shorter periods. Of these, two were masters of

trades, and admitted only for a limited time, till they could establish themselves in business. One finished his apprenticeship, and so completed his course. One only was expelled for misconduct. Twelve have left at various stages of their progress; one of these, with the consent of the Mission, to pursue his trade elsewhere; another has been transferred to the Dispensary. Of all who have been inmates of the House of Industry, six have been baptized while in the establishment.

The Medical Department—The Hospital, which at first was assailed by the Rabbies with extraordinary virulence, has gradually not only overcome that opposition, but softened prejudices generally, and has conciliated much good-will to the Mission, as well as done much good to thousands of suffering Jews by means of its Dispensary. The establishment offers the example daily to its inmates of Christian Worship in Hebrew. A copy both of the Old and New Testament is placed at the bedside of every patient. These are read by many during their stay in the Hospital, and on their leaving they have frequently applied for permission to take the book home with them, which is freely granted. Although no direct religious instruction is given in the Hospital, which would give it a proselyting character in the sight of the Jews, and be regarded as a breach of faith toward them; yet a Missionary enters on the day of receiving visitors, for the purpose of holding conversation with some one or other of the Jews whom he had previously known, or for making new acquaintances among them, to be followed up and improved at some future opportunity. The restriction, however, which it is expedient to exercise in the Hospital, Dr. Macgowan does not feel equally bound by in his private visits to patients at their own houses. He then considers himself more at liberty to press on them the vital truths of the Gospel, to awaken them to a consciousness of sin, and directing them to the only Saviour of souls. The number of patients relieved by the Medical Department of the Mission during the year 1851 amounts to 8283. Of these, 457 have been under treatment in the wards of the Hospital; 5113 have been out-patients, relieved at the establishment; and 2713 patients have been visited at their own dwellings. [Report.

Mr. Reichardt reports the baptism of 4 Jews on Whit Sunday.

JAFFA—A Scripture Reader—
P. 87.

SAFET — 1842 — D. Daniel; 1
Nat. As.—P. 87.

Mr. and Mrs. Daniel's health having been greatly impaired by the trying nature of their position at Safet, your Committee have readily consented to their relinquishing that Station for a season, to place themselves under the care of your physician in Jerusalem. Your Missionary will be able at Jerusalem to labour in his calling without fatigue and anxiety, and his recovery, it is hoped, will be accelerated by the society and sympathy of Christian Friends. [*Report.*

CAIRO—1847—C. L. Lauria: 1
Schoolmaster—Pp. 87, 88.

There are now few Jews in Cairo who have not read at least a part of the Testament. Your Missionary has occasionally found it in the possession of the Jews, with the names of other Jews written in it, and has been told, on inquiry, that the book was borrowed, as they could not buy it and keep it by them for fear of being detected by their more bigotted brethren. Your School was at first much opposed by the chief Rabbi, abetted by some zealots; yet it has never been entirely closed. At one time all but two boys were withdrawn, but only for a short time. Mr. Lauria had soon again thirteen pupils, and they have attended the School during the last six months without the least interruption. They have made fair progress in reading and writing, English and Arabic, and Hebrew grammar and geography; and they listen attentively when your Missionary speaks to them about the salvation of their souls. During the year Mr. Lauria had eleven Jews under instruction: two of these, having thereby forfeited their former employments, have left Cairo. A family of four continues under instruction. The other five consisted of a Jew, his wife, and their three children. After a long course of instruction, the father, with his children, were admitted into the Church of Christ by baptism. [*Report.*

Mr. Lauria, in a Letter dated Aug. 17, reports that many Jews had been desirous of buying Christian Books.

BAGDAD and BUSSORAH — In Bagdad there are 8000 or 10,000

Jews—H. A. Stern: J. H. Brühl:
1 *Colporteur*—P. 88.

Scriptures and Tracts are daily distributed, and the Gospel is prayerfully preached. Seven years ago the name of Christ was not known among the Jews of Bagdad: now there are probably few who have not at least a superficial knowledge of the Testament. The latter is not only extensively circulated, but also diligently read by multitudes of Jews, who until lately could never bring their mind to make a distinction between Christianity and Idolatry. At the close of the year the demand for Scriptures was greater than at any previous period. Some were purchased by Curdish Jews, and upward of 50 Bibles and several Syriac Gospels by two Rabbies from Bokhara.

There are many indications of a gradual smoothing down of prejudice, and removal of that bitterness of spirit, so formidable to an unbiassed investigation of the truth. A rich merchant lately said to Mr. Stern: "Your simple word is more respected by the majority of Jews, than the solemn asseverations of all our Rabbies." Little reliance can be placed on the steadfastness and perseverance of any of this people, who for centuries have groaned under Mahomedan Oppression. Tyranny, violence, and revenge are the elements among which an Eastern Jew moves. Like his Mahomedan Oppressor, he will equally cower before the frown of a superior, and tyrannize without remorse over an inferior.

The above characteristics have been painfully illustrated by the violent proceedings connected with the deposition of the chief Rabbi, his imprisonment and banishment; acts of cruelty palliated by his enemies on the ground that he intended to embrace Christianity.

Since the expulsion of the chief Rabbi, the "Beth Din" have endeavoured, but ineffectually, to excite a spirit of animosity against your Missionaries. But, notwithstanding, the Gospel message evidently comes home to the hearts of many individuals. The majority of the Jews begin to understand that cavilling and sophistry cannot ward off the force of divine truth. The chief Rabbi, on the occasion of a visit he paid to the Missionaries in September last, speaking of a native proselyte employed as a Colporteur, said—"I have closely watched Ezekiel since his baptism, and I find that a change has

Jews' Society.

taken place in him. I would now trust his simple assertion more than the oaths of a whole body of Jews."

There have been fifteen Jews under regular instruction, for periods varying from twelve to two months. None of them, however, have as yet been baptized. It is true the Bagdad Mission can as yet point to but few souls who have joined the Christian Church; but if all the obstacles which oppose such a step are duly considered, the actual success becomes a cause of devout praise and thanksgiving.

The summer was unusually sultry in Bagdad, which accelerated the spread of malignant diseases: fever, ague, and dysentery have been very prevalent, and at last the cholera made its appearance, scattering death on every side. The vicinity of Bagdad has also been the scene of Arab warfare and pillage, by which towns and villages were destroyed, and travelling rendered very insecure.

An increasing call has of late been felt for Missionary Labour in Persia. Our brethren at Bagdad have repeatedly

met with Jews from Hamadan and Tehran, and, with few exceptions, they found them anxious for Tracts, and well acquainted with the Testament, which they had received on former occasions. Mr. Stern has accordingly proceeded on a Missionary Tour in that country.

The Industrial Institution for the employment of inquirers and converts, set on foot by Mr. Stern, has been discontinued; and, from past experience, your Missionary is of opinion that such an establishment cannot thrive in Bagdad until the Gospel has reformed the character of the people. [Report.

Many Persian and Curdish Jews frequently call upon us: their great demand is for Bibles and Testaments; and if you say to them, "Why do you ask for the Gospel?" the invariable reply is, "We want to become acquainted with the book which is everywhere spoken of."

The Missionary Work in Persia, also, I anticipate will now no more have to struggle with former difficulties, a new representative of Great Britain being about to be appointed to that country.

[Mr. Stern—Oct. 14.

China, and India beyond the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—Editions of the revised Chinese Testament have been printed by the Missionaries of the London Missionary Society at Hong Kong and Shanghai, with the grant of 250*l.* placed for the purpose at the disposal of the Directors of that Society, as mentioned in the last Report. The Corresponding Committee at Shanghai have printed, by way of experiment, a small edition of portions of the Testament in Manchow and Chinese in parallel columns; and for this purpose the Society's fount of Manchow Type has been forwarded to them from this country. Along with the types, your Committee forwarded to Shanghai 200 copies of the Manchow Testament, printed for the Society, some years back,

at St. Petersburg. There has been prepared an edition of 5000 copies of the Four Gospels and Acts in the large type, which have been several months in circulation, and copies of the same have been forwarded to the Committee of the British and Foreign Bible Society.

The Secretary of the Local Committee in charge of the London Missionary Society's press states, that as they are able to print cheaper than was at first anticipated, they are willing to deliver 8000 instead of 5000 entire Testaments, in addition to the 5000 copies of the Gospels and the Acts already published, for the sum placed at their disposal, which will be an average of 4*d.* for each copy of the Testament in the smaller type, and 5½*d.* for each copy of the Gospels and Acts in the larger type. [Rev. Dr. Medhurst.

Your Committee have still to deplore

the continuance of a want of agreement among the representatives of the various Missionary Societies respecting the most suitable words to be used for rendering the terms "God" and "Spirit" into the Chinese, nor does the prospect of any compromise or arrangement appear any nearer. The correspondence addressed to your Committee during the year from China upon this subject has been very voluminous. While, however, matters remain in this state, your Committee are thankful to report that efforts have been made for bringing into the hands of the myriads of China the oracles of God.

[*Report.*

A grant of 100 Bibles and 200 Testaments in the Mongolian Language has been made to the London Missionary Society—Pp. 89, 90.

CHRISTIAN-KNOWLEDGE SOCIETY.

CHINA—*Victoria*: The Bishop of Victoria writes—

We entered the College in the beginning of November. Although it is not a very large building, it presents a good architectural appearance; and the Annual Report, of which I sent a copy last month, will shew that it is well adapted for the great end in view, and that an important Educational and Missionary Machinery has been set already at work.

The Rev. John Hobson, of Shanghae, applied for 200 map sheets printed without the names of places, for educational uses in China. These were granted. The Society has received "A Treatise on the Geography and History of Foreign Nations," by the Governor of the Fokéen province: this large and curious work has been forwarded by the Bishop of Victoria—P. 90.

RELIGIOUS-TRACT SOCIETY.

CHINA—The press appears to be the principal instrument at present of reaching the people. It has been said, as compared with other countries, that "the ability to read is general, and books are not only read but prized. Knowledge is venerated, and the higher attain-

ments of philosophy and science lead to honour, wealth, and fame." The facilities for the circulation of Christian Books in China are not confined to the ports in which the Tract Societies are located, but now extend to some parts of the crowded interior—Pp. 90, 91.

Canton—Dr. Hobson reports that 31,500 Books and Tracts have been printed. Dr. Hobson is giving great attention to the work of colportage, which he considers of the last importance in such a place as Canton. The Medical Missionaries distribute a large number of the Society's Tracts—Pp. 90, 91.

Hong Kong—The Colporteurs, A-luk, A-sam, and A-sun, have continued their labours during the year at the expense of the Society. The Committee have not received the particulars of their operations. A-sam has left Hong Kong for California: his brother preceded him twelve months before. The balance of the grant of 150*l.*, formerly voted to the Corresponding Committee at Hong Kong, has been transferred to the Missionaries of the London Society—P. 91.

Amoy—The Society's Colporteurs have been actively engaged in distributing Tracts prepared by the Corresponding Committee with the 70*l.* granted them last year—P. 91.

Ningpo—From this Station Tracts are widely circulated through the surrounding country.

In company with my teacher, Le-seen-sang's son, I have visited a good number of the junks anchored in the river, for the purpose of distributing among them the new Tract lately written for sailors. It is called the "South Pointing Needle." Although the magnetic needle points to the north pole as well as to the south, the Chinese, on the principle of differing from everybody else, have selected the south, and Europeans the north, as the name of this valuable instrument. The direction of the unerring

Religious-Tract Society—

needle of the Tract, the sailors are told, is the way to heaven, and, if truly followed, will lead their hearts, through all dangers and difficulties, into the marvellous light of the Gospel of the Son of God. I went on board some of the junks with this question, "Have you a compass on board?" "Yes," said some. "Why do you ask?" said others. "Because one compass is not enough: I have brought you another to be the guide of your hearts." This little pleasantry was followed by a string of invitations from almost every one in the junk to sit down, take a cup of tea, and have a little friendly chat.

[*Mr. Hudson, Jun.*

Shanghai—More than 72,000 Tracts have been printed during the year. A grant of 100*l.* has been made to the Missionaries at this Station, and 6475 Tracts have been sent for distribution among the sailors, and Books, value 10*l.*, for sale—P. 91.

The Committee state that the grants to China have been small compared with former years, the operations of the press having been impeded by the conscientious differences of opinion which exist in connection with the translations. The Committee hope that, as their future grants will be made to the different Missions, there will be greater facilities for the diffusion of religious publications.

BURMAH—Although but few works are now distributed, in consequence of the opposition of the local authorities, yet there is evidence that the Tracts effectually convey to some minds the knowledge of the Gospel—P. 91.

SIAM—The labours of the press which have been so useful in this land, have been altogether suspended. The premises of the American Mission have been destroyed by fire, and printing presses, foundry, type, paper, books, and tracts, totally consumed. The Mission has also been deprived of the efficient services of

the Rev. Dr. Jones, who has finished his earthly course. "He was the writer," remarks Dr. Peck, "of all our principal Siamese Tracts."

EASTERN-FEMALE EDUCATION SOCIETY.

A summary of the Proceedings of the Society's Agents in China and Singapore was given at p. 503.

Although some influential Chinese Gentlemen are exceedingly opposed to my residence here, and have actually cited my landlord before two Mandarins, hoping that the supposed offence of assisting me to enter the city would be punished; and although the most fearful reports are spread over the city of my murdering my inmates and every one within my reach, so as to intimidate these poor women from attending our instructions as they had been used to do, still we are not without encouragement in the serious and long-continued inquiries after truth of a respectable young man, the son of a Chinese Merchant. The tone of feeling in the members of my household is more favourable to religion than I have ever known it; and the pupil who has been longest with me stands proposed for baptism. Three of the native females residing in the house are hopefully converted to God, and are ever ready to assist in making known the truth to others. It has been from the lips of Miss L——[Miss Aldersey's friend and assistant], however, chiefly that vast numbers of women have heard the Gospel, in consequence of our remaining in the city.

[*Miss Aldersey—Ningpo.*

I often wish that I could do more when I see so much to be done, but my strength is already rather too much taxed, and I fear taxing it more, lest I unfit myself for present duties. I long to have meetings for women, but cannot do so without neglecting my School. We have been greatly privileged in having the natives willing to hear, and in being allowed to have native teachers to instruct us in the language, in having attained to the speaking of the language, to a certain extent, and in being spared to be useful in any way. Truly God has been good to us: may we make a right use of His goodness!

I have taken two babies, as desired by the ladies at Brussels: one is little Susan, whom I had about a year ago, and the

other the infant of one of our native converts. They had both been baptized: one is named Susan Maria Anthony, and the other Mary Gutzlaff. My little Chinese Girl, Emily, was baptized at the same time, and named Emily Gervis. A woman came to me last week with another baby, which I have also taken, although I have no provision for it. I have called it Lucy, and if any lady wishes to support a Chinese child, I shall be glad to consider it as hers. I do not like to send the children away, though I often have to do so, both for want of funds, and also of room and strength. The infants are being nursed by their mothers, to whom a small sum is paid till they are old enough to come into the School.

The death of our girls' native teacher gave us much grief: we have had him with us about eight years: he was a very old man, upward of sixty, and a very literary character. Mr. Young visited him during his illness. The old man was one who had a good deal of Scripture Knowledge, but we have no evidence of his having been a Christian. Another has been taken to fill his place who is about fifty: the Chinese pay great respect to age.

Yesterday we had the Lord's Supper, and a number of Chinese from both Congregations met together; some women, also, among the number. It is a pleasant sight at the collection to notice the members, each giving something, though ever so poor. [Mrs. W. Young—Amoy.]

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

LONDON MISSIONARY SOCIETY.

CHINA.

It is said in the Report—

Prolonged acquaintance and close observation on the part of our Missionaries with the character of the Chinese deepen their conviction that it cannot be more accurately described than in the affecting language of the Scriptures, as "earthly, sensual, and devilish." Notwithstanding a plausible exterior, and manners sometimes approaching refinement, the want of truth and honesty, and the prevalence of selfishness and lust, are all but universal.

A gross instance of the impositions they are ever ready, for the sake of gain, to practise upon foreigners, occurred in connection with an article represented as an extract from a work written by the Imperial Commissioner Ke-ying, and published by the American Missionaries at Ningpo as evincing the enlightened views of that distinguished statesman on the subject of Christianity. It was, however, subsequently discovered that the pages on which it appeared had been artfully forged and ingeniously inserted in the volume, for the purpose of obtaining a higher price from the Christian Purchaser.

Canton — 1848 — B. Hobson, M.D., *Med. Miss.*; 5 *Nat. As.* Attendance on the Sabbath throughout the year, 4345. Books distributed among the Congregation, 1635. Communicants, 11—P. 92.

Dr. Hobson has been enabled, with the help of the venerable Leang-a-fa and the other native agents, to carry on the work of the Mission, and not without some gracious tokens of the Divine Favour. No sensible impression, indeed, has been made upon the mass of heathenism, and two individuals only have during the year been added to the little company of native believers; but Divine Service has been regularly held every Sabbath Day, both at the Hospital and on the Mission Premises. By these means, and also by the circulation of Books and Tracts, the truth has been widely made known. On the Public Services, which are conducted alternately by Dr. Hobson and Leang-a-fa, there is an average attendance of between 70 and 80 persons, consisting for the most part of those who are seeking medical relief at the Hospital. One of the chief hindrances to the progress and extension of this Mission has hitherto arisen from the want of commodious premises: this obstacle is, however, about to be removed. The number of patients who applied to Dr. Hobson for medical relief during the year amounted to 20,366, among whom were distributed 20,537 Books. Dr. Hobson has recently published a carefully-prepared work on the Elements of Physiological Science and Anatomy, which is obtaining extensive circulation among the Chinese, and is read by them with much interest.

Hong Kong—James Legge, D.D., J. H. Hirschberg, *Med. Miss.*, John

London Missionary Society—

Chalmers. Mr. Hirschberg has been consulted by more than 10,000 patients—Pp. 92, 93.

In the various departments of Missionary Effort, the preaching of the Gospel to the Heathen, the Theological Seminary, the Schools, type-founding, and printing, have been prosecuted throughout the year with energy and effect.

On the night of the 28th of December a calamitous fire broke out in the town of Victoria, by which five or six hundred houses, together with the native Chapel and Hospital connected with the Society's Mission were destroyed. But through the prompt measures adopted on the emergency, the damage sustained is now in the course of reparation; and the Settlement is likely ere long to enjoy more than its former prosperity. The Missionaries also have undertaken the re-erection of the Chapel, which is intended to afford the requisite accommodation for a Hospital. [Report.

As patients come from nearly half of the provinces of China, we may conceive of the importance of this Station. Such a retrospect animates us to greater exertions, stimulates us under discouragements, and strengthens our faith in the promises of the Lord. [Mr. Hirschberg.

I informed you that I was expecting on the last Sabbath of the last month to baptize two Chinese. I did baptize them accordingly, in Union Chapel, in the presence of the usual congregation of our countrymen and about an equal number of their own. The parties were a man between forty and fifty, and a lad of nineteen, one of my scholars in the Preparatory School. The former is at present employed as a writer at a good salary in one of the Government offices in this place. For some years he was employed as a teacher by Dr. Hobson, and had applied to the Church in Canton for baptism nearly three years ago. He first came to Hong Kong last year as a teacher in Bishop Smith's School, and shortly after his arrival wrote to me, requesting that he might be baptized; but I was not satisfied that he was receiving the truths concerning the person and work of Christ as a little child.

In the end of last year he went back to Canton, having given much satisfaction to Bishop Smith as a teacher. Four months ago he returned here and obtained his

present employment, shortly after which he renewed his application for baptism. His views, which were previously defective, had become enlarged. He professed his entire dependence on the atoning death of Christ, avowed that Christ was the Son of God, and God over all, without whom there was no salvation, even for Confucius and the other sages of China. Who could forbid water that he should not be baptized? I baptized him, therefore, as I have told you.

As to the case of the other party, my pupil, Chü A-luk, I never administered baptism to any one with more satisfaction and confidence than to A-luk. He is a son of the Colporteur of the same name, and has been in the School for about six years. His piety appears to be based on a deep conviction of his sinfulness and weakness. A-luk makes the tenth of our scholars who have been received into the Church of Christ within the last five years. We do not plume ourselves on success, but we ought to be grateful for it. I do not know if there are many Boarding Schools, even in England, which could shew an equally gratifying result.

[Dr. Legge—July.

Shanghai — W. H. Medhurst, D. D., W. C. Milne, Wm. Muirhead, J. Edkins: Wm. Lockhart, *Med. Miss.*; A. Wylie, *Superint. of the Press.* Printing, 45,500 copies—P. 93.

Though the peculiar character of the people of this city and the surrounding districts seems to require much preparatory effort, in order to awaken them to the serious consideration of eternal things, it is gratifying to hear that a vast amount of religious knowledge is being diffused. Hundreds and thousands have heard the glad tidings; and it is now widely known that teachers from the West are proclaiming the doctrine of Jesus, and exhorting all "to turn from dumb idols to serve the living God."

The attendance at the Hospital under the charge of Dr. Lockhart is as large as formerly, and affords an excellent opportunity for imparting to numbers a knowledge of Divine Things. During the year a Dispensary has been opened in the Old Chapel, whither many resort for medical relief who would not go to the Hospital. On these occasions, also, religious services are previously held, which, in con-

nection with the highly-appreciated medical assistance rendered them, will, it is hoped, be found savingly beneficial to many.

In the course of the year Messrs. Muirhead and Wylie undertook a journey to Chapêr, a large and populous city, distant about eighty miles from Shanghae. The place had been the scene of a severe battle during the Chinese War, the remembrance of which, it was supposed, might have engendered a hostile feeling toward foreigners among the inhabitants. On the contrary, however, the travellers experienced no difficulty, and were at liberty to go about and distribute books without impediment. In the city of Chapêr there is a military fort, containing, as they were given to understand, a considerable Manchow Garrison. To this fort they obtained admission, and walked through it in the most open manner. About the middle of it a large congregation of Manchows assembled, and, as they knew Mandarin, they were addressed in that dialect. The appearance of the men, and particularly of the youth, was very pleasing. Their cast of countenance was altogether different from the Chinese, and much more noble and intelligent. It has since been ascertained, that, in various parts of the country that could be reached, Manchow, and even Mongolian Books could be circulated with advantage.

To the Jewish Settlement at K'haefung-foo, in the course of last year, a second visit was paid, and two of their number were induced to return with the messengers to Shanghae, where they were placed under religious instruction. Far from shewing any prejudice against Christianity, they were quite willing to accept it, as having some similarity to their own system. One of them had been well educated in the Chinese manner, and could read fluently the Christian Books in that language. Under the instructions of Mr. Ekins, he wrote out literal translations of the early chapters of Genesis and Exodus, with the Hebrew interlined, and, at the time he left, could go over the first chapter of Genesis in that language without much assistance. His acquirement of so much of his original tongue will, it is hoped, prove an inducement to some of his countrymen to send their children to Shanghae for religious instruction. He left in October, full of this idea, resolving to return with a few boys in about four months. Both of them took

Feb. 1853.

away a supply of various books for distribution among their Jewish Friends.

In February of last year Messrs. Medhurst, Stronach, and Milne undertook the revision of the Old-Testament Scriptures, and they have already been enabled to complete the Pentateuch and the whole of the historical books. [Report

Amoy—John Stronach, Alex. Stronach, Wm. Young. In the Boys' School, 10 Boarders; in the Girls', 15 Boarders, 5 Day Scholars—Pp. 93, 94.

The two small buildings appropriated for the purposes of Divine Worship have been considerably improved, and rendered more attractive and commodious; but the Missionaries represent the importance of their being provided with a Chapel of a character and dimensions better adapted to the growing claims of the Mission than the present means of accommodation will afford. From the increased attention and serious deportment evinced by the Native Congregations, a good hope is entertained that the leaven of the Gospel is beginning to influence the hearts of many of the listeners. That it has in some instances been attended with gracious results is pleasingly evinced by the fact, that on the first Sabbath of the present year two additional Chinese Converts were received into the Church at this Station by baptism. Pep'iau and Ch'ia-ho-sey, the individuals referred to, had both been regular attendants for several months on the Means of Grace, and the proofs they afforded of exercising a lively faith in the Saviour were highly satisfactory.

The members of the Native Church continue steadfast in their profession. Two of them are engaged as Colporteurs, and, in the prosecution of their useful labours, they are diffusing a large amount of Scriptural Truth among their benighted countrymen. In addition to the Bible Classes held for the especial benefit of the Church-members, at which others also attend, one evening in the week is set apart for prayer and catechetical exercises.

The religious service held for the especial benefit of the Chinese Females has of late been well attended; and though no cases of actual conversion have yet to be reported, the brethren are encouraged to persevere in this interesting department of effort.

The Boys' School, under the superin-

N

London Missionary Society—

tendance of Mr. and Mrs. A. Stronach, are carefully instructed in all Christian Truth. They are taught to read the English as well as their own Chinese Classics, and also to write in both languages.

The Girls' School is under the charge of Mr. and Mrs. Young. The progress

(*The Survey will be continued at p. 113 of our Number for March.*)

which the girls have made in their studies has been very gratifying, and much more decided than in former years. Beside studying the Chinese Characters, they are taught to read their spoken language by means of the Roman letter. In needlework, also, their improvement has been considerable. [Report.

Biography.

OBITUARY NOTICE OF NATIVE CONVERTS,

MR. BUDD, of Cumberland Station, North-West America, has given in his Journal the following particulars of two Native Converts.

After the Evening Service was over, I went to see George Lathlin, who, I was told, was very sick. He is a young man, formerly brought up in the Mission School, where he was taught to read, &c. When a boy, he was quiet—never had much to say. Upon the whole, he was a very good boy when at School with me. As he grew up to manhood, he still maintained his quiet disposition, and always passed for a quiet and well-disposed young man. Before his sickness I never observed that any very serious impression was working in his mind; but as I entered their house he immediately stretched out his hand to me, and said, "I am always very glad to see any of the Christian Indians who come in to see me; but I am more glad that you are come, and I hope that you will tell me something which will be for my benefit. I have been trying to think about God, about heaven, and about my sins. Since I have been afflicted with this sickness I have thought more of these things than I ever did before, when I was well." Poor man, he was nearly exhausted with only saying this. I told him that I was very happy to find him in this state of mind, and did all in my power to encourage him to go on and meditate on the goodness of God in thus afflicting him for his good: should His afflicting hand be the means of bringing him to a serious regard for the welfare of his soul, he may have to bless God for it. I prayed with him before I left him.

Jan. 23—I went over to see George Lathlin, and found him a little better than he was when I saw him last. He was able to converse more freely, and told me how God was working in his heart,

and how foolish he must have been to have lived as he has done, without thinking of God or his own soul. Since he has been on his bed he has been made to see his error, and to think more about eternity. When I was going away he said to me, "Are you going home?" When I told him I was, he thanked me for coming to see him, and begged me to visit him soon again.

Feb. 8: *Lord's Day*—After the usual Services I went over to see George, who, I was told, was rather worse again. I entered into conversation with him at once. I said, "Do you think it long since you were first laid on this bed of sickness?" He said, "No, I don't find the time very long since I became sick, but I find it a long time not to be able to go to Church. I could take myself to the Church, but I am afraid that I could scarcely sit up until the end of the Service." I said again, "God has given you much time to think and prepare for the next world. Do you often think and consider the love of God in Christ, who has loved us so much as to give up His only Son to die for us?" He said, "If it were not that I often think and meditate on the love of God to give His Son, and to save man through Him, I should think it very hard to lie on this bed so long; but when I meditate on these things it gives me courage. I don't find my sickness very hard; but it is a great trial to me to be cut off from the house of prayer." I said, "I am very happy to find that you long to join in the Service of God's House; but you must not, upon any account, force yourself to go to the Church in this weak state, while the weather keeps so cold. The Christian Indians can come occasionally and tell you

what they hear in Church; and I can come over to you occasionally also, and speak with you on those things which 'make for your peace.'—He said, "That is what I want: when any body comes in I am very glad; I feel as if I were not very sick then." In this manner I conversed with him for an hour, which he seemed very glad of; and having prayed with him, I went home.

March 5, 1852—I went to see George, and found him quite calm and composed. I have had many a good conversation with him since he has been ill, and he has always given good reason to hope that all is right with his soul. I asked him, "On whom do you trust, and build all your hopes for eternity?" He said, "None but Christ! none but Christ!" I gave him all the encouragement that I could to look to Christ alone, and build all his hopes for eternity only on His merits.

March 7: Lord's Day—When the morning Service was over, an old woman came and informed us that George was just dying. I went to see him immediately. I found many there. They were singing when I went in, and one of them offered up a very touching and fervent prayer for him. But poor George was very low indeed—much weaker than he was when I last saw him. He held out his hand to me at once, and asked how I did, saying, "I expect this will nearly be the last time now." I was much alarmed myself about him: he looked so bad, that I was afraid he was really dying. He asked me to pray with him directly after I was seated. He seemed to like nothing else but praying and singing. I stayed with him till it was time for the Evening Service, and promised to come to him again. Knowing that he would not last out many days, I resolved to see him at least once a day, and endeavour to help him on Zionward. He knew from this day that he was dying. When the Evening Service was over I went to see him again, and found him a little easier. I asked him, "Have you any fear of death?" "No," he said; "not while I trust in my Saviour." I used every effort to continue encouraging him to look up to the Saviour, and never trust in any thing short of Him. He asked me to pray with him again. The house was quite full of people; so we knelt down at his side, and prayed with him.

March 8—I went over to see George this morning: he was much in the same

way, but could take his breath better than he could yesterday. I went over all the village, to see all those who were sick. Some of them are in a very weak state. Though poor in body, and full of wants, I trust that they are "rich in faith, and heirs of the kingdom of heaven."

March 9—I found George Lathlin a little at rest this morning. He looks much better to-day than he did yesterday and the day before. I took the liberty of speaking to him about death, as he is able to bear it. He seemed to be quite sensible of his approaching end, and quite calm and resigned to the will and pleasure of God. "I think it is evident you are dying, George: have you any fear? Are you sorry to part with the world?" "No," he said, "I am not afraid to die, and I have no tie to this world but my child. He is the only object in this world that I am sorry to part with." I told him to prepare himself for death, "for in such an hour as we think not the Son of Man cometh." As for his little child, he should leave off caring for him, and commit him to God, who has promised to be a Father to the fatherless, a husband to the widow, and the orphan's stay. In accordance with his wish, I prayed with him before I left.

March 10—I went over with some medicine for George, and found him quite still: his breath is very short. He is evidently much weaker than he was yesterday, and he is aware of it too. I saw he was so weak that I could only pray with him and for him.

March 11—George is dying fast: he is still weaker than he was yesterday. He was glad to see me come in. Many of his friends were with him. They were enjoying singing and praying. George had called his friends together, and when I came in he was still exhorting them to follow the Lord closely. I was no sooner seated than he said, "Now, my teacher, I want you to pray for me—to pray earnestly for me." I said, "I do pray for you always, George; not only when you hear me, but in secret as well. But you must pray for yourself also, and not trust to my poor prayers for you." He said, "Yes." The people who sat up with him told me that they had been singing and praying with him for the most part of the night. He asked them by turns to pray for him. "I like to hear singing and praying," he said: "I seem to want nothing else. I enjoy it

very much." I told him it was a good sign that he loved to hear the praises of God; that I hoped he would have plenty of it in heaven. We prayed, and sang several hymns with him; and, when I was going away, he said to me, "Are you going home now?" I said "Yes." Then he said, "Good bye, good bye, my teacher." And he told the people not to leave him, and thanked them for being with him, and praying for him.

March 12, 1852—Early in the morning George's mother-in-law came to our house, and said that George was wanting me; that he was scarcely breathing, and that they were expecting every hour would be his last. When I reached the house he was quite restless—struggling occasionally for breath. He asked me to pray with him again; and after prayer was over, I asked him if there was any thing we could do for him. He only shook his head. He seemed to want nothing but to hear praying and singing. I went home for a little time. I had not, however, been long in the house, when one of the Indians came and said that George was dying. I went over immediately. On my entering, I heard him say, "Ah! my teacher, it is over now: now pray for me! pray fervently for me!" I did not think his time to be so near, but he seemed to be aware of it. He exhorted his friends, and all that were in the house, to continue serving the Lord with all their heart. He said to his wife, who was sitting at his side, "Poor Jeanie, strive, strive." After which he gave his hand to each of the people, and bade them farewell. Then, turning to me, he said, "Now pray for me—pray fervently for me." We sang a hymn, which he seemed to enjoy still; after which we knelt down to prayer. At the end of the Lord's Prayer I heard him distinctly adding his "Amen." We had scarcely finished prayer when he told them to raise him up. After a short struggle for breath, his immortal spirit took its flight to the God who made and had redeemed him. Blessed be God! his friends and widowed mother mourn not for him as those without hope. One of his brothers-in-law said to the poor widow, "If we had no hope, then we might mourn and weep for him; but, thanks be to God! we hope that he is happy now with God, and at rest. Having the blessed hope of the Gospel, it can support us in this our affliction."

March 13—This day we paid our last

duty to the mortal remains of George Lathlin. The day was unusually cold, and snow drifting thick. The men could hardly stand the cold and wind to dig the grave. Late in the evening we committed his body to the ground—"earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ." The impression, I venture to say, will go far to remind us of our own mortality. It has, I trust, done my own soul good. Often have I been led to exclaim, "Let me die the death of the righteous, and let my last end be like his!"

March 22—Being informed that one of the women of the Christian Indians was much worse, evidently dying, I went over to see her. I endeavoured to say a few words to her; but finding her incapable to bear much, I would not weary her. "You have been a long time sick now: God is giving you time and space to repent. Do you think often of what shall become of you hereafter? Do you try to reconcile your mind for death and the grave, should it please God to take you away?" I asked her. She said, "I am trying to do so: I am endeavouring to turn my thoughts to death and the other world as much as I am able." I encouraged her to persevere, and look to the Saviour alone for help and acceptance with God. This poor woman came to my house with her husband, and said that they both wished to be admitted to the Lord's Table, should they live to see it administered once more.

March 23—I went to see the sick woman alluded to yesterday. She is very low, and sinking fast. She expected that her end was not far distant. She was not void of hope in the mercy of God through Christ, and that hope was the means of sustaining her in her affliction. Being anxious to know whether her hope was fixed on Christ the Rock, I asked her a few questions, and from her answers gathered that she trusted in nothing short of the merits of Christ. I prayed with her before I left.

March 24—One of the Indians came to my house, and said that the sick woman wanted something to eat. We were in hopes that she was perhaps getting better now; but, alas! her wanting to eat was only a forerunner of death. She could not taste any thing that was sent her. In the afternoon we saw there was no time

to lose: the king of terrors had settled on her face—her mind was wandering. I told her, "It is evident you are dying: are you conscious of it? Do you think yourself that you are dying? or do you expect that you will get better, and yet live?" She answered, "I shall live in my soul."—"True," I told her, "if you believe in the Saviour, 'though you were dead yet shall you live.'" She said, "Yes."—I asked her again, "Whom do you trust in? who do you think can help you now in this state?" "The Saviour only," she said: "the Saviour, the Saviour." Then she offered up a prayer, saying, "Great God, have mercy on me, have mercy on me! take me to the good place, and do not send me to the bad place." She was told that we were going on our knees to pray for her. She said "Yes;" and then shut her eyes to join us. Before we had quite finished prayer she made a sign to one of them to raise her up. When she had been raised up she kept her eyes fixed upward, apparently praying. We discovered at once that she was dying in reality. We immediately went on our knees again, and besought the Lord to hear and answer her prayer, and, for the sake of His beloved Son, to receive her departing spirit into the mansions of bliss, and take her to Him-

self. We scarcely had finished prayer, and added our "Amen," when the spirit fled. The people told me that she was conscious of her approaching end. All the morning she spoke to them to that effect. She was praying for the most part of the morning. Her friends heard her saying, "Oh, good Saviour! Thou art merciful: if I have not been sincere before in asking Thee for the forgiveness of my sins, do Thou now be pleased to send Thy Holy Spirit to cleanse and renew my heart, and pardon all my sins." Thus died this poor woman, praying to her last breath, after a long and lingering illness. I could not but bless God for what I had seen and heard. It is scarcely two weeks since I had the privilege of witnessing the hopeful death of George Lathlin. May I be allowed the comfort and privilege of seeing many more of my poor countrymen dying in the Lord; and may God give me grace to live the life of the righteous, and then my last end shall be like his!

March 25, 1852—We this afternoon buried the remains of the woman who died yesterday. The Indian Service is what we make use of, and they take part in it very interestingly. This is eight burials we have had since the latter end of October. May God prepare us for whatsoever He has prepared for us!

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEOKUTA.

Visit to Osielle.

Dec. 16—I visited Osielle, and obtained possession of a piece of ground to build a house on. In the Chief's house, close to where the Chief was sitting when I called on him, I saw a man chained who had been very recently kidnapped—a Jebu man. Feeling for his situation, I spoke a few words of comfort to him, and offered him two hundred cowries as a present. After a time, I observed him to sigh deeply, and to be in great distress, which I learnt to have been occasioned by my giving him the cowries: he supposed it to be but a prelude to his being offered up as a sacrifice. Afterward, seeing me go out with the Chief, his fears were greatly increased, and no one could

persuade him to think but that I had gone with the Chief to arrange for his destruction. Sometimes he would exclaim, "It is enough: let them kill me!" at other intervals, he would beg every one that came near to intercede for him; but no one could succeed in assuring him that his fears were unfounded. On my return with the Chief he watched my every motion. I never saw a person so afraid. I doubt not he had seen, and probably been concerned in, many cases of human sacrifice, to which the Jebus are addicted; and he therefore naturally feared that what he had seen done to slaves in his own country would also be done to himself; but why he should think that white people were concerned in such barbarities is difficult to account for.

Summary for the Quarter ending March 25, 1852.

I am thankful, in bringing my journal

to a close, to be able to state that I have received thirty-four persons as Candidates during the past quarter: four names I have taken from the list for non-attendance, and one from removal to Badagry. I have also received twenty Candidates for the Lord's Supper to a participation in that holy rite. The number on my Communicant List is one hundred and one, having lost one during the quarter by death.

We have been engaged in enlarging our Church, the members of my Congregation doing the work, and finding grass to thatch it with. I have endeavoured to teach them that it is their duty to provide a suitable place, according to their means, for the worship of God. Our buildings are very poor and unpretending; but, to our comfort, we are confident of this, that God will be present with the humble worshipper who worships "in spirit and in truth."

We now refer to Mr. Smith's journals.

Favourable disposition of an Oboni Chief, and subsequent conversation with him.

April 9, 1851—I was glad to feel able to go again to my preaching-place in Ilugun this morning. The Chapel was completely smashed by a tornado a short time since, and the Mahomedans and others did not fail to sneer, and tell the people, "The house is fallen, and is not likely to rise again, and so the white man will leave you." I was informed of this by the three principal men in Ilugun, who also begged me to re-build it, to take away the reproach now cast upon them. They begged, also, to be allowed to assist me in any way I would name; but I deemed it best to keep independent, and hence required only their promise to preserve it, and induce their people to attend there when erected. One of them, however, an oboni chief, bountifully supplied my church people with food and country beer while re-building it. Now this man I did not know previously, nor did he know me. He seems to have been completely won in our favour by the result of the late war. This man, and also the apina (oboni judge) in Ilugun, are both open and friendly. May our gracious God speedily bring them to the knowledge of Himself!

May 28—I went for the usual Service at Ilugun. The above-named oboni chief was present: so, after I had spoken,

I accompanied him to his house, where I had a long talk with him. He admitted the truth of what I had been preaching, and added, "There is now no difficulty, as there once was. You white men can do as you please. We know you now, but the difficulty is on our part. We cannot give up and follow your [Christian] fashion yet: that word you preach all about is too dark and deep for us to comprehend. God can make all come right by-and-bye. It is clear God has people in Egba, which He knew when war desolated their towns and villages; and therefore He put the English on the sea to catch the slave-ships, and put the slaves in one place, that they might return home again. And this was not all: He sent His messengers to look after and teach them here."

Street Preaching.

July 23—I had but few hearers at the Chapel this morning, and those impatient and noisy. Much excitement prevailed in that quarter the whole morning, in consequence of a man having shot a woman last night, and gone out to meet a certain party in the road for the same purpose. I did not like to be thus balked; so, after a little talk in the Chapel, I went to one of the market-sheds, where I soon got a group of attentive hearers, to the great annoyance and discomfort of Obbatalla's worshippers sitting under the same shed. I then went a distance further, to a blacksmith's shop, and entered into conversation with the master, when a number of people came around to hear what was going on, and I again preached the Gospel to all present, who were very attentive. As I was retracing my steps homeward, three men accosted me in the small market near the apina's gate, and here I got another opportunity to speak to the people who came around.

Visit to Osielle.

Aug. 1—I left home at seven o'clock A.M. to visit Osielle, at Mr. Townsend's request, he having other matters to attend to just now. We got letters from Mr. Hinderer yesterday, and a present of kolas for the Chief at Osielle, which I conveyed to him this morning, and with which he was highly pleased. He gave me, as usual, a very friendly reception. I was glad to find that the School had increased in numbers, and advanced in knowledge, since I saw it in May: then it numbered 15, now, 23, and six of

them able to read the Epistle to the Romans in Yoruba pretty correctly. I was glad to find, also, that the class of Candidates numbers 13. I visited several persons in their houses with Mr. Moore, to induce them to send their children to School, and come themselves to hear God's Word. I was rather surprised to find the sister of Mr. Hinderer's chief friend at Ibadan, with her daughter, at Osielle: they have come hither since Mr. Hinderer's visit to their town, and I have no doubt will ascertain all they can respecting him, and then return to Ibadan.

Preaching to the Ibadan Caravan.

Aug. 6, 1851—I felt some hesitation in going to my preaching-place on the Ibadan Road this morning, as I had been detained at home by Ogubonna and others much longer than I wished; but on being told that the caravan had come in from Ibadan I went thither. They had converted my place into a market-house. I first saluted them, and requested silence, telling them I had come to declare God's truth, and deliver His message of peace and love to them. Many gave heed to the things which they heard, and many went out to attend their merchandise. On leaving the Chapel, I went among the multitude for about two hours on both sides, and gave a brief address to large groups in six different places. They were vending a variety of articles, such as a kind of lead ore, calabashes, some finely carved, cloths of various descriptions, lubi (potash), kola-nuts, dried pepper, &c.

Baptisms.

Sept. 14: *Lord's Day*—Mrs. Smith was too ill to leave her bed all day. I attended the Morning School, and kept both Services as usual. During the Morning Service I baptized 10 adults—8 males and 2 females—and 1 girl, all natives. I read the Service in Yoruba, which was attentively listened to by the Congregation; and the responses were distinctly given by the Candidates and sponsors. I have not seen so many at School and Service before: my Church was well filled. The above were Candidates prior to my coming to this Station. Their conduct has since been, on the whole, uniform and satisfactory; and, as far as I can judge, they are sincere in their profession of Christianity.

March 14, 1852: *Lord's Day*—I attended the Morning School, and performed the Morning Service: the Church was crowded. I also received into the Church by bap-

tism 14 Candidates—8 males and 6 females—and also 5 children, making in all 19.

Return of Prisoners from Dahomey.

Oct. 11, 1851—One of the men of this town, who was carried captive by the Dahomians in March last, returned home a few days since. I saw him this morning, and questioned him respecting his captivity; but he did little more than confirm previous reports, except that Gezo had six of his Ibaloguns put to death as soon as they reached the capital, because they failed to come forward to the fight. He said, also, that Gezo was shot through the arm at Isagga by a musket-ball. He says that his family purchased him about two weeks since from Domingo at Ajase for one slave and two bags—20 dollars—of cowries. He seems quite confident that Gezo is determined to renew his attack on Abbeokuta in the coming dry season.

Stedfastness under Persecution.

Nov. 2: *Lord's Day*—A noisy and obstinate person, of considerable stature, got into the School, and would not leave unless his nephew, one of my Candidates, and then in the School, were delivered up to him. On inquiry I found that he had come with the mother of the young man, both quite enraged; and the uncle determined to give him a severe flogging for having come to my class last evening, and to School to-day, as usual, contrary to their commands. I insisted on his leaving the Church, and also the premises; but he did not till I had brought the object of his pursuit into my yard, where I screened him for the day. A sad preparation this for the Service. I of course got fever after the Morning Service; but it having left me, I kept the Afternoon Service also. On further inquiry into the cause of all this, the young man said, that some little time since he had taken his Ifa from the house, and cast it into the river: being convinced of its nothingness, and ashamed of its being there, he was determined to make an end of it. The mother states, that by so doing he had thrown away all the cowries, &c., the Ifa had cost her. Had he given it up into their hands the matter would not have been so bad, as others could have worshipped it. But the Candidate assured me that they were enraged, not so much on account of his having destroyed it, as at his positive refusal to allow them to make him another, and place it in the house

for him. He added, "Had I yielded to this, you would not have seen and heard such a disturbance to-day." Last Monday, he states, the same man, at his mother's request, endeavoured to intimidate him by severe threats, and then took him to his house, declaring he would punish him for his obstinacy; but allowed him to return, supposing he would obey his injunctions not to attend here again; but finding he returned from his daily avocations in the farm, as usual, to keep holy the Sabbath, he came again, and finding he had gone to School, &c., as usual, at once pursued him, determined to be avenged this very day. The above Candidate is an intimate acquaintance of one of those I lately baptized, and I trust is under the power and influence of the truth.

Nov. 9, 1851: Lord's Day—The Candidate mentioned above appeared at School and Service to-day, as usual. After leaving my house on Monday, he received very cruel treatment at the hands of his uncle; and to-day only he is able to walk out, having still more than thirty wounds about his back and shoulders, inflicted by a stick. I am thankful to behold his constancy. He told me to-day that they would now cease to trouble him; but if not, after suffering thus much he was resolved never to return to idolatry.

Prayer the refuge of the threatened Yorubas.

At the beginning of the present year special Services were held in all the Chapels, and prayer offered up, with reference to the threatened renewal of the Dahomian Invasion. Mr. Townsend's account of this interesting period has been already printed. We now insert Mr. Smith's notice of it, reminding our Readers that this act of special intercession has not been in vain, and that Abbeokuta has not been a second time molested. We are permitted to see in this the true strength of a country under similar circumstances.

Jan. 1, 1852—According to previous notice, I held two Services in my Church to-day. Ogubonna and Atambala, with some of their men, came to the Morning Service. I was pleased to observe that all, as of one mind, appeared anxious to unite in prayer and supplication to Almighty God, that He would defend and deliver this place and

country from the grasp of the expected enemy. My Church was crowded to excess in the morning, and I had my usual Sunday Congregation in the afternoon. I used the three prayers prepared for the occasion, and preached from Isaiah xxxvii. 14.

Alarms of War

Feb. 17—About nine o'clock this evening the war-cry was raised, and the Dahomians were said to be approaching by the Abaka Road: hence there was great excitement and much noise all night, and all turned out armed to meet them.

Feb. 20—The war-cry was again raised last night, and an immense number of armed men came, with their leaders, and slept by the gate close to our premises. It was a novel sight to see them march home this morning, headed by the respective leaders of each township. I have not before seen so much military order among the natives: each headman and his party formed a detachment, moving five or six abreast, carrying their muskets on the shoulder; and one township displayed a large company of bowmen. No Dahomians after all.

Departure of Mr. Smith, and concluding observations.

March 23—We left our Mission Premises at Ikija yesterday, about two o'clock P.M., glad to move off, as so many of our dear people came hanging, as it were, upon us, and expressing their sorrow at our leaving them. This morning, about seven o'clock A.M., we left our old and dear friends, Mr. and Mrs. Townsend, at Aké, and commenced our journey to the coast. It was very touching to me to see so many of our people awaiting our arrival at the water-side, to cross the Ogun with us, and to get a last look, all wishing us God's blessing and a speedy return.

March 25—Through God's gracious goodness, we safely arrived at Lagos about noon to-day, *viá* Otta. I stopped to see and speak with the chief at Otta respecting their application for a Missionary. Both chief and people appeared very anxious that we should occupy Otta, and hence have twice applied to us in Abbeokuta. Though not of its former extent and population, it is nevertheless a very considerable town. Several hundreds of people gathered around us in a very short space while halting there, and the town appears to me to be situated in a very fruitful and healthy locality. The journey by land to or from Abbeokuta can

be made in less time by this route than by that from Badagry, and the road is altogether better. Captain Forbes, being sick, made shorter stages, and was a little more than three days getting from Aké to Lagos. We crossed from the main land to Lagos by canoe, and were most kindly received by Akitoye, who led us into the apartments so lately occupied by Kosoko, as our temporary abode. I believe Akitoye feels very grateful for all that has been done for him.

In closing my brief journal, I must say that I much regret leaving Abbeokuta. My temporary Church at Ikija is now crowded at every Morning Service with attentive hearers, inquirers after truth continue to join our Candidates' Class, and the Sabbath and Day Schools have considerably increased also; whilst the heads of the nation are placing their sons and their daughters under our care for instruction. Hence every thing seems full of promise. I hoped to see my new Church complete before leaving, but am obliged to leave it unfinished, partly from want of materials. It will be a substantial building, sixty feet by thirty: the walls are of mud, fifteen inches thick, with a door and fourteen windows, and a substantial roof covered with grass. Thus all the shell is complete, with the door and the greater part of the windows fixed. May God, of His mercy, continue to prosper the work of our hands, and to Him shall be all the praise and glory!

We add some extracts from the journal of Mr. T. King, the Native Catechist.

John Baptist Dasalu.

May 28, 1851—One of our members, John Dasalu by name, was missed at the time of the recent war with the Dahomians. After much search was made for him, it was reported, but without certainty, that he was slain with the others, whose heads were all cut off by the barbarous invaders. Now about six days ago it was noised abroad, that some of those captives, taken by the Dahomians the last time, were brought back to Badagry to be redeemed by their relatives, who affirmed that John Dasalu was not killed, but carried away together with them; but as we did not receive the news from a credible person, we were more reserved in embracing it too eagerly, lest it should afterward prove to be false. But by the return of those who accompanied Mr. Crowther to Ba-

Feb. 1853.

dagry to-day our hopes were more brightened. They affirmed that the report did certainly come from those who were captured by the Dahomians, seven of whom are now sent here, with some one with them, from Dahomey Country, to receive, as it was said, the price of their redemption. The news cheered many hearts in the town, especially all the converts. All prayed that the report might be true. His wife was almost mad with joy. Poor thing! she was just about being expelled by her husband's elder brother, and others in the family. It was about two weeks ago when she was told to go out of the house. As the only person who followed her was no more, they said they could not brook her going on with the same in their family. As her own relatives displayed greater dislike, for embracing Christianity with her husband, we were just considering how to arrange about her when this news came. All were overjoyed, except the brother, who asserted to have discerned his body among the mutilated corpses in the field. He could not, of course, feel so glad, as he had made away with all Dasalu's property. Doubtless, we shall find many willingly subscribe toward his redemption as soon as that shall become practicable.

In Mr. Gollmer's journal we find the following reference to this Christian Native—

Nov. 13—I went to visit Tinubu, Akitoye's sister, a great woman in this town: requested her, if possible, to help me to get John Baptist Dasalu, one of the Abbeokuta Converts, whom Dahomey carried away in the late war, and whom Mr. Crowther and Mr. Townsend requested me to redeem; and she promised that her young men, who are ready to go to Whydah, should bring him. I have written twice to Mr. Fraser, the Vice-Consul; and though I told him the house and people where he lives, he could not find him out. I also wrote to Mr. Hutton, requesting him to redeem him for me; but as yet I have not received a reply.

He still remains in captivity.

Christ preferred to Idols.

July 14—Among many who lately joined the class of Candidates, I think I may mention the case of one woman. As I was taking the Teachers in lesson this morning, I was told that a woman wished to say something to me. She was accompanied by one of our Communicants, whom

Q

she particularly requested to bring her to me. Having called them aside, I inquired what it was that she had to tell me. Without making any reply, she at once took out of her bosom about eight or ten clubs, all daubed over with the blood of animals immolated to them, and said, "Here, take them; I do not want them any more. I wish to give myself to Jesus, that I may find salvation to my soul." These clubs are Sango's weapons, with which he is supposed to execute vengeance. Beside these, one or two smooth flat stones, of oblong shape, called the thunder axe, two pieces of iron, about four or five inches long, partly curved at the head, and a long-necked small calabash, into which some small seeds, or beads, or gravel, are thrown and corked up, complete the materials that are placed in a large calabash, which the people adore, and call Sango, the god of thunder. Yesterday was the second Sunday she first stepped into the Church. I rejoiced with trembling at the thought of being the means of bringing one soul to God. To His name be all the praise!

Confession by a heathen Chief as to the Progress of the Gospel.

July 24, 1851—Considering the repeated losses which are occasioned by fire, in addition to other matters which often proved the means of persecution, some of our members manifested a desire to remove from those thickly-inhabited parts of the town, where the fire has proved so often detrimental. On this account, two of our converts engaged to buy a house from one of their friends and companions, whose brother's funeral occasioned the last persecution. There was, however, some stir about it. After they had made a fair arrangement with him, the headman of the square, being a babbalawo, was greatly troubled at the thought of living with three or four book-people in the same yard, fearing his craft by that means would be in great danger. From the time he saw them coming there he displayed great anxiety of mind; neither could he go out nor come in at the proper gate, but, as it were, by stealth, for fear of them. At last he thought nothing would avail but that he should lodge the complaint with the elder chief of Igbore. This was after the converts tried their uttermost endeavour to convince them that they would live peaceably among them. One of the converts was consequently

called to answer the complaint by the elder chief, who, after having heard the defendant's statements, said, "Your matter is quite good in itself, I must acknowledge; but in nowhere can you get right from us, since you are book-people, by forsaking us and all the customs of our forefathers. By you all our things are set at nought. Had it been only you, who are avowedly called book-people, it would have been better; but how many hundreds now there are, who, though they have not openly joined you, yet are so in their hearts, by refraining to make any sacrifices whatever this time. Shall the book-people then have right in any matter among us in all these? By no means." Hear the confession made by an elder chief, to the fact how the Gospel leaven is working among the people, though imperceptibly. He affirms that all their multiplied superstitions are about being tumbled down by the preaching of the Gospel. How are we encouraged herein to sow the seed in faith and hope!

Awful Death of a Persecutor.

Sept. 2—An emigrant of Itoku died today. It was by his instigation, it is affirmed, that the persecution of the converts in that town was attended with such violence. He, having plunged himself into polygamy and idolatry, did not shrink to advocate with boldness in their favour, by charging the converts as being too rigorous for casting away their Ifas, and forsaking or giving up their wives. About nine months ago he first took sick, and was better a little after a while; at which time he added another to his former five wives, instead of repenting of his sins. About four months back his complaint made a fearful relapse. During this period he shared much of the Rev. H. Townsend's and my visits, together with others, persuading him to break up his sins by repentance, but to no purpose. We are very sorry to state, and have reason to believe, that he died in his sins. How awful is the state of an apostate, as stated by St. Paul in Heb. vi.! The following are his last words, related by his wife, who is one of our Communicants—"I am lost! I am for ever lost! Oh! put me out a little, in order to have some dew fallen on me. Oh! I perish for ever!" beside many other shocking expressions, unfit to be committed to writing. How wretched is the condition of a backslider, and a warning for us to be steadfast in our Christian calling!

Encouraging Words from a Bystander.

Oct. 25, 1851—As I was informed about three days ago of the sudden death of one of my relatives at Emere, I went up after breakfast, accompanied by Mr. Barber, both to comfort the bereaved, and to enforce on the minds of those who attended the occasion the intended lesson in that visitation, and the necessity of preparing for that solemn change. Arriving at Emere Market, we met both Messrs. Hinderer and Bowen purchasing some curiosities, as the former was about sailing for Europe in a few days. As we were saluting each other, some persons stood around us, to whom a woman said, "Will those white men divine for us?" To this I replied, by saying that they left homes, friends, and other endearing connections, for no other purpose but to tell and divine for them, not deceit and falsehood, as their babbalawos, but the unmixed word of truth from God. After speaking to them about half an hour, we left. Coming to the funeral place, we found the streets and yards crowded with Sango or thunder worshippers, who were just about performing their perambulating dances. We spoke to them for the space of two full hours. Some listened with much attention, but our words appeared to many but foolishness: they opposed us greatly. Arriving under a tree on our return, between Ijemo and Iporo, on a public road that leads to Sodeke and Kobiti Markets, we spoke to a good number of people. Many who came forward in defence of their idols were, one after another, confounded. Others gave earnest heed to the things spoken; one of whom made a reply as follows—"You, being our children, whom we trust will not deceive us, cannot tell us but what is true. It is a matter to which we all shall turn our attention at last. Go on to speak: those who do not believe now, will hereafter, by continually speaking, be persuaded to believe."

We conclude our review of this Mission by remarking, that Ibadan is only one of many and populous towns in the Yoruba Country which, at this moment, invite our occupation, and render it a subject of unfeigned thankfulness to Almighty God, that we are enabled to send out so strong a reinforcement of Missionaries as that which received, on the 1st of November,

the farewell Instructions of the Committee.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

EASTERN AFRICA.

Visit to Usambara.

SINCE the information given in our last Number, pp. 39—47, Dr. Krapf has visited Usambara. He left Rabbai Mpia in February, 1852, and proceeded to Pangani Town, whence he despatched two messengers to the King. About thirty miles from the coast they met with a general of the King's, who was advancing toward the coast with some troops, by whom our Missionary was conducted to Fuga in twelve days. The result of this visit is detailed in the following extract from a Letter of Dr. Krapf's, dated April 22, 1852—

King Kmeri received me exceedingly well, and he desires that our Mission be established either on Mount Tongue, or Mringa, or Pambire, all which mounts are about thirty or forty miles distant from the estuary of the river Pangani. The King is willing to order a considerable number of the Washensi—his subjects on the coast—to build houses on mount Tongue, and cultivate the fertile region around, beside to be ready for our protection, and to present to us an opportunity of carrying on among them our Missionary Labour. Kmeri intends to appoint one of his numerous children to be Governor of Tongue, as I positively refused to interfere with the civil government of the place. The Governor will receive special orders to protect and aid us in every matter.

His sable majesty—before whom all his subjects are counted as slaves who lie at the feet of their master—sent his first general, who commands the King's body-guard of 400 musketeers at the capital, Fuga, to order the Washensi to commence operations immediately, in case I should like it. But having arrived on the Pangani, where there is the easiest entrance into Kmeri's dominions, I declared unto the general that I could not act without the presence of my fellow-labourer, Mr. Erhardt, who had been ordered by my superiors to open the Usambara Mission,

but that I would return to Rabbai and fetch him. We would return to Usambara after the rain, five months hence.

A wide door for usefulness here presents itself. But we believe that Dr. Krapf, not having secured Mr. Erhardt's co-operation, is detained on the coast, waiting for reinforcements from Europe. When shall his and our expectations on this subject be fulfilled?

MEDITERRANEAN.

General View.

In this important field our Missionary Operations are still in an infantile state, although many years have elapsed since their commencement. At our different Stations it is still but a glimmering of light; and yet there are indications which assure us that the day will yet dawn. Meanwhile we must be as "they that watch for the morning."

Compared with other of our Mission Fields which were contemporaneously commenced with it, the developement of the Mediterranean Mission has been slow; but the soil to be cultivated is more difficult, and the hindrances to the unembarrassed preaching of the Gospel greater than elsewhere. Both in Greece and the Turkish Dominions there are governmental restrictions; and although the Protestant Missionary has now free access to the Christian Subjects of the Porte, yet direct efforts for the conversion of Mahomedans are at present impracticable. Corrupt Christianity is the most difficult material on which a process of evangelization can be brought to bear; and yet, until a reformation movement be accomplished, which shall vindicate Christianity from the misrepresentation to which it has been subjected, Turkish prejudices cannot be expected to give way.

SYRA.

Report for the Year 1851.

We have not yet received the

report of the Rev. F. A. Hildner for the year 1852. From that of the previous year we introduce some very brief extracts—

The representatives of the general and local government have continued to be favourable to our operations, and especially to the Schools. In reference to the latter, they have anew unequivocally expressed their satisfaction at the two public examinations. The Bishop and his Clergy, on the other hand, have apparently, and perhaps intentionally, taken little notice of our work. They have neither particularly countenanced it, nor has any thing of an inimical nature transpired which could be attributed to their influence. The little intercourse I have had with them has been of a friendly nature.

Schools.

The educational department of the Mission is at present confined to three Schools for girls, the Infant School only containing about twenty little boys. The branches taught in these three Schools continue to be much the same as noticed in former reports, only the English has received more attention, which Miss Hildner teaches in two classes. It is pleasing to observe that the girls take particular pleasure in learning this language, and also to see the English Testaments in their hands, from which, in the last examinations, the first class translated a whole chapter into Greek. The Scripture Lessons in the higher classes, especially on Sundays, when a few adults always attend, has assumed more the character of regular exposition, followed by a short and direct address to the children.

	On the List.	Aver. Att
High School	40	35
Middle School	135	98
Infant School	116	94
	<u>291</u>	<u>227</u>

Ministerial Duties.

With but little interruption, I have regularly continued on the Lord's-Day Morning a Service in English, and in the afternoon one in German. To the small number of the Protestant Residents here an increased number of travellers and sailors have been added, so that our little Chapel has been several times quite full. A small number of Greeks have also attended, on account of whom I have, as last year, now and then preached in Greek instead of English, when all present could understand it.

Distribution of Books.

According to my time and strength I have availed myself of the increased opportunities for distributing and selling the Holy Scriptures and other Christian Books, mostly to the children in our Schools, but also to other Schools and persons.

Three hundred and twelve copies of the Scriptures, in whole or part, and 1128 Christian Volumes of various kinds, exclusive of Tracts, had been put into circulation throughout the year.

Of general education in Syra, beside that afforded by the Society, Mr. Hildner states—

It has been acknowledged that the Society's Schools in Syra have been signally influential in raising the standard of education in Syra and elsewhere in Greece, and have occasioned or facilitated the establishment of many other Schools. Of such, a goodly number is now in operation here; so that Syra holds, if not the first, yet unquestionably the second place in Greece respecting Schools. Travellers have been heard to say that Syra has nothing but Schools. In some, the Scriptures are read and taught. I have lately provided two private Schools with New Testaments, which are specially used on Sundays. It is interesting to see the boys of these Schools going to School on the Lord's-day Morning, and returning home, with the Testaments under their arms.

Visit from the Rev. J. T. Wolters.

Syra was visited by the Rev. J. T. Wolters, of Smyrna, in May 1851. We introduce his notices of Missionary Work at Syra—

May 2, 1851—With Mr. Hildner I paid a short visit to the School, and saw the Chapel, which had been completed and consecrated since my last visit here in 1846. Both School and Chapel are witnesses to "the truth as it is in Jesus," in the midst of a large community of the orthodox Church—falsely so called, full as it is of error and superstition. In the School the blessed Gospel is proclaimed to a number of children, who otherwise would not hear its "joyful sound." In the Chapel a pure and scriptural mode of worship, a "reasonable service," is presented every Lord's Day, and frequently witnessed by individuals of the Greek Church. All this is cheering; and we may hope that, under

the blessing of God, it will, sooner or later, lead to blessed results.

May 3—We accompanied Mr. Hildner to the School, to celebrate the twenty-first anniversary of the establishment. The girls of the three departments—the Infant, Middle, and High Schools—with their Teachers, assembled in the large Middle-Schoolroom. Professor Phardoulis, the eldest of the Hellenic Masters, addressed a few words to the children, reminding them of the good providence of God, which had watched over the establishment so many years, admonishing them to thank God for the opportunities given them for their instruction, and to profit by these opportunities as they ought. Then a psalm was read, followed by a suitable prayer and the singing of some verses of a hymn, concluding with "The grace of our Lord Jesus Christ," &c.

In the evening we visited the Greek Lyceum of Mr. Evangelides. Every Saturday Evening the pupils have declamatory exercises; the younger ones repeating easy pieces in prose or verse, or reading short letters of their own composition; and the more advanced delivering short orations, either original or transcribed. I could hardly trust my ears when one of the elder pupils began to repeat, with much emphasis, a part of one of my Greek Sermons—on Matt. xvi. 26. These Saturday-Evening Exercises are public, and attended by Greeks of both sexes.

May 4: *Lord's Day*—I was happy to take Mr. Hildner's place in the performance of Divine Service, both in English and German, in his neat little Chapel.

May 11: *Lord's Day*—In the evening Mr. Evangelides called at Mr. Hildner's. I spoke with him about his School, the Lyceum. He did not hesitate to say that the Word of God is its only support; and that without it the School would not prosper. To hear this from the mouth of a Greek is indeed cheering; and I am happy to say that the Word of God is really taught in his School, and that he endeavours to instil its principles into the hearts of his pupils. Mr. Evangelides received his education in America.

May 13—I visited the School with Mr. Hildner, who had a Bible Class with the elder girls. The Word of God is read and taught in our School richly. Oh, may it not return unto the Lord void, but accomplish that which He pleaseth, and prosper in the thing whereto He sent it!

SMYRNA.

The Rev. J. T. Wolters and Mr. A. J. Dalessio pursue their Missionary Work at this Station. Mr. C. Sandreczki, having been appointed to Jerusalem, left for his new sphere in the beginning of April 1851.

We present such points of interest as occur in the journals of the Missionaries, referring, in the first instance, to that of Mr. Wolters.

Funeral of the Greek Bishop.

Jan. 9, 1851—To-day the funeral of the Greek Bishop of Smyrna took place with great pomp. All the ceremonies of the Greek Church are more calculated to make a show, than to produce any serious religious impression. I witnessed the funeral. All the Greek Priests of Smyrna, and a great number of people, attended. Small wax candles were distributed among the crowds; and the eagerness to get one of them was so great, that it caused the greatest confusion in the narrow street in which our Missionary House is situated, and through which the funeral procession was to pass. From our windows we could witness the theatrical exhibition of the whole. The corpse, dressed in the gaudy robes of the episcopal office, was seated in a great arm-chair, resembling a throne, and carried by a number of men. A copy of the Gospel—splendidly bound, and ornamented with gold and precious stones—was suspended by, I think, a golden chain on the breast of the deceased, supported by one of his hands. This circumstance made the most painful impression on my mind. "Alas!" I thought, "the words of that blessed book, which is now suspended on thy lifeless, silent heart, thou didst not teach nor preach in thy lifetime; and what will it profit thee now?" It was to this Bishop that, not two years ago, I sent a copy of my Greek Sermons, which he refused to accept, returning them with the remark, "We have the Old and New Testament." Yes, the Greek Church possesses the Holy Scriptures, but they are a sealed book to her. Their saving doctrines are never taught nor proclaimed in her Churches. Preaching is a rare occurrence in the Greek Church; and the very best of her preachers are not sound in the faith. How can they be, and at the same time be silent, not bearing wit-

ness against her soul-destroying errors? May the Lord raise up men in this fallen Church, who shall "cry aloud, spare not, lift up their voice like a trumpet, and shew the people their transgression, and . . . their sins!"

Priest E.

Jan. 20—Priest E. continues to bear testimony to the truth wherever he finds an opportunity. "Repentance toward God, and faith toward our Lord Jesus Christ," are the chief subjects of his conversational preaching. He does not spare his clerical brethren, nor even the Bishops. Having reproved the Priests of Boujah on account of their sinful conduct—they were playing cards just before one of them was to receive and administer the Communion—one of them said; "If what you say is the truth, then I am unworthy to receive the Holy Communion." He actually abstained from it. The people in general hold our friend in great veneration, and some say he is a saint. It is cheering to add that he is very low in his own eyes. Humility is a grace by which he adorns the doctrine of God our Saviour.

Feb. 4—I gave some books to Priest E., who is endeavouring to circulate them among the people.

Feb. 14—Priest E. asked again for some books—two copies of Scott's Commentary on the first three Gospels, and two of my Greek Sermons—for distribution. He at the same time continues to speak the word with meekness and boldness. To-day he entered into conversation with a Greek Grocer and his wife, who were sitting outside the door in the sun. The woman was so much pleased with what he said, that she invited him to dine with them. During dinner he continued his religious conversation. There was also another Greek present. They listened attentively to all the Priest had to say, and the women of the house said, "Come again whenever you have time, and speak to us about these things."

Priest E. told me, that when he was a boy he had such a veneration for the priesthood, that he thought by kissing a priest's hand his sins would, as it were, at once fall off from him. Such is the superstitious veneration the people have for their Priests. I am happy to say that they love and esteem our dear brother on account of his Christian Conversation and conduct. The difference be-

tween him and other Priests is so striking, that it makes a deep impression.

Feb. 17, 1851—Priest E. told me this afternoon, that, before a grocer's shop, he found an opportunity of declaring the truth of the Gospel to several individuals. Gradually some more assembled around him, and listened with the greatest attention, consenting to all he said. "Do you hear?" said one to another. "Do you hear?"

March 19—Priest E. returns to his native village, nine hours distant, near Ephesus. Several places have been offered him, but, were he to accept of any, he must conform to every thing objectionable in his Church, and thus, as he says, be a hypocrite. He is ready rather to suffer poverty than to do this. To-day he left Boujah with his family. I dismissed him with the 121st Psalm, and the Collect, "Prevent us, O Lord, in all our doings," &c.

Movement amongst the Armenians.

May 30—There is a stir among the Armenians here, and the few among them who have embraced the Protestant Faith are exposed to the hatred and persecution of their enemies, in spite of the firmán of the Sultan. Much depends on the local authorities, and especially on the Governor, in carrying out the Sultan's commands. However, the good cause will finally triumph. "The Word of the Lord shall have free course, and be glorified" in this land.

The following extracts are from Mr. Dalessio's journals.

Hopeful Indications—Convert from Romanism.

Sept. 3—We are not left without witness that the Lord is working among us, and that there are some who love the Saviour, and have begun to commit their souls to Him.

To-day I received a Letter from one who has been to me regularly, for about two years, to read the Scriptures. Being ill, he begged me to go and visit him. He said he was not afraid if he should die, but he was sorrowful because he had not partaken of the Lord's Supper. From both his Letter and his conduct, beside his regularly coming to me to read the Scriptures, I trust he is sincere in his profession, and really looks to Christ as his only hope of salvation. He is a Ro-

man Catholic; and when he began to come to me for the purpose of reading the Word of God, and his father knew it, he not only ill-treated him, but sent him away from his house, saying that he would know nothing more about him, even if he should be reduced to the greatest misery. His mother, however, was then, and still is, in favour of her son, and has behaved with much kindness toward him. Two months had not elapsed, when the father sent word to the son that he should return home, and he would treat him as a good father. From that time he has done so, though he knows that his son continues coming to me; and he tells his family that this son is better than all his other children.

Sept. 9—To-day I visited the young man mentioned above, when he, his mother, and one of his sisters, expressed their gladness at my coming. When I was speaking to the young man, comforting him from the Holy Scriptures, all paid great attention. Though I spoke as if in a Protestant house or family, yet I met with no contradiction from them, but all inclined to my words. The young man opened his heart, even before his mother, saying, "I am very ill, and near death, but one thing is needful for me—to partake of the Lord's Supper. Though I am an unworthy sinner, yet I trust in the blood of Jesus our Lord, which was shed for me." I continued the conversation on this subject for a little time, and he seemed to be much comforted.

Though the Church of Rome, as well as the Greek Church, here exert their baneful influence to hinder those who desire to be taught the Word of God; and though great superstition has enslaved the minds of the people of Smyrna; yet there are a few who seem to be in earnest with regard to learning the truth. It is indeed cheering to perceive the good seed, sown by the hand of the Missionary, after having long been, as it were, mouldering in the earth, at last springing up here and there, and bringing forth fruit unto everlasting life. "Cast thy bread upon the waters: for thou shalt find it after many days." However little we may be able to do, yet we ought to believe that Christ will bless our work.

Sept. 28: Lord's Day—Many times I have mentioned a Roman-Catholic Youth who desires to become a member of our Church. This young man has been reading and examining with me the Holy

Scriptures more than two years. Many times he has expressed a desire to partake of the Lord's Supper, but I have advised him to wait a little longer, in order to be better prepared. At last, Mr. Wolters, after having examined him, gladly admitted him to the Holy Communion to-day. Nothing can afford greater joy to a man who knows the preciousness of the Saviour, and His love to poor perishing sinners, than to see persons seeking sincerely the salvation of their souls. I believe that this young man is a true Christian.

Greek Bible Class.

Oct. 8, 1851—My Greek Bible Class consists of six or seven persons, sometimes more. They come regularly every Monday and Wednesday Evening and Sunday Morning. On Sunday Morning I read part of the Morning Service, and make some remarks upon the Epistle of the day. Several persons come to me saying that they wish to read the Word of God, but most of them come with the hope of obtaining pecuniary help. After they hear that we do not pay those who come to hear the Word of God they do not appear any more.

Conversation with an Armenian.

Oct. 14—To-day I went to the Turkish Bazaar, and sat down in an Armenian Shop. The man is one of my acquaintance. In the course of our conversation, I asked, "Why does the Armenian Patriarch, together with the Clergy, stand against those who wish to learn the Scriptures? Does he not know, that whosoever is an enemy of those holy books is fighting against God?" "The Patriarch," he said, "and all the Clergy, desire to have the people in their power, and to manage them according to their will; but I see that there is a great stir among the Armenians and Greeks; and I believe that one day there will be a general movement, wishing to know the truth." He continued, "There are many who wish to read the Scriptures, but they are afraid, because, if they should be known to the Priests as doing this, they undoubtedly would be persecuted by both Clergy and people, and then how shall they be able to gain their subsistence?" "They," I replied, "have no reason for thinking thus. They must know that Jesus said, 'Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.' But they are people of little faith." We could not con-

tinue to speak, for some persons came to buy.

Inquiry at Thyatira.

Nov. 5—A Greek from Thyatira (Akhissar) called on me. He said that at Thyatira there were four Greeks who read the Gospel without being afraid of their Priests. They also declare boldly to many people that the Greek Church is not the orthodox Church. "There are some people," he said, "who read the Gospel, but because they do not understand as yet the meaning of what they read they are afraid of manifesting themselves to the people as reading the Gospel." He told me, also, that the Bishop of Magnesia went to visit Thyatira, and somebody told the Bishop that he—the Greek—read Protestant Books. The Bishop called him, and asked him whether he indeed read such books, or not. He replied, that he had read the Word of God. The Bishop asked for the book, and he gave it to him. Then the Bishop said, "I know these books are full of errors, and deceive the people." He begged the Bishop to read it, and where he should meet any error to mark it. The Bishop kept the book, promising that he would examine it. The second day the Bishop went away. The man went for his book, and a Priest told him that the Bishop had taken it with him. After a week the man sent a Letter to the Bishop, requesting, that, if he had examined the book, it might be sent back to him, with the errors marked. But for a long time there came neither answer nor book from the Bishop. The man became sorrowful, and after some time wrote again, saying, "Your reverence, instead of exhorting us to read the Word of God, and to live according to its precepts, has taken it from us, and even threatens us, that we should not read it. But I wish that you should not delay to send me my book." After a few days he received it. He told me, also, that at Thyatira there are some who wish very much to hear an English Missionary. Mr. Wolters, hearing this, intends to visit Thyatira. I heard, moreover, from the same man, that in different parts of Asia Minor there is some movement among the people, who seem to have a desire to know "the Holy Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus." He pointed out to me Matth. ix. 36, saying, "We are like those mentioned in the Gospel—'scattered abroad, as sheep having no shepherd.'"

I replied, "We have a very consolatory word in Luke xii. 32, expressed by the same Saviour, 'Fear not, little flock.' When you were in your Church you had indeed reason to be afraid, because then you were without the true Shepherd; but knowing that then you 'were as sheep going astray,' and that now you are returning unto the true 'Shepherd and Bishop of your souls,' it may be said to you, Fear not. Believe in Jesus Christ with all your heart, and He is able to feed you spiritually." I spoke still more to him from the Word of God, according to his circumstances.

Another Convert from Romanism.

Dec. 25, 1851: Christmas Day—To-day a Roman Catholic from Italy partook of the Holy Communion, having been taught by me for more than three months, and having been examined by the Rev. W. B. Lewis, the British Chaplain, who had sent him to me for instruction.

New Zealand.

CHURCH MISSIONARY SOCIETY.

EASTERN DISTRICT.

WAIROA.

Temporal and spiritual aspect of this District.

FROM the Rev. James Hamlin, the resident Missionary at this Station, we have received a very full report—in a Letter dated July 30, 1851—of the state of the people under his care, both temporally and spiritually. In both, much has been done, but much also remains to be accomplished. In matters connected with temporal improvement the former is very apparent. Beside what is needed for their own consumption, they grow a great supply of Indian Corn and potatoes for sale. They grow, also, a considerable quantity of wheat, all of which, to the amount of 1500 bushels, is sold out of the district. A few of the Natives receive nearly 100*l.* a year, in good seasons, as rentals from the Whites, for whaling stations; yet, beside the whaling, no handicraft trade of any kind is being learnt by the Natives. It is to be

Feb. 1853.

regretted that the whalers and traders in general exercise a very injurious influence.

In the habitations of the Natives no improvement has as yet taken place. They are the same low, smoky, and promiscuously-crowded houses, in which cleanliness and order are impracticable. In the practical details of Christian Life, in unlearning wasteful and improvident habits, much remains to be done amongst them; but the remembrance of the past may well encourage us for the future. We now introduce that portion of Mr. Hamlin's report, dated August 1851, which refers to the spiritual condition of the Natives.

The whole of the Natives may now be said to have joined either the Protestants or Papists. A few individuals only remain as Heathen, and even these are regular in the observance of the Lord's Day; and such things as are regularly practised by many professors of the Gospel in England—such as opening their shops, &c., on Sunday Mornings—are never even heard of among these.

When Popery was first introduced into the district I began to fear for the consequences; but now that it has tried its uttermost, perhaps there was never so little of Popery in the Wairoa since its introduction as at present. At Nukutaurua, a few years ago, there was a considerable party of Papists; but now there is not a single individual left to profess these tenets. The whole have joined us, excepting two who have gone elsewhere. At the Wakaki there were from forty to fifty: at present I do not think they count ten. At the heads of the Wairoa, where they established themselves, several of our baptized Natives went over to them, and some others, nearly all of whom have returned, and several of their baptized Natives have come over to us: two or three are now in the class of Candidates for Baptism, for they need instruction on the very first principles of Christianity. Those at Turiroa have dwindled down to a few individuals. Let us, then, thank God, and take courage.

Taking a view of the whole district, I think it may be said that it is, on the whole, in an encouraging state. At our last baptism at the Station many were rejected: out

P

of sixty Candidates, only nineteen were admitted to that ordinance. Many of those rejected had been negligent in the discharge of those duties which are required of them, and some, though young, could not read. Seeing so many refused, I fully expected that others would pause before they offered themselves as Candidates for the present year; but to my surprise nearly forty new ones came and offered themselves the next day. Many of these are persons who had long stood out against the Gospel, and some time ago were hesitating whether they should join us or the Papists. These are nearly the last in this neighbourhood, and it is a great comfort to us to know that there is mercy for every repenting, returning sinner, even at the eleventh hour.

The assembling of the Natives, to meet either myself or the Native Teacher for religious conversation, has been kept up with more or less regularity at all the outposts. These seasons have proved a blessing to many, a time of refreshing from the presence of the Lord; and we may hope that the Word spoken at these and at other times will not return unto Him void; but will accomplish that which He pleaseth, and prosper in the thing whereunto He send it.

The tribe, however, living close under my own eye, who have had the benefit of a more regular instruction than others, manifest much greater lukewarmness and indifference to religion than any other party with which I am acquainted. The whalers have always had a much greater intercourse with these than with any other tribes. This was not singular in our Lord's time, who upbraided those cities wherein most of His mighty works were done; nor is it singular in this land, though it is discouraging. The fever with which they have lately been visited has been more severe amongst these than amongst other tribes. Unsanctified affliction, however, only hardens the heart, and makes it more callous than before. Whilst this has been the case with some of them, though no affliction for the time seems to be joyous, but grievous, let us hope that many may be able to say, "It was good for me that I have been afflicted: before I was afflicted I went astray; but now have I kept Thy Word."

We have now lived full six years and a half at the Wairoa, and I must say that no part of the island has had fewer interruptions of peace, of which the Natives are fully sensible. They have lived in

peace amongst themselves and with the Government. Whenever any petty quarrel has occurred, either among themselves, or between them and the Whites, both parties have called me in as their arbitrator, and things have again resumed their usual course.

We add a few extracts from Mr. Hamlin's journals.

Bible Classes.

May 2, 1850—I started on a journey round the north-west division of my district, and reached the Tringataha this evening. Upward of 150 Natives had assembled at this place, and were waiting my arrival. Having addressed them at their Evening Prayers, the whole were arranged for reading by the light of two or three fires. There were seventy readers, and as many more listeners. It is truly gratifying to witness the progress they have made in the knowledge of the Scriptures. The last are certainly first.

May 6—I went on to Whataroa. On arriving there I held a short Service in the evening, a good Congregation being present. The Service being concluded, I had a reading class: a considerable number were present. The good resulting from these reading classes is very apparent. The sacred text being thus continually brought before them, and a short explanation given of it, they are enabled to hear with profit the discourses delivered to them from time to time, and consequently are better able to see the propriety and agreement of the passages of Scripture quoted to support the doctrine contained in the text from which they are addressed.

WAITANGI.

This is a large district, of a rugged character, with a scattered population, rendering necessary on the part of the Missionary many and fatiguing journeys. Thus we find our Missionary, the Rev. W. Colenso, leaving the central Station on a general visit to the villages throughout the district on the 21st of March 1851, and returning not sooner than the 28th of May. He has been 131 days of the year absent from home on Missionary Tours, beside occasional visits to Natives within one day's journey.

Report for the Year ending Dec. 1851.

Mr. Colenso is left in charge of this extensive district, under the disadvantage of being only in Deacons' Orders—a source of much quietude and trial to himself, and of hindrance to the work which he desires to see prosper. This will be apparent from the first paragraph of his report, which we sub-join.

Although 45 persons of both sexes have been received as Communicants during the year—which, with 706, as per last year's return, makes a total of 751—only 297 have actually partaken of the Lord's Supper. Of the remainder, 46 have been suspended for misconduct—36 at Wairarapa, and 12 at the Station; while the majority have not had the opportunity afforded them of partaking. There has also been an increase of Communicants at Manawatu during the year—as, by arrangement made between Archdeacon Hadfield and myself, the converts there do now, after four years' waiting for an opportunity, partake with his flock at Moutoa, near the mouth of that river—but I do not know the number of those who have recently been, for the first time, admitted, perhaps twenty additional.

The number of Candidates for Baptism is still on the increase, a few more of the Heathen having come over during the year. Of late, however, there has been no meeting of the Candidates living in the neighbourhood of the Station and Ahuriri harbour, owing to their very unsettled state and excessive worldliness.

The Mission-Station Congregation and Schools at this time last year, and in the beginning of this year, averaged 160: now they are considerably under half that number; and such is also, I regret to say, the case generally in the native villages.

Three Chapels have been erected during the year, namely, at Mataikona, Waipupu, and Turanganui. At these two last-mentioned villages there had not hitherto been any place set apart for Divine Worship. The new one at Mataikona is the second which the Natives of that place have erected; the former one—built in 1843—having fallen. The Chapel at Turanganui—Wairarapa—is wholly of timber, and erected by European Workmen at the native expense; toward which upward of 100*l.* in cash has been already paid. Both the patience and

faith of the subscribers have been sorely tried during the erection of this building, it having been blown down twice, each time when nearly finished—a circumstance in great measure owing to the carelessness of the builders.

Mrs. Colenso has attended, as hitherto, to the daily Female and Infant School; but the general attendance, both in this and in the Adult Male School, save on Sundays and Mondays, is very irregular. Several have, notwithstanding, learned to read, write, and cypher in the more simple rules, during the year.

My annual Teachers' School commenced on the 1st of September, and continued daily until the 13th, inclusive, of that month. Sixteen Teachers and Monitors were present, from all parts of this district; of whom seven were from Wairarapa and Manawatu. This year we were engaged upon St. Paul's Epistle to the Hebrews, devoting, also, an hour and a-half of every afternoon to figures.

During the year, several of the first-class Teachers have been actively employed in visiting the more distant villages.

Several Natives, of both sexes and of all ages, have died during the year, particularly in the Wairarapa Valley. A few of them have, I firmly trust, departed in the faith; leaving behind them a testimony to the power of the truth which will not easily be forgotten.

The Popish Priest, who last year came to reside in the neighbourhood of the Mission Station, has lately been joined by another. Hitherto, however, they have not only not succeeded in making proselytes, but have lost some of the few who did belong to them, who have voluntarily come over to the truth.

It appears that the Natives in the neighbourhood of Waitangi received, in October 1851, 2800*l.* for land which they had sold. Mr. Colenso ascribes to this influx of wealth the decrease in the Congregations and Schools, and the general unsettled state of the Natives with reference to spiritual things. He adds—

I ought not, perhaps, wholly to omit mentioning, that—in consequence of a sermon which I preached here, on 1 Tim. v. 8, a short time before the payment of the first instalment—a few days ago I received

a sovereign each from five individuals, Communicants, toward a fund for purchasing some simple stores for the sick. The conduct of one of these persons, the Native Teacher of the Station, Noah Huke, deserves to be more particularly remembered; as, from his not being immediately concerned in the sale of those lands lately transferred to the Government, he had only received that one sovereign, which he so willingly gave for such a good purpose. And I have good reason to know that he had not received any other money for the year—save a pound which I paid him in May last for repairing the verandah of our house—and that he is also now almost in want of food himself, as well as of several household articles.

We also introduce some extracts from Mr. Colenso's journals, illustrative of the nature of the work in which he is engaged.

Amelia.

March 28, 1850—After breakfast I visited two sick women; the one, Mary Eha, a Communicant, very near death, whom I could just get to hear what I said, she being speechless, or nearly so; the other, that fine young woman, Amelia Raumatomato, whose marriage with the heathen brother of Ngatuere I had been mainly instrumental in hindering. I had not even heard of her being ill; and I was now very much surprised in seeing her in the last stage of a consumption—so wasted, so altered, so very different from what she was when I last saw her! By her side was her well-worn Testament. Sitting down, I conversed with her, and found she had very properly given up all hopes of recovery, and was preparing for death. She said she believed in Christ; and though she knew she was a sinner she was not afraid to die, for Christ her Lord had died for her. She was, however, far too weak to talk much—she said, to speak a sentence in a low tone was more than she had strength to do—which, joined to the natural backwardness of a sick New Zealander to speak, kept her from saying much. I read a few passages of Scripture to her, and prayed for her, her parents, both baptized, sitting by. They wept, and well they might, and I wept with them. The last time I was here their little son died, and their only other child, a girl—save their eldest, a young man, far off in slavery at Waikato—already very weak, seemed as if she would soon follow her dying sister. The resident

Native Teacher here, Campbell Hawe told me that Amelia was particularly punctual in attending both Divine Service and School as long as she was able to walk; that even after she had got so weak as not to be able to do any thing whatever, she still managed to crawl to Divine Service, and to sit in the reading class at School.

Aug. 31—I received an affecting note from Te Kaikokirikiri, from Joseph Te Pu, informing me of the death of not only his eldest daughter, Amelia, whom I had left dying, but, also of his youngest daughter, Ellen, which finishes his family, at least those who dwell with him.

We introduce Mr. Colenso's translation of the native letter.

*From Te Kaikokirikiri,
June 24, 1850.*

Go thou, my love, to my pastor, to Colenso, residing at Te Awapuni. O Sir! greeting to thee: my love toward thee, the father of myself and my children, is very great. O Sir! possibly I may be the only survivor by the time you may arrive here, because thine and my daughter Amelia is gone, and here is Ellen just gone. This is the fourth of my children who have died. Notwithstanding, Job must be my pattern; even Job, who said, "The Lord gave, and the Lord hath taken to Himself:" even so, the name of the Lord shall be always praised by me, for ever and ever, even till I also die, that I may, if possible, go and live together with my children. That is all I have to say to thee on this subject.

From JOSEPH TE PU.

Assembling of Teachers for Instruction.

Among the Teachers was Richard Taki, the principal Native Teacher residing in Palliser Bay, who happened to be at Wellington—whither he had gone, a distance of 100 miles, for the fifth time within a few months, upon matters connected with the wooden Chapel now building at his village—when the news of my being about to hold a Teachers' School this year reached Palliser Bay. Upon his return to his home and family, he, being greatly desirous of seeing me—which pleasure we had not on my last journey thither—immediately left them again to attend the School—although, from the distance and short notice, I had not written to any Teacher residing beyond Castle Point to do so—and arrived here this day, but with sadly swelled and painful feet.

Sept. 17, 1850—Closely engaged with the Teachers from sunrise to three p. m., when they all left. May the Lord be with them! Two Teachers from every locality were with me every evening till eight. Work done in the Teachers' School—the following chapters of the New Testament expounded, in a half lecture half Bible-class manner, viz. Romans iii., iv., xiv.; Hebrews xii.; 1 Cor. i., ii., iii.; John i.; Matt. vii.; beside instruction in arithmetic. I found that the most stupid among them got on wonderfully when in class. Poor Richard Taki had to endure the pain of his feet during nearly the whole of his stay, but which never kept him from hobbling to daily Morning and Evening Prayer in the Chapel, as well as to School. After the fortnight's School, he would have travelled nearly 500 miles in seven weeks, over such a country as this district, entirely for the purposes of the Mission.

Paerikiriki and Lydia.

Nov. 5—This evening Mrs. Colenso related a conversation which she had had this morning with Paerikiriki, one of Tareha's wives, who has long been ailing, and who is a Candidate for Baptism.* This conversation I now extract from Mrs. Colenso's notes—"Nov. 5—After School this morning, a baptized Native, named Lydia, asked me to go and see Paerikiriki, her husband's sister, who, she said, was very unwell. I accordingly went with her. As we neared the village, we met her coming from the well with a small calabash of water in her hand, and looking exceedingly pale and ill. She sat down on the grass behind a breakwind fence, and we also sat down. After asking her a few questions concerning her illness, which I fear is consumption, I asked her what her thoughts were now that she was ill. She said she thought on God, and that she sometimes prayed, but not much. After several other questions, I asked her whether our good works would gain us acceptance with God. She said, 'Yes.' I said, 'Do you recollect this passage—"Not of works, lest any man should boast"?' which we have frequently had in the reading class, of which she is one. She said, Yes; she recollected it, and that Christ's death was the only satisfaction. I said much to her, fearing she might not have long to live, upon the uncertainty of life, and the necessity of preparing for eternity; that her two little

infants were gone before to the bosom of Christ, who loves little children; and how sad it would be for the parents to go to one place and the children to another. I cautioned her against trusting to her good works, such as attending Divine Services, Schools, &c., and not falling into open sin; which last if they avoid, and perform the first, the New Zealanders are too prone to think is quite enough to gain them acceptance with God. I told her the law of God required perfect obedience, extending to every thought of the heart; that we were unable to yield this obedience; and that if we only looked into God's Word, to see what He requires, and then prayerfully watch our own hearts for even one hour, we should see our vileness, and utter inability to do any good thing; that the best Christians felt this burden in themselves, which makes them cleave to Christ, and makes Him so precious to them; and that Satan is ever on the alert to instil into our minds evil thoughts, adapting himself wonderfully to the occasion.

The whole time I was speaking Lydia paid the most fixed attention, and assented continually in a very earnest manner, especially when I spoke of the temptations to evil thoughts and angry tempers when we are crossed in any thing. On my return she accompanied me to the canoe, to get some medicine for her sister-in-law, and told me that she, too, had been very unwell, while at Te Awatoto Village, with pain in her back and side; and that her husband was angry with her, and said she was pretending to be ill, so as not to work. This grieved her much, she said, and she could not help crying whenever she thought of it, and that she felt tempted with many evil thoughts; and that when she heard her minister's sermon—from Col. iii. 15—on Sunday Evening last, her heart assented to the truth of it. I told her that all who would be Christ's disciples must bear their cross, and that this was her cross, to bear with her husband's unkind and overbearing manner toward her; and that when she felt tempted, then was the time to pray, and that God would hear her, because He had promised to do so. This woman I have long had hopes of; and pray God, that if He has begun a good work in her, He will carry it on, and that she may become a crown of rejoicing to us in that day!

Wakinga.

Dec. 21—At Tangoio. Rutene, the

* She was baptized three months later, as recorded in the next page.

Monitor, informed me that Te Korou, and his wife Wakinga, had cast off their papistry; and that his wife, who is very unwell, had been regularly visited by him—Rutene—who read to and prayed with her; and that she also prayed to Christ for herself, and wished much to see me. I felt cheered on hearing this, and sent her word that I would go myself to-morrow to see her, their house being about half-a-mile distant.

Dec. 22, 1850: Lord's Day—After School I went with Rutene to see Wakinga, the sick wife of Te Korou. Arriving at their hut, I found them both within it expecting me. Entering, we saluted each other, and, sitting down, I conversed with the sick woman for nearly an hour, the husband, who paid great attention, sometimes joining in the conversation. I plainly saw that the hour of her death was not far off, and told her so. I trust I dealt faithfully with both of them. I was gratified in finding that they had fully cast off their papistry, which I knew they had done before I entered the hut, or even spoke to them, from seeing a New Testament lying by the woman's side—a book which no New-Zealand Papist would be seen to touch; and my pleasure was increased on finding that they did not evince any dislike at my plain dealing, and also in observing the peculiarly eager manner of the poor woman, who, though in pain, would insist upon sitting up, devouring all I said. Her conversation was altogether of a pleasing character. She could not read, but she prayed often, and Rutene sometimes read to her. I read a suitable portion of Scripture, which I also briefly commented upon, and having prayed with her, I left.

Baptisms at Waitangi.

Feb. 8, 1851—I went to the Chapel to glaze some of the broken windows, &c., and was not a little pleased at the quantity of nice matting which the chiefs' wives had wrought for the floor, and which quite covered the whole area of the Chapel, 60 feet by 45. This I had, two months ago, asked them to do, but I scarcely hoped that they would weave so much or so finely. The Chapel, also, had been just finished repairing all round with bulrushes, &c., which will, *D. V.*, afford us good room and shelter for another wet winter. While I was engaged about the windows, Tareha, one of the four principal chiefs, and several other chiefs of second rank, came to lay down the matting with their own

hands. I held Evening Service, preaching from 2 Cor. iv. 5: congregation, 250.

Feb. 9: Lord's Day—This morning I held Divine Service, baptizing fifty-nine adults, and preaching from Rev. ii. 7. The Chapel was crammed to overflowing: congregation, 256 at close; among whom were, Te Hapuku, Puhara, and Hineipaketia—Puhara's wife—the principal person of the whole district, and several others, natives of rank, who are well-disposed, though still Heathen.

Among the persons baptized this day were, 1st, all the young chiefs of first rank of this neighbourhood, with the exception of Puhara's son, who has been baptized by the Popish Priest, and Tururu, whom I had rejected; 2dly, some of the wives of the elder first-rank chiefs, namely, of Tareha, of Te Moananui, and of Te Tawa; 3dly, the aged mothers of some of the principal chiefs; and, 4thly, the infant sons of others. Thirty-one were males; of whom seventeen could read, and nearly the whole of them could also write and do a little cyphering. The females were mostly aged persons: of this sex, however, six could read well. Nearly the whole of the readers had learned to read in our Schools. All of them had been Candidates for some considerable time, and were well acquainted with the prominent truths of the Christian Faith. In the hearts of some of them I would dare to hope the Holy Spirit has already commenced His gracious work, which He will complete and make perfect. The chief Tareha's last wife, Paerikiriki—a fine young woman, and the mother of Ani Kanara Te Tuhtio—who has long been ill, and who, though extremely weak, perseveringly came to our late instruction classes and to baptism, is, I believe, near the end of her mortal term, and is, I also trust, being prepared for a better world. Her aged mother was also baptized with her; as were also the aged widow and son of old Zachariah Pikitoetoe, the first adult baptized by me here at the Station. There were also, among the elder men, one who had murdered his brother, on purpose to get his wife, whom he then took, and fled with her to the interior to another tribe, to escape the revenge of his own; nor did he dare to return hither again until the Gospel had somewhat ameliorated their hearts. But, if I were to write down their deeds of blood of former days, I should have much to say of every one. Blessed be God, that iron age is past!

Baptisms at Petani.

March 8, 1851—During the greater part of the day I was engaged with those whom I had chosen, 46 in all—viz. 23 males and 23 females—of whom, however, only 12 were readers; the majority being grey-headed persons, and some very aged, of whom Te Tore and Kariwenua, the two ancient chiefs of the tribe, deserve particular mention. The latter, Kariwenua, a simple, quiet, venerable man, was attended by his son, grand-daughter, and great-grand-daughter, together with his daughters-in-law and grand-son-in-law. Among the aged females was one, Hineitanumia, who had lived at Paihia with Mr. Fairburn, and there nursed his daughter, now Mrs. Colenso, upward of twenty years ago. She had been enslaved and taken hence by the Ngapuhi tribes, in Hongi's bloody days; and had subsequently found her way back to her home and people upon the spreading of the Gospel. Poor old creature! she now chose, apparently with no small degree of feeling, the name of Mrs. Colenso's sister, Esther, whom she had nursed some years from her birth, as a baptismal name for herself. Nearly the whole of the Candidates had been several years on my books. Toward evening, and while engaged with my last class, Mr. M'Lean* returned from Turanga. Having finished, I went out and saw him for a few minutes, when he came with me to see the Chapel, and the large numbers of good mats which the chiefs' wives had wove, and which their husbands were now busily laying down against to-morrow, and expressed his warm approval of what he saw. At sun-set I held Evening Service, preaching from Colossians iii. 9, 10; congregation, nearly 200.

March 9: *Lord's Day*—This morning I held Divine Service, baptizing 47 adults, and preaching from 1 Pet. i. 2. Congregation, upward of 300.

WESTERN DISTRICT.

OTAKI.

Archdeacon Hadfield and the Rev. S. Williams are the Missionaries in charge of this district. In 1839 Mr. Hadfield came to reside at Otaki, as the first Missionary to this part of the island. The Natives were then in a state of war: now

* The Government Agent.

they are all professing Christians, and rapidly advancing in civilization.

Native Institution.

The last communication from Otaki, dated September 10, 1851, refers to the establishment of a Boarding School. A School has been in existence for the last three or four years, attended by about 100 children, with about ten boarders, and, by grants of money received from the colonial government, carried on without expense to the Society. Sir George Grey having at intervals visited the School, and observed that the children were regular in their attendance, proposed the establishment of a School on a more permanent basis. The Natives have given 200 acres of land, in which the industrial system may be gradually developed, and the school eventually become self-supporting. For the erection of a school-house, to be built of durable materials, 300*l.* has been granted by the Governor, beside an annual grant for three or four years, until the School shall become self-supporting. Mr. Hadfield says—

I have, perhaps, scarcely conveyed to you a correct impression of the interest with which the Natives of the place, and of the surrounding villages, regard the proposed School. The readiness with which they gave up the very best land they had, in the immediate vicinity of their own dwellings, and which they had at the time under cultivation, on which there were some beautiful crops, was a sufficient guarantee to us that they were in earnest in their co-operation, and that they felt that their children had already derived benefit from the School which has been in operation.

WANGANUI.

Missionary Travelling.

Aug. 1—On my way to Whareroa it rained heavily, and I found it extremely difficult riding down steep clay hills, and passing along over-grown paths, the trees compelling me to be continually on my guard lest they should strike me.

I found my Natives busily engaged in

enlarging their Church for the hui (gathering). After the Evening Service I held a Prayer-meeting of the Communicants. One prayed that his thoughts might always fall upon God, as the rain fell incessantly day and night.

Aug. 2—The Natives were busily engaged this morning in making a temporary Church with boards, which they have already had cut for their new Church. I told them it was like their place, which is called Whare-roa, or long house, as this is about sixty feet long. Natives from all parts kept arriving all day. In the afternoon I addressed the Communicants, and then administered medicine.

Aug. 3: Lord's Day—When we assembled in the Church, it was found to be incapable of containing more than half the Congregation. I therefore held Service in the open air, and afterward administered the sacrament to 180.

Aug. 4—I arose by candlelight, got my breakfast, and then had Service with the Natives. I trust I was enabled to speak a word in season, from the lesson of the day. I then left. It was still very rainy. I had several narrow escapes of being thrown in going to Waokena, once in crossing a river. The bank was steep on the opposite side; but fortunately there was a tuft of grass by the side, on which I dismounted; and, immediately afterward, the horse, in attempting to climb up the bank, fell head over heels into the river. In another place my horse was bogged; but I was enabled to get off and escape before he plunged in getting out. I could not help thinking, when I meditated on the many apparently hair-breadth escapes I have had, that it is only to be attributed to the Lord's fulfilling His Word, that they who bear His message of glad tidings to the Heathen shall be more especially under His care; and yet, what

poor unworthy beings are we: but the Lord magnifies Himself in us, that, our weakness being so apparent, the work may be manifestly His alone. We reached Manawapou by noon, and had some difficulty in ascending the slippery clay cliff in continued rain. We arrived at Patea at half-past two, where the old ferryman hastened to cross us over, and then, with some difficulty, we passed round the point below Rangiawia, the surf dashing furiously against the cliffs, amongst the fallen masses, through which we had to thread our way. We stayed the night at Wenuakura. I have had a very satisfactory and interesting conversation with the inhabitants. Speaking of the origin of evil, one old man, named Horopapera, said it originated with Satan, who fought with Jehovah, and was expelled from heaven, and cast down to hell. Then his wicked heart led him to inquire what revenge he could have for his expulsion. He then said, Eve shall be my payment, and her offspring also. Thus he tempted her, and she and her husband fell, and we also with them; and thus wars, murders, thefts, and hatred have arisen, and continued ever since. That Maru, their ancient god of war, was only another name for Satan, and he continually thirsted for blood; and so they sacrificed men, women, and children on his altar. But now the Word of God came to put an end to evil, and to reveal the true light. The poor old man was so animated, and so rapid in his utterance, that I could only gather a portion of what he said. Oftentimes I am led to doubt whether there is any of the true seed growing; but when these thoughts arise I generally have something to dispel my fears, and convince me that the Lord has a seed amongst the New Zealanders.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—The Rev. William Hillyer embarked for Jamaica on the 17th of December—The Rev. M. A. Sheering embarked for Benares on the 20th of December.

Wesleyan Miss. Soc.—The Rev. Robert Young embarked for Sydney, and the Rev. Henry Andrews for St. Vincent's, on the 17th of November.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. J. U. Graf and party (p. 63) safely arrived off Madeira on the 15th of December, after an uncommonly boisterous passage; and at Sierra Leone on the 27th of December.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. N. J. Moody safely arrived at Madras on the 30th of October.

Missionary Register.

MARCH, 1853.

SURVEY

OF

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

(Continued from p. 90 of the Number for February.)

China, and India beyond the Ganges.

(Continued.)

AMERICAN BAPTIST MISSIONS.

CHINA.

Hong Kong—1842—with 4 Out-Stations: W. Dean, J. Johnson: 4 *Nat. As.*; 3 *School Teachers*. Schools 4: Scholars, 60. Attendants at Public Worship at Hong Kong have sometimes been 100, including children — Communicants, 25—P. 113.

There has been preaching twice on the Sabbath, and daily Morning and Evening Service for catechetical and expository instruction. There has also been preaching on board trading-vessels. The Schools have made encouraging progress. Some of the boys have taken unusual interest in the Truth, and appear much impressed with its importance.

There have been printed 3000 copies of Genesis, with notes by Mr. Dean, and 55,000 pages of Tracts. St. Matthew's Gospel with notes has already gained a large circulation. The Acts is being prepared.

The number of readers in China is believed to be much over-rated: the number is comparatively small who can read sufficiently well to obtain by reading alone an intelligent view of Christianity. It is only by oral instruction that the great mass of the people can gain a knowledge of the Truth. All the Assistants preach. [*Report.*

Ningpo: J. Goddard, D. J. Macgowan, M.D.: 2 *Nat. As.* Mr. and Mrs. E. C. Lord are in America. Communicants, 9; of whom 3 are Chinese. School, 1: Children, 25. Printing, 23,700 copies; issued, 276,800 pages—P. 113.

A second Chapel has been rented, and the direct evangelical labours of the Mission are necessarily limited, in a great degree, to preaching in the Chapels, and conversations with the persons who come in, or remain after the Service for that purpose. The people, however, are not easily taught the decorum of public worship. The Native Assistants are a great help, as their countrymen extend to them a degree of confidence which they deny to foreigners; but they need frequent suggestions, cautions, and encouragements.

Dr. Macgowan has kept his dispensary open, and has administered daily to the rich. A degree of opposition, not merely to foreigners, but to the Christian Religion, shews that the people are beginning to feel in some measure the stress of its assault on idolatry. [*Board.*

SIAM.

Bankok: about 25 miles up the River Meinam: inhabitants, 500,000: the principal city of Siam, a country said to contain 3,000,000 inhabitants — 1833 — 2 Out-Stations. *Siamese Department*: S. J. Smith: S. S. Jones, H. H. Morse, *Fem. Teachers*—*Chinese Department*, W. Ashmore: 5 *Nat. As.* Mr. and Mrs. Chandler are in America. Communicants, 34—Scholars, 48—P. 113.

The printing department, in common

Q

American Baptist Missions—

with nearly all the material resources of the Mission, was destroyed by fire, and left the Mission Families nearly destitute, and their auxiliary means of usefulness cut off. Not long after this, the death of the old king, and the accession of a sovereign more enlightened and liberal in his policy, promised a more tolerant administration, favourable to Missionary Work. Their anticipations have thus far been fulfilled, and European and American Civilization is highly respected at Court. A decree has been passed for the toleration of religious worship.

While the Mission was taking courage from this state of things, Dr. Jones, the founder and chief human stay of the Mission, was removed by death after a few days' illness, and twenty years of Missionary Service.

The loss by fire has been partially repaired. The usual Sunday and Week-day Services were resumed as soon as a temporary building could be prepared. The attendance is chiefly confined to the pupils and persons in the employ of the Mission.¹

The Chinese Department has mainly depended on Native Assistants, Mr. and Mrs. Ashmore not having as yet acquired the language. The whole stock of books having been destroyed by the fire, oral teaching has been the only means of instruction.

One of the ladies of the Mission attends daily at the palace to instruct the ladies of the Court in the English Language, in the hope of finding opportunity of conveying spiritual instruction. [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: 6 Out-Stations: Maulmein is the principal Station of the Mission—1827—In the *Burman Department*, J. Wade, T. Simons, E. A. Stevens: T. S. Ranney: 7 *Nat. As.*—*Amherst*: 2 *Nat. As.* Miss H. Howard and J. M. Haswell, and Mrs. E. C. Judson, are in America; the Rev. L. Stilson has probably by this time reached Burmah from the United States. Mrs.

Stilson died on the 14th of August. Communicants, 130 at Maulmein and 30 at Amherst. Schools, 8: Pupils, 373; of whom 38 are boarders. Printing, 1,103,900 pages; from the beginning, 98,004,537—Pp. 112, 114.

There has been preaching every Sabbath in the Burmese and English Chapels, and in various parts of the city. Six Stations are also occupied for daily preaching by the Native Assistants. Amherst is visited three or four times in the year by Mr. Stevens.

Owing to various unknown influences, and the unsettled relations of the Burmese Church for a series of years, its condition was found, at the opening of the year, to demand careful investigation, and a more rigorous enforcing of Church Discipline. There is a large Sabbath School, and two Bible Classes are conducted by Mr. Stevens and Mrs. Wade. The Roman Catholics are gaining strength at Amherst, and have recently bought an eligible site to enlarge their operations. With respect to the heathen population within the district of the Maulmein Mission the encouragements for preaching are greater now than a few years since. The power of the priests and of religious customs over the people has been greatly weakened. Opportunities continue abundant to sound forth the Gospel both in town and country. The Assistants report 20,000 as the number of persons addressed, and 500 inquirers.

The Native Assistants have been appointed by the whole body on careful examination, the examination being often repeated. Those at Maulmein are also under the constant supervision of the Pastor of the Burmese Church. None are denominated Assistants who are not employed either in the preaching or translating departments. [Board.

Maulmein—Karen Department—13 Out-Stations: J. H. Vinton, N. Harris, W. Moore: Miss M. Vinton; 3 *Nat. Preachers*; 15 *Nat. As.*—*Rangoon*: the chief sea-port: 670 miles SE of Calcutta: inhab. 40,000—1813—renewed 1830: 1 *Nat. Preacher*; 15 *Nat. As.* Schools, 4: Pupils, 220. Miss Wright has been compelled by ill health to leave the

1853.]

Mission. Baptized persons, 1729 —P. 114.

The want of adequate supervision has reduced the Churches to a low state. Some of them have been scattered by cholera ; others are at discord among themselves. To the general declension there are, however, happy exceptions. In 10 Churches there have been 55 baptisms in the year. The total number of Churches on both sides of the river is 76. To the 46 Churches on the western side of the river there are 46 preachers. [Report.]

Tavoy: *Karen Department*: with 17 Out-Stations: in British Burmah, SW of Maulmein, and open to the sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828 — F. Mason, C. Bennett, E. B. Cross, B. C. Thomas: 2 *Burmese As.*; about 10 *Karen As.* —*Mergui*: D. L. Brayton, J. Benjamin: 8 *Karen As.* Baptized during the year, 24. Printing, 2,468,400 pages. Issues, 2,317,786 —P. 115.

The Sabbath Schools generally are large and interesting. Many Day Schools are well sustained. It is a most encouraging feature here, as in other sections of the Missionary Field, that temperance, virtue, and industry have their reward. One of the Missionaries says there is a "marked distinction between Christian and Heathen Neighbourhoods in the almost swarms of young children growing up in the society of the Churches." The Churches are also giving attention, though less promptly, to the improvements in their outward condition, rebuilding their houses, and gathering around their Places of Worship. [Report.]

Our Native Assistants are improving, becoming almost, if not quite, equal to a foreign Missionary ; and under judicious direction, unless untoward circumstances prevent, will soon be more valuable. We are now seeing the effects of the Theological School. [Missionaries.]

ARRACAN.

Ramree: *Burmese Department*: in Arracan, a district containing 300,000 inhab.: 1 *Nat. As.*—*Akyab*: with an Out-Station: L. Ingalls, C. C. Moore, H. E. Knapp:

3 *Nat. As.*—*Kyook Phyoo*: 1 *Nat. As.* Mr. Campbell died on the 22d of February. Communicants, 50 —Scholars, 20—Pp. 112, 115.

Mr. Knapp takes charge of the Keme Department. Thousands have heard the Word of Life, and some have become so far enlightened as to despise and oppose idolatry. Preaching has been maintained at Ramree by Native Assistants, and to some extent on Cheduba Island. [Report.]

With no special encouragement to labour but God's promise to bless His preached Word, we have nothing special to discourage. The field is large, and full of thorns, briars, and underwood ; but the jungle is not impervious, and the soil that has been broken is found susceptible of culture. [Missionaries.]

The Church has been much reduced at Akyab and afflicted by dissension, but wears a more favourable aspect. Three are now asking for baptism. [Mr. Ingalls.]

A new discouragement has arisen in the diversity of dialects, dividing the Keme People into two nearly equal classes, and leaving only 2000 or 3000 speaking the dialect which Mr. Knapp has been desirous to learn. [Report.]

Sandoway: E. L. Abbott, J. S. Beecher, H. L. Van Meter: 2 *Burmese As.* There are 44 Out-Stations and 49 *Nat. As.*: of these, 8 are in Arracan, and the other in Burmah Proper; 6 of the Assistants are ordained preachers. Communicants 5000. Number of Scholars not reported—Pp. 115, 116.

The Mission earnestly solicits pecuniary aid in establishing common Schools. The efforts made to induce Karens to support Schools of their own for the two or three years past have failed to secure adequate results. The cause of this, whether the poverty or oppressive taxation of the Burmese Rulers, or want of proper appreciation of the value of learning, the Mission has not satisfactorily ascertained. The existing School at Sandoway is designed for the education of Teachers.

The Assistants are disposed as a body to maintain a high standard of moral purity. [Report.]

ASSAM.

Sibsagore: on the right bank of

American Baptist Missions—

the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra. —1841—N. Brown, S. M. Whiting: O. T. Cutter, *Printer*; 2 *Nat. As.* —*Nowgong*: M. Bronson, J. J. Stoddard—*Gowahati*: A. H. Danforth, W. Ward: 3 *Nat. As.* Schools, 5: Pupils, 117; of whom 14 have been baptized. In 6 years 74,300 copies of books of Scripture Tracts have been printed, containing 4,954,850 pages. Total from the beginning, 8,375,725—P. 113.

The aspect of the Mission on every side is cheering, and the only abatement to the satisfaction with which it is regarded is the inability of the Committee to occupy at present the additional Stations recommended by the Missionaries, so as to prove a continuous line of Posts along the Brahmaputra.

The chief object of interest at Nowgong has been the Orphan Institution,

AMERICAN BOARD OF MISSIONS.

CHINA.

Canton — 1842 — Elijah C. Bridgman, Dyer Ball, M.D.: Samuel W. Bonney; Wells Williams, *Printer*: 2 *Nat. As.* Scholars: Male, 16; Female, 20—P. 116.

The Mission has suffered a severe loss in the death of Mr. J. G. Bridgman. Mr. E. C. Bridgman still continues to reside at Shanghai as one of the Committee for the new translation of the Scriptures.

The amount of preaching has increased during the year; and so has the encouragement which our brethren have found in it. Mr. Bonney has but few hearers at Whampoa; but he is more successful in the adjacent villages.

The Press has sent forth a large amount of valuable reading, as in former years. None but Chinese Workmen are now employed; and the experiment has thus far succeeded well. They attend a religious service every Sabbath. [Board.]

Amoy—Elihu Doty, John Van Nest Talmage: 1 *Nat. As.* Communicants, 12—Pp. 116, 117.

Mr. Talmage has opened a Place of Worship, in connection with his house, which is well filled. There is now regular preaching at two different localities; and the number of hearers at both is from

which has engrossed most of the time, both of the Missionaries and Assistants. More recently it has been placed in the exclusive charge of Mr. and Mrs. Stoddard; Mr. Dauble being transferred, at his own request, to the work of preaching. In the Institution there are 50 boys and 15 girls. Late intelligence gives a cheering account of its religious state. [Report.]

The Saviour seems to be carrying forward a good work in the hearts of the Communicants. Several, we hope, have found peace in believing. [Mr. Bronson.]

The studies of the Institution are conducted in Assamese, Bengalee, and English. Although it is located at Nowgong, the Institution is regarded with a common interest by the whole Mission, and is under its joint supervision. Mr. Danforth spent four months in travelling, when he distributed 4238 Tracts and Portions of Scriptures. Many were distributed in the Government Schools, and received with eagerness. None were known to be destroyed anywhere. [Report.]

150 to 200. The Native Assistants are found very useful in preaching. The department of the new converts is a source of much pleasure to our Missionary Brethren. There are others who may be regarded as inquirers, and some of them are very promising. [Board.]

The Lord has opened to us a wide and effectual door, as we trust. We are permitted to preach the Gospel without hindrance, as often, and to as great an extent, as our physical strength and knowledge of the language will permit. One at least, who has been a regular attendant for some time on the preaching of the Gospel has been awakened by the death of a Chinese Convert to reflect on the uncertainty of life, and the importance of a speedy confession of Christ before men. Some of the Church Members might well be held up as patterns of Christian Activity and zeal. [Mr. Talmage.]

Foo Chow: the capital of the Foo Kien Province — contains 600,000 inhabitants, and is 30 miles from the mouth of the river Min—Slipper Johnson, Lynam B. Peet, Seneca Cummings, Caleb C. Baldwin, Justus Doolittle. Mr. Richards died on his voyage to America. Schools, 4: Scholars, 87, of whom 8 are girls. The health of

Mr. Johnson and Mr. Baldwin has been impaired—P. 117.

The Mission has made some change in the distribution of its forces, it being the wish of the brethren to come in contact with the Chinese Mind at a number of

different points. It is supposed that they have four places for preaching. The labours of the Missionaries in the education of the young are more satisfactory than hitherto. [Board.

AMERICAN PRESBYTERIAN BOARD.

CHINA.

Canton—Inhab. 700,000. Macao was occupied as the Mission Station in 1842, but the Missionaries removed to Canton in 1847—Andrew P. Happer, M.D., John B. French. Scholars in the Boarding School, 24; in the Day School, 56—P. 117.

Ningpo—1844—inhab. 300,000: D. B. M'Cartee, M.D., Richard Q.

Way, Augustus W. Loomis, M. Simpson Culbertson, John W. Quarterman, Henry V. Rankin, Moses S. Coulter, Samuel N. D. Martin, W. A. P. Martin: Min-Geen, *Nat. As.* Communicants, 19—Scholars: Boarders, 36 Boys, 27 Girls; Day Scholars, 63 Boys—Pp. 117, 118.

Shanghai—Joseph K. Wright, and 2 other Missionaries—P. 118.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

China—1836, renewed 1845: *Shanghai*: Wm. Jones Boone, D.D., Missionary Bishop: E. W. Syle: Miss Jones, Miss Morse, *Teachers*—P. 118.

Sept. 7—This was a day of much rejoicing and thanksgiving to God with us. A Christian Native was set apart to the office of Deacon by Bishop Boone. This young man, Cha-e by name, has lived a godly and consistent life for some years past. I was present at his examination for Deacons' Orders, and was much gratified in hearing his answers to the questions propounded to him. His views of Christian Truth are very clear and sound, and he passed a highly creditable examination. The ordination took place at Morning Service in the Bishop's Church in the city. A very large Congregation assembled on the occasion, to whom, being

kindly invited by the Bishop, I delivered a sermon on 1 Tim. iii. 8, 9. The Congregation was remarkably quiet and attentive, notwithstanding the large number present, and seemed much interested in the solemn ceremony. In the afternoon Cha-e preached his first Sermon; and his excellent discourse will, I am sure, be long remembered by those who heard it. It was refreshing to hear a Chinese Clergyman, in the midst of a Chinese Congregation, praying for our "Emperor and Magistrates;" that God would behold them with His favour, replenish them with the grace of His Holy Spirit, and, leading them to renounce idolatry and every evil way, bring them into the way of peace. With much thankfulness to God we heard such declarations as, "The gods whom we worship are no gods. Jehovah alone is God, and beside Him there is no other." [Mr. M'Cartee.

AMERICAN METHODIST MISSIONS.

CHINA.

Foo Chow: R. S. Maclay, M. C. White, J. W. Wiley, M.D., J. Colder. The Rev. J. D. Collins, the Superintendent of the Mis-

sion, died recently in America. The labours of these Missionaries are stated to be attended with a fair amount of encouragement—P. 118.

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 7 Out-Station; 5 *Nat. Preachers*. Communicants, 59; Scholars, 32.—Pp. 118, 119.

At seven Sub-Stations the Gospel is regularly preached, and three Candidates are seeking admission to the Church. There have been distributed 900 copies of portions of Scripture and 800 Tracts.

A remarkable awakening has taken place in the district of Comilla, or Tipperah. Some Hindoos of that district, who heard the Gospel and obtained Tracts

Baptist Missionary Society—

some years ago, either at Chittagong or at Sitakund, a place where there is a hot well, and consequently a sanctuary and an annual mela, received such deep impressions, that in the course of the last rainy season they sent a deputation to Mr. Johannes, avowing their readiness to profess the Gospel, and soliciting further instruction in the principles of Christianity. So bold a step at once provoked persecution, in consequence of which the great majority of them drew back, but a remnant had the courage to abide by their determination; and of these thirteen have since been baptized, and have manifested a pleasing degree of steadfastness, notwithstanding the very trying persecution to which they have been, and still are, exposed. It is a very encouraging fact that this awakening can be traced mainly to the impression produced by a Tract called "The True Refuge," and composed by the late Mr. W. H. Pearce—a Tract which has often been highly honoured in a similar manner, and by which that follower of Christ, "being dead, yet speaketh." One of the inquirers, who had borrowed it from a neighbour, was so struck with its contents, that he delayed returning it until he had copied it out from beginning to end. It is a Tract of about forty pages. The manuscript copy was then lent out by its owner, as well as the printed copy by the man who originally got it. Owing to the persecution now raging it is doubtful whether the poor people can keep a footing in their native locality. If they can, it will be well; for the fury of persecution generally evaporates after the first year or two, and if it abate there is every prospect of more inquirers coming forward who now hold back through fear. [Report.

You will be pleased to hear that at Chandgaw we entertain hopes of a few who desire to unite with us in Church-fellowship. These idolaters have seen their errors, and are under instruction. The Gospel is making progress in this part.

[Mr. Johannes, Dec. 15th, 1851.

At Comilla the people afford us great encouragement. Eighteen souls have already been putting on the Lord Jesus Christ, and we have a few hopeful inquirers. I think, in a few years, when the Gospel is more extensively preached in this district, a very large Church may be formed. If a brother were sent here, and Schools established, much beneficial result is likely to follow.

We have also some who attend and encourage us at Chittagong, and of whom we entertain hopes. My old teacher, who has been with us for ten or twelve years, a high-caste Brahmin and a most intelligent man, after rejecting the Gospel for so many years, has this year professed his regard to the religion of Jesus, and I have every reason to believe he will answer my best expectations, and be a warm adherent of the Lord Jesus Christ. His wife and children will, I fear, leave him. He is a middle-aged man, and loves his wife and children dearly. How he may stand this trial I cannot say. He is a well-known character here.

[The Same, June 26th.

Hong Kong—No mention is made of the labours of the Native Preacher, toward whose maintenance 25*l.* has been annually contributed by a congregation in Lambeth—P. 119.

CHURCH MISSIONARY SOCIETY.

CHINA.

Shanghai — 1845 — Thomas M'Clatchie. Baptized during the year, 3—Pp. 119, 120, 154, 155.

The Committee have not been able as yet to supply this Station with a second Missionary. As the Rev. T. M'Clatchie's time is much occupied with translational works, the general Missionary Duties cannot be fully sustained. [Report.

Sept. 28—To-day, with thankfulness to God, I admitted my first convert, one of my blind class, to baptism. Sung has been under instruction for nearly two

years. He has a very good knowledge of divine truth. I requested the newly-appointed Deacon, and also Bishop Boone's Catechist, to examine him with reference to the solemn ordinance of which he desired to be partaker, and they expressed themselves satisfied as to his fitness to be received into the Church of Christ. I therefore baptized him to-day at the Afternoon Service. A large Congregation was present, and Cha-e preached a sermon, explaining the nature of the sacrament just administered. I have three other Candidates at present, who have been a long time under instruction, but

I am not quite satisfied yet as to their state of mind.

Nov. 6—Two more Candidates from the blind class have been baptized, who have been a long time under instruction. One, above sixty years of age, besought the Missionary to baptize him, lest he should die without having fulfilled the command of Jesus in this respect. He has since, I understand, been endeavouring to induce an aged friend of his to come to the Missionary for instruction, and to fly to Jesus to save his soul before his eyes are closed in death. I have much reason to thank God for the spirit displayed by the three who have now been baptized. Every member of the class can now repeat the Creed, Lord's Prayer, and the Ten Commandments, perfectly, or nearly so. Beside this, they have a good general knowledge of the life of our Saviour, the history of the fall, &c. [Mr. McCutche.

When it is remembered that upward of ten years elapsed in New Zealand before a single convert cheered the hearts of Missionaries, and that Shanghai, the oldest Station on the Chinese Coast, has not been occupied eight years, and Ningpo not five years—while during this period the Chinese Language, one of the most difficult of the many which are spoken in our world, has been so far overcome as to afford the Missionaries access to the understanding of the people—the Committee cannot but feel that in the prospects of Missionary Work in China there is much to encourage them. [Committee.

Ningpo—1848—40,000 inhab. : Wm. Armstrong Russell, Fred. Foster Gough, Robert David Jackson. Mr. Cobbold has come on a visit to England. Baptized during the year, 3. Schools, 2: Scholars, 35—Pp. 120, 121, 152—154.

The Missionaries use two little Chapels in different parts of the town. The prejudices of the people against the Missionaries are fast dying away; and it is now no unusual thing to hear some of the women say, "Before, if we saw you at a distance, we would run away and hide ourselves: now we are not afraid to come and talk with you."

Leo sin-sang, the Teacher of one of our Schools, on the night of the 8th instant was taken ill. Next morning he sent for me. I found the poor man in the greatest mental and bodily suffering. He felt

that his end was approaching, and seemed to manifest deeper repentance and self-condemnation than I have before witnessed. Assured of his extensive acquaintance with Scripture, and of his knowledge of all essential truths, and seeing him manifesting such deep penitence, I endeavoured to administer to him the comfort his case seemed to call for and warrant. But it seemed as though he would not be comforted. His spasmodic pains coming on with great violence, his attention soon became diverted from the concerns of his soul, and apparently centred solely on his poor wasting body. I remained with him the greater part of the day. About eight P.M. his son, who had been sent for, arrived, and induced his father to allow himself to be carried to his home, where the poor man died an hour or two after his arrival. Since the commencement of our first School, about two years and a half ago, he has been its Teacher, performing its duties with, I believe, much faithfulness and ability. His very accurate and extensive knowledge of Scripture, and his persuasion, I believe, of its being the book of God, rendered him an important and valuable assistant in our little School, such as, I fear, cannot easily be replaced. His prejudices against foreign medical aid continued to the last very strong: he refused to be attended by any but the native physicians. His grandson, a nice boy about fourteen, who has been in the School with him for more than a year, he recommended to my care, and seemed, as though with authority, to place him under my charge.

Nov. 4—The grandson of the School Teacher above referred to was brought back to me to-day by his uncle, who told me that his parents, who are in good circumstances, at the request of their father before his death consented to his being placed as before in our School, and under my direction. He also stated that the old man, on reaching home, expressed a desire that his grandson should enter our religion, and be educated according to it. [Mr. Russell.

The island of Chusan was taken possession of by the British in October 1841, and remained for four years under British Rule. But no Protestant Missionary has been stationed in it, and the Romanists, taking advantage of the close similarity which exists between their system and that of Buddhism, are endeavouring to transfer the natives from one form of ido-

Church Missionary Society—

lary to another. Being within twenty-four hours of Ningpo, Chusan is occasionally visited by our Missionaries from that city. [*R. port.*

I had a long conversation with two of the Candidates for Baptism on various points connected with Romanism, which one of them had seen something of. He commenced by saying that our doctrine was about the same; but afterward told us some things which had struck him as false. One of them was the following. Some foreign candles, properly blessed, came down from Shanghae. These wonderful candles had the effect, if lit in time of illness, of healing the sick person; in time of fire, of preventing the flames spreading to your property; in time of a storm at sea, of preserving your vessel from damage; and all this for the small sum of a hundred cash, or threepence-halfpenny of our money. It was given out that only a certain class of persons might buy them; but this class proving smaller than they expected, or the stock of candles larger, it was found that there was no other way of disposing of these but by enlarging the number of purchasers,

so it was given out that an inferior class might purchase them also. He mentioned that the priests of Buddha often would retaliate on Romanism, and say, You abuse our idols as very senseless. Why, then, do you worship idols? Give us one of yours, and let us knock him to pieces, and see if there is any spirit in them. [*Mr. Cobbold.*

Hong Kong—1850—No Mission of the Society is now at this Station, as it has become the Cathedral City—Pp. 121, 150, 519.

Foo-Chow—1849—Wm. Welton—Pp. 121, 122, 150, 520.

Our peaceful objects and pursuits are being appreciated; and, as the Vice-Consul's Teacher told me a few days ago, the people begin to know and appreciate our benevolent objects. May they seek to us for the bread of life! We distribute a good number of books among the Chinese, especially the Scriptures; and copies of the Scriptures are often inquired after by intelligent literary men. A few days ago a Schoolmaster came to me for a copy, so that I hope, even now, our labours are not in vain. [*Mr. Welton.*

JEW'S SOCIETY.

Kae-fung-foo. Respecting the Society's proceedings in regard to the Jews in China the Report says—

The investigations set on foot by your Committee respecting the remnant of Abraham's seed in the Chinese Empire have been followed up by a second visit to Kae-fung-foo of the two Natives employed on the first occasion. They purchased from the Jewish Community in that place six of the twelve rolls of the law belonging to their synagogue, and obtained beside about forty smaller books, which may possibly contain some records of their early history and migration to China. Two of the rolls have been already sent to this country.

The Bishop of Victoria wrote, August 22—

The last important circumstance is the arrival of two native Jews, who are now diligently studying Hebrew under Dr.

Medhurst's roof. They seem alive to the humiliation of having lost Hebrew from among them. They also profess their willingness hereafter to send their children to Shanghae; and if we could have a couple of Jewish Students in our now nearly-completed Missionary College of St. Paul's, at Hong Kong, of which I am *ex-officio* resident warden, something on a larger scale might some day be attempted for these scattered sheep of Israel.

In a subsequent Letter, dated Hong Kong, February 27, the Bishop says that the two young Chinese Jews above referred to had returned to Kae-fung-foo, and that it was expected that other Jewish Youths would be induced by them to come to Shanghae, and thence to Hong Kong for instruction.

MEDICAL MISSIONARY SOCIETY.

CHINA.

Hong Kong— Several of the Missionary Societies have Missionaries well versed in medical

science, who are the means of great usefulness to the Chinese, and to some extent supersede the necessity for the labours of this

1853.] CHINA, AND INDIA BEYOND THE GANGES. 121
 Society. Indeed, little of late is much being done by other Societies known by us of its proceedings, so in this line—P. 122.

GENERAL BAPTIST MISSIONARY SOCIETY.

CHINA.

Ningpo—T. H. Hudson: 1 *Nat. As.* Mr. Joseph Hudson has terminated his connection with the Society—P. 123.

The only reasons assigned by Mr. Joseph Hudson for this unexpected retirement from office were connected with the depressed state of the Society's Funds, which prevented such further aid being afforded as was deemed desirable by the sending out of other Missionaries; and which led him to suppose that there would be no prospect of visiting England for improvement, as he desired to do.

Mr. Hudson has continued at his post, but his lonely situation, and want of helpers, would almost unavoidably depress and discourage him. In addition to this, at times his health has not been good, but still his heart glows with holy desire for the diffusion of the Gospel amid the perishing millions of godless or heathen China. [*Report.*

In the city, large and populous, we

have had a Day School for boys since May 1846; and on these premises we opened one for boys early in 1850. In the early part of the year they average from 25 to 30, and in the latter part from 15 to 20 scholars. The Assistant, a worthy member with us, teaches in the city, preaches on the Lord's Day, and goes at times in the city to give books. His son, about 21, an active, well-disposed youth, teaches the School here; and Yuen-ping, about 19, is yet with us. He was in the School, and I now aid him out of my own resources to assist in the School and give away books. The Schools are frequently addressed, and we have the places opened regularly for Chinese Services. I often meet these young men and read with them the Word of God, and have Chinese Prayers in my family twice a-day. The Chinese Congregations vary much, from few to many, according to times and seasons. It is the same at other places. The Chinese are an irreligious and godless people, though they have lords and gods many. [*Mr. Hudson.*

GERMAN MISSIONARY SOCIETIES.

CHINA.

Büsk Missionary Society.

Hong Kong: Theod. Hamberg, Rud. Lechler, Philip Winnes: 5 *Nat. Cat.*; 1 Teacher of the Language—P. 123.

Mr. Philip Winnes reached Hong Kong on the 15th May 1852, and joined the Mission there. Mr. Lechler was expelled from Yam-tsau by the Mandarins, and has returned to Hong Kong. This was the fifth time he was obliged to leave his Station. Mr. Hamberg hired a house in Pukak, in the interior, with the purpose to settle there, because, in visiting that part of the country several times, he found much encouragement there and in the neighbouring places, Fungfo and Lilong. In July 1852 there were Church Members belonging to the Mission—At Hong Kong, 37; at Pukak, 3; at Lilong, 21; at Kakha, 4; at Thamshui, 2; at Konlanhi, 1; at Lantan, 2; Total, 90.

Rhenish Missionary Society.

Saiheong — 1848 — Genähr, Krone. The little Church here numbered March 1853.

bered, in August 1851, 13 Members, one a female, all of whom were Communicants. In the Catechist Seminary are 13 youths, four of whom were baptized. In *Namtou*, a fortified town, three miles from Saiheong, three have been baptized, all Communicants—P. 123.

Ooshikngam — Out-Station — 1849: about 8 miles N of Saiheong—300 inhab. Ooshikngam is the name of a valley about 4 miles long, inhabited by about 30,000 souls, in 7 small hamlets.

Through the preaching of the Catechist Wong-long two teachers here were brought to the knowledge of the Truth. They were afterward further instructed at Saiheong, and baptized, after which they returned home. They, with the Catechist, are now the beginning of a Church there. [*Report.*

Fookwing — Out-Station—1849: on the coast about 8 miles from Saiheong.—Wong-yun, *Catechist.*

Last year 18 persons, viz. 9 men, 6 women, and 3 children, of this place

R.

German Missionary Societies—

were baptized by the Missionaries. The number of Communicants was 18. [*Report.*

Sankin—1849: a district in which 12 villages are crowded together.—*Tai, Catechist.*

Through the instrumentality of the Catechist a Church has been collected here, consisting of 20 persons—8 men, 9 women, and 3 boys. Communicants, 17.

[*Report.*

Mr. Bonney, a Missionary of the American Board, having visited this Mission, says—

The Mission Premises are in a very healthy locality, facing the sea, and have rooms for preaching, lectures, and a Boys' Boarding School. Three of the elder boys are very good players on the violin. All the household sing Chinese Hymns to German Music, while one of the brethren accompanies them on a saphine. Both the Missionaries prescribe for the rich, and dress in the Chinese Costume, and wear long Chinese Queues.

One old lady, aged 64, who has been baptized 18 months, particularly awakened

my interest. She can read and write Chinese well. From 8 to 9 in the morning she hears the recitation of the boys in dogmatic theology, consisting of Scripture Proofs. This old lady acts the part of a deaconess for the other Chinese Females.

My visit has convinced me that it is possible to open Stations in the country. Our German Brethren seem to be much blessed in their labours.

Swedish Missionary Society in Lund.

CHINA—*Hong Kong*: A. Elquist—No intelligence has reached us, since the melancholy death of Frost by pirates at Foo Chow, of the proceedings of the Missionary at this Station—P. 123.

Chinese Foundation at Cassel (Grand Duchy of Hessen.)

Hong Kong—Neuman and his wife superintend the Chinese Union at Hong Kong, and are supported by an Association at Berlin—P. 124.

ST PAUL'S COLLEGE, HONG KONG.

From the Bishop of Victoria's Letter to the Archbishop of Canterbury, it appears that the new buildings at St. Paul's College, Hong Kong, have been completed, in which the Bishop now resides as Warden of the College, together with a full staff of Tutors and students.

This Institution had its origin in the Missionary Zeal of the late Chaplain of Hong Kong, the Rev. Vincent Stanton, who, in the year 1843, devised the scheme of an Anglo-Chinese School, and collected subscriptions for its erection amounting to about 3000*l.*, including a liberal donation of 1000*l.* from himself. By his exertions the present very eligible site was procured, and buildings erected sufficient for the accommodation of himself, an European Tutor, and 34 native pupils. This School was opened in the spring of 1849. But as soon as an Anglican See

was erected for China, Mr. Stanton proposed to the Trustees the transfer of the whole property to the Bishop for the time being. The Bishop of Victoria accepted the transfer, paying off a debt of 643*l.* which remained against the Institution. The Bishop has been enabled, by a munificent donation from a brother and sister, aided by a grant of 2000*l.* from the Society for Promoting Christian Knowledge, to complete all the requisite buildings of a collegiate establishment. The Rev. E. T. R. Moncrieff, a Missionary of the Church Missionary Society, is the Senior Tutor of the College.

The chief subject which has occupied the time and attention of the pupils has been, and I trust always will be, the great truths of our holy religion. As to merely theoretical knowledge, they are certainly fully equal to almost any youths of the same ages at home, and superior to a very great majority. The greater part of the Gospels they have read many times,

and have also been carefully questioned as to the meaning of the text, and with a very considerable portion of the Old-Testament History the elder boys especially are well acquainted, not so much from a perusal of the books themselves, as from abridgments of the history they contain, prepared by some of our brethren in the

field. A very full Catechism, founded upon the Church Catechism, and drawn up by Bishop Boone of Shanghai, is familiar to all the boys; and those of the first class have also learned, and apparently understand, a little Catechism on the "Evidences," prepared a few months since by myself. [Rev. E. T. R. Moncrieff.]

PRESBYTERIAN MISSIONS.

Amoy—The Rev. William Burns has arrived at Amoy, but no parti-

culars of his proceedings have as yet been forwarded to us.

UNITED BROTHERS.

The United Brethren are proposing to realize their intention of sending labourers to the Mongols inhabiting the northern part of the

Chinese Empire. They have proposed to send forth Brother Augustus William Heide, of Herrnhut, to this arduous work—P. 124.

There have been 47 Englishmen, 88 Americans, and 15 persons from the continent of Europe, who have gone to China as Protestant Missionaries since the year 1807. Of those now in China, including 5 who are temporarily absent, 23 are Englishmen, 44 are Americans, and 5 are from the Continent. A recent number of a Periodical specially relating to China gives the following summary—

The Mission at Canton is the one which has been longest established, the Rev. Dr. Morrison having occupied it alone from 1808 until February 1830, with the exception of about a year, when Rev. Dr. Milne was with him. The total number of Missionaries who have been stationed at this city is 15, of whom 9 still reside here.

The Mission at Hong Kong has been established since the cession of the island in 1844. Rev. I. J. Roberts settled there in 1840, and at no time since has the Station been vacant. There are now 10 Missionaries residing at Hong Kong.

The Mission at Amoy was commenced in 1841, and since that time the Station has been constantly occupied: 16 Missionaries in all, connected with 5 Societies, have resided there, of whom 8 are now residing at the Station.

The Mission at Foo-chow was permanently commenced in January 1847 by Rev. S. Johnson, of the American Board of Missions, though Rev. George Smith (now Bishop of Victoria) had made an exploring visit to the city in December 1845. There have been 16 Missionaries labouring at this place, eleven of whom are now resident at the Station, and 1 is absent for the restoration of health.

The Mission at Ningpo was permanently commenced in 1844, by D. J. Macgowan, M.D., of the American Baptist Missionary Union, though Rev. W. Milne had resided there seven months during the two previous years. There are now 14 Missionaries stationed at the city, and one lady, Miss Aldersey, engaged in female education.

The Mission at Shanghai is the largest at any of the five ports, there being now 21 Missionaries, with their wives and four Female Assistants, residing at this place.

India within the Ganges.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

Calcutta—The Auxiliary has been furnished with supplies amounting in value to more than 1800*l.*, including 2000 reams of paper and 2390 Bibles and Testa-

ments. The issues have been 42,496 copies of portions of Scripture and 67,000 have been ordered to press. The issues from the commencement amount to 674,654 copies.

British and Foreign Bible Society—

Agra—About 12,674 copies or portions of Scripture have been sent from the Dépôt. The total receipts of the year amount to 1982l.

Bombay—There have been 2203 copies of the Scriptures sold, and 1341 copies distributed.

Madras—There have been 44,400 copies of larger or smaller portions of the Scriptures printed, of which 20,587 were forwarded to Colporteurs. The issues have been 60,155, and the income 2797l. There have been granted to this Auxiliary 1000 reams of paper, 600l. toward the Tamul Bible, and 1000 Bibles and Testaments.

The Auxiliary Committee gladly acceded to an application made in August last from the Military Board, for Tamul Bibles for all Native Christians attached to the army. Fifty Tamul Bibles were immediately supplied at reduced prices. This is a new feature in the operations of the Auxiliary, and your Committee trust it may enlarge, until it shall eventually exceed the numbers similarly distributed among the Prussian Troops.

The Coolie Emigration to the Mauritius still continues. During the year, 14 vessels were despatched with 3604 Emigrants. These, through the instrumentality of a Sub-Committee, were supplied with 532 Scripture Portions in Tamul, Teloogoo, and Hindoostanee.

In the work of translation and revision but little progress has been made, either in the Hindoostanee or Malayalim.

In the Teloogoo some advance has been made, but delay has been caused in consequence of proposed variations from the English in the Gospel of St. Luke not being approved of by the Madras Committee.

In the Tamul the Committee of Revision have limited their labours during the year to printing and sending out 300 copies of the Epistle to the Philippians.

[*Report.*

CHRISTIAN-KNOWLEDGE SOCIETY.

Calcutta—Gratuitous grants of Books and Tracts for use and distribution have been made by the Board in connection with this diocese; to the Rev. W. T. Humphrey, Moulmein, Burmah, a grant of Bi-

bles, Prayer Books, and other books for Hospitals and Schools, and for distribution at Moulmein, partly from the fund of "Clericus." Also books for the performance of Divine Service in a new Church at Gwalior, and books for the use of the Cathedral Mission at Calcutta.

Madras—Books have been granted at the request of Archdeacon Shortland, and for the use of a Native-Female School in Madras—Pp. 126, 127.

RELIGIOUS-TRACT SOCIETY.

CALCUTTA.

From the Society's Report we gather particulars of the proceedings of the following Societies, and the assistance which has been granted them—Pp. 127—129.

Calcutta Christian-Tract and Book Society.

The Books and Tracts received into the Dépôt have amounted to 169,034, in various languages. The issues have been 137,360; making the Society's total circulation since 1823 to be nearly four millions of copies of its publications. To promote the issue of books in the vernacular languages they have been sold at the cheap rate of a hundred pages for one anna. The sales of English Books at the Depository have increased, about 5861 having been purchased: vernacular works have also been much in demand. In Bengalee 3452 books have left the Dépôt, being about double the sales of the preceding year. A grant of 500 reams of paper has been sent to the Society, and the sum of 90l. devoted to the translations, which have been printed under the editorial care of the Rev. Mr. Paterson. The English Works for sale have been 131l. 17s. 6d.; grants, also, of 58,862 Tracts and Periodicals have been voted to the Society—P. 127.

Mirzapore.

On Mr. Mather's application, 15l.

in casts of cuts have been voted to him for illustrating juvenile works; also, a grant of 50 reams of paper and 6450 Tracts. The Books sent for sale have been in value 40*l*.

Agra Christian-Tract and Book Society.

Many new publications have been carried through the press; and 13,544 copies of vernacular Books and Tracts, in five different languages, have issued from the Society's Depository. By 3 Colporteurs 612 copies of Books and Tracts were sold. In the year, 1750 Books and 61,949 pages of Tracts, and from the year 1849, the commencement of the Dépôt, 4440 Books and 101,601 pages of Tracts have been issued in the English Language. There have been 17 Dak Bungalow Libraries distributed, and one placed at Cawnpore for European Soldiers. The Committee of the Parent Society have voted 50 reams of paper and 16,850 Tracts and Periodicals. A 5*l*. School Library has been voted to E. G. Fraser, Esq., at half-price.

Orissa Religious-Tract Society.

The Missionaries have printed about 64,000 copies of the Acts of the Apostles and Tracts during the year. The Committee of the Parent Society has sent to Cuttack 150 reams of paper and 3000 English Tracts—P. 127.

Tirhoot.

The German Missionaries at this Station have printed 31,520 copies of 6 new Tracts, and have been supplied with 48 reams of paper.

BOMBAY.

Bombay Tract and Book Society.

The Books and Tracts printed in several languages amount to 99,500, being at least fourfold the quantity ordinarily printed three or four years ago. The Issues have been 73,769, without including English Publications. The Bombay Committee continue with much

success the plan of selling at a low price, in preference to the gratuitous issue of their publications. The grants to the Society have been 250 reams of paper, 15,028 English Tracts, and 100*l*. out of the proceeds of the sales of English Books in aid of printing native works. The Books for sale have amounted in value to 446*l*. 18*s*. 9*d*. In addition to the supplies which have been reported, casts of cuts to the amount of 34*l*., at half-price, have been granted to the American Mission at Bombay—P. 128.

Mangalore.

A grant of 150 reams of paper and 3200 Tracts has been made to the Missionaries of the German Evangelical Mission—P. 128.

Surat.

A grant of 32 reams of paper and 10*l*. in casts of cuts has been made to the Irish Presbyterian Mission at Surat.

Mahi Kantha.

A grant of 24 reams of paper, 6700 English Tracts, and 8*l*. in Books at half-price for sale by Colporteurs, has been made to the Rev. William Clarkson.

MADRAS.

Madras Tract and Book Society.

The works received into the Dépôt in various languages amount to 67,662. The Issues for the year have been 198,097. These works have been voted to friends residing in many important Stations. The total Issues in various languages have been 3,446,404 Publications. The Committee have granted 250 reams of paper, and 32,082 English Tracts. They have likewise sent a supply of Books for sale, amounting in value to 120*l*. 12*s*. 6*d*.—P. 128.

Vizagapatam Religious-Tract Society.

The number of Telooogo Tracts issued from the press amount to 33,000. The demands from the

Religious-Tract Society—

Mission Stations in the Teloogoo Country continue to increase, and it is often found very difficult to meet them. A grant of 72 reams of paper and 2456 English Tracts has been sent to Vizagapatam. The Society's Books continue to have a good sale—P. 128.

Cuddapah.

During the year between 6000 and 7000 Teloogoo, Tamul, and Hindoostanee Tracts were distributed.

Bellary Religious-Tract Society.

To this Society 24 reams of paper and 6250 Tracts have been granted—P. 128.

Bangalore Tract and Book Society.

A grant of 48 reams of paper has been made to the Bangalore Society—P. 129.

Nagercoil Native Religious-Tract Society.

The number of Publications printed in the year is 130,000. A grant of 100 reams of paper has been sent to this Society—P. 129.

Travancore.

For a Library under the care of the Rev. Joseph Peet a set of the Monthly Volumes at half price and 1650 Tracts for distribution have been granted.

Neyoor Native Religious-Tract Society.

This Society has printed 34,000 Books and Tracts in the year, which have been very widely distributed. A grant of 32 reams of paper and a copy of the Society's Commentary at half price have been voted—P. 129.

EASTERN-FEMALE EDUCATION SOCIETY.

At pp. 503, 504 of our last Volume we gave an account of the general operations of the Society in this part of the world. We now lay before our Readers a few extracts from the Letters of the Teachers—Pp. 129, 130.

Our Boarding School is going on most hopefully, and lately we have had two

baptisms in it, and a third girl will receive the same solemn rite as soon as we return to Bombay. One of the girls lately received into the Christian Church is Saiboo, the daughter of one of the Day-School Teachers. She and her father were both brought to the knowledge of the Truth under the teaching of one of our Native Missionaries; and, as converted by the instrumentality of a Native Convert, are peculiarly interesting to us. Their relatives were greatly infuriated by their "apostacy:" in great numbers they surrounded the house, used the father with great violence, and forcibly carried off the child, with the intention of conveying her from the place. The father, however, made known the matter, the authorities were appealed to, and the child recovered and placed in the Boarding School. But the enraged relatives applied to the Supreme Court for a writ of Habeas Corpus, alleging that she was detained by the Missionaries against her will. She was brought up to Court, but the matter was soon ended. The father claimed her: she said she wished to go with him, and, of course, she was given up to him. Since then she has been with us, and has been getting on with her studies, and, what is better, is walking consistently and steadily in the Christian Course. You ask if the prejudice against the education of females is as strong in the minds of the higher Natives as it used to be. The prejudice against education is certainly rapidly giving way, that is, in the minds of the many educated young men, the class known as "Young Bombay;" but the prejudice against Christian Education is as strong, or stronger, than ever. These young men are now, in many places, founding Schools, and they are becoming very ambitious that their wives, mothers, and daughters should be raised from their social degradation, and fitted to be their companions, instead of, as hitherto, their slaves. In Bombay and Poonah there are large and flourishing Schools for Native Females, supported and taught, in great measure, by the Natives themselves; and in other places where no Schools exist they are taking the initiative, and supplying the means of elementary education, of course only in the vernacular. At no time, perhaps, was hostility to Christianity more determined and bitter than at present. Infidelity has spread alarmingly, both in Bombay and Poonah, chiefly among the young men educated in Government

Colleges, whence all religious teaching is excluded, and these young men come forth to speak and write many bitter things against the Missionaries, and to attack them and their faith, primed often with the objections and arguments of Paine and his school. The hatred to Christianity is indeed violent; but if they did not see our faith making way, and Hindooism shaking, they would not be so active in their opposition. [Mrs. Murray Mitchell—Poonah.

The women listen with great seriousness, and not without emotion, to the news of salvation. I would mention in particular one of the forsaken Brahmin Widows, of whom there are so many in India, who, if they have no son to take them in, are thrust out of their former possessions by their late husband's relatives. I asked one of these unfortunate creatures, with whom I often conversed on religious subjects, what hope she had in or after her death? She let her "praying thread" fall, and said, with tears starting from her eyes, "None, ah, none!" I explained to her the hope of the Christian, and she said, "What a glorious word is this!" In the evening before we left Ghawah she stole in the twilight to our little dwelling, and we had a serious conversation. May the Lord grant that in her dying hour she may cling to the Redeemer, of whom she only first heard in her old age!

[Mrs. Fuchs—Benares.

You will be pleased to learn that our

Normal School, which was opened on the 23d of February, is flourishing under the able superintendence of the Misses S—, and that among the eighteen pupils now under instruction there are several who, we trust, have a deep desire to serve the Lord, and to prove useful to their less-favoured fellow-creatures, and a blessing to the degraded and oppressed females of this country. [Mrs. Mackenzie—Calcutta.

Many appreciate the great advantages which they enjoy in being trained up for usefulness here and for glory hereafter; and they are frequently reminded of the wretched state in which they might still have been had not God put it into the hearts of Christian Friends to help them. Only the other day a lady sent a poor girl about eight or nine years of age, whose parents had died. The person with whom she was left had treated her most cruelly: her face was so bruised and swollen that she could scarcely speak, and her clothes, such as she had, were most filthy. She now looks a different creature, and is very happy, and grateful for the comforts and benefits she is now privileged to enjoy. [Mrs. Sandys—Calcutta.

It is stated in the "Calcutta Review," that while 99,855 boys are being educated, in 1546 Schools, by Protestant Missionary Societies, only 13,995 girls, in 445 Schools, are under instruction.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

GOSPEL-PROPAGATION SOCIETY.

CALCUTTA.

BISHOP'S COLLEGE—1820—Wm. Kay, *Principal*: S. Slater, K. M. Banerjea, *Professors*. Professor Weidemann died on the 3d of April—Pp. 130, 131.

Calcutta: G. C. Mitter—*Howrah*: W. O. B. Smith. Communicants, 25: Baptized, 65. Hindoostanee Mission: Communicants, 41; Baptized, 105—*Tallygunge*: Daniel Jones, T. Babomau. Chapels, 9: Communicants, 507: Baptized, 968. Schools, 2: Catechumens, 626 — *Barripore*: 16 miles N of Calcutta: inhab. 6000: C. E. Driberg: 1 *Cat.* Chapels, 4: Communicants, 281: Baptized,

506. School, 1: Catechumens, 168 — *Mogra Hât*: J. G. Driberg—*Cawnpore*: in the District, 500,000: R. T. Blake, J. T. Schleicher. Communicants, 16: Baptized, 38: Schools, 3—*Balee*: Juddonath Ghose — *Dhangatta*: H. T. Harrison—*Debrooghur*: in Siam: E. Higgs—*Meerpur*: Communicants, 50: Baptized, 140. The Station of the Rev. H. Sells is not yet known. The Rev. W. H. Perkins is on furlough—Pp. 130, 131.

On Saturday, April 3, Professor Weidemann went up in the College Dingy to Calcutta and Howrah; to the latter place to make some inquiries about the

Gospel-Propagation Society—

Mission Affairs, of which I shall probably have to write to you by-and-by. He left Howrah about six o'clock: in about ten minutes after he had got into the middle of the river, a very sudden and violent gale—the most violent, I think, that I have known—came across the river, and, it would seem from the account of the boatmen, capsized the dingy at once.

[*Mr. Principal Kay.*

Mr. Weidemann, then a fellow of St. Catherine's Hall, Cambridge, was appointed to the Junior Professorship at Bishop's College in Nov. 1843. At the decease of Professor Street, in 1851, he became Senior Professor; and two Junior Professors, the Rev. S. Slater, in July 1851, and the Rev. Krishna Mohun Banerjea shortly after, were added to the College Staff. The loss of a fellow-labourer so diligent, so experienced, and so universally beloved, is deeply felt. The Society, as a special mark of esteem for his services, has granted a pension to his widow.

At the beginning of the present year there were 25 students in residence at the College. Mr. Henry Sells was admitted on Epiphany Day to Deacons' Orders, and placed by the Bishop in temporary charge of St. Paul's School, Calcutta, until the arrival of the Rector, then on his way from England.

The zeal with which Professor Banerjea entered on his office demands the warm sympathy of the Society. On taking his seat at the council-board he devoted a liberal sum to the Missionary Cause as a thank-offering.

The Society is urgently pressed to extend its operations to Delhi; and large sums to aid this object are being raised by the residents.

[*Report.*

In a Letter, dated Feb. 4, 1852, the late Professor Weidemann writes—

The Bishop has been pleased to empower me to make inquiries from time to time about the work done by the Missionaries, Catechists, Readers, and Schoolmasters, as also to examine the state of the Missions generally, and to report upon the same to his Lordship when expedient. I expressed my desire to the Bishop that the Principal should be invested with this responsible office rather than myself, but the Principal declined it. It is something like that of Visiting Missionary, formerly appointed in one or

more of the American Dioceses, and is one very much required here. But what we really want is a Missionary Bishop as I have long seen; and you will, I hope, endeavour to obtain us such an ecclesiastic. If not, at least a Missionary Archdeacon. It would be really a greater boon for India than a new Bishop at Agra.

BOMBAY.

Bombay: The Rev. G. W. Pieritz has returned to England, and the Society's operations at Ahmedabad are consequently suspended. No plan of future operations has been agreed on which would receive the unanimous concurrence of the Society's supporters at Bombay, and at the same time come within the necessary limits of the expenditure from England in this Diocese.

MADRAS.

Madras, or Vepery District, with St. Thomé: and Out-Station — 1727 — A. R. Symonds, *Principal* of Vepery Institution, Thomas Brotherton, J. Guest: 1 *Country-born Cat.*; 3 *Nat. Cat.*; 5 *School Teachers*. Baptized: Men, 195; Women, 312; Children, 357—Schools, 5; Boys, 97; Girls, 115 — *Chindadripetah*: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 33; Women, 64; Children, 53—Schools, 2: Boys, 89—*Poonamallee, Tripasore, and Vullaveram*: W. Howell, J. A. Regel: 1 *Country-born Cat.*; 3 *Nat. Cat.*. Baptized: Men, 70; Women, 158; Children, 140—Schools, 3: Boys, 53; Girls, 13 — TANJORE: 1766: D. Savaramottoo, G. U. Pope: 5 *Nat. Cat.*; 14 *School Teachers*. Baptized: Men, 251; Women, 355; Children, 479—Schools, 8: Boys, 195; Girls, 81: *Canan-goody*: C. Hubbard: 8 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 123; Women, 134; Children, 228—Schools, 11: Boys, 164; Girls, 29 — *Vediarpooram*: H. Bower, A. R. C. Nailor: 2

Country-born Cat.; 8 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 222; Women, 231; Children, 321—Schools, 3: Boys, 203; Girls, 6: *Boodaloor*: C. Franklin. 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*: C. E. Kennett: 7 *Nat. Cat.*; 9 *School Teachers*. Baptized: Men, 326; Women, 366; Children, 645—Schools, 10: Boys, 219; Girls, 179—*Sawyerpooram*: H. C. Huxtable: 2 *Country-born Cat.*; 3 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 64; Women, 62; Children, 148—Schools, 5: Boys, 173; Girls, 38—*Edeiyenhoody*: R. Caldwell: 1 *Country-born Cat.*; 22 *Nat. Cat.*; 16 *School Teachers*. Baptized: Men, 306; Women, 276; Children, 451—Schools, 24: Boys, 292; Girls, 195—*Christianagararam*: 11 *Nat. Cat.*; 6 *School Teachers*. Baptized: Men, 223; Women, 233; Children, 417—*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*: 2 *Nat. Cat.*; 2 *School Teachers*. Baptized: Men, 52; Women, 87; Children, 91—Schools, 2: Boys, 57; Girls, 8—*Bangalore*: D. Savarimootoo: 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 and the Rev. P. Percival are for a time absent from the Mission—Pp. 131, 132.

In the Diocese of Madras, 23 Missionaries, 150 Catechists, and 135 Schoolmasters are employed by this Society—three Seminaries and one Grammar School are supported by it for the training of Missionaries and the diffusion of sound knowledge—the Congregations connected with it consist of more than 19,000 souls, and above 5000 children are receiving instruction in its Schools. Within the last six years sixty-five Churches and Chapels have been built, beside Schoolrooms, Mission-houses, &c. In the same period 3258 persons, adults and children, have received Christian Baptism; and in those six years only nearly one million of rupees have been expended in the Missions. It is cause for devout gratitude, and should stir up our hearts on this occasion, when calling to mind what great things God has done for us.

March 1853.

S

Gospel-Propagation Society—

I would also bear testimony to the truly evangelical and high character of the Missionaries of this Society. In my late visitation, my heart rejoiced to witness in Tinnevely and Tanjore the fields white unto harvest occupied by these holy and devoted men, and to see the blessed fruits of their self denying labours. In connection with this Society alone I confirmed 1835 persons in the above districts.

[*Bishop of Madras*

The baptism of Streenavasa, a Brahmin of high caste, which took place at Madras April 13, 1851, led to some important consequences. His wife and property were seized by his father-in-law, on the pretence that Streenavasa was legally dead in consequence of becoming a Christian, and that his wife, Lutchmee Unmall, was entitled to his property. The judge in the Supreme Court, Sir W. Burton, decided, on June 7th, that she should be restored to her husband's custody, grounding his decision on the *Lex Loci* Act.

On February the 19th, 1852, the first stone of a new Mission Church at Secunderabad was laid by the Bishop, with a

BAPTIST MISSIONARY SOCIETY.

Calcutta—1801—James Thomas, John Wenger, Andrew Leslie: C. C. Aratoon; Shujaat Ali, and 3 other *Nat. Preachers*. Communicants; European, 198, Native, 90—Schools, 2: Scholars, 200. *Intally*—1838—George Pearce: Ram Krishna Kabiraj; 4 *Nat. As.* Communicants, 40—Schools, 3: Scholars, 126. *Howrah* and *Salhiya*—1818—Thomas Morgan: 1 *Nat. As.* Communicants, 23—Schools: Day, 2; Scholars, 80; Sunday, 1; Scholars, 40. *Narsingdarchoke*—1824—with 4 Out-Stations: C. B. Lewis, W. Thomas: 5 *Nat. Preachers*. Communicants, 50—School, 1: Scholars, 20: *Luckyantipore*—1833—George Pearce, F. De Monte; 3 *Nat. Preach.* Communicants, 63—School, 1: Scholar, 40. *Kharree*—1831—G. Pearce, Jacob Mandal: 1 *Nat. As.* Communicants, 45—Schools, 2: Scholars, 46. *Malayapore*, 20 miles south of Calcutta—1845—G. Pearce: 1 *Nat. As.* Communicants, 5—

very interesting solemnity, in the presence of a very large concourse of people of every rank and colour. The munificent gift of the late Major Hall led to the commencement of this Church. The entire cost of the Church is estimated at 8000 rupees, toward which the Madras Committee had 2500 in hand at the end of last year. The Rev. N. Parenjody presented to the Bishop 66 Candidates for confirmation from the Mission.

The Vepery Grammar School has been restored to immediate connection with the Diocesan Committee, instead of being, as formerly, placed under a special Council. The School now contains 141 pupils, of whom 130 pay for their education according to a graduated scale. The Society has at length agreed to sanction an elaborate body of rules for the admission and classification of Lay Teachers. [*Report.*

Four young men have been sent out into the Missions from the Seminary under my care; three as Assistant Catechists, and one as a Schoolmaster: John Clay to VEDIARPOORAM, T. Scott to EDEYENGOODY, G. Hobday to ANEYCADOO, and H. Howell to BANGALORE. [*Mr. Symonds.*

School, 1: Scholars, 40. *Dum Dum*—1845—C. B. Lewis: 1 *Nat. As.* Communicants, 20. *Bishta-pore*, 16 miles from Calcutta—1850—F. Supper: 2 *Nat. Preachers*—Pp. 132, 133.

Calcutta—Things in the Mission go on steadily, but it must be owned very slowly, at least conversions are not numerous, and every thing short of that is of little importance. There can be no question but that Hindooism is breaking up. The celebrated festival of the Doorga Poojah this year was comparatively little attended to, to the loudly-expressed lamentations of the old and orthodox Hindoos. Caste is giving way, and all things betoken that the days of the Shasters are numbered. But still this is not conversion; and without conversion souls will not be saved, nor the Saviour glorified, and without conversions we must not be content. [*Rev. A. Leath.*

The Benevolent Institution, which is not directly connected with the Mission, has been attended throughout the year by about 240 children, of whom about 75 are girls.

The Christian Institution at Intally, under the superintendence of Mr. Pearce, is attended by about 80 boys, the great

majority of whom are Hindoos. The Ladies' Auxiliary Society has continued to collect the funds necessary for the current expenditure. Mrs. Pearce's Day School for Native-Christian Girls has been kept up throughout the year, and numbers about 12 scholars.

The Native-Christian Boarding School for boys, under Mr. Pearce's superintendence, has been revived, and numbers about 12 Boys.

Of the boys trained in these latter Institutions many have become members of the Christian Church; two are assistant pastors over Native Churches; five are employed as preachers of the Gospel; several are devoted to School Teaching; a considerable number also are engaged in mercantile and government offices. Many a young woman is now sustaining the relations of wife and mother, under the influence of the instruction therein imparted, and not a few are members of a Christian Church.

Translations—The operations in translating, printing, and distributing the Scriptures have been perseveringly continued. As no portions of Scripture smaller than the entire New Testament were printed during the year, the number of volumes which have left the press does not exceed 10,000; but the number issued from the Depository for distribution has been 32,371. [Report.]

Preaching to the native population has been carried on perseveringly, mainly by Mr. De Monte and some native brethren. In this department material aid has been rendered by the Native-Auxiliary Missionary Society, which has now two places—Chapels we call them—for preaching, one in Sealdah or Boitakhanah, the other near the Baliyakhah, a canal by which nearly all boats from the eastward, and during nine months of the year also nearly all from the north, approach Calcutta. The row of boats in it, moored side by side almost as closely as they can be packed, is nearly three miles in length, beside those that are continually moving backward and forward. But the preaching labours are also carried on in the open streets.

[Rev. J. Wenger.]
Howrah and Salkiya—The Congregation has, on the whole, presented an encouraging aspect. The harmony of the Church has not been disturbed, and its internal condition is better than I have seen it. The members of the Native Church attend School on the Sabbath

Morning, are instructed in the afternoon, and have a sermon. On Thursday Mornings there is a Prayer Meeting; and on Friday Evenings a Service in Bengalee and Hindoostanee. In the hot and rainy season I preach continually about Howrah: in the cold weather I extend the circle to distant villages, going out before daylight; and it was exposure to the thick fogs and the heavy dew that brought on my cough at first, and which could not be quieted till I went to sea. [Mr. Morgan.]

Kharce—A severe storm threw the Chapel down. [Report.]

Dum Dum—Our Congregations are very small, but I believe the Word preached is blessed, and I rejoice to preach it as often as I go to the place. Amid much discouragement, I believe God has blessed us. I am happy to say, that, when preaching in the streets, the Gospel is well received. I have often felt much encouraged by the strict attention I have received when making known the salvation of Jesus Christ to a group of Natives.

[Mr. C. B. Lewis.]
Serampore — 1799 — recently added to the British Dominions—W. H. Denham, J. Robinson: 4 *Nat. Preachers*. Mr. Fink has removed to Calcutta. Communicants, 122—Schools: Day, 2: Scholars, 725: In the Female Orphan School, 30 Scholars—Pp. 133, 134.

The duties which have fallen to Brother Robinson and myself for a long time past are very various and very urgent. We do not know how, nor do we know where, we can safely abridge them. Were they shared by two European Brethren beside ourselves we should all find abundant employ to tax our thoughts and energies, our faith and our exertions. [Mr. Denham.]

Serampore College—It is but a few months since the Committee associated the Missionary Branch of the College Studies with their own labours, so that there is little to report. [Report.]

Jessore: 65 miles N E of Serampore: 1800—with 8 Out-Stations—J. Parry: 9 *Nat. Preachers*. Communicants, 217—Schools, 5: Scholars, 200—P. 134.

Twenty-one men and women, young and old, have been baptized in four of our Stations. Several of them were previously poor, blind, and perishing idolaters, and are now rejoicing in their only

Baptist Missionary Society—

Saviour and God, and endeavouring to glorify Him, by walking in conformity to His will in all things. These Converts have been estranged from their fathers and mothers, brothers and sisters, and friends, by becoming the followers of the Lord Jesus Christ.

Within the year I and my fellow-labourers undertook nine journeys in preaching the Gospel to the Heathen and visiting the several Churches under my care. We travelled about one thousand miles by water and land. We have preached daily the Gospel in Kusha and the surrounding markets, villages, and jails: similarly the two Native Preachers at Satberya have daily laboured, and those at Khaleepoor and Kudumdi have been sowing the good seed. We put into circulation about 10,000 Bengalee and Hindoostanee Tracts and Portions of Scripture.

[*Mr. Parry.*

Burishol: 140 miles E of Serampore—1828—10 Out-Stations, and 19 Sub-Stations: J. C. Page, J. Sale: 10 *Nat. Preachers*. Communicants, 181—Schools, Day, 7: Scholars, 229: Sunday Scholars, 38—Pp. 134, 135.

All the Out-Stations lie low on the north and north-west of Burishol, and can scarcely ever be got at but by water. In May and in June, the beginning of the rainy season, the strong tides soon convert the whole district into one sheet of mud; then the water increases, and boats can move about; then it subsides, and we have mud again.

A Native Teacher is located in each of the Stations, and there is something in the shape of a Chapel in all but one. Every day in the week Worship is conducted in all the ten Stations by the Native Preacher, or, in his absence, by one of the brethren. Perhaps the average number of adults meeting together every Sabbath is 650.

Our 19 Out-Stations contain from two to nine or ten families each. They are visited by the Teachers twice a month, while on the Sabbath all who can come from them meet with their brethren in the Station Chapel. 18 persons have been excluded from the Church, 9 suspended, and 7 have withdrawn. We have been deeply pained thereat. Of the Members generally we would state, though diffidently, that they have improved in knowledge and character. A goodly number

can and do read the Bible, and understand many facts and doctrines, to which, not long ago, they were perfect strangers. We begin to hear them converse on religious subjects, and a few take a warm interest in the preaching of the Gospel among the Heathen. We have 25 Candidates for Baptism.

The Girls' Boarding School at Burishol is in a healthy state. There are now 22 girls in it: 16 of these can read the Sacred Scriptures. The Boys' Schools in the villages are still continued. There are in them about 119 children; but, though a good proportion can read and write, we are not satisfied with their progress. The interruptions in sowing time and harvest are a great drawback to good instruction. Our adult scholars have greatly increased. The number of women learning to read and reading is 150, and of the men little short of 100.

Our Native Preachers attend all the markets in their neighbourhood, and generally have quiet and attentive, though small, Congregations. Tracts and Sacred Scriptures are distributed. [*Missionaries.*

Cutwa: 75 miles N N W of Calcutta—W. Carey: 3 *Nat. Preachers*. Communicants, 24—Scholars, 10—Scriptures distributed, 978: Tracts, 1805—Pp. 135, 136.

You will be sorry to see that we have been decreasing rather than increasing. The blessing of God seems to be withheld from us, and this has been a source of sorrow to me for a long time.

The Word of Life is constantly dispensed, and thousands hear the Word with great attention; but, alas! I see no fruit. Many read the Word, and make many inquiries; but none come forward—none publicly renounce their evil ways [*Mr. Carry.*

Soory: about 130 miles N N W of Calcutta—1818—and *Birbhoom*: J. Williamson: 4 *Nat. Preachers*. Communicants, 37—Schools: Day 2, Scholars 72; Sabbath 3, Scholars 45—Scriptures distributed, 646; Tracts, 2350—P. 136.

Mr. Williamson and his native fellow-labourers devote a large portion of every cold season to itinerating labours, and their experience, which perfectly agrees with that of all other preachers, is expressed in the following very cautious language—"Convictions of the vanity and

sin of idolatry in particular, and of the falsehood of the Hindoo Religion in general, are evidently becoming deeper, together with a growing conviction of the truth and excellency of the Christian System." [Report.

Dacca: 190 miles NE of Serampore—inhab. 300,000—1816—W. Robinson, R. Bion: 4 *Nat. Preachers*. Communicants, 34—Scholars, 6. More than 6000 Portions of Scripture and about 2500 Tracts have been distributed—P. 136.

The seed has been widely sown in all the adjacent districts, as *Dacca* itself, Tipperah, Silhet, Mymensing, Pubna, and Furreedpore, and it cannot but germinate in the hearts of these multitudes. Everywhere Supper and myself have been received in a most encouraging manner in our journeys in the preceding years. The attendance at the English Services is gradually increasing; two small native congregations collected, and other things call on us to go on and not to abandon the field. There is a Romish Bishop with some priests and nuns here, who exercise not an unimportant influence upon several Europeans. I have the boys for an hour daily to teach them singing, that our worship in Bengalee and English may be benefited, which is most desirable, and, I think, necessary. [Mr. Bion.

Dinagepore: inhab. 20,000: about 260 miles N of Calcutta—1805—H. Smylie: 1 *Nat. Preacher*. Communicants, 18—Schools, 2: Scholars, 150; Sunday Scholars, 8—Scriptures and Tracts distributed, 1541—P. 136.

Few beside those who have laboured among the Heathen can form an idea of the great difficulty they have in comprehending our Tracts and Gospels. The subjects treated are so different to all they have heard from their birth, that their minds cannot lay hold of it. Satan is evidently mustering all his forces: at no time has there been so strict a watch kept by the new Mussulmans to find out those who read the Word of God, or are favourably inclined to it. We had two young men from Darwancee here the day before yesterday, who had been threatened with a beating if they did not desist from reading the Word of Life.

During the past few months we have had several calls from the Natives to go to

their villages and preach to them: one of these calls came from some new Mussulmans who reside at Jar-barry. Another came from Puchaghur. The want of a Native Ministry is felt by all: even the Natives who are not Christians speak of it. The Native Missionary here is a zealous man, and was formerly the head master in the first School. He is at times rather too warm with the Brahmins, but he does not lose temper. He was a Brahmin himself, and therefore knows how to deal with them: he is still young, and may be met with every day in the bazaar and other places about the city.

[Mr. Smylie.

Monghyr: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: 4 *Nat. Preachers*. Communicants, 67—Schools: Day, 3, Scholars, 75; Sabbath, 2—P. 136.

Our venerable native brother, Nainsukh, begins to feel the infirmities of age, but he is still as earnest and affectionate as ever in preaching the Gospel to his countrymen. Our aged Brother, Hari-das, is now past all efficient labour: I believe he is the oldest Native Christian we have. During the past year our stated Services, both for Europeans and Natives, have been maintained without any interruption. Preaching in the bazaars, villages, and melas, the distribution of books, and the Bazaar Schools, have been attended to as in former years. We have been privileged to remain in love and peace. But we have been called to mourn the loss of two of our oldest members by death. One of them departed under a cloud, though not without hope of his final safety. The end of the other dear brother was peace. He was a good man, and he died as he had lived, resting only on the Lord Jesus Christ for acceptance with God. He had been a consistent member of the Church, and had led the singing in our Public Services for about nineteen years. Our people have shewn nearly as much liberality this year as they did last year, so that we have been enabled to carry out all that we desired regarding the Mission-house and the Alms-houses for the poor Native Christians and widows.

Our English Congregation is not quite so good as it was at this time last year, in consequence of deaths and removals from the Station. Our Schools are much in the same state as last year. I am sorry we have not enough Christian Teachers to

Baptist Missionary Society—

look after the Schools: we are therefore compelled to employ Heathen Teachers to collect the children, and to teach them writing and shop accounts. Without some assistance of this kind we should be obliged to give up at least two of our Schools; but as it is, all the boys who remain long enough in the Schools are taught to read the Gospels, and to commit to memory a Catechism on the principal doctrines of Christianity. To this no objection is made either by children or parents.

[*Mr. J. Lawrence.*]

Benares—1817—and Chunar: W. Smith, G. Small, H. Heinig: 4 *Nat. Preachers*, and 7 other *Nat. As.* Communicants, 20—Schools, 2: Scholars, 205—P. 137.

The work of evangelization has been carried on during the past year by Messrs. Heinig and Smith, and three Native Preachers, with unabated zeal and punctuality, both in this large city and the neighbouring villages. We are happy to be able to state, not only that the people, as in former years, listened with great attention, but that there is an increasing readiness to attend to the Word. At the commencement of the past year Mr. Heinig was solicited by the professing Christians of two regiments to conduct religious worship among them two evenings in the week. After obtaining the consent of their commanding officers, he entered on his delightful work.

As an evidence that the Word of God is not preached in vain, but that many souls secretly worship and trust for salvation in the Saviour, an instance has lately come under our notice. An aged man, a shopkeeper, residing near Mr. Smith, had been for many years his attentive hearer. When he felt that the time of his departure drew near, he requested two men to lead him to Mr. Smith, as he was unable to walk. To him he expressed his full assurance of faith in Christ, and told him that he had long believed in and felt the saving truths of the Gospel, and that he had come to assure him of this before his death. He mentioned that his relatives had often derided him and called him a Christian, but that he always had answered them that they did not understand what it was to be a Christian. He bade Mr. Smith farewell, and in two days after died. We trust he entered the abodes of bliss.

Mr. Smith and Henry visited the Dadri Mela at the annual season. We had no funds in hand to meet the necessary expenses: Mr. Smith therefore defrayed them himself.

The Schools have been visited by the Missionaries regularly twice a week, and we are happy to say that the scholars have made considerable progress.

[*Mintonartes.*]

Agra—1811, renewed 1834—J. Makepeace, J. Jackson: 1 *Nat. Preacher.* Communicants, 119—Scholars in the Benevolent Institution, 50—P. 137.

Mr. Jackson takes charge of the English Church, and Mr. Makepeace is devoted to the Heathen. During the year the Services have been regularly conducted, and the attendance been from 20 to 30 people.

[*Report.*]

*Saugor—1848—*The district contains 30,000 square miles and 2,000,000 inhabitants, and the city 700,000. No report is made of this Station—P. 137.

Chitoura—1848—and Nistarpur: J. Smith: 3 *Nat. Peachers*, and 2 other *Nat. As.* Communicants, 43—Schools: Day 5, Scholars 140; Sabbath Scholars 32—Pp. 137, 138.

The past year has been one of quiet peaceful labour, when compared with the storms of persecution we experienced in 1850. The Lord has been pleased also to give us some prosperity, not, however, without a mixture of disappointment. Some of our brethren have advanced in piety, and honoured the Saviour by their consistency; and I doubt not that, notwithstanding some individual exceptions of a painful nature, the Church has become more mature, and many of its members have grown in grace and in the knowledge of divine things.

The Schools at first got on well: nearly 100 scholars were soon in attendance; but the Pundits, finding their craft in danger, raised a severe opposition, and for a time emptied some of them. They are, however, again looking up.

The Christian Village remains, as to numbers, much the same as last year. Two families from the Heathen have joined, and two have removed to the Agra Mission Premises. The whole of

the inhabitants have attended Divine Worship regularly on Lord's Days, and frequently during the week. The children, boys and girls, have attended both Day and Sabbath Schools. The Scotch and Manchester hand-loom has been successfully introduced. Ten of our people are now working in a temporary building, and a workshop is now in course of erection capable of containing forty looms, with the necessary warping, mill, and filling-wheels. I expect great results from this experiment. Present number of inhabitants, 103.

Preaching to the Heathen has been carried on as usual. Four markets have been visited weekly; beside which 100 villages per month have been preached in on an average, and all the Melas in the districts attended to. Nor have these labours been without encouragement: two families have joined the Christian Village.

[*J. Smith.*]

Muttra: 30 miles N E by N from Agra: inhab. 50,000—1842—*T. Phillips*: 1 *Nat. Preacher*. Communicants, 7—Scholars, 50—Scriptures distributed, 850; Tracts, 150—P. 138.

The Lord's work has gone on all the year with little interruption, as you may see from Bernard's report. I now in-

tend, with help from above, to give my whole soul to the work of preaching and teaching.

[*Mr. Phillips.*]

Delhi—1818—This Station has not been occupied since the death of Mr. Thompson.

A wide and open field is here set before us: much preparatory work has been done. It will be sad if after so many years of ploughing and sowing we should not be privileged to gather in the harvest. Unless, however, we are prepared to strengthen the Mission, and carry it on with vigour, better far to relinquish it into other hands.

[*Mr. Lecchman.*]

Madras—1847—*J. C.* Page: 2 *Nat. As.* Communicants, 57—P. 138.

From the residence of so many of the Members of the Madras Church being at Trichinopoly, the former Church has been divided into two during the year, our brother also dividing his labours between them. Additions by baptism have been made to both Churches, and the labours of Zechariah and Mr. Mills have, as in former years, been devoted to the evangelization of the native population in Madras and at Arnee. The English Church has, on the whole, been favoured with many tokens of the divine blessing.

[*Report.*]

(*The Survey will be continued at p. 161 of our Number for April.*)

Biography.

NOTICE OF NATIVE CONVERTS

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY'S STATION AT JESSORE.

THE Rev. J. Parry gives the following account of a widow of a Native Preacher.

Machooli had embraced Christianity upward of thirty years ago, and had been a member of the Jessore Church for about twenty-six years. She always appeared to be a steady believer, and very regular in her attendance at the House of God, and lived in peace and love with all the members. She and the dear brother already alluded to both died in the faith and hope of the Gospel. I and my flock in this place have also had to mourn for another very dear aged disciple, named Ramhuri, who was called into his rest some months ago, when he was near seventy years old. Soon after he believed

in the Lord Jesus Christ he strove hard to learn to read, and his efforts were crowned with success within a short period: he took great delight in reading the Scriptures, in singing Hymns, and in the performance of secret prayers. He always went about among the brethren to teach them the true way of salvation. About a year before his death he became very infirm, but he used the little strength he possessed in walking to the Kusha Bazaar to preach the Gospel. He used to call on me frequently to obtain Tracts for distribution, which I always gave him; owing to weakness he used to fall down in the

road sometimes when walking to the bazaar: consequently I would endeavour to dissuade him from going about, but without effect. He visited the bazaar to preach only a few days before his death, when we little supposed his time of departure for a better world was so near. He was a simple and happy believer. I remember a Christian Brother once having

asked him how old he was. He facetiously replied, "I am about eight or nine years old." "How can it be so?" "Why," replied dear Ramburi, "I reckon my age from the time when I was regenerated and believed in the Lord Jesus Christ, which took place, by the grace of God, about eight or nine years ago."

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

Arrival and return home of Missionaries.

THE Rev. C. T. Frey and Mrs. Frey left Sierra Leone, on a visit to England, in February 1852; the Rev. J. U. Graf and Mrs. Graf in the following April; and Mr. W. Young in the month of June.

The Rev. E. Dicker and Mrs. Dicker joined the Mission from England in January 1852.

The Rev. J. U. Graf, accompanied by Mr. Allan, industrial agent to the Mission, together with Mrs. Allan, sailed for Sierra Leone on the 5th of December last.

The arrival at Freetown of the above Missionaries, with their brethren intended for the Yoruba Mission, in company with the Bishop of Sierra Leone, has just been reported. They arrived safely on the 27th of December.

Educational Institutions.

The importance of the various Educational Institutions in this colony cannot be overrated, when we remember the opening prospects of Africa, and the relation which Sierra Leone bears to the various countries in which, in connection with the return home of Liberated Africans, a process of evangelization may commence. In Sierra Leone are concentrated fragments of various tribes, numbering above

one hundred different languages or dialects. From each of these detached portions a movement may commence toward the parent source from whence it came. How important that in each of these the Gospel may have a place, so that, should they return homeward, the Gospel may be transferred with them! How important the working of effective scriptural Schools, in the different parishes and districts of the colony! How important the operation of a superior Educational Establishment like the Grammar School, into which the more promising youths from different parts of the colony may be introduced, and where there may be not only intellectual training but spiritual instruction! and then, as spiritual materials present themselves, the collecting of these into the Fourah-Bay Institution, where they may be moulded and fitted to serve as Catechists among their countrymen, from among whom, as they "purchase to themselves a good degree," our newly-arrived Bishop may find able and devoted men on whom he may lay hands and send them forth, some as pastors to the native flocks, and others as assistants to the European Missionaries. We now direct attention to these Institutions, commencing with

THE FOURAH-BAY INSTITUTION.

The Rev. E. Jones, the Principal of this Institution, has been as-

sisted, throughout the year ending September 1852, by the Rev. G. Nicol, the Rev. S. W. Koelle's labours in the Institution having been suspended, from ill health, since the preceding January.

Report of the Principal for the year ending Sept. 1852.

The report of the principal, which we now introduce, presents an interesting view of the advancing character of the studies which are prosecuted by the students, and the increasing importance of the Institution. In reading this document, it will be remembered that it is the report of an Educational Institution for negro youths, whose Christian Character and suitableness in other respects afford the promise of their becoming suitable Teachers amongst their countrymen.

At the end of April we were all comfortably settled in the new building at Fourah Bay, and from that time to the present things have gone on in their regular course.

During the year two students have been sent to the Abbeokuta Mission, and three appointed to labour within the colony. One has been dismissed, one fully received, and four are now on probation. The present number is seventeen.

The first class contains four. Their studies have embraced the following subjects—In Greek, from 1 Timothy to the Revelation, thus completing the entire New Testament. In Burnet on the Articles, the first 28 Articles. Through the fifth century in Spanheim's Ecclesiastical Annals, and from Isaiah xxv. to L. in Hebrew. They left off the study of Hebrew in January last, since which time Mr. Koelle's connection with the Institution has virtually ceased.

Having read, during their residence in the Institution, the whole of Genesis, thirty-four Psalms, and fifty chapters in Isaiah, they are well prepared hereafter to pursue the study themselves. Attention has been paid to the writing of sermons, and a weekly Service has been held every Thursday Evening, when one of this class reads the Church Prayers, and then a discourse written by himself—previously submitted to my perusal—in the presence of all the students and domestics. I consider this practice an excellent

March 1853.

preparation for their future usefulness, and have been greatly encouraged to persevere in it.

The second class contains three students. Two of them, young men of high promise, have read with the first class in Greek from Timothy to the Revelation, while the third student is just commencing the New Testament. In Hebrew they have read with me since May Genesis ii. to ix., and in Gesenius' Grammar from p. 64 to p. 175. Keightley's Outlines of General History has been studied to p. 63, Horne's Introduction to p. 79, and Nicholls' Help to p. 38.

The third class contains ten students, three of whom have just been appointed respectively to Kiskey, Freetown, and Aberdeen. The pupils in this class have been under the more special instruction of Mr. Nicol in all their studies, except Composition and English Grammar, in which the elder of them have formed a class under myself. Only two of them give reason to think that it would be expedient to commence the study of Greek with them, which I trust to be permitted to do at the commencement of our next term. Mr. Nicol's report will shew his opinion of the classes he has had under his charge.

As this is the fourth year since the opening of the Institution, it may be well to notice the amount of work which the first class have been enabled to accomplish. Commencing with the elements of Greek and Hebrew, they have read, as has been shewn, the whole of the New Testament, with Arnold's two works on Greek Prose Composition, studied chiefly with a view to the easy acquisition of a knowledge of the grammatical difficulties. Their mathematical acquirements are five books of Euclid, and a knowledge of quadratic equations in algebra. Keightley's History of the Reformation, Horne's Introduction, Nicholls' Bible Help, the first twenty-eight articles in Burnet, English Grammar, Geography, and Composition, Barth's Church History, and Spanheim's Ecclesiastical Annals, to the end of the fifth century. Their Hebrew attainments have been already mentioned. I regret that I have not been able to accomplish more, yet feel great thankfulness that we have been permitted to go over so much ground. In judging of results, we must look to the state of things four years ago, and the quantum of information possessed by the students. The want of ha-

T

bits of reflection and discipline; the inability to repeat to-morrow the lesson that has been got up to-day; the little knowledge of English Words; these, and various others—their name is legion—are some of our difficulties, known and felt on the spot, but scarcely to be appreciated elsewhere. For instance, in reading Burnet, my first aim is to get them to understand the meaning of the author—that is, the mere construction and signification of the words and sentences; then the ideas or statements made by him as to the different points of doctrine; of, all which I can feelingly say, *Hic labor, hoc opus est*. Well may we, then, thank God and take courage; and earnestly should our prayers be offered, that the rich blessing of our covenant God might cause this “day of small things” not to be despised; that the grain of mustard-seed may grow into a tree, whose branches shall hang down with fruit, and afford shelter to the birds of the air.

To this we add the

Report of the Rev. G. Nicol for the same period.

In Euclid two pupils, who are now reading with the first class, have, in the earlier part of the term, read nearly the whole of the sixth book, and advanced to Hind's Simultaneous Equations, page 223, with Ratios and Proportions in Bridge's. These two pupils are the first who have ever gone so far in Euclid's Elements and in algebra; and that, too, in a manner most satisfactory. Their knowledge of mathematics, as far as they have gone, has exceeded that of any student with whom I have hitherto been acquainted. There is now no Euclid Class among the junior students, as they are not sufficiently advanced in English to take up abstract studies. I have, however, commenced algebra with a few of those who have gone over vulgar and decimal fractions. They are working Hind's greatest common measure.

In Scripture History, this class—comprising six juniors and four probationers—have read through the New-Testament history in Watts, together with the prophecies relating to Jesus Christ: and in the Bible, from Judges to the end of the first book of Samuel. They have read, also, in Chambers' Geography, in connexion with the globes, from page 1 to 46. This lesson has often been accompanied with some popular description of the manners, customs, religious creed, and natural productions of the countries.

In grammar they have gone through

Allen's Grammar for Beginners, and can parse with more freedom. In Arithmetic, four are working Walkinghame's Miscellaneous Questions, and the rest are making some progress in Crossley's Arithmetic. Mental exercises have been attended to. The great difficulty with the junior pupils is their limited knowledge of English, although they can read and write a fair hand. Hence their progress has not been sensibly great; for they have not merely to get up their lesson, but also to study the meaning of words and their disposition in a sentence. They need, also, constant repetition.

During the term, weekly lectures on pneumatics and on heat—its causes and effects—have been regularly delivered to the whole body of students, in which they appear to take a lively interest. Our text-books are Joyce and Dr. Brewer's Guide to Science.

The conduct of the students in and out of class has been orderly and respectful. The expected arrival of the Bishop among us fills our hearts with joy and gratitude. May his life be right precious in the sight of the Lord, so that he may be spared to be a blessing to the Church in Africa!

THE GRAMMAR-SCHOOL.

From the Report of the Rev. T. Peyton we ascertain that the Grammar School, at the close of September 1852, contained 73 pupils, and that their general conduct and diligence had afforded him much satisfaction. Missionary Meetings have been regularly kept up, and have been well attended by boarders and daily pupils. Mr. J. Quaker, who assists Mr. Peyton in the School, has commenced a meeting with the pupils, for the purpose of affording instruction on subjects connected with the evangelization and civilization of Africa. The senior pupils put down their thoughts in writing. Lectures on natural philosophy have also formed a part of the school routine. Sound scriptural instruction—calculated, by the blessing of God, not only to inform the understanding, but to affect the heart—constitutes the substratum on which rests the entire system of discipline and study.

The results of the last examination are thus briefly stated by the Rev. E. Jones, in a Letter dated Nov. 17, 1852—

The examinations of the Fourah-Bay Institution and the Grammar School have both taken place. Of the former, I can only say it was quite satisfactory to my own feelings; but of the latter, which was largely attended by the parents and friends of the pupils and the Society—among whom were the Governor, the Chief Justice, the Colonial Secretary, and others—I have heard, from all quarters, exceedingly gratifying accounts.

FEMALE INSTITUTION, FREETOWN.

Miss Sass, although suffering much from illness, continues to carry on the labours connected with this important department, in which provision is made for the training and development of the African female mind under Christian influence and instruction. We can conceive few things more materially detrimental, than that the masculine intellect should be improved, while that of the female remains stunted and in ignorance. The following is the report of Miss Sass for the half-year ending Sept. 30, 1852—

I must especially speak of the steady, upright, persevering conduct of my boarders; the general improvement of all the pupils; and the peace and quietness which have prevailed, almost without intermission, since January last. The behaviour of the elder girls has been very satisfactory: they have, I really believe, done their best, both in teaching and watching over the younger ones, as well as in improving themselves: and the truthfulness, manifested by most of them, forms a striking contrast to what was my painful experience in former years. They are still far from what we could wish, and require continually a watchful eye. The oldest and most steady amongst them is but, as yet, a frail and erring child; but as the Lord has blessed our endeavours, we must praise Him, and pray that His grace may now prevent and follow them.

There are twenty-six pupils at present in the Institution, fifteen of whom reside in the house.

Within the last six months I have been permitted to form a Scripture Class

twice a week, expressly for the elder girls, of whom I have selected seven, varying in age from fourteen to seventeen years. This it has long been my desire to accomplish, feeling how much they needed extra instruction; but other duties and anxieties have always prevented. These classes, together with our little Prayer-meeting, seem to exercise a beneficial effect upon their conduct and tempers; and will, I trust, prove a blessing to all.

Inland Seas.

CHURCH MISSIONARY SOCIETY.

FROM Mr. Dalessio's Journal we gather an account of a

Missionary Tour.

In May last Messrs. Wolters and Dalessio proceeded on a Missionary Tour in the interior, visiting Thyatira, Philadelphia, &c. The following extracts present the leading features of interest.

Departure from Smyrna, and arrival at Hajiler.

May 7, 1852—After having united with my family in prayer for the divine blessing on our journey, and commending ourselves to the care and protection of Almighty God, I left Smyrna in the afternoon, accompanied by Mr. and Mrs. Dalessio and their children, who wished to go with us as far as Hajiler, a village two hours from Smyrna, where we intended to pass the night, in order to be on our way early the next morning. We proceeded through the beautiful plain of Bournabat, and reached Hajiler early, before sunset. A relative of Mrs. Dalessio, a Greek Lady, with her daughter, received us very hospitably in her country-house. In the evening, all, the Greek Servants included, assembled for reading the Word of God and Family Prayer. I made some practical remarks on the Gospel of last Sunday. The Greek Landlady is a well-disposed person. Her long and intimate intercourse with Mr. and Mrs. Dalessio—she lived till lately in Smyrna—I trust has done her good. Beside this, she has had, and still has, many troubles, which I hope have not been altogether without effect in bringing her nearer to God. Though married, she lives, as it were, the life of a widow, her husband having left

her many years ago, and now living in Russia. He has not quite forgotten her, as he sends her money from time to time, but this is all. May it please our heavenly Father to reveal Christ to her soul, that she may become "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." She sincerely loves Mr. and Mrs. Dalessio, whose pupil she once was in the Missionary Schools of the Rev. J. Brewer, as also in that of the Church Missionary Society directed by the Rev. J. A. Jetter. It is cheering to reap, even now, here and there a fruit of those Schools; and if it does not appear in conversion, yet we may hope that souls have been benefited.

Journey to Cassaba—Christian Intercourse.

May 8, 1852—We arose very early, and were again joined by the Greek Lady and her daughter in our Morning Prayer. Soon after, we mounted our horses and proceeded on our way. The coolness of the morning was keenly felt whilst ascending the hill for a little distance. In looking behind us we enjoyed a beautiful view over the plain and gulf of Smyrna.

We reached Cassaba early in the afternoon. A dear Christian Brother and his wife received us with their usual sincere and warm hospitality. What a pleasure is it to find, in a country like this, a house where the Lord is known, loved, and feared! Since I have known our dear friend I have observed in him a "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ," manifesting itself in greater seriousness and spirituality of mind, and an ardent zeal to communicate the knowledge he has received to others. Some of his most bitter enemies have become, at least outwardly, his friends. He has much intercourse with the people, and his influence is considerable. A Girls' School has been lately established at Cassaba, and our friend has been requested by the Schoolmistress, who is herself young and inexperienced, to write every week some practical remarks on the Gospel of the day, which remarks she makes use of in explaining the Gospel every Sunday to the children. The trustees (ἐφοροι) of the School are aware that our friend assists the Teacher in this respect, and are pleased with it.

May 9: *Lord's Day*—I read the Morning Service with Mr. Dalessio, and our friend and his family. There was also another Greek who attended, and afterwards expressed himself much pleased

with what he had heard. I addressed the small congregation from the Gospel of the day.

May 10—We had some interesting talk with an old Turkish Effendi, a learned man, who loves, as he says, the Protestants, because they follow the Gospel. This old Turk reads the Scriptures, and our other books, with much attention. Our friend often has very interesting conversations with him. May the Holy Spirit enlighten him to know and believe "the truth as it is in Jesus."

Proceedings at Thyatira.

May 12—We arrived at Thyatira at noon. There are a few individuals here who read the Scriptures, and have even taken the decided step of declaring themselves Protestants. One of them, whose acquaintance I had previously made at Smyrna, on hearing of our arrival in the khân, came immediately to see us. This man seems to be really in earnest about the Truth, and I trust the Lord has begun a good work in him. What we seek and pray for is, conversion of the heart, manifesting itself in a new life to the glory of God. Of what avail is it to have the number of our nominal Protestant Christians increased? One truly converted eastern Christian outweighs many nominal ones, because he is a light and a salt in the darkness and corruption by which he is surrounded; while many nominal Christians, through their inconsistencies, may do much harm to the good cause.

Our Greek Protestant friend told us of the little awakening at this place, and how much they had to suffer for the name of Christ. "Even now," he said, "the two gates of the khân, in which you are, are watched by the Greeks, to see who goes out and in." Had it not been for the firmân, given by the Sultan to his Protestant Subjects, a severe persecution would probably have been the consequence of this awakening. But now the Greeks cannot take up open arms against the Protestants without transgressing the law of the Sultan. All they can do now is to annoy them secretly. To do this they find of course many occasions.

The heat of the day being over, our friend took us out on a walk to a garden, where we found another Protestant Greek. He is a gardener, and a poor man, who, from the beginning of his awakening, has remained faithful and consistent in his conduct. This man made a good impression on me. The meek, hum-

ble, and cheerful expression of his countenance seemed to bespeak the influence of the Gospel on his heart. From his garden we took a walk to a hill, from which we enjoyed a fine view of the town and the plain. On our return we met a great many Turks and Greeks, men, women, and children, who were going out with fire-arms, rockets, and other instruments, for the purpose of frightening the birds from the corn-fields.

In the evening, Joannes, a Protestant Armenian, visited us. He has been in Georgia (Tiflis) and Persia (Tebris), where he paid a visit to one of our German Missionary Brethren, the Rev. C. F. Haas. It was at that time that his attention was first directed to the Gospel. But a deeper impression he received not long since. He, too, seems to be in earnest. There being no other Protestant Armenians here with whom he can associate, he has joined the few Protestant Greeks, and meets with them for the purpose of reading the Word of God.

I have already referred to the annoyances to which these Protestant Brethren—I think there are four or five—have been exposed, on account of their having embraced Protestantism. For a long time nobody would salute them in the streets. Lately, the Sultan's Firmán was read at the konak (the Governor's Office), and since that time they have been a little more at ease. Some even begin to salute them again. I trust a light has been kindled here, which shall shine forth in the spiritual darkness of this place. May the Lord open the hearts of many to attend to the things concerning their everlasting salvation, as he once opened the heart of "Lydia, a seller of purple, of the city of Thyatira." Acts xvi. 14.

May 13, 1852—Two of our Protestant friends, Georgios the Greek, and Joannes the Armenian, called on us early this morning, and united with us in prayer.

In walking through the bazaar, accompanied by Georgios, we attracted the attention especially of the Greeks, and some boys said, "These are Protestants." Our friend then took us to his house. He was married last winter to a young Greek female of Magnesia, who, after having known and believed the Truth, took the decided step of declaring herself a Protestant. Of course, her relatives and friends, and especially her mother, rose up against her, and did every thing possible to persuade her to remain in the

Greek Church. But she had made up her mind rather to bear the reproach of Christ than to remain longer in an idolatrous Church. She went to Thyatira, and was married to Georgios by the Rev. T. P. Johnston, of the American Board. She seems to be an intelligent and humble-minded person. May she ever "adorn the doctrine of God her Saviour in all things!" The mother of Georgios seemed, in the beginning, to incline to the views of her son, and to lend a willing ear to the truth of the Gospel; but soon she changed, and is now bitterly opposed to her son and daughter-in-law; so much so, that they have been obliged to separate. They are living in the same house, but in different apartments.

We not only provided the few Protestants here with Books and Tracts, but left with Georgios a small supply for sale and distribution.

Joannes and Georgios united again with us in prayer this evening.

May 14 — We arose at four o'clock this morning, and our friends were there already to take leave. We united once more in prayer, commending the brethren "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."

— — —
PALESTINE.

The Rev. A. Klein is stationed at Nazareth, and Mr. C. Sandreczki at Jerusalem.

The circumstances of this Mission are so peculiar, that we can only give a very brief notice of it. There is a very general movement in the minds of men, but of a mixed character, and arising from a variety of motives. Amongst other elements, there exists, no doubt, that specific one which the Missionary has to do with—a consciousness of spiritual need, and a desire for instruction; and to cherish this as an opportunity presents itself, and to be instrumental in increasing it, is the prayer and aim of our Missionaries. It is not, however, easy to discriminate it from other motives and feelings; and where it is genuine, it exists in great feeble-

ness, and is much hindered in its manifestation by difficulties and hindrances of various kinds. The position of our Missionaries, therefore, is one of much difficulty, requiring, on their part, the wisdom of the serpent combined with the harmlessness of the dove.

At both Nazareth and Jerusalem little groups of people—some of them professed Protestants, others inquirers—meet regularly for Bible instruction. At Nazareth there is a School for boys, under the superintendence of Mr. Klein, and a School for girls has been recently commenced.

We are not prepared at present to extract otherwise than very briefly from the journals of the Missionaries, and shall confine ourselves to two journeys of Mr. Sandreczki, one to the convent of Mar Saba, and the other to Nazareth, and round by Jaffa to Jerusalem. The latter contains information as to what is going forward at Nazareth.

Visit to the Convent of Mar Saba.

May 13, 1852—At two o'clock P.M. I set out, with the Rev. Mr. Valentiner, on a trip to the renowned convent of Mar Saba. We were provided with a Letter of introduction from the Greek Convent, or Patriarch here, as "Prussian Travellers;" and with a few Greek Books, including Jowett's "Christian Visitor," Mr. Wolters' Sermons, and chap. i. of Venn's "Whole Duty of Man." Our way strictly followed the windings of the narrow and steep valley of the Kidron, south-east towards the Dead Sea. The bed of the Kidron was as dry as our path; but the valley itself, nearly as far as Mar Saba, is not destitute of cultivation; and the Bedouins, who grow their barley there, were just cropping it, before it should be singed by the heat of this calcareous valley. A little beyond Shiloah (S.) were fig-trees, pomegranates, and olive-trees. Kitchen gardens give the valley an appearance of comparative luxuriance; otherwise it is not adorned by even a single tree or shrub, and the nearer we approached Mar Saba the more did it assume

the character of a wilderness. A short distance before you reach the convent the path lies in a deep ravine, immured between high, abrupt rocks, perforated by many caverns, the cells of the anchorites of old, with whom this ravine swarmed, from Mar Saba down to the Dead Sea. It was about six o'clock when the prospect of the convent suddenly burst upon us. Its strongly-walled buildings cover a semi-circular recess of the ravine, from the overhanging ledges of the upper cliffs half-way down to the bottom, or the stony bed of the Kidron.

As soon as we arrived, the watchman of one of the towers let down a basket, into which we put our Letter of introduction. A few minutes afterwards the small iron gate was opened by one of the lay brethren, who bade us welcome. Our horses, too, were admitted. We were both struck with surprise at the sight of the vast interior, with its terraces and maze of buildings, walls and flights of stairs. The most prominent edifice was the Church, nearly in the centre, with high and massy counter-forts of a much later date. In the overhanging rocks of the southern side, upon the uppermost edge of which towers the outer wall, were excavated comfortable-looking, cottage-like cells. A sweet calmness spread its soothing wings over the whole, and the evening cast it in shade. We could well imagine that a temporary retreat here, for the sake of meditation, might exercise, not only a particular charm, but produce also a kind of spiritual elevation; yet all charm vanished away from my eyes, when I recalled to mind the dreadful aberrations from truth and unfeigned faith created by the pride and ostentation of self-righteousness; "which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." Coloss. ii. 23.

We were shewn into a nice and clean room, with plenty of furniture—a table, chairs, and divans spread with fine carpets. A small parterre, with one or two young trees and pot-herbs, adorned the terrace just beneath our apartment. We had scarcely entered it when coffee, liquor, water, and currants, were served in token of welcome.

I was soon engaged in conversation with the lay brother, who had brought the refreshment, and an elderly monk. The former was a native of Hydra; the latter,

who had previously been in one of the convents of Mount Athos, and afterward in that of St. Catherine on Mount Sinai, was a Wallachian. They were much pleased with my being able to converse in Greek. The history of the convent was our first topic. It was founded by St. Saba in the fourth century, and Johannes Damascenus, Euthymius, and Cyrillus, had lived within these rocks and walls. Fourteen thousand anchorites, the tenants of the caverns, were, I would say, the liegemen of the convent; and this host, these legions of ascetics, are said to have been slaughtered to the last, in the time when Chosroes conquered Palestine, A.D. 614, assisted by an army of infuriated Jews. The rule of the convent is that of St. Basil. They never taste meat, and are subjected to many other rigours with regard to their food. Frequent vigils reduce their night's rest to an uneasy slumber of about three hours. However, they may take long naps in the day-time. There are about thirty-five monks and lay brethren here at present.

I told them I had brought with me several good books, and shewed them those above mentioned. They examined them, not without some marks of suspicion, even after I had pointed out to them the contents of each chapter. The Wallachian, however, betrayed some eagerness to read them. They afterward began, of their own accord, to speak of Protestantism, &c. The whole conversation kept aloof from animosity, and it was late before we separated.

May 14, 1852—After breakfast the Hydrriot lay brother, with whom I had one more discussion of a controversial nature, conducted us about to all the places of note within the convent. The Church is one of the finest I have ever seen in Greece or Turkey. The paintings of saints were innumerable; some of them—*al fresco*—very old and uncouth; a few of modern date, presents from Russia, well done. Those of the principal saints or patrons, to whom separate Chapels are dedicated beside, were invariably kissed by our guide. What they call the primitive Church is a large artificial cavern. In one of the Chapels, or in a large recess of one of them, we saw the skulls of the 14,000 monks, or anchorites, who had been killed by the cruel invaders. Our guide, of course, made no doubt of the number or identity of these skulls. We saw, also, the Hegumenos of the convent,

an old man, but could not speak with him, as he had some business with other people. Another old monk, a Russian, who was delighted when he heard we were Prussians, as he had been a soldier in the war against Napoleon, invited us to his cell in the above-mentioned rocks, and shewed us an adjoining cavern, where Mar Saba himself had lived, in company with a lion. At their first meeting, the lion prepared to devour the saint, but was soon obliged to do homage, and, on his being ordered to quit the den, gave the saint to understand, somehow or other, that he wished to become his fellow-lodger. The saint was good enough to acquiesce in the petition, and thus they lived and boarded together, in undisturbed amity, for about ten years. All the pictures which represent Mar Saba and his miraculous deeds contain this exploit too. The tomb of the saint is in a very conspicuous place, and a Chapel is erected over it.

A party of travellers had arrived yesterday, late in the evening, from the Dead Sea. We left the convent with this party, in order to return to Jerusalem along with them, by way of the Frank Mountain.

After a wearisome ride over the tops of barren hills and through lonely dales, cultivated here and there by Bedouins, who were just harvesting their barley, we arrived about noon at the foot of the Frank Mountain, a truncated cone, of striking, almost volcanic, appearance, although there are not the least traces of a volcanic nature to be met with, either upon or round about it. The sides are steep: the top resembles the crater of a volcano, probably because the walls and towers of the Herodium—which, as is now generally believed, was built by Herod the Great on this remarkably distinguished hill—when falling to ruins, formed a hollow with pretty high borders. The ruins are so completely ruins, that it is difficult to single out more than the traces of the buildings designated by some antiquarians. But I am almost sure that this ring-like heap of stones and rubbish is hollow in some parts, and that careful excavations would not prove resultless. How utterly failed the tyrant, even in his hope of a mausolean immortality in the land of his bloody-accepted greatness! The Arab knows nothing of a Herodes and his castle, or mausoleum. The Bedouins call the hill Djebel Firdus; a strange denomination

—Firdus=paradise! The town Arabs call it Djebel Fransawi, and I have heard some one say that Napoleon had been there. Another opinion is, that the Franks, after the loss of Jerusalem, held out still on this hill forty years more. Others call it Bethulia. According to Poccocke, it is the Beth-haccerem of Jeremiah vi. 1: *vide* Nehemiah iii. 14. Beth Ha Karem=domus vineæ, *sc.* oliveti; and indeed the hill would well suit vine-dressing. The prospect from the top is extensive.

We were soon surrounded by some eight Bedouins, who had come from their neighbouring camps, some on foot and some on horseback, and all armed. As we had no escort, their design was to extort from us a bakhshish. But we were better armed, and determined to give no bakhshish to these idlers. Thus, when we left the hill, after a light repast, we kept closely together, the arms in readiness. The bakhshish was demanded, and refused. They followed us for a few minutes, and then dispersed. The sight of rifle-barrels in sufficient number inspires these way-layers with profound respect. A German Traveller, whom, a few weeks ago, they had met here alone, on foot and unarmed, was obliged to ransom himself by all the money he carried with him, and several other things they took a liking to; but then one of them accompanied him, as a safeguard, as far as there was danger of hitting upon other friends of his. About four o'clock P.M. we reached Jerusalem.

Visit to Nazareth, &c.

June 14, 1852—About noon I left Jerusalem, with my son Max, my interpreter, and a servant, in order to go to Nazareth. As Countess S., her son, and Baron M., had fixed upon the same day for their departure, we formed one party. About four o'clock we reached Bireh—perhaps Michmash, 1 Sam. xiii. 16—and pitched our tents near a fountain. The inhabitants are nearly all Mahomedans. One of our Jerusalem Protestants, a shoemaker, who, a few days ago, had come here on account of his trade, soon heard of my arrival, and came with his son to see me. He told me that there were but four Greek Families here, and that temporarily only, for their trades' sake. We went with him to see the ruins of a very large khân, which reminded me of the ruins of similar buildings in Asia Minor, with which it appeared to be co-

eval; and the ruins of a Christian Church, which is said to have been built by the empress Helena on the spot from whence the Virgin Mary returned to Jerusalem, when she discovered that her Son Jesus "was not among their kinsfolk and acquaintance." Afterward, I had reading and prayer with my people and this Protestant, and another of our Protestants of Jerusalem, who joined us on his way to Nablous. We had also an exercise of devotion at the Countess's dining tent.

June 15—We left about six A.M. The country is fertile, and partly well cultivated. Some of the valleys we came through were picturesque. By way of Ayn el Haramiyeh and Ayn Lubben, and, further on, a ruined khân, we reached about noon the southern extremity of the large and rich valley, to the west of which extend the ranges of Ebal and Gerizim. We stopped there for a couple of hours during the heat of mid-day, in the shade of olive-trees. At the entrance of the valley, between Gerizim and Ebal, we passed by Jacob's well and Joseph's tomb, and soon afterward arrived at Nablous—Shechem, Sychem, Sychar, Flavia (from Vespasian), and Neapolis. The Arabs call the Ebal, Djebel el Shemaly—*i. e.* the Northern Mountain—and the Gerizim, Djebel el Tor, a name given to several other mountains of renown, such as Mount Sinai, Mount of Olives, the Masius of Mesopotamia. We pitched our tents near a small brook, among olive-trees, surrounded by beautiful gardens. A party of American Travellers, five ladies and two gentlemen, pitched theirs close by, so that we formed a camp of ten tents and some thirty horses and mules. Our friends, Messrs. Audeh Azam and Tanoos, and the Teacher, Yakoob Musa, and others, came as soon as they had heard of our arrival.

June 16—About 8 A.M. I went to see the Bishop's School. I found about twenty children there, in two classes: among the boys of the lower class there were two or three girls. I examined the more advanced in reading, and put questions as to what they had read from the Gospel, and exhorted them to become true followers of Christ. There were also five or six Samaritan Boys, who come to learn to read Arabic; and Amran, the chief-priest of the Samaritans, to whom I had brought a Letter, arrived whilst I was examining the children.

China.

CHURCH MISSIONARY SOCIETY.

FOO CHOW.

THE Rev. W. Welton's Journal contains some particulars, which we lay before our Readers, of

Efforts for improving the temporal and spiritual condition of the Chinese.

Jan. 9, 1852—I visited some villages at Nantae, near the river, in company with Mr. Johnson, who preached to the people, but was violently beset by them to obtain Tracts. I administered medicine to about twenty patients. In passing my garden gate I observed a basket, and, on examining it, found a full-grown male child, quite dead. I sent for the constable of the district, and bade him bury it, giving him some cash to do so.

Jan. 10—I went for a long walk with Mr. Johnson, out of the west gate, returning home by the north gate. I administered medicine to about twenty-five patients. We met one of the magistrates, who politely sent one of his servants to offer us an escort, fearing lest the people should molest us. This offer we politely declined. We found the people very friendly, and kindly disposed toward us, and gave away Tracts.

Jan. 11—I accompanied Mr. Sinclair, the interpreter, on a long walk out of the north gate of the city, returning through the east gate. We passed through several villages where it seems probable foreigners had not been before. The people were curious, but not unfriendly. We visited the several bathing establishments. The thermometer was down to 40° Fahr.

Jan. 12—A group of respectable females visited me to-day for medicine. The feeling of dislike and strangeness is gradually wearing off. The females are very modest, generally of the lower class, robust, and neatly clad. Females do a great part of the portage, daily carrying the manure out of the city. It is cautiously collected, and deposited in tanks for use on the fields.

Mr. Jackson being about to proceed to Hong Kong, and the Rev. C. C. Baldwin also leaving, has given the impression to the Chinese that foreigners are gradually leaving. A mandarin servant inquired of the American Missionaries whether Mr. Jackson would return.

Jan. 15—I attended to-day at Mr. Johnson's Chapel, and prescribed for
March 1853.

about fifteen patients who happened to come and hear Mr. Johnson preach. I was requested to visit an elderly man at his house—an opium smoker for eighteen years. I found him lying on a small bundle of straw, very sick, and almost in a dying state. The poor wife, a most decent person, supported herself and husband by making small baskets: she had not twenty cash to pay a person to come for medicine.

This man died about four days after—one of a great number of such instances of wretchedness, the effect of this pernicious and poisonous drug.

Jan. 16—Mr. Johnson came up to my residence, and accompanied me into the Tartar Quarter of the city. I took some medicine and a good supply of Mantchou New Testaments, which were well received by the Tartars. We were permitted—I believe invited—to enter a temple, where I quietly administered medicine to a considerable number of sick persons. At first the Tartars declined to accept the copies of the New Testament, through fear; for a law exists in China against any book being printed here in the Tartar Language without permission of the government. Our visit excited a great sensation, and we were followed by a large crowd, all most anxious latterly to get a copy of the Scriptures, and we were repeatedly invited into houses. The females were very prominent before the doors, most of them short in stature and full in person. Their cheeks were, for the most part, covered with a white cosmetic. The Tartars are proverbial for their high, noble, and polite bearing, accosting us in a manly, generous way, and offering their hands. The male Tartars are known from Chinese by the peculiar make of their shoes, they being embroidered differently from the Chinese. The Emperor, being a Tartar, regards the Tartars as his own children, and secures their loyalty and goodwill by making a present of clothing at their birth and marriage. It is clear that the Emperor's throne is greatly secured to him by the Tartars. There are about 20,000 here, living in a separate quarter east of the city. There are also 5000 Tartar Troops in garrison here, commanded by one of their best generals, and who, in the absence of the Viceroy and Lieutenant-Governor, takes the government of the provinces. The greatest unanimity seems to subsist between the Tartars and Chi-

U

nese. They seem to retain their clanship, like the Chinese. Among the Chinese the members of a family occupy one establishment, in the centre of which is the public room, around it are the smaller apartments for the married members, and in a recess at the upper part of the public room are the ancestral tablets, which are worshipped annually, and where is commonly some favourite idol. The god of wealth is often worshipped. Curiosity and politeness are great traits in the Chinese character. The freedom and friendliness manifested, together with the literary and reading disposition of this people, are promising features, favourable to the progress of Christianity among them.

Feb. 10, 1852—In consequence of the long and continued drought—nearly six months—the authorities and people are becoming alarmed. The Viceroy and chief Mandarins went to the large Buddhist Monastery, Kosan, on the bank of the river, to bring down the image of the goddess of mercy—Kwang-Ing—a deity greatly worshipped by the Chinese. This idol is worshipped by them in the city in calamitous times.

April 17—I visited to-day a village of about 500 persons, about two miles outside the city, in company with Mr. Sinclair. It is the place where lepers are obliged to live. I learned that the Chinese Government supply these persons with a small sum of money weekly. They are permitted to visit the city, though not to reside in it. Several come to my residence for medicine. On the whole, I was struck with the humanity of the Chinese Government.

To these we add some few extracts from Mr. Jackson's journals.

The Examination Hall.

Aug. 15, 1851—In the city, distributing Tracts, I went, accompanied by my Teacher, to view the examination hall, which is now being made ready for the triennial examination for the keu jin degree. It appeared to me very much like a large cattle-market, having a broad walk through the centre. At right angles to this walk, on each side, are a number of long alleys, each containing about forty-five cells, something in appearance like a soldier's sentry-box, only not so comfortable. Where the door ought to be is about six feet and a-half high, about four

feet across, and four feet deep. At convenient elevations from the ground rests are made in the sides of the cell to allow of a few planks for a seat, and a few more a little higher up for a table. Here the candidate for honour is confined for four or five days, without a possibility of stretching himself out for sleep, except on the ground outside. In various places are rooms for the Viceroy, imperial examiners, officers, &c. One room had a mournful interest attached to it, as the room where those students who die during the examination are placed until the examination is completed. Seven or eight students generally die at each examination.

Tract Distribution.

Aug. 23—In the evening I spoke with five or six old men respecting Jesus, the Saviour of men. They listened attentively, and accepted with thanks the books I gave them.

I went with the Rev. J. Doolittle into the south street, and whilst there went into a shop, which was speedily filled with persons anxious to see the foreigners. I gave the shopkeeper a Tract, which a literary man begged leave to look at, and, leaning over the counter, began to read I begged his acceptance of a copy. A banker who lived near came to the door to look at us, and he also obtained a copy, with which he went to his counter, and began to read. The crowds that followed us wherever we went, without meeting any repulse from those whose premises they entered, naturally reminded us of the crowds which were accustomed to flock whither they knew Christ was staying. Can we think the Tracts distributed, and the words spoken, the seed sown "beside all waters," is in vain?

North-West America.

CHURCH MISSIONARY SOCIETY.

GRAND-RAPIDS DISTRICT.

Labours of the Rev. J. Hunter.

On September the 3d, 1851, Mr. Hunter left his Station at Cumberland for the Red River. He was accompanied by Mrs. Hunter and family, as it had been arranged that he should continue at the Red River during the winter. The Cumberland Station was left in charge of the Rev. H. Budd. He

again reached Cumberland in safety on June 26, 1852. The portion of his journal to which we are about to refer is that which lies between these two dates, and contains information respecting his voyage, and ministerial labours at the Red River until the period of his return.

We shall preface our extracts, from Mr. Hunter's journal by the following paragraph from his report for the year ending Aug. 2, 1852—

For eight months during the past year I had the charge of Mr. James's district at the Rapids, and am able to report very favourably of the state of things there. Mr. James is deservedly beloved and esteemed by his people, and his arduous labours have been greatly blessed among them. I am sure they will hail his return with feelings of sincere joy and thankfulness. The congregation at the Rapids is considerably the largest in the settlement, and the Services are well attended. I often felt the responsibility of ministering to so large a body of people; but I can truly say that I enjoyed the Services there, especially the Afternoon Services, which I conducted in Cree, for the benefit of those who have only an imperfect acquaintance with the English Language. I was delighted to see some of the poor heathen Indians walking into Church in the afternoon, to hear, in a language they could understand, of the Saviour's love in dying for their sins. The Lord's Day is carefully observed by the people, and the number of Communicants is very large, which manifests a healthy state of feeling throughout the community, and says much for the arduous and persevering labours of Mr. Cockran and Mr. James. They, with much labour and toil, planted, and I was privileged for a few months to follow up their labours; but God only can give the increase. May He "stablish, strengthen, settle" them "in every good word and work," and grant unto them an abundant outpouring of His Holy Spirit! Whether we regard the congregation, the Schools, or the district generally, one feels that Mr. James has a very important and arduous sphere of labour around him, which should lead us to pray that he may be strengthened and assisted to discharge its duties. On the 6th of June last

I took an affectionate farewell of the people; and I am sure myself and my Indians will have an interest in their prayers at the throne of grace, and that we shall often remember to supplicate mutual blessings for each other.

We now proceed to Mr. Hunter's journal.

Voyage to Red River.

Sept. 5, 1851—I left home with the Mission boat and fourteen men for Norway House, to meet the Red-River boats returning from York Factory, and to proceed with them to the Red-River. We encamped in the evening near Cedar Lake.

Sept. 6—We started at an early hour, sailed to a point in Cedar Lake, where we put on shore for breakfast and prayers, and then sailed across. The waves were high, and some of our crew sick. We ran down the Grand Rapids in safety, where our Indians shot a black bear, the flesh of which is esteemed by them a great delicacy. We encamped near the Lake Winnepeg.

Arrival at Norway House.

Sept. 7—After breakfast and prayers, the wind being fair, we sailed on the lake, and in the evening put on shore near Macintosh Island for supper and Evening Prayers. The wind still continuing fair, we embarked again, and made a straight course for the Mossy Point. The waves in the lake being very high, some of our people were sick. We sailed all night, and rounded the Mossy Point about two o'clock A.M. We put on shore at Old Norway-House Fort for a short time, and started again for the Company's Establishment, which we reached about ten o'clock A.M. We have come down in three days, which is considered a very quick passage, but the winds had been very favourable. We were kindly received by Mr. Barnston, the gentleman in charge.

Here I received Letters and papers from England, just arrived from York Factory, and brought by the ship. With how much pleasure we receive these Letters from absent friends, after so many months of silence, and comparative ignorance of what is transpiring in the civilized world!

Sept. 14: *Lord's Day*—I performed Divine Service in the morning at the Fort, and preached from John iii. 14, 15. Mr. and Mrs. Barnston and family, and

also the servants of the establishment, were present.

The Wesleyan Station at Rossville.

In the afternoon I went down to the Wesleyan Chapel at Rossville; and as Mr. Mason was absent, on a visit to the Indians at Oxford House, I read the Evening Service in his Chapel, and preached to a very good congregation of Indians in Cree. They sang very nicely, and appeared deeply interested in the Service. I trust many among them are earnestly seeking the salvation of their souls. After the second lesson, I baptized an infant, Joseph Pahpisk, the Service being also performed in Cree. I felt much comfort and pleasure in the Services of to-day, and hope that my fellow-worshippers were refreshed and strengthened in those things which make for their everlasting peace.

Sept. 15, 1851—To-day I was requested to come down again to Rossville, to perform the Burial Service over a poor woman who died yesterday in the village. I went down in the afternoon, and buried Maria Nakowahw, reading the Service in Cree. A great number of Indian Women were present at the funeral. The poor woman's husband is absent, having gone down to York Factory in the boats: he left her in health when he went from home.

Happy Results attendant on the Gift of a Bible.

Sept. 18—Two or three years ago I gave a French Bible to Duchamp, a Company's servant in the Isle-à-la-Crosse District; and, from studying and reading it, the poor man has been led to renounce Popery, and to become a zealous Protestant. He now earnestly endeavours to persuade his Roman-Catholic Friends to forsake the errors of the Church of Rome, as he has discovered that they are nowhere warranted by the Word of God, and that absolution by a priest is altogether vanity, since God alone can pardon the sins of those who truly repent and believe in His dear Son. Encouraged by this circumstance, I have sent some French Testaments into the Isle-à-la-Crosse and Athabasca Districts; and I am also requested to furnish them with our Prayer Book in French. The pure Word of God will prove the best antidote for all the errors and idolatry of the Church of Rome. May God bless and honour His own Word, and make it effectual to the salvation of souls!

Arrival of the Rev. C. Hillyer on his way from Europe

Sept. 21: *Lord's Day*—This morning I read prayers at the Company's Establishment, and Mr. Mason preached from Matt. xxiv. 44. In the afternoon I went down to Rossville with him, and met Mr. Hillyer, who had just called at his home in passing. I was very happy to welcome a fellow-labourer among us. He accompanied us to the Indian Church, and I read prayers and preached to the Indians present in Cree. The Church was quite full, and the congregation appeared deeply interested in the Service.

Departure from Norway House.

Sept. 23—We left Norway House about 3 o'clock P.M. to continue our journey to Red River. We encamped in Play Green Lake. I held Evening Prayers with the crews in my tent in Cree. Nearly all the men in the three boats attended. Some of them are from the Indian Settlement, some from the Rapids' District, others from Mr. Cowley's; and we have also a few Roman Catholics and Saulteaux Indians. As they all understand Cree, we may hope they will be benefited by our Evening Prayers during our journey across the Lake Winnepeg.

A Lord's Day on Lake Winnepeg.

Sept. 28: *Lord's Day*—We left Leaf River by dawn, with a fair wind, sailed by Mossy Point, across the Sandy Bar, to an island off Berens' River, where we went on shore for breakfast, and held Morning Prayers in Cree, about 25 Indians being present. We left one of Mr. Cowley's Indians here, the road to Fairford branching off from this point. We embarked again, and made for the Pigeon Point, sailed by Flour Point, Rabbit Point, and the Dog's Head, where we saw Mr. Ross's return boat from Red River lying by with a head wind. Here both sides of the lake are seen, the north side being granite rocks, the south limestone. We put on shore for supper and prayers in a small harbour nearly opposite the Bull's-Head Point. Our encampment to-night had a very beautiful and picturesque appearance—nine boats in all, and about 70 men. We sung a hymn and held prayers in Cree among this motley group of Protestants, Roman Catholics, and heathen Indians. We embarked again about eight o'clock P.M., and sailed all night.

Arrival at the mouth of the Red-River, and at the Indian Settlement.

Sept. 29—We entered the mouth

of the Red River about an hour after sunset, and felt very thankful that we had crossed the lake in safety. After supper and prayers we embarked again, and the boats made up the river all night.

Sept. 30, 1851—We called at an Indian Encampment near the old Saulteaux School, where I went on shore. We passed Mrs. Mills and Mr. Hillyer in their encampment, and arrived at the Indian Settlement about dawn. Here Mrs. Hunter and myself called on the chief Pigwys and his wife Victoria, and found them very ill with influenza. We took breakfast with Mr. and Mrs. Cockran, who gave us a hearty welcome into the Settlement. Shortly after, Mr. Hillyer arrived, and joined us at breakfast. After Family Prayers with Mr. Cockran, we continued our journey up the Red River, and arrived at the Lower Fort, where I found a Letter from the Bishop, requesting me to take charge of the Rapids' Church during my stay in the Settlement, and providing that Mr. Hillyer should assist me with the duties.

Shortly after our arrival, the Bishop came down, and remained the night at the Lower Fort with Governor Colville, who was very kind to us on our arrival.

First Sunday at the Rapids' Church.

Oct. 5: Lord's Day—I performed Divine Service, and preached from John iii. 16. In the afternoon I read prayers and preached in Cree, as the majority of the congregation understand that language, while more than half understand English very imperfectly, and very many not at all. I enjoyed to-day's Services, and felt much pleasure and earnestness when dwelling upon the love of God in the gift of His dear Son.

Sacramental Sunday.

Oct. 12: Lord's Day—To-day Mr. Hillyer was to have assisted me; but he was afraid of the road being too bad to allow him to come down. The Governor walked up from the Lower Fort, and was present at the Morning Service, together with the Fort servants. I preached from the words, "Do this in remembrance of me," and afterward administered the Lord's Supper to 135 communicants. After the Lord's Supper I baptized an infant, and then had only a few minutes to prepare for the Evening Service. I read prayer again in Cree, and preached a Cree Sermon. Philip Kennedy was present, and also his crew

of Indians from Islington. The congregation was very good, and deeply attentive during the Service. I hope these Cree Services will be blessed to many who understand very little or nothing of the English Language.

Interview with Indians from Islington.

Oct. 14—I called on Philip Kennedy to see the Indians from the White Dog portage. He called them together, and I spoke a few words to them on the importance of religion, the value of the soul, and the only means of obtaining salvation. I shewed them that religion was profitable both for the present and the future life, and that there were only two places after death, whither the righteous and the wicked will be respectively consigned—the one to everlasting happiness, the other to everlasting misery. I also twice read to them Watts's Catechism in Cree, which I find very useful when speaking to Indians. The Chief paid great attention to what I said and read, and I hope he will carry back the impression with him to his people. "I heard you preach on Sunday in Cree," he said, "and I understood your discourse." My text was, "No man can serve two masters," &c.

Philip Kennedy said the prayers were well translated, meaning the Evening Service; and he wished very much that he had the little Catechism of Watts, which I had just read in Cree, similarly translated into the Saulteaux language. I desired the Chief to do all he could to promote the interests of the Mission, and to restrain his people as much as possible; and said that I hoped the blessing of God would rest upon their efforts to improve their temporal and spiritual condition. I invited the Chief and Mr. Kennedy to walk over to my house, and shewed them the little model of my Church at Cumberland, with which the Chief was surprised. I also played them "God save the Queen," and a few hymn tunes, on the accordion, and gave the Chief some lucifer matches, shewing him at the same time how to use them. "I must take care of my fire," he said, and wrapped them up very carefully, evidently delighted with the treasure. Mrs. Hunter had some conversation with him in Cree, and we gave him a present. He then wished us farewell, and appeared pleased with the little attentions we had paid him. I hope he is sincere. From the little I saw of him, the impression was favourable. I thought him

an intelligent and well-disposed man. May the Lord abundantly bless this fresh effort to promote the Redeemer's kingdom among the aborigines of this country!

Ministerial and Pastoral Labours.

Oct. 22, 1851—I walked up as far as Park's Creek, and called on several sick in my way. I gave them medicine, and prayed with them, using the Service for the Visitation of the Sick, in Cree. I saw Mr. Budd's mother, who was delighted to see me, and get information about her son. Before we parted I had prayers with her in Cree. I visited the School at Park's Creek, kept by John Garrioch, where 40 children are educated at the Society's expense. I heard the Bible Class read, and asked them some general questions, which they answered very well.

Oct. 23—I walked down toward the Stone Fort, calling at the houses in my way. The people appeared very thankful for my visit, and to many I was able to speak "a word in season." One woman, especially, thanked me for reading to her Watts's Catechism in Cree, and praying with her in that language. She said, "This is the first time that I have properly understood about religion." I called at Mr. Stevens's School, and also at one near the Lower Fort, kept by James Forbister at the Society's expense. There were not many children present at these two Schools, the prevailing epidemic having confined them to their houses, but the attendance was improving.

Oct. 26: *Lord's Day*—I performed full Services, both morning and evening. The congregations on both occasions were very large: indeed, here we have the largest congregation in the Settlement. After my afternoon sermon in Cree, in which I dwelt upon the sufferings of the Saviour in working out man's redemption, &c., a poor Indian came to me as I was leaving the Church, and said in Cree, "I thank you very much for what you portioned out to us this afternoon." I asked, "Did you understand me?" "I understood you properly," was the reply; and the poor man left me, apparently overcome by his feelings.

Oct. 27—I visited a poor sick girl, and also a child, who, I fear, is dying. I spoke a few words to the parents—exhorting them to be resigned to the Divine Will, remembering that our lives are in the hands of God, that our children are His gift, and

that we must be prepared to part with them whenever He, in His providence, sees fit to take them to Himself—and read and prayed with them. I also called at a house in my way home, where they requested me to read and pray with them in Cree. "I thank you very much, for I enjoy the prayers in Cree, because I properly understand them," was the address to me in parting. During my absence the Bishop had called, on his way to the Indian Settlement.

Dec. 7: *Lord's Day*—I preached in the morning, from Gal. vi. 14, 15, to a very large congregation—indeed, the Church was quite full, although it was a cold day—and they appeared deeply interested during the Service. I felt much comfort and freedom during my sermon, and hope I was enabled to preach boldly for Christ.

In the afternoon I preached in Cree, from John v. 40, to a good congregation. The people are evidently interested in my Cree Service. Cree is, if I may so say, the domestic language of this parish, being spoken by the mothers to their children in the family. I feel truly thankful to be able to preach to them in that language.

Ordination of Mr. Hillyer.

Dec. 21: *Lord's Day*—This was Sacrament-day, and also the day appointed for Mr. Hillyer's taking Priests' Orders. The Bishop, Mr. Cockran, Mr. Chapman, and Mr. Hillyer, were present. Divine Service commenced about 11 o'clock. I read prayers, and the Bishop preached from 2 Timothy iv. 1, 2. After the Ordination, the Lord's Supper was administered to 230 Communicants. It was a very interesting Service, and I pray that Mr. Hillyer may be a faithful ambassador of the Lord Jesus Christ, and may be greatly honoured and blessed in his work—a work requiring all the energy, talent, and discretion of the most zealous and gifted; but, above all, a simple and prayerful dependence upon the promised aid of the Holy Spirit, whose divine agency alone can render the labours of the minister efficacious to the conversion and salvation of souls.

The Christmas Season.

Dec. 25—I held full Morning Service in the Church, and preached, from Luke ii. 10, to a very good congregation. I trust the word spoken in feebleness was not in vain, though I did not feel so much liberty and comfort in preaching as usual.

Dec. 28: *Lord's Day*—I held Divine

Service both morning and evening. I preached, from Rev. iii. 20, to a full congregation, and felt much pleasure and comfort in the work. Many of my hearers appeared deeply affected with the subject. I made some allusions to its being the last Sabbath in the year. We had full Service in Cree in the afternoon.

End of the Year.

Another year is about to close. Goodness and mercy have followed me every day of it. How many privileges have I enjoyed during its months, weeks, and days; and yet how little I have improved them! Great privileges bring with them great responsibilities. How much need have I to seek afresh that precious blood which cleanseth from all sin! May my life, if spared, be more unreservedly consecrated to the service of my Lord and Master; and may He condescend to use me as an instrument for the promotion of His kingdom and glory! Amen.

Visits to the Sick.

Jan. 7, 1852—I went down to the lower end of the district, below the Stone Fort, to visit some sick people. One poor woman was confined to her bed, very dangerously ill. I read and expounded a few verses, and then prayed with her, from which she appeared to derive comfort. As she is a Communicant, I administered to her the Lord's Supper,

I also called on her father, Dennett, an old man, very much crippled, and confined to the house. He was very desirous to receive the Lord's Supper, and I had promised to administer it to him during the winter. Old George Spence and his wife, and another daughter of Dennett's, with whom he is living, and who is also suffering from sickness, joined us in commemorating the dying love of the Saviour. I hope we all realized the Saviour's presence, and that our souls were strengthened and refreshed.

Jan. 19—I went down to visit the district below the Lower Fort. I read and prayed with Dennett, and also called on his daughter. I found them both in a very happy state of mind, and trust they are simply relying upon the Saviour and His meritorious redemption as their only hope of salvation.

Contributions to the Missionary Stations from the Presbyterian Community.

Feb. 21—I met a deputation from the Presbyterian community of Red River,

who have given about 26 cwt. of flour to my Mission, and 12 cwt. to Mr. Cowley's, making in all 38 cwt. This evinces a good feeling, and a desire to assist us in our work.

Missionary Sermons and Meeting.

Feb. 22: *Lord's Day*—I preached a sermon this morning in aid of the funds of the Church Missionary Society, from Matt. x. 8. The Service was well attended, and the collection amounted to 2*l.* 15*s.* 1*½d.*, exclusive of wheat and flour given to the Cumberland, Lac-la-Ronge, and White-Dog Stations. Similar sermons were preached, and collections made, in all the Churches to-day.

March 4—I attended a Missionary Meeting at the Upper Church, Major Caldwell in the chair. The attendance was very good. The Meeting was opened with singing, prayer, and reading a portion of Scripture. Major Caldwell then addressed the Meeting, and called upon Mr. Cockran, myself, Mr. Black, Mr. Taylor, and the Bishop, in succession, to do the same. The whole was closed with singing and prayer. It was a very nice Meeting, and the people appeared to be interested in it. No collection was made.

The Easter Season.

April 11: *Easter Sunday*—The Service this morning lasted for four hours; and, as I had no assistance, I felt very much tired at its conclusion. I preached from Luke xxiv. 34. The number of Communicants was 175. I experienced much pleasure and enjoyment in this Service. In the afternoon I read prayers and preached again, in Cree, to a very good congregation.

The Inundation.

April 21—I went to the Lower Fort on business—the road like a lake nearly the whole way, in consequence of the melting of the snow.

April 24—The ice started to-day, and we had the pleasure of seeing open water again.

May 4—The water in the river has been rising all the week from eight to ten inches in the twenty-four hours.

May 9: *Lord's Day*—I preached in the morning from Exodus xv. 11, and applied the subject to the calamity with which the Settlement is threatened, but which I trust a merciful Providence will avert. At present many are driven from their houses by the water, and it is still rising very rapidly.

May 12, 1852—I went up to visit the Bishop in a canoe with two men. All the upper part of the Settlement is under water; and many houses, barns, stables, rafts of wood, &c., have been carried away by the flood. There was about a foot of water in the Bishop's house when I arrived. I slept the night at the Bishop's, who, with Miss Anderson, is still living up stairs in the house.

May 13—I went to the Upper Fort early in the morning. All the country around is under water, and great damage has been done to the houses and fences on all sides. I returned home in the evening in a boat, with Major Caldwell's lady and family.

May 14—I went up with a boat from the Rapids to the Bishop's residence, to bring down some of his property to this place, in case the buildings should be carried away. I returned in the afternoon with a boat-load, and saw it put away in a place of security.

May 16: Lord's Day—I preached to a crowded congregation from Job ii. 10; and in the afternoon held Divine Service and preached in Cree.

May 17—The water is still rising, and wood of all descriptions is constantly drifting down the river. I went up again with a boat to the Bishop's, to see if I could render any assistance in bringing down his property to this neighbourhood. I returned again in the evening.

The Rapids part of the Settlement is still spared, although the water is approaching us from behind.

May 20—The water is nearly stationary, and I therefore hope it is about to turn. Very many are earnestly praying for it. Whilst our friends at home are enjoying the May Meetings, we are pressed down with sorrow and suffering around us. A great number of persons have lost their little all, and will return from their places of refuge, and not find one stick upon another of their buildings and fences remaining. May God mercifully provide for their wants during the ensuing winter! for then the effects of the present calamity will be most sorely felt. There is no way of getting provisions imported into the Settlement to meet the wants of the population. We are in the midst of a vast wilderness, and cut off from getting resources in time to aid us. But our hope and trust is, that the Lord will provide both for the wants of the Settlement, and also for our

distant Missions, which depend upon it for flour, &c. God is constantly exercising our faith and patience in this country. We have many difficulties to contend with, and at the best our labours are carried on in the midst of many trials and discouragements. We therefore need the sympathy and prayers of our Christian Friends at home; that our hands may be strengthened, and our hearts encouraged and warmed in the great enterprise in which we are engaged. From home we look for encouragement and sympathy. We feel assured our friends will not forget us, but will often remember us in their prayers, and liberally aid us to clothe and feed the old and destitute, the widow and the orphan, who gather around our Mission as an asylum where they hope for assistance when in need.

May 21—A beautiful day, and the water, I hope, falling in the river. We have been packing and making preparations for leaving for Cumberland. I feel quite anxious to return to my Station, and am glad that the season of open water will now allow me to do so.

May 22—The water began to fall in the river a few inches. May it continue to do so!

May 23: Lord's Day—The Church this morning was quite crowded. In the afternoon I preached as usual in Cree.

The Bishop and Miss Anderson came down to-day. It is arranged that the Bishop shall take up his residence at the Rapids after we leave, until his houses are repaired and put in order from the effects of the flood.

May 27—I rode and paddled out to the Stony Mountain to see the people who have taken refuge from the flood. I visited two other camps, where I met the Bishop, and returned with him for the night to Mr. Taylor's new residence. Here I met Mr. Cowley for the first time since I came to the country, and we spent a pleasant evening together.

Departure from Red River.

June 10—We left the Lower Fort about nine o'clock A.M., with the Long Portage boats, five in number. We called at Mr. Cockran's, and took an affectionate farewell of him and his family.

THE INDIAN SETTLEMENT.

We have received from the Rev. W. Cockran, in a Letter dated July 26, 1852, a full report of the state

of the Indian Settlement, and the mingled encouragements and difficulties of the work in which he is engaged. His statements, endorsed as they are by the experience of twenty-seven years, during which, by a gradual process, a change of a very wonderful character has been effected, are very valuable.

The necessity for a new Church.

The population of the Indian Village has been gradually increasing from year to year, till it has at last outgrown the accommodation which our present Church affords to the regular attendants on Public Worship. Eighty-seven families are now in communion with this Church, and have assumed the character of permanent settlers. The Communicants number 126—the most that have communicated at one time, 109. The number of children on the books of the Day School is 80. I have often counted 70 present in the winter months.

It is therefore obvious that much more church room is necessary than could be anticipated fifteen years ago, when the present Church was built. It was then adapted to the wants of the times, and was built of wood. A building of this kind is scarcely tenable at the end of twenty years, unless it undergoes a thorough repair about the fourteenth or fifteenth year of its existence, at a cost of nearly half its original value. This plan answers in private houses, where the number of occupants remains the same; but it is not applicable to Churches, which are made for the accommodation of the population of a certain district of country—which, if well managed, continues to increase till all the arable land is occupied. If this be the proper test, the population here has not yet reached its maximum, for there is yet much valuable land unoccupied on the Indian Reserve.

It was thought advisable, by all concerned, that the best way to remedy the evil was to call a Public Meeting, and propose to build a new Church of stone and lime, that might last a few generations, and be sufficiently large to accommodate all the worshippers of the true God in this district. Accordingly, two protracted Meetings were held, the business being fully discussed, and all the obstacles fairly weighed. The males of the congregation attended. The occurrences of both

March 1853.

Meetings are too numerous and various to be recorded.

It was unanimously agreed, however, that God is the fountain of all good. He "gives us rain . . . and fruitful seasons, filling our hearts with food and gladness." He is love, and hath given His Son to die for us. He hath prepared for us "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." His Son has gone and taken possession. He intercedes for us. "We have redemption through His blood," and the promise of eternal life, through faith in His Name. "In Him we live, and move, and have our being." Our continuance on earth, our success in our callings, our health of body, our peace of mind, our hopes of eternal life beyond the grave, all, all, are dependent on His pleasure.

Such important considerations influenced our minds to engage in the good work. All who had a prospect of being able to assist came cheerfully forward to promise boards, labour, and cash; yea, even beyond their ability. The subscriptions are to be paid, by three instalments, within four years. The subscription list is forwarded with this letter. I hope that our beloved Committee and Christian Friends in England, when they witness our readiness to help ourselves, will come cheerfully forward, and aid us in this desirable undertaking. If they were acquainted with the natural difficulties and discouragements which we have to surmount before we can accomplish it, not one genuine Christian, who has an opportunity and ability to contribute, would be found wanting. The whole expense will exceed 800*l.*: the subscription list already shews above 350*l.* promised, but 450*l.* is still wanting.

Location of three new families.

An effort has been made to locate three erratic families during the past year—to put them into a house, and provide them with a little property. To shew that this method of proceeding is in accordance with public opinion, and judged necessary to enable a wild man to begin life, I enclose the three subscription lists which I sent round for the purpose of obtaining assistance. The number of signatures which each list contains proves that many judge it necessary and reasonable to assist a barbarous man to change his life. Two of the lists went the round of the Indian Settlement only, and yet we obtained

X

sufficient support to make the destitute families feel that we were companions with them in tribulation, and felt an interest in the laudable effort which they were about to make, to ameliorate, their own condition, and that of their families.

New Station at Broken-Head River.

During the past year an attempt has been made to form a new Station at Broken-Head River, about twenty-five miles distant from this Station. The Indians there are all Saukteaux. One of them is a Christian by profession: he was baptized by Mr. Smithurst. I remember that Mr. Smithurst made a long journey to baptize him. The Indian was sick at the time, and expected to die; and, contrary to the wishes of his father and relatives, he was resolved to embrace Christianity, and train up his family in the Christian Religion. This man remembers with gratitude the kindness of Mr. Smithurst, and the good advice which he gave him.

He has made several efforts to settle, and lead a Christian Life, but has always failed through mismanagement. After my arrival at the Indian Settlement in July 1851, he and his father called upon us. His father, a very old man, was anxious to have his sons civilized, but determined, as far as his influence and example went, to keep them fast bound in the chains of heathenism. He would be thankful to have his grandchildren taught to cultivate the ground and rear cattle, but he did not wish to say prayers. On the 15th of July I visited the old man at his tent: he had two large bags full of medicinal roots, and felt he had pretty good hold of life as long as these two bags stood between him and death. After a good deal of deliberation, he consented that, after a time, I should have some of the young children to train up according to our system.

This old man died in the last week of September, cut off by influenza, leaving his authority to his eldest son, a man of the same principles with himself. However, I prepared a little house, and opened a School, and had eight, and sometimes twelve, pupils through the winter. The School continues in operation, and the children are taught to read and say prayers, and are left very much under our influence.

In the winter we collected timber; and last month we built a nice Schoolroom,

about thirty feet by twenty. I could not but remark, when we were engaged at work, that this new embryo of a settlement had commenced under more favourable auspices than the Indian Village twenty years ago; inasmuch as all the men engaged in building had been trained in the former, and there learned the use of the axe, saw, and plane.

Six Indian Families propose to build houses, and to learn to cultivate the soil. I am now assisting them with oxen to haul their wood, and men to put up the frames of their houses. These Indians have no relatives or connexions in Red River: therefore, whatever assistance is obtained will have to be through the gratuitous help which may be sent from home.

Sunday and Day Schools.

Our Sunday and Day School is as regularly attended as the circumstances of the people will admit. The parents have all to follow some occupation for their daily support, and in the pursuit of their different callings the bigger boys and girls are often required to assist them. This is an incumbent duty, and as much a part of the education of a certain class as the branches taught in School; but this way of occupying the mind disqualifies it for close study, and prevents a child making that improvement in certain branches, which it would under more auspicious circumstances.

Weighing every thing in an impartial balance, we have no cause to complain of the progress of the children. Their opportunities and circumstances are such as to lead us to expect little. In old civilized countries, the department of all grades of society, from the queen upon the throne to the beggar, are teaching the school-boy to think and act, and so prepare him for the duties of life; and as a child soon learns that "knowledge is power," he sets his heart to acquire it. This soon develops his talents, and, in one branch or another, he distinguishes himself. Here, the frame of society is differently constituted: neither poets, nor philosophers, nor statesmen, are in request; and therefore our Schools produce none but hardy men, who can wage war with the bush, pull an oar, stand erect under a piece,* and run a quick

* A local term for the packages containing the merchandise, &c., of the country.

pace with 200lb. weight between their shoulders. These are the champions of the day, the men in request, and our Schools produce them. At the book, the slate, or the pen, our boys are heavy and listless; but if an oar or a paddle require a man, or a bushel of grain, or any other weight, need to be removed from one place to another, all is life. The little fellows get the weight poised between their shoulders, exclaim "Hurrah, boys!" and run off as fast as their little feet can carry them. Conscious that man has been made for the purpose of glorifying God, we teach them to read the Scriptures, and prove from them that all men are sinners—Heathen and Christians, old and young, rich and poor, children and parents—and, as such, are exposed to the wrath of God: but even in this state we are not left without hope, for God has provided for us a Saviour, who is "able to save unto the uttermost" all those who repent of their sins and believe in Him; and so great is the mercy of God, that He offers salvation to us all, freely and fully, "without money, and without price." We press upon them daily to speak truth, to love truth; for the God whom we serve is the God of truth, and hates falsehood, and if we are false and deceitful He will never love us.

We may not see much fruit from our teaching at present. Good takes a slender root, and grows slowly in the sterile soil of the natural heart, but it will not be lost: it is of God; and when He begins a good work He is able to finish it.

Congregation.

Public Worship on Sunday is well attended; and the congregation is orderly and devout. Many of them, we hope, are spiritual worshippers, and come to pay, with a sincere heart, the tribute of praise and prayer which is due to God for all His mercies. They are, no doubt, ripening for eternity; for when affliction overtakes them, or when death enters their family circles, we witness resignation of the most perfect kind: they patiently yield themselves to the will of God, to suffer affliction, or to meet death, as it seemeth best to Him. "Man that is born of a woman is of few days, and full of trouble;" and "we must through much tribulation enter into the kingdom of God." It is pleasing to see them so well prepared to meet the worst part of the human lot, and to pass quietly through it to a better country and happier state of existence.

On sacramental occasions their devout deportment is highly commendable: many of them approach the mercy-seat with an eye rolling in tears, and a broken and contrite heart, which God will not despise.

Our week-day lecture is but thinly attended. The men are all following their various avocations, so that our audience consists of old men, women, and children.

The baptisms during the past year have been 35, the marriages 11, and deaths 15. The Indians, though they are more sickly than either the Europeans or half-breeds, and have a more precarious hold of life than either, have been tolerably healthy for twelve months. To God be all the praise! He has been the guardian of our lives by night and by day, and has driven sickness and death far from us.

Erection of a new Mill.

Another grist mill has been built in the Indian Village during the past year. This may be said to be entirely Indian Property. The Bishop contributed handsomely toward it; but the Indians have co-operated honourably to bring the work to a favourable issue. It does a great deal of good. We now get a regular supply of flour; and the two mills give a certain portion of employment to needy individuals, and sell flour to others who have any thing to represent it. This gives an additional spur to industry, and will no doubt induce the Indians to enlarge their farms, and look more to the soil for the supply of their wants.

Conclusion.

We have another year's mercies and blessings to record to the praise and glory of Almighty God. The upper part of the Settlement has been severely chastened by a desolating flood, which has carried away fences, many houses, and much valuable property. God has mercifully preserved us from it. He said to the rising flood, "Hither shalt thou go, but no further." By the merciful interposition of our heavenly Father, we were favoured with spring and seedtime in their proper season; and now our fields wave with corn, and are growing white for the harvest. What shall we render unto the Lord for all His benefits? He tempers our day to our strength.

Our beloved Bishop left on the morning of the 28th of June for Moose Factory, a long and somewhat perilous voyage, but it is for the extension of the knowledge

of God and the good of man. We therefore expect the Lord to be with him, to make the rough ways smooth, the crooked things straight, and the difficult things easy. He hopes, through the blessing of God, to return in the first week of October. We pray daily that the Lord may be his guide and protector in his going out and coming in.

CUMBERLAND STATION.

Report, by the Rev. J. Hunter, to Aug. 2, 1852.

During the absence of the Rev. J. Hunter at the Red-River Settlement, from Sept. 1851 to June 1852, this Station was under the charge of the Rev. Henry Budd. The report which we now introduce describes the condition in which Mr. Hunter found the Missionary Work on his return. It is in every respect encouraging and satisfactory.

Return to Cumberland Station.

We arrived here from Red River about the end of June, and received a hearty welcome both from Mr. Budd and my people. I found every thing going on as usual, and that Mr. Budd had conducted the business of the Station very efficiently during my absence. There had been much sickness and death among the poor people: many of them had exchanged a world of sorrow and pain for one of joy and endless happiness. Mr. Budd's visits to their sick and dying beds are very interesting, and manifest where true comfort can alone be found under such circumstances. Divine truths taught in School were also brought to light in the hour of sickness, shewing the importance of attending to the rising generation. It was a painful and trying season, but it has been evidently blessed to the survivors, and perceptible progress has been made in divine things. But God has in mercy removed the afflictive dispensation, and health is again restored.

✦ The Indians have considerably enlarged their farms, several new houses have been erected, and an Indian Village is springing up rapidly around us. Every thing has the appearance of activity and progress, and one feels that the work is consolidating, and assuming a permanent and stable form.

Sacraments.

The number of baptisms during the past year has been in all 44—4 adults and 40 children; making the total number of baptized on the register 579.

The Lord's Supper has been administered only twice, in consequence of my absence at Red River: the number that attended on each occasion was 51 and 65 respectively. The number of Communicants on the books is 34 men and 35 women: total, 69.

The Schools.

Peter Erasmus is the Schoolmaster, and the children are making very satisfactory progress: he maintains very good order in the School, and, as we have now a nice large Schoolroom, I hope this branch of our operations will be carried on more efficiently than ever. The number of children on the register is 92; viz. 38 boys and 54 girls. The number in the Bible Class is 19—6 boys and 13 girls. They learn reading, writing, grammar, arithmetic, &c. In the Testament Class there are 3 boys and 8 girls, and the remainder are below the Testament Class. The Day and Sunday Schools are, on the whole, well attended, and the parents are anxious that their children should be instructed.

Buildings.

The buildings of this Station, I am thankful to add, are now completed, and the carpenter has left for Red River. We have now a good and substantial Church, Schoolroom, and Mission House; also a store, and every other building necessary for carrying on the work of the Station efficiently. These buildings have cost us years of toil and labour, and it is with feelings of gratitude that we announce their completion. It is only those who are aware of the immense amount of labour and anxiety involved in getting such buildings erected in this country who can appreciate the effort; and especially since the greater part of the work has been done by the Indians around us, some of whom we have converted into sawyers, squarers, lime-burners, plasterers, shingle-makers, carpenters, &c.

Translations.

This year I am sending home a fair copy of the Gospel of St. Matthew in Cree, to be printed. Copies of the Prayer Book, Acts of the Apostles, &c., will also be sent in due course for the same purpose.

* Mr. Budd is only in Deacons' Orders.

Extension of Labour.

In about a week or ten days Mr. Budd leaves here, with a boat and supplies, to commence a new Station at the Nepowin, on the banks of the Saskatchewan, and about eight or ten days' journey up the river from hence. I sent him to visit the Indians there last year; and from the favourable report which he brought back, the Corresponding Committee at Red River urged me to commence the Station this summer. It is a very important locality, bordering upon the Plains, and there is an abundance of fine land for agricultural purposes: the buffalo, also, are in the neighbourhood, and the Indians numerous. Should the Indians be well disposed, we may hope, in a few years, under the efficient superintendence of Mr. Budd, to see a flourishing Mission established there, from whence the blessed tidings of salvation will be carried among the Plain Indians. Mr. Budd is well qualified for the post; and all that human effort can accomplish will be done to render this fresh endeavour to "branch out" successful. May it be owned and blessed by the great Head of the Church, and the gracious influences of the Holy Spirit vouchsafed, to remove the prejudices and soften the hearts of the Indians, both there and throughout the country!

Appeal for Clothing.

I hope our Christian Friends at home will remember us in their prayers, and strengthen our hands by daily supplication for us at the throne of grace. Our people are very poor, and suffer much from the extreme cold of winter. I should therefore be very thankful to any who would send us articles of warm clothing, print, handkerchiefs, flannel, &c., to assist us in clothing the destitute around. They naturally expect some help from the Missionary in this way, especially the aged, the widow, and the children of our Schools. I take this opportunity, also, of thanking our Christian Friends who have hitherto aided us in this way.

Fifteen Indians died at the Pas during Mr. Hunter's absence, beside others who died near the Company's Establishment at Cumberland House. Mr. Budd's journals, to which we now refer, supply full particulars respecting many of them, who left behind them their dying testimony to the

power and preciousness of the gospel.

Lord's-Day Services.

Aug. 31, 1851: Lord's Day—The Sunday School is well attended this morning: the youths who have quitted the Day School still continue to attend the Sunday School, and the Indians themselves keep much more about the Mission now than ever I have seen them do. Both the Morning and Evening Services are well attended. Brother Hunter preached in the morning a very affecting sermon, intending to be off to Red River in the course of the week, while I read prayers. I also assisted in the administration of the sacrament of the body and blood of our blessed Lord. In the evening I preached, while Mr. Hunter read the prayers.

Sept. 7: Lord's Day—The Sunday School continues to be full, as also the attendance at Church. Having read the prayers in the morning, I preached to a full congregation from Rev. iii. 20. At Evening Prayers, after the second lesson, I baptized three infants belonging to the Christian Indians. The Service being in their own tongue, they take a lively part in it.

Anxiety of the Indians to attend the Means of Grace.

Oct. 19: Lord's Day—A very cold morning: it has been snowing in the course of last night. Notwithstanding the cold, I saw the Indians coming across the river in their small bark canoes to attend the Morning Prayers. The list of attendance in the Sunday school is rather less this morning than usual. The river is bad to cross: the ice driving, makes it dangerous for the children to come over.

Oct. 20—Still very cold and wet; and though the river is in a very bad state to cross, yet the Indians venture, and even risk their lives to come over and be present at Evening Prayers. May God in mercy be pleased to qualify and fit me more for the work whereunto He has, I trust, called me, that I may "preach the word . . . in season and out of season" to these people, who are, I believe, "hungering and thirsting after righteousness." They need to be fed daily with the manna of God's Word, in order to their growth in the divine life; for, poor people, they cannot read for themselves.

Opening of the new Schoolroom.

Dec. 9—We had the new School-house finished and completed—a beautiful and

handsome School. In the evening we opened it for the first time. Nearly all the people about the Station came over at the sound of the bell, to be present. I addressed them from the words of Jacob—Gen. xxviii. 16, "Surely the Lord is in this place." We were all delighted: the Indians looked so cheerful as they came in at the door, and so pleased to have such a house and Place of Worship.

Dec. 10, 1851—We assembled the children in the new school. After giving them a talk on the duty of children in school, and on the propriety of behaving themselves in such a fine school, and praying for the divine blessing on it, we commenced putting the classes in order; setting the boys on one side and the girls on the other. With what delight might one teach in such a school!

Retrospect of the first year of ministerial labour.

Dec. 22—This day twelvemonth I was ordained, and set apart for the work of the Lord. It brings fresh to my mind all the solemnities of my ordination, the vows, and the responsibility thereof. A twelvemonth's stewardship, which I must one day give an account of!

Sunday School and Congregation.

Jan. 11, 1852: *Lord's Day*—I went over to the School, and found a great many children had assembled. They are getting on, and are improving. If they knew the English Language, and understood it perfectly, I have no doubt they would get on much better. They have not only to learn to read and spell, &c., but having to do so in a foreign tongue makes the difficulty so much the greater. Most of them, however, do understand English, those of them who have been the longest at School; but the younger ones, lately come to the School, can scarcely understand what is said to them in English.

Jan. 18: *Lord's Day*—We had, as usual, a full School this morning; and both the Morning and Evening Services were full. In the afternoon I baptized a little infant belonging to John Turner, a settler. There is a striking difference with regard to the attention and the interest taken by the Indians in the Baptismal Service, since it was translated into their own language. The Service being all performed in this language, except in the case of Europeans, the Indians all take a very lively interest in it.

Continued Sickness.

March 29—I went over all the village this day, and found not less than six persons sick. One woman, named Emma, seems to be not far from her end. She has been the most of the winter sick, and is evidently getting weaker every day. I had gone to see Emma several times before, and had learnt from her conversation that her hope centred in Jesus. I asked her particularly, this time, if she saw herself as a sinner—for now it is no time to dissemble—and her need of Christ as a Saviour. She said, "These are the great subjects of my thoughts. I have very little hope of my recovering, and therefore I endeavour to keep my mind fixed on Christ, and on the great subject of death."

April 1—I went over to Emma again: she does not seem to get better, rather weaker every day. She is, however, I trust, aware of her approaching dissolution, and says that the remainder of her little strength is employed in thinking of her sins and of the Saviour.

Emma died on the 8th, and was buried next day.

Good Friday and Easter Services.

April 9: *Good-Friday*—The river is in a very dangerous state to cross: scarcely any of the children living on the other side of the river could come. The old people managed to come by means of their canoes.

April 11: *Easter Day*—We had a full congregation, notwithstanding the bad state of the river. The Indians who had been away from the place had all come in for Easter. I addressed them from the words of the angel to the two women who came first to the sepulchre, Matt. xxviii. 5, 6. We all felt much regret that we are not privileged with partaking of the memorials of our Lord's dying love. The Indians said afterward that they felt something wanting—something of the strengthening and refreshing showers of God's Holy Spirit, which the ordinances of God's House alone are peculiarly calculated to impart. After the Morning Service was over the Indians would not go home on account of the state of the river. They remained on this side until the Evening Service was over.

Conversation with inquiring Indians—Baptism of a woman from the Ncpowewin.

May 28—I had at length an opportunity of speaking to a heathen Indian,

who came to my house, and said he wanted to speak to me. On inquiring what he wanted to say, I found, to my surprise, it was about religion. "I thought of religion," he said, "some time ago, but I always put it away. I have found, since, that the more I have tried to put it away the stronger hold it has had in my mind. Now I am in a strait. I do not know what to do. I would embrace Christianity at once if I knew that I should find my living by staying about the place, and going to Church every Sunday." He said again, "The last Sunday that I was a Church, at the sermon time, I felt something which made me tremble, and I could not keep my eyes dry. I did all I could to put it off, but I could not. I have had the same thing troubling me once or twice before." I gave him every encouragement in my power to set his mind on Christianity in good earnest, and not to be halting between two opinions, and then he may expect more peace in his mind. God's Spirit is no doubt striving with him; but he does not know how soon God may withdraw His Spirit from him, and leave him to his hardened state. He promised to attend to these things better. He has been living with the Christian Indians the whole of the spring, and always inquiring from them about religion, of which he already knew something.

May 30, 1852: Lord's Day—The Saulteaux Indian comes to Church regularly, and also to the Evening Prayers. I hope God may have purposes of love and mercy to his soul. I addressed the congregation from Prov. xxii. 6. "Train up a child in the way he should go: and when he is old, he will not depart from it"—a precept which they require to be reminded of continually. After the Morning Service was over, one of the Indians asked me to baptize a woman, with her four children. The woman had come down from the Nepowewin lately, and had been living with the Christian Indians for some time, and she wanted to be baptized. I told the Indian that I would defer their baptism to Sunday next, after I had an opportunity of speaking to the woman on the nature of baptism, &c.

June 1—The Saulteaux Indian came to me again, inquiring still about Christianity. He asked me to explain to him what our Saviour meant when He said, "I am the way, the truth, and the life: no man cometh to the Father but by me." After explaining the passage to him the

best way I could, he asked me to read several passages of Scripture to him, saying, "I am thinking about Christianity always, and I wish to know something about it. I am also thinking about baptism." Soon after, he went in with me to the Schoolroom for Evening Prayer. Since he has been here he has scarcely been absent from the Evening Prayers.

June 2—I saw the woman to-day who applied for baptism last Sunday. Asking her a few questions on baptism, I soon found that she knew more than I was aware. She has been living with some of our Christian Indians the whole of the winter, and had heard something about baptism. She said that she wished to be baptized, with her four children. I promised to baptize her and the children on the following Sunday Afternoon.

June 5: Lord's Day—The School this morning was quite full. The chief factor arrived in the morning, on his way to York Factory. The whole of his men, himself, and family, attended the Morning Service, and made the Church to look near full. In the Evening Service I baptized the woman from the Nepowewin, with her four children. May the Lord grant that these may be only the first-fruits of the Nepowewin Mission, and that many more from among them may come forward and confess openly that they will erve the Lord!

Efforts of the Papacy.

July 17—The Company's sloop arrived from Red River, having on board a Romish Bishop and two priests. The bishop and one priest are going to Isle-a-la-Crosse, and the other priest is going up the Saskatchewan. Would to God that our Church might be able to send out more Clergymen to the Heathen of that quarter, where the Indians are more disposed to have English Ministers among them than to be led into the Romish Errors!

We now refer to Mr. Hunter's journal.

Return to Cumberland from Red River.

June 26—We started from our encampment about three A.M. with a fair wind, and in about an hour landed at our door, truly thankful that God had brought us on our way in health and safety, and that Mrs. Hunter and the baby would now enjoy rest after the fatigues and dangers of the voyage. Mr. and Mrs.

Budd came over to see us, and all appeared happy to welcome us to our home again. We have had a very nice passage from Red River, and the crew was remarkably kind and attentive, so that in every respect we have much to be thankful for.

We were glad to find Mr. and Mrs. Hunt here, who have come down in their boat, on its way to Norway House for their supplies, so that we shall have the pleasure of their company for some time. Mr. Hunt is about to visit a lake near Carlton, where he hopes to find some Indians, assembled by an Indian from his Station who is gone there for that purpose.

I attended Evening Prayers in the new Schoolroom, and was delighted to meet my people again, and join with them in prayer and praise: many of them have been lately passing through a season of severe affliction and bereavement; so that, whilst I rejoiced to be with them once more, I felt sorry that I missed many faces which I shall never see again in the flesh.

June 27: *Lord's Day*—I attended the School, and found a great improvement among the children. Mr. Budd read prayers at Morning Service, and I preached

in Cree. Mr. Budd preached in the afternoon. Mr. and Mrs. Hunt were present. The Services were very refreshing after our journey: they were well attended, and the Indians joined nicely in the singing and responses. God is blessing the work here, and it is manifest to all that our "work of faith and labour of love" at this place have not been "in vain in the Lord." May He increase it a hundred-fold for His own name's sake! Amen.

June 28—Mr. Hunt left here this morning in a birch-rind canoe, to visit the Fishing lake near Carlton: Mrs. Hunt and baby remain with us until his return.

I examined every thing about the Mission, and found that Mr. Budd had kept all in nice order—the work finished that I directed to be done on leaving; the accounts well kept; and all things going on in the usual routine. Mr. Budd deserves much credit for the way in which he has conducted the Station during my absence, both as regards spiritual and temporal matters; and, with his knowledge and experience, his services are invaluable in forming and carrying on a new Station. I have therefore great confidence in sending him to the Nepowewin, and hope that God will ultimately give us a flourishing Station there.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—The Rev. James Scott embarked for Demerara on the 3d of January. Mrs. Alloway and three children, and Mrs. Hillyer, embarked for Jamaica on the 10th of January.

SOUTH AFRICA.

London Miss. Soc.—A Letter dated September 20, 1852, informs us that Dr. Livingston's property has been entirely destroyed by a party of emigrant Boers: 600 Boers and 700 Natives were concerned in the outrage. The Boers have, in direct contravention of one of the provisions of the treaty, evinced a determination to throw every obstacle in the way of travellers proceeding to the Lake Nagami, in order that they may appropriate all the advantages of the discovery; and to this cause we may attribute that malignant feeling entertained against Dr. Livingston which has led to the destruction of his property.

CHINA.

London Miss. Soc.—Mrs. Legge, the wife

of the Rev. Dr. Legge, died on the 17th of October.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. Messrs. Blumhardt, Cobb, and Neele, with Mrs. Blumhardt and Mrs. Neele, arrived at Calcutta on the 18th of December.

NEW ZEALAND.

Church Miss. Soc.—On Trinity Sunday last, at Auckland, the Rev. Messrs Davis and Chapman were admitted to Priests' Orders, and Mr. J. A. Wilson to Deacons' Orders, by the Bishop of New Zealand.

WEST INDIES.

Church Miss. Soc.—The afflictive intelligence of the removal by death of the Rev. J. J. Lohrer has just reached us. Mr. Lohrer was at Demerara, on a visit relative to the affairs of the Mission, and, just as he had arranged for returning to his Station, was attacked by the yellow fever, which, after three days' illness, proved fatal. He died on the 11th of January.

Missionary Register.

APRIL, 1853.

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

(Continued from p. 135 of the Number for March.)

India within the Ganges.

(Continued.)

CHURCH MISSIONARY SOCIETY.

NORTH-INDIA MISSION.

THE Calcutta Corresponding Committee make some general remarks respecting the state of the Mission, which we lay before our Readers.

There are about 100 Schools of various sorts in connection with us in this Presidency, attended by above 6000 youths, 1250 of whom are Native-Christian Boys and Girls: and among the Schools are five, called, for distinction's sake, "Seminaries," in which, without much extra expenditure, Native Christians, both Adults and Youths, and some females, are being trained for future Teachers.

More than 6000 Native Christians, young and old, are the fruits still surviving of the labours of this Mission; beside many more who have died in the faith. About 1000 of the above number are admitted as Communicants, being approved of by their Missionary Pastors, after careful instruction and due probation.

The amount contributed and expended in the various local Missions throughout the Presidency, without passing through the hands of the Corresponding Committee, has been, as usual, much larger than the sum which that Committee collects in India, and, we believe, not less than 50,000 rupees, which is about its average of late. The whole amount contributed, more or less directly, to the Society in this part of India, may be rated at between 70,000 and 80,000 rupees.

Calcutta—1807, pecuniary aid rendered: 1816, Mission begun—
April 1853.

George Goring Cuthbert, *Sec. of Corresponding Com.*; D. Phillips, *As. Sec.*—Timothy Sandys, James Long, Samuel Bost: 3 *Nat. Cat.*; 24 *Nat. As.*—*Agurparah*: Felix J. De Rozario; and 12 other *Country-born* and *Nat. As.*—*Thakerpooker*: 2 *Nat. Cat.*; 5 *Nat. As.* Mr. W. Wilkinson sailed for Calcutta on the 20th of December, and arrived there on the 1st of February. Mrs. Weitbrecht arrived at Calcutta on the 10th of December, and the Rev. R. Clark on the 4th of January. The Rev. S. Bost, the Rev. J. H. Mayer, and the Rev. E. C. Stuart, were admitted to Priests' Orders by the Bishop of Calcutta on the 21st of December. The Rev. Messrs. Blumhardt, Cobb, and Neele, with Mrs. Blumhardt and Mrs. Neele, left Portsmouth on the 1st of September, and reached Calcutta on the 18th of December. Communicants, 167—Baptized during the year: Adults, 32, Children, 59—Schools, 20: Boys, 1597; Girls, 76; Youths and Adults, 9—Pp. 63, 161, 162, 207, 248, 327, 488, and 160 of our present Volume; and see, at pp. 43—46, 384—387, General View of the Mission, Adult

Y

Church Missionary Society—

Baptisms, and Notices of Schools and Services.

Mr. Sandys notices that there are better prospects than formerly of a movement in the right direction among the Mahomedans of Calcutta. He has more frequent applications for the Holy Scriptures in the Hindoostanee and Persian Languages, and for the solution of difficulties and the removal of doubts. The baptism of six adults and four children was performed by immersion in the Thackerpooker Tank on Whitsunday, "not because immersion was considered of more importance, in itself, than affusion, but simply to shew that in the English Church baptism by immersion or affusion is equally valid. [Report.

Burdwan: 50 miles NNW of Calcutta: 1817—*Bancoorah*, westward of Burdwan: 1825—Bernard Geidt: 1 *Nat. Cat.*; 1 *Country-born*, 25 *Nat. As.* The Rev. J. J. Weitbrecht was removed from his labours on the 1st of March 1852. Communicants, 57—Baptisms during the year: Adults, 4; Children, 8—Schools, 10: Boys, 642; Girls, 34—Pp. 162, 248; and see, at pp. 47, 232, 388, Reports of the Mission, and Biographical Notice of Mr. Weitbrecht.

Extensive tours have been made during the last year by both the Missionaries of this Station. In the early part of the year Mr. Weitbrecht was accompanied in one of them by the well-known Missionary of the London Missionary Society, the Rev. A. F. Lacroix, of Calcutta. [Report.

With one or two exceptions we have experienced a great deal of kindness and goodwill toward us, and have much to be thankful for. And we have heard many a testimony expressed by Natives themselves, which go to prove that Hindooism is on its wane, and shaken in its foundation. A rich baboo of a large village paid me several visits. The last time, when he sat, surrounded by a large crowd, near my hut, he said openly, "I compare Hindooism to a tree whose leaves are falling off, whose branches are cut down, and whose roots seem to be rotten: and there can be no doubt the trunk must fall ere long, and Christianity will be put into its place." In another village, a baboo did

not rest until I went under his roof; and he shewed me every kindness and attention during the two days I was with him. He came often to see whether his men had prepared every thing properly, and would sit up with me till eleven o'clock at night, speaking on religion and the reformation of India. [Mr. Geidt.

Krishnaghur: eastward of Burdwan—Samuel Hasell, John J. Mayer: 1 *European Fem. Teacher*—*Chupra*: Henry Christian L. Krückeberg—*Bhollobpore*: John Gottlieb Lincké—*Solo*: Christian Bomwetsch, G. F. Herman An-sorgé—*Rottenpore*: Christian Wm. Lipp—*Joginda*: Paul An-sorgé—*Kabastanga*: Fred. Schurr: these Labourers are assisted by 3 *Nat. Cat.*, 92 *Nat. As.* Mrs. Hasell died on the 26th of July, after many weeks of severe suffering. Communicants, 480—Baptized during the year: Adults, 12; Children, 158—Schools, 41: Boys, 1806; Girls, 333; Youths and Adults, 8—Pp. 162, 483; and see, at pp. 49—52, 432—436 Notices, and Reports of the Stations.

Another thing, which is calculated to be very beneficial to our Christians, is a loan fund, the creation of which has sprung up from the meetings of the elders. Its object is, in the first place, to settle our School Boys and School Girls. For after having given them their schooling, as all Christian Children ought to have it, the question, "What is to become of the boys who have been schooled, and who"—though here we have not much difficulty in the matter—"will not go back to the plough?" is not yet solved, and something must be done, lest the teaching our boys unfit them for life. The fact is, that they must be settled in some way or other, otherwise they will be at the end vagabonds, and nothing else, though they have been at School for ever so long, and learned ever so well. If this fund prosper, we shall be able both to teach some boys trades, and also to set them up afterward. The fund is also intended to assist such of the Christians as are worthy of receiving assistance in their agricultural pursuits. Lastly, it is to enable us by degrees to build new villages— [Mr. Lapp.

The moral and religious attainments of

the Krishnaghur Converts have been the subject of much criticism in periodical publications in India. In some quarters it has even been asserted that their profession of Christianity is little better than hypocrisy, and likely soon to come to an end. But there have been also found on the spot others, better able to speak of these things from personal knowledge and from extensive experience of the work of God, both at home and abroad; and they regard the Mission as affording much promise of Christian Fruitfulness. Out of the large numbers of inquirers who first came forward, a considerable proportion were actuated only by worldly desires and hopes. Such persons are gradually withdrawing altogether from the Christian Ranks; and the removal of their names causes an apparent diminution in the numbers. It has also never been concealed, that the mass of baptized converts were but babes in Christ, and that their intellectual faculties were, like most other agriculturists, of a low order. When the Missionaries undertook their spiritual oversight, they had the external machinery of a Mission—Teachers' houses, Churches, and Schools—to attend to, together with the care of large and scattered numbers of Catechumens. It is no wonder, therefore, that the progress has been very slow, and that, on a severe investigation, much will be discovered both erroneous and defective. Still, the Committee are persuaded that the work is of God, and that some spiritual progress, though slow and feeble, may be discerned by a spiritual eye. [Committee.]

I have been enabled to fulfil a long-cherished wish of seeing the Missions at Krishnaghur and Burdwan. I have been deeply interested in many things I have seen, and trust it has been profitable to my own soul, and that I may be instrumental in stirring up others to regard the work of Missions with increasing interest. I am confident that a good work is going on in the Mission Field, as much as in this city, or in the different parts of India. We are too apt to form our judgment of Native Christians on wrong grounds, by comparing them with European Christians, who have by birth and education been long habituated to walk according to the precepts of the Gospel; whereas the proper standard of comparison lies between them and their heathen countrymen, or between their own present and former state. I am convinced that the

more of the work of God there is in the heart, the more readiness there will be to acknowledge the reality of the work in the hearts of our Native Teachers.

[Rev. H. Thomas—Chaplain at Calcutta.]

Bhagulpore — 1850 — Ernest Droese: 5 Nat. As. Communicants, 18 — Baptized during the year, 26—Schools, 4: Boys, 182; Girls, 23—P. 163; and see, at pp. 52, 53, 436, Prospects of the Mission, Vernacular Schools, and Notice of the Christian Flock.

The fact of 41 persons having been baptized within a period of little more than a year and-a-half is full of encouragement. It must, however, be borne in mind, that the hill tribes have no caste, and no antiquated religious system, and are therefore generally regarded by the Missionaries as more likely to receive the Gospel. And though it has been stated that their conversion will have little or no effect on the Hindoos and Mahomedans, every accession to the Church of Christ, in the sight of the Heathen, must have some effect on them at present; and as soon as light dawns on any heathen mind, that mind will at once become susceptible to the encouragement which these conversions suggest. It is not the least interesting fact, connected with conversions among the hill tribes, that they exhibit the conquest of the Gospel over races who never bowed to the ancient conquerors of Hindoostan. [Committee.]

Benares — 1817—Wm. Smith, Charles Benj. Leupolt, John Fuchs, C. Reuther, Henry Stern: Alex. Acheson, Wm. Wilkinson, J. Woods, As.; D. P. Broadway, and 1 other East-Indian; 4 Nat. Cat.; 27 Nat. As. Communicants, 88 — Baptized during the year: Adults, 10; Children, 23—Schools, 8: Boys, 76; Girls, 34; Youths and Adults, 506—P. 163; and see, at pp. 54—56, 161, 460—463, Preaching to the Heathen, Christian Congregations and Schools, and Reports of the Schools.

The Rev. G. G. Cuthbert, with three other Missionaries, on a recent visit to Benares, spent a day and a night at the little Christian Native Out-Station, Ghur-

wa, and all were much interested by the simple, rural, yet Christian Aspect of the whole infant settlement. Some families are especially industrious, and have produced a good effect on their heathen neighbours.

[*Committee.*

The Rev. W. Smith and the Rev. C. Reuther have wholly devoted their labours to this work: each of the other Missionaries, and the Catechists, also bear their part in it.

[*Report.*

I have visited the city nine or ten times a week, and spent from three to five hours every day in the streets of it. In a city like Benares a preaching Missionary must be prepared to meet with a great deal of opposition, such as I have frequently experienced. Numbers of enemies have disturbed, and even dispersed, my Congregation; one crying, "Now Jesus comes!" another, "The padre is a great liar: don't hear him; he will make you all Christians!" a third, "He is the son of an evil spirit, an unclean being: let him worship Ram!" Occasionally, also, pebbles, or water from the Ganges, have been thrown at me; and once I was even wounded by a brick being thrown at my head. These things, however, are becoming less every year. On the whole, the people listen well, and often manifest a considerable degree of attention; so much so, that now and then I could perceive them to be deeply impressed with the Gospel Plan of salvation.

[*Mr. Reuther.*

Preaching in the city is particularly a work of faith, which, to persevere in, and to do cheerfully, requires much patience, love, wisdom, and strength from above; and therefore the Christians who desire to see the kingdom of God established in Hindoostan ought to make it their special duty to remember daily in their prayers those who preach the Gospel of a crucified Saviour, which is to the Mahomedans foolishness, and to the Hindoos a rock of offence.

[*Mr. Fuchs.*

If any thing can give additional force to this appeal for the prayers of Christians at home, it will be found in the fact, that these laborious and patient Missionaries themselves abound in prayer.

Jaunpore: Julius Pakeman Cæsar, *Schoolmaster*; 1 Country-born *Cat.*; 14 *Nat. As.* Communicants, 13—Baptized during the year: Adult,

1; Children, 4—Schools, 4: Boys, 421; Girls, 3; Youths and Adults, 26—P. 163; and see, at pp. 56, 463, Visit of Missionaries, and Notice of Station.

Chunar: a few miles from Benares—1814—7 *Nat. As.*—Schools, 6: Boys, 200—P. 163; and see, at pp. 57, 463, Notices of the Station.

This Station cannot be continued much longer on the Society's List, being only occasionally visited by a Missionary, and the Native-Christian Flock, consisting of persons connected with the cantonment, are properly belonging to the ministerial charge of the Chaplain of the Station.

[*Report.*

Gorruckpore: about 100 miles north of Benares: inhab. about 40,000 — 1824 — John Philip Mengé: *Walter Stark, Schoolmaster:* at the Farm, Charles Dass, *Nat. As.* These Labourers are assisted by 1 *Nat. Cat.* and 10 *Nat. As.* Communicants, 43—Baptized during the year: Adults, 4; Children, 7—Schools, 4: Boys, 190; Girls, 17—P. 163; and see, at pp. 56, 57, 463—465, Improvements and Encouragements at the Stations.

The Missionary Duties of this Station have been carried on during the last year by the Rev. J. P. Mengé alone, whose health has been mercifully preserved under labours of no ordinary amount. Two Native Congregations—one at Gorruckpore, the other at the Christian Village Basharatpore, two miles distant—a large English School, Orphan Schools, and a Vernacular School, together with addresses to the Heathen in bazaars and public thoroughfares, occupy, in constant succession, the time of the Missionary.

[*Report.*

The amount of work which Mr. Mengé gets through is said to be truly surprising.

Meerut: Richard Martindell Lamb: 1 *Nat. Cat.*; 9 *Nat. As.* Communicants, 50—Baptized during the year: Adults, 14; Children, 6—Schools, 3: Boys, 164; Girls, 10—P. 164; and see, at pp.

202, 203, 467, Congregations, Baptisms, and Missionary Tours.

In consequence of the increase of converts and inquirers, the Christian Village has been greatly enlarged. Beside the Services on the Lord's Day, there is an Evening Service daily for the Native Christians who reside on the Mission Premises; and the Catechist and Readers meet the Missionary daily for catechetical instruction and prayer, before going to preach in the bazaars. Some of the recent converts are men of so much decision of character and ability as to give promise of future usefulness as Teachers. *[Report.]*

One little heathen girl felt much inclined to receive Christian Instruction; and was so pleased to attend the Hindoostanee Service in the Chapel, that the persuasions of her mother could not keep her away. At last she even persuaded the mother to come, and the result has been, that, after due instruction, the child, her mother, sister, and sister's husband, have all been baptized, though they had to go through severe trial and much opposition. *[Mr. Lamb.]*

On three occasions Mr. Lamb took extensive Missionary Tours. The European Residents have cordially responded to a proposal to build a Mission Bungalow and Schoolroom at Mussurie.

Agra: inhab. 100,000: Fred. Edward Schneider, Fred. Augustus Kreiss, Christian Theoph. Hœrnle, Thomas Valpy French, Edward Craig Stuart: 5 *Nat. Cat.*; 19 *Nat. As.* Communicants, 171—Baptized during the year: Adults, 4; Children, 44—Schools, 11: Boys, 376; Girls, 48; Youths and Adults, 5 P. 164; and see, at pp. 57, 58, 200, 466, Accounts of the Christian Congregations and Village, and Preaching to the Heathen.

The Rev. F. E. Schneider has had the care of the Native-Christian Congregation at Secundra. The village has its Church, with a peal of bells presented by the Lieutenant-Governor of the North-West Provinces, its Infant and Day-Schools, and its village hall, in which Missionary and Bible Meetings are held. The Or-

phan Institutions comprise 30 boys and 8 girls.

The design, long cherished by the friends at Agra, of an Institution for the education of the higher classes of Natives upon a Christian Foundation, has been greatly advanced during the last year toward a successful issue. The building of the College is rapidly advancing. In the mean time, the Rev. Messrs. French and Stuart have devoted themselves to the study of the native languages, and to the teaching of a School containing 180 boys, which is to form the nucleus of the new College. Their labours have been already blessed. *[Report.]*

The Missionaries or their Catechists have gone out daily to address the Heathen.

The Mahomedans of this place have been very quiet this year. Except an occasional outburst at our discussions in the bazaar, and now and then a principal argument, backed by a brickbat directed at our Catechists, no controversy of any note has taken place. Although they have often been challenged to disprove, if they can, the evidence advanced against Islam in Mr. Pfander's "Minaz-ul-Haqq," none have come forward to attempt the task. There is, however, a considerable stir among the Mahomedans in other quarters. *[Mr. Hoernle.]*

Our branch Mission at Runkutta, five miles west of Secundra, has been carried on in the same simple and quiet way as was stated in our last Report. *[Mr. Schneider]*

HIMAIAYA MISSION.

Kotghur: on what was the extreme northern frontier of the British Territory—1844—Michael Joseph Wilkinson, J. N. Merk: 4 *Nat. As.* Schools, 4: Boys, 62—P. 164; and see, at pp. 204, 467, Results of Missionary Labour and Reports of the Station.

A Missionary Journey to Kulu and Kangra has been one of the chief events of the year, though the present results are not important. Mr. Merk first visited his three Schools in Kulu, at varying distances from Kotghur, and containing, together, 51 boys on the books. The Teachers of these Schools were all trained at Kotghur, and behave well, but are yet heathen.

Having visited the Schools, Mr. Merk

Church Missionary Society—

went on to Kangra, twelve or fourteen marches distant from Kotghur. Kangra is divided into two portions, situate on the eastern and western sides of a hill, Fort Kangra being near the western portion. A valley, eight or ten miles broad, separates Kangra from the snowy range, and one or two ranges of low hills intervene between it and the Jullunder Doab. The climate is hotter than at Kotghur. The population of Kangra is estimated to amount to 5000 or 6000, chiefly Brahmins and Rajputs. Very few Sikhs are found in the district. The language is a dialect of the Hindooee, and different from the Punjabee. [*Report.*

Kangra is the most famous place of pilgrimage in these provinces. High and low, from a great distance, resort to its most holy temple, which has been richly endowed and ornamented by the late Runjit Singh: its roof is covered with his gold. The temple was built, according to the Hindoo History and Chronology, 20,000 years ago; and it is held in such veneration, that people believe if a man there cut out his tongue it will grow again in the course of a few days, if not in six hours. In the belief of this superstition and deceit, it occurs still that people actually cut out their tongues. [*Mr. Merk.*

An appeal has been made for a Missionary to be placed at Jubbulpore. The Christian European Population have formed themselves into a Committee to collect funds. They have built Schools and residences. The Committee remark—

The appeal has not been answered, and the Committee have been unable to send a Missionary to occupy this promising post. Jubbulpore has been the scene of the wonderfully successful endeavours of Colonel Sleeman, and other British Officers, to humanize and civilize the Thugs. Shall British Christians stop short of imparting to Jubbulpore the higher blessings of the everlasting Gospel?

THE PUNJAB—*Umritsir*: Thomas H. Fitzpatrick, Robert Clark; see, at p. 463, Notice of the Punjab.

The Rev. Messrs. Fitzpatrick and Clark, who were assigned to this Mission, arrived upon the field of their future labour at the close of the year 1851. They have determined to commence the

Mission at Umritsir, and have entered on the study of the native language.

The Mission has been opened with peculiar encouragement in the cordial welcome which has been accorded to our Missionaries by the Presbyterian and other Missionaries from America and England who have been before them in that field; and also by the hearty sympathy and co-operation of the civil and military officers in the province. The last Report mentioned the gift from an anonymous correspondent of 1000*l.*, to be paid to the Society as soon as two Missionaries for the Punjab should arrive in India. We have now to announce a second gift, also anonymous, of 1000*l.* upon the actual arrival of these Missionaries in the Punjab. [*Report.*

Summary of the North-India Mission.
(As given in the Report for the Fifty-third Year.)

Stations, 22—Europeans: Missionaries, 35, of whom 5 were at home at the time of making up the Report; 5 are Lutherans; Lay Assistants, 6 Males, 1 Female—Natives and Eurasians, 252 Male and 28 Female Teachers—Attendants at Public Worship, 5148—Communicants, 1087—Seminaries and Schools, 115: Scholars; Boys, 5716; Girls, 578; Youths and Adults, 564: Total, 6858.

WESTERN-INDIA MISSION.

Bombay—1819—George Candy, *Sec. of Corresp. Com.*—The *Money School*: John Stewart S. Robertson, *Superint. pro. temp.*, Edward Rogers: Michael Sargon; Miss White, *Country-born Schoolmistress*; 41 *Nat. As.* The Rev. A. Matchett arrived at Bombay on the 19th of April. Communicants, 19—Baptized during the year: Adults, 3; Children, 2—Schools, 22: Boys, 1028; Girls, 203—P. 165; and see, at pp. 273, 274, Account of the Missionary Force, and Reports of the Mission.

I have inspected the Schools, going in unexpectedly; and I have also attended the formal public examination. Public examinations seem to me very seldom to give, at least to a stranger, the best opportunity of testing the worth of the instruc-

tion. In Scripture History and sacred knowledge I found the elder pupils exceedingly well prepared. In the ordinary conduct of the Schools, when I have dropped in, the quietness and general attentiveness pleased me. The boys are eager at arithmetic. The elder youths pain one by the extent of their scriptural knowledge and accuracy of sentiment, while yet they remain in bondage. Future days, however, must see fruit of all this.

[*Bishop of Bombay.*

Nassuck, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhabitants, 30,000 — 1832 — Charles Wm. Isenberg, Charles C. Mengé, Wm. Salter Price: 1 *Nat. Cat.*; 10 *Nat. As.* Communicants, 20 — Baptized during the year: Adults, 2; Children, 1 — Schools, 6: Boys, 380; Girls, 10 — P. 166; and see, at pp. 275, 276, Notice of Divinity Students, Native Congregation, Schools and Asylum.

Divinity Class—As I preferred ascertaining the state of this class by quiet observation through daily intercourse, instead of special examinations, I requested Mr. Robertson to carry on his annual examination of the class independently of my visit. He had nearly finished his examination when I reached Nassuck. I saw the students two or three times a day during the time I was there, and had private conference with each of them. Once I assisted Mr. Robertson in an examination of them in the Greek Testament, with the result of which I was well satisfied. I selected at the time three or four passages from different Epistles, which they readily construed and parsed. I look on this class as full of encouragement. To it Mr. Robertson devotes his principal strength and energy; and the good effect of his most valuable labours is very manifest.

The Orphan Asylum—It contains five boys and eight girls, including an infant in arms. Mrs. Robertson is truly a mother to them. She not only lives among them, but seems to live for them. Their affection for her seems to have no bound. They are all instructed in Marathi, and the elder ones in English only. Their knowledge and acquirements are very creditable, and it was quite a pleasure to witness their enjoyments. The eldest

girl was married as a heathen child to a Brahmin of the place. He became a convert, and used his marital authority to place his young wife in the Mission House, greatly to her terror at first; but she soon became reconciled to her situation, and now thanks God that she was brought there. She gives pleasing evidence of being a partaker of God's grace. The expenses of the Orphan Asylum are defrayed entirely by private contributions.

The Schools—These are, one English and five Vernacular. The English School is small, not exceeding 20 pupils, but the progress of the youths is very satisfactory. The Assistant Catechist, Mr. James Wilson, is the master; and I consider the efficiency of the School to be much to his credit. I did not give a thorough examination to the Vernacular Schools, as my health was feeble during my stay at Nassuck; but I saw them all, and satisfied myself that they are in an efficient state.

The general state of the Mission—Within the walls of the old Wada (the Mission House) the state of things is very satisfactory. The Mission may be said to be comprised almost within those walls. It is greatly to be regretted that there is not another Missionary at Nassuck, who could give himself especially to vernacular preaching. It is not wholly neglected, as some of the students go out every week. Mr. Robertson's very delicate health hinders his doing more than thoroughly carrying on the work in the Wada. Here the Daily Services are performed with great propriety. All the Christians assemble in the forenoon in the Chapel; and those who understand only Marathi in the afternoon also. Those who understand English attend Mr. Robertson's Evening Lecture and Worship. The Heathen connected with the Mission have daily instruction in a room adjoining the Chapel; and once a week all the Puntajees and Schools are collected there for the same purpose. The Marathi Service on the Lord's-Day Forenoon quite delighted me. In the afternoon there is Service and a Sermon in English for the benefit of the English Residents at Nassuck. On the second Sunday that I was there I had the privilege of occupying the pulpit; and, having especially in view the divinity class, I addressed the Congregation from the words, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

[*Rev. G. Candy.*

Church Missionary Society—

Jooneer and Astagaum: Daji Pandurang, *Nat. Miss.*: 1 *Nat. Cat.*, 1 *Nat. As.*—P. 166. Communicants, 7—Baptized during the year: Adults, 2; Children, 2—Schools, 3—P. 166; and see, at p. 278, Report of the Station.

Mr. Mengé's Journal shews that a conviction of the folly and impotence of idol-worship is evidently diffusing itself over the district. The Native Catechists—Ram Krishna and others—are attracting considerable attention. At one place visited "the determined enmity of the Brahmins, and the sincere pleasure with which some poor villagers listened to 'the Truth as it is in Jesus,' were clear proofs that the Gospel had been preached there by our Scripture Readers from Astagaum." These native helpers are pursuing their daily work of evangelization with energy and success. The circulation of Marathi and Guzurathi Tracts is not without encouraging results. On one occasion our Missionary was visited by three Brahmins, who had been induced to take this step by what they had heard in the street, and read in vernacular Tracts. "They felt convinced of the vanity and sinfulness of worshipping idols of wood and stone. They felt, also, the necessity of having some one to deliver them from the power and guilt of sin." An interesting conversation ensued with the Missionary, in which he endeavoured to "expound unto them the way of God more perfectly." They listened attentively, and requested permission to converse occasionally with Mr. Mengé on the important subject of Christian Truth. [Report.

Malligaum: James Bunter, *Nat. Miss.*: 1 *Nat. Cat.*—Baptized during the year: Adults, 6—P. 166; and see, at p. 278, Visit of the Rev. G. Candy, and Notice of Baptisms.

Through the removal of Mr. Rogers to Bombay, to assist in the superintendence of the Money School, this Station has been left without a Missionary, under the care of a Native Catechist, with the kind superintendence of the Rev. C. Laing, the Chaplain. [Report.

Scinde — Kurrachee: 1850: Charles Christian Schreiber, Abraham Matchett—Pp. 166, 167.

The Rev. C. C. Schreiber has resided at Kurrachee during the past year. He took one journey up the Indus, to survey the Missionary Prospects of the country; but his attention has been devoted to the acquisition of the language; and until he is able to converse with the people without the aid of an interpreter, the Committee do not expect to receive a supply of Missionary Information. [Report.

Summary of the Western-India Mission.

(As given in the Report for the Fifty-third Year.)

Stations, 6 — Missionaries: Europeans, 8; Natives, 2—European Catechist, 1—Eurasian and Native Teachers: Male, 55; Female, 1—Communicants, 55—Schools, 31: Boys, 1408; Girls, 213—Total, 1621.

Cochin: on the Malabar Coast, 160 miles NW of Cape Comorin: inhab. about 20,000. The family, now resident in England, of the late Rev. Samuel Ridsdale who commenced the Schools at this place, and their friends continue to supply funds for the maintenance of the School.

Trichoor: about 50 miles NE of Cochin: inhab. 12,000—Henry Harley, John George Beuttler: 1 *Nat. Cat.*; 15 *Nat. As.*—*Cottayam*: 30 miles SE of Cochin, and near the Syrian College—1817—Henry Baker, Edmund Johnson: W. Baker, *As.*; Mrs. John Johnson, Miss Hansford, *Normal Schoolmistresses*; 12 *Nat. As.*—*Pallam*: Henry Baker, jun.: 22 *Nat. As.*—*Mavelicare*: Joseph Peet: Jacob Chandy, *Nat. Miss.*; 1 *Nat. Cat.*; 17 *Nat. As.*—*Tiruwalla*: John Hawksworth: George Matthan, *Nat. As.*; 24 *Nat. As.*—*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—John Harding; 21 *Nat. As.* Communicants, 986—Baptized during the year: Adults, 116; Children, 190—Schools, 63: Boys, 1483; Girls, 377—Pp. 167, 168; and see, at pp. 58, 59, 437—446, 468—472, Notices of the Stations, the Bishop's

Visitation, Confirmations, and Slave Population.

One circumstance from which I infer that spiritual benefit has been imparted is, that several members in the Congregation endeavour to propagate the extent of their knowledge. A mechanic who has joined us for some years lately went to his native country Iriniakudi, about fourteen miles from us, and took with him some Christian Books, to distribute among his heathen relatives and friends. The consequence is, a great demand is now made for books in the above-named village, which I have engaged to visit as soon as the state of the weather permits. The religion of Christ is a self-propagating religion.

We have been careful that none but spiritual agents be employed in spiritual labours. Our efforts, therefore, have been directed to send forth Readers imbued with the spirit of the Gospel; so that in all their daily itinerations among the Heathen and Roman Catholics, they may, "both by their life and doctrine, set forth God's true and lively Word." Many Heathen have been, through our weak instrumentality, brought to the knowledge of the Truth. The Spirit of God alone can change the heart. May that Spirit be largely vouchsafed, so that "the wilderness and the solitary place may be made glad, and the desert rejoice and blossom as the rose!"

[*Mr. Harley.*]

TINNEVELLY — This Mission is divided into 11 Districts. *Palamcottah*: Thomas Foulkes: W. Clark: Paramanatham Simeon, Muttoo-swamy Devaprasathan, *Nat. Miss.*; Thomas Spratt, *As.*; Wm. Cruikshanks, Wm. G. Browne, *Country-born Masters of the Nat. English School*; George Huffton, T. Huffton, *Country-born As. in Sem.*; M. J. Hobbs, Miss Newman, *Normal Schoolmistresses*; John Bensley, *Printer and Agent*; 1 *Nat. Cat.*; 18 *Nat. As.*—*Satthankoollam*: Stephen Hobbs: 5 *Nat. Cat.*; 34 *Nat. As.*—*Kadatchapooram*: John Devasagayam, *Nat. Miss.*: 4 *Nat. Cat.*; 24 *Nat. As.*—*Meignanapooram* and *Asirvathapooram*: John Thomas: Seenivasagum Mathuranayagum, Abraham Samuel, April, 1853.

Nat. Miss.; John Hitchurch *Cat.*; 14 *Nat. Cat.*; 100 *Nat. As.*—*Suvisheshapooram*: James Spratt: 15 *Nat. Cat.*; 46 *Nat. As.*—*Dohnavoor*: Edward Sargent: Jesusdasen John, *Nat. Miss.*: 6 *Nat. Cat.*; 36 *Nat. As.*—*Nulloor*: Paul Pacifique Schaffter: 2 *Nat. Cat.*; 29 *Nat. As.*—*Pavoor*: Septimus Hobbs: 2 *Nat. Cat.*; 24 *Nat. As.*—*Surrandai* and *Paneivadali*: Theoph. G. Bärenbruck: Mathurenthiram Savariroven, *Nat. Miss.*: 13 *Nat. Cat.*; 48 *Nat. As.*—*Panneivilei*: John Thomas Tucker: 11 *Nat. Cat.*; 58 *Nat. As.* Communicants, 2996—Baptized during the year: Adults, 666; Children, 1110—Schools, 279: Boys, 4951; Girls, 2435—Pp. 168, 169; and see, at pp. 356—362, 390—402, Reports of the Stations, and Visitation of the Bishop, Visits to the Sick, and Prospects of the Native Ministry.

The Reports of this Mission for the last year exhibit a marked though gradual improvement in the essential features of an advancing Mission.

There has been no large accession of inquirers, but a decided increase in the number of baptized converts, which now amount to 14,832, being an increase during the year of 1314, with an increase of 253 in the number of Communicants: the number preparing for baptism has decreased by 586, and there still remain 10,448 under instruction; so that the whole number under the instruction and discipline of the Missionaries amounts to 25,280.

The Reports shew, also, that much of the labour bestowed on the Heathen may appear long after the death of the Missionary, though at the time, and on the spot, little success has been visible. The Rev. John Devasagayam reports an interesting conversation with a native gentleman, who had been a pupil of the late Rev. J. Hough, when chaplain of Palamcottah. "The Christian Sympathy shewn by this worthy servant of God has made a deep impression on this Heathen, who holds a respectable office in the court."

Mr. Schaffter reports an instance to the same effect. The communications of the

Z

Church Missionary Society—

Missionaries shew that the Native Christians are often subjected to injuries, both in person and property, from unconverted neighbours, and even from native officers of justice.

The Committee, while they record successes and encouragements, desire to remind their Christian Friends that there are also difficulties and disappointments, and that the Missionaries need our deepest sympathy, and constant prayers, that they may be kept from fainting. There is much to try their faith and patience, even in the spiritual condition of their established converts, beyond that which is found in pastoral duties in the Church at home. [*Report.*

Many persons speak of the trials of the Missionary, but few, perhaps, know what they really are. They do not consist in separation from the friends of our youth, separated though we be; nor in earthly privations, though we sometimes know them too, but they are as nothing. They consist in that which even the Apostle of the Gentiles felt to be a "care"—"the care of the Churches;" especially in a country like this, where Satan has been strengthening his kingdom for thousands of years—where the abominations of idolatry are even now seen "under every green tree"—where the infection has spread into every house—where heathen principles have been instilled into every infant bosom, have formed every habit, prescribed every relative duty, created in every mind superstitious notions, and raised groundless but potent fears and illusive but seductive hopes, and where no action, however trivial, is free from this all-pervading but evil influence. I speak, of course, of the heathen community. But who can imagine that the Native Christians are all at once delivered from this power? Certainly no man of experience. If every truly converted man were, from the day of his conversion, sinless—if thenceforth former habits and associations, relatives, friends, &c., had no power over him for ever—then we might look for such a result in our Tinnevely Converts. But in such a country as this, I am persuaded that the most assiduous and watchful care will be needful for some years, lest, after a good foundation has been laid, a corrupt superstructure should be raised.

[*Rev. Sept. Hobbs.*

Many severe trials also arise

from the relapse of those who had once placed themselves under Christian Instruction, and some of whom have been admitted to the full privileges of the Church of Christ.

The various Schools, both at Palamcottah and in the Stations, have been kept up with spirit: the number of scholars has, on the whole, increased. Of the Seminary for Christian Boys, under the care of the Rev. W. Clark, the Rev. J. Thomas reports—"The general impression was that the Seminary is in a healthy and prosperous state. In my own experience of fourteen years I have not known it in so promising a condition, and there is every reason to hope that it will furnish the Mission with many valuable agents. I would strongly recommend the Committee to augment the number of scholars to 100."

The progress of education in Tinnevely has led the Committee to adopt measures for securing an adequate supply of Tamil Works for general information, upon Christian Principles. Such elementary literature has been provided in the languages of North and Western India, by the zeal of various parties interested in the mental improvement of the Natives; but in the Tamil Language little has hitherto been accomplished. The Committee have therefore engaged the assistance of Mr. J. G. Seymer, who was formerly connected with the Society, and whose abilities for the work are of a high order, to return to Madras, and undertake this department of work.

The various Religious Societies instituted and supported by the Native Christians of Tinnevely have continued to prosper. In the Kadatchapooram District they have added to the Church-Building Society a Church *Endowment* Fund, which in the first year reached 16*l.*, which was put out upon interest. The Committee are glad to record even this humble commencement of the self-supporting principle in a Native Church. The Tinnevely Tract Society has met with much encouragement. At the Anniversary Meeting held at Palamcottah, January 1851, it was stated that the issue of Tracts had increased from 49,000 to 92,227. Mr. Devasagayam employs his older Boarding-School Boys, as well as his Scripture Readers, as Tract Distributors. [*Report.*

*Madras—1815—John Fon-
ceca, Assist. Sec. John Chap-*

man, B.D., John Bilderbeck, John Benj. Rogers, Devasagayam Gnanamuttoo, *Native Miss.*; Mrs. Winckler, Miss C. C. Giberne, *Schoolmistresses*; Miss Walton, Miss Hogg, *East-Ind. Schoolmistresses*; 2 *Nat. Cat.*; 22 *Nat. As.* On the 21st of December Mr. Thomas Young Darling, of Masulipatam, was admitted to Deacons' Orders. Mrs. Chapman died on the 16th of December. Miss Giberne arrived at Madras on the 29th of December. Mr. J. G. Seymer and Mrs. Seymer left London on the 25th of June, and the Rev. David Fenn, and the Rev. R. R. Meadows left Portsmouth with them for Madras. The Rev. N. J. Moody reached Madras on the 30th of October. The Rev. T. G. Ragland left Madras on the 24th of February, and arrived at Portsmouth on the 25th of June. The Rev. J. Pickford and Mrs. Pickford sailed for Madras on the 16th of September, and arrived there on the 25th of December. Communicants, 182—Baptized during the year: Adults, 10; Children, 17—Schools, 10: Boys, 209; Girls, 245—Pp. 160, 170, 327, 368, 488, and p. 112 of our present Volume; and see, at pp. 305—309, General View of the Mission, Report, and Account of Lazarus.

This Mission is conducted by three Missionaries, as in the former year. It is marked by a very comprehensive and systematic arrangement of Services for the pastoral care of the Native Christians, amounting to about 500 souls, and for bringing the Gospel before the Heathen at several important preaching stations and thoroughfares. [Report.

TELOGOO COUNTRY: *Masulipatam*—1841—Robert Turlington Noble, George English, Thomas

Young Darling, Thomas Knight Nicholson: John Edmund Sharkey, *Nat. Miss.*; J. W. Taylor, *Country-born As.*; T. Howley, *Country-born Schoolmaster*: 9 *Nat. As.* At an Ordination held at this Station by the Bishop of Madras on the 7th of March, the Rev. G. English was admitted to Priests' Orders, and Mr. T. K. Nicholson to Deacons' Orders. Communicants, 16—Baptized during the year: Adults, 2; Children, 8—Schools, 2: Boys, 91; Girls, 36—Pp. 170, 288; and see, at pp. 310, 351—356, Report of the Mission, Baptisms, Weaver Caste, Pariahs, Hindoo Festival at Weyoor, and Heathen Superstition.

The small Congregation of Native Christians at this Station has occasioned much anxiety to the Missionaries, from the faults and infirmities which have been manifested. The Tamul Department especially has been unsatisfactory. The Rev. J. E. Sharkey thus expresses his feelings on the review of his labours: "One feeling accompanies this enumeration of my engagements—the feeling of unprofitableness: one promise comforts me—the thought of His presence: one prayer fills me—the prayer for the outpouring of the Holy Spirit."

Summary of the South-India Mission.
(As given in the Report for the Fifty-third Year.)

Stations, 20—Clerical Secretary 1—Missionaries, 24 European; 2 Eurasian or Country-born, and 11 Native—3 European Male and 6 Female Teachers—1 European Printer—6 Eurasian or Country-born Catechists and Male Teachers—2 Eurasian Female Teachers—544 Native Assistants; 93 Native Schoolmistresses—Communicants, 4180—Seminaries and Schools, 354: Scholars: Boys, 6734; Girls, 3093: Total, 9827.

LONDON MISSIONARY SOCIETY.

Calcutta—1816—A. F. Lacroix, G. Mundy, J. Paterson, J. H. Parker, J. Mullens, W. H. Hill, E. Storrow, T. Boaz, D.D., *Mini-*

ster of Union Chapel: 4 *Nat. Cat.*; 4 *Schoolmasters*. Communicants, 159—Scholars in the Bhowanipore Institution, 456; in 2

London Missionary Society—

Branch Schools, 180; Vernacular Schools, 9; Scholars, 329; in the Native Girls' Boarding School, 32 Scholars—Pp. 170, 171.

Preaching in Calcutta and its vicinity

—To this department Mr. Lacroix has been enabled to give a larger portion of time than heretofore; and he reports that almost without exception the Congregations which he has addressed were numerous and most attentive. A marked feature of the last twelve months has been an increased regular attendance of the same individuals in the Chapels, and more frequent calls on the Missionary at his own house for Books and Tracts. Messrs. Mundy, Parker, and Mullens, and the Catechist Ram Chandra, have likewise attended to vernacular preaching.

Mr. Mullens spent the month of January last year in an itinerancy, accompanied by the Catechist Ram Chandra. They proceeded up the Mathabhanga River, the banks of which are very little visited by Missionaries, landed and preached at numerous villages on both banks, and were everywhere listened to with attention, and in some instances with marked interest. At Nuddea, the celebrated seat of Hindoo Learning, Mr. Mullens, beside preaching in the bazaar, conversed for a long time with several of the pundits, and distributed Christian Books among them in the Sanscrit Language.

Cooly Bazaar—At this Station Mr. Mundy continues to derive encouragement from the excellent attendance on his ministry, and the apparently devout manner in which many listen to the Word of Truth. The people of this place, and especially the younger portion of them, have contributed during the year 700 rupees in aid of the Calcutta Mission, beside sustaining all the expenses connected with Public Worship. The Sabbath School at Cooly Bazaar has an average attendance of 36 scholars.

Bhowanipore — The new Institution Premises, now in the course of erection, are formed upon the model of large native houses, suitable to an Indian Climate. The buildings will present a noble appearance, and form the finest and most prominent object of the Station, extending 180 feet in length by 95 in width. The whole is in the pure Doric Style, which, in addition to its beauty, is admirably

adapted for the country; and the internal arrangements will be found as convenient as the exterior is noble. The Institution, when completed, will supply accommodation for twenty-eight classes, comprising 1100 students.

The Missionaries have had a happy illustration of its spiritual results. Within three months, six of the students made a public profession of their faith in Christ; and it was evident that many others shared in their convictions, though the appalling difficulties in the way of a profession hindered them from bearing the like public testimony. Its first effect was the loss of 250 out of 600 scholars. The native population of Kalighat, especially, were much enraged against the Missionaries, and the people at Behala threatened to burn down the Branch School. These, and other signs of agitation, have, however, entirely passed away; and there are now 456 students in regular attendance. The ordinary duties of the Institution, under the joint superintendence of Messrs. Mullens, Storrow, and Parker, have been carried on as usual. The present number of classes is fourteen. The two affiliated Schools at Balliganj and Behala contain respectively 95 and 85 boys.

Native-Christian Church—The members of the Church generally have given little occasion for censure. Their number has been augmented by the accession of six youthful converts from the Bhowanipore Institution, of one of the Christian Girls, and another individual, making the total of Communicants 28. The members of the Congregation, young and old, amount to about 92 persons.

The six students received into the Church, on their being entirely discarded by their heathen friends, were furnished with accommodation in Mr. Mullens's house; and, while diligently pursuing their studies in the Institution, have been formed into a theological class, with a view to fit them more thoroughly for beneficial intercourse with their Hindoo Countrymen.

Native-Girls' Boarding School—The number of pupils at present under instruction is 32

Krishnapore—This Station, under the charge of Mr. Parker, presents a more encouraging aspect than for several preceding years. Number of professing Christians, 100.

Union Chapel—The ladies connected with the English Church and Congregation

under the pastoral charge of Dr. Boaz, have raised for Missionary Objects the sum of 343*l.*, and the Juvenile Society, for the same object, has contributed 46*l.* Another interesting feature of the year is the formation of a "Native-Christian Missionary Society," the members of which raised, in the course of eight months, the sum of 106 rupees, to be appropriated in defraying the expenses of the preaching bungalow at Bhowanipore, and other local objects. [*Report.*]

Berhampore: 120 miles N of Calcutta and 5 from Moorsheda-bad: population around, 20,000—1824—Thomas L. Lessell, James Bradbury—Scholars: Boys, 103; Girls, 22, of whom 10 are boarders—Pp. 171, 172.

The fair held in the month of April at Cheltea, situated about three miles east of the Station, was visited by the Missionaries and Catechists on eighteen successive days. The Congregations, both in number and spirit, have generally been encouraging. Tracts and portions of Scripture have been eagerly received, and, in many instances, read with apparent attention.

Gobinda, the Catechist, who resided among the Christians, has been called to his rest, by which mournful event the Mission sustained a more than ordinary loss; for he was a truly good man, and had laboured in the cause of Christ with fidelity and zeal. Having proceeded to Calcutta for the benefit of change of air, he died in that city on the 8th of November. His end was peace. [*Report.*]

Most of the young men, before they leave School, are convinced of the truth of Christianity, and virtually renounce Hindooism; and as, in the course of a few years, they will be the heads of families, it may be reasonably expected that they will instil into the minds of their children the same favourable sentiments which they themselves entertain of the Bible, and be more gratified to see their offspring disciples of Jesus than followers of Brahma. [*Missionaries.*]

Benares—1820—Wm. Buyers, James Shurman, James Kennedy:—Brownlow, English Schoolmaster. Communicants, 23—Schools, 7: Boys, 307, of whom 7 are boarders and orphans; Girls, 36—P. 172.

The longer we are permitted to labour

in the great work of promoting the true knowledge and worship of Almighty God in this idolatrous city, the more we learn to look to Him for aid. We desire to render fervent thanks to our heavenly Father for the success He has granted us. In Mission Work nothing can be forced or effected by mere talents and acquirements; but when the blessing of God rests on it, every undertaking succeeds and prospers. [*Missionaries.*]

During the year 16 persons have joined the professing Christian Community. The Native Church has likewise received an accession of 5 members. All the Native Christians in connection with this Mission support themselves. Many work as compositors, pressmen, and bookbinders: some are teachers, and the rest support themselves in other ways. Not a single individual is in the receipt of alms.

Mr. Buyers has continued, as formerly, to conduct stated Services for the Heathen at Salem Chapel, and at three different localities in the city. The attendance, though fluctuating, has on the whole been very encouraging.

The Central School, under the superintendence of Mr. Shurman, continues to prosper. On the 30th of December the public examination took place, in the presence of many highly-respectable European Residents. Encouraged by the extraordinary impulse given by the efforts of the late Mr. Bethune to the cause of female education in India, Mr. Shurman, in the course of last year, set on foot a plan for erecting a Schoolhouse in Benares, for the exclusive reception and Christian Training of native girls. The proposal having elicited the warm approbation and the promised support of influential friends, measures were taken to enter on the work at once, and it is now in progress. [*Report.*]

Mirzapore: a large commercial city, 30 miles S W of Benares: inhabitants, 60,000—1838—R. C. Mather, E. J. Evans: T. Artope, W. Glen, *As.* Mr. Woollaston died on the 10th of June, and Mrs. Woollaston has returned to England. Mr. Evans sailed for this Mission in October. Communicants, 18, of whom 11 are Natives. Scholars: Boys, 291, of whom 22 are boarders and orphans: Girls, 39, of whom 8 are boarders and orphans—Pp. 63, 172, 173.

London Missionary Society—

Till the illness of Mr. Woollaston, all the fixed preaching engagements were attended to as in former years. Since his death and the illness of Mr. Artope, Mr. Mather alone has prosecuted bazaar preaching; and, though burdened with additional duties incident on the decease of his colleague, still he has regularly preached four times every week to the Heathen of the city. It is his confirmed conviction that preaching is the means of producing moral impressions, and that no amount of other labour can compensate for neglect in this department of effort. Often when depressed in mind, under a sense of failure in other departments, he has gone to the bazaar, and, after spending there an hour and a half in zealous preaching, he has come home consoled and refreshed. Many persons imagine that preaching the Gospel tends mostly to irritate the minds of the people, or at other times to excite ridicule. This idea is entirely gratuitous. No more serious scenes occur within the walls of a Christian Church than are ordinarily exhibited in the bazaar. The fact is, that the Gospel is the power of God unto salvation, and every Hindoo and Mussulman is constrained to keep silence before it. Even now, the conviction widely prevails that Christianity is the only religion that will bear investigation, and the time is not distant when multitudes will embrace it.

[*Missionaries.*

Almorah—J. H. Budden: 1 Nat. As.—P. 173.

The Services formerly announced have been continued, but, from the necessity of giving much personal attention to the School, Mr. Budden has been able to devote less time to vernacular preaching than he hopes to do in future. He has now engaged the services of a well-qualified teacher for the School. Mr. Rebsch, the Assistant Missionary, has left for Europe, but his place has been supplied by a well-educated Native Christian, named John Darby, lately in connection with the American Mission at Futtehgurh.

[*Report.*

During the month of January I took John with me to the annual fair at Bagewar. The numbers this year were considerably smaller than last, in consequence of the cholera. Still we had good opportunities of preaching and distributing books during our stay of two days, and found the people, as before, very willing

to listen. A great many of them seemed to be aware of our purpose, and some came to the fair expecting to see us, and intending to ask for more books, such as they got the preceding year. Subsequently, I travelled for about a week with Captain Ramsay among the villages, conversing with the people, and distributing books. On one occasion I had a congregation of 400 or 500, who listened attentively for an hour.

[*Mr Budden.*

Mahi-Kantha: in the Goojurat Territory, about 100 miles from Surat—1848—The Mission was first begun at Baroda—1844—Wm. Clarkson, J. Van S. Taylor, A. Corbold. Communicants, 16—Boarders, 20—P. 173.

Notwithstanding the severe ordeal to which this Mission has been exposed from the persecution of the Heathen and other hostile influences, not a single case of defection has taken place since the trying season when the application of the strict rule requiring renunciation of caste threatened to break up the little Christian Community. Every one knows what is involved in the profession of Christianity; converts are therefore few, but they are sincere. The new converts comprise two families, Kolis, consisting of ten individuals, and one man of the Kuzbi Caste.

During the year three marriages have taken place in this Mission between parties, of whom all the brides were of low caste and the bridegrooms of high caste; and as such unions are entirely at variance with the strongest of Hindoo Prejudices, these cases may be regarded as a signal proof that the Gospel is beginning to tell with powerful effect upon the feelings and habits of the people.

[*Report.*

The realities of Christian Character have been so strikingly developed in the converts at Borsad, that, in justice to them, and to the grace of God, which has made them what they are, we continually glorify God on their account.

[*Missionaries.*

Belgaum: a British Military Station: 200 miles NW of Bellary: inhabitants, 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon. Communicants, 32. Vernacular Schools, 7: Boys, 366; Girls, 28; Scholars in the English School, 78—Distri-

buted: Portions of Scripture, 327; Testaments, 50; Bibles, 25; Tracts and Books, 2296—P. 173.

The attendance on Public Worship at Shapore has been in a high degree encouraging; while in the Belgaum Division the Services have also been well sustained, though with some interruptions, in consequence of the illness of Mr. Taylor, from which he has now happily recovered.

Some of the Native Christians have had their faith called into painful exercise, through the persecution of their heathen relatives and connections. But a recent decision of the local authorities, enabling one of the converts to repossess himself of some property, and also of the custody of his child, withheld from him on his professing the Christian Faith, is likely to be attended with the most salutary results. By this humane and righteous decision the confidence of the converts will be strengthened and confirmed, and those who have hitherto halted between two opinions will be encouraged to avow their faith in Christ.

In the course of the year Mr. Beynon visited the Jellama Jatra. The attendance of devotees on this heathen festival was far less numerous than in preceding years, and some of the revolting practices by which it was formerly characterized, have, through the interference of the Government, been partially abandoned. [Report.]

Bellary: 187 miles N of Seringapatam, and 300 N W 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, S. Shrieves: J. G. Stanger, *As.*; Enoch Paul, *Nat. Pastor*. At *Kowl Bazaar*, Communicants, 18. Sunday Scholars, 70. In the Wardlaw Institution, 108 boys: in 2 Boarding Schools, 18 boys, 18 girls—Pp. 173, 174.

Several of the Missionary Brethren connected with this field of labour have, in succession, been the subjects of severe indisposition, compelling them to suspend their ordinary engagements, and to undertake journeys with a view to recruit their health. The routine labours of the Mission have, notwithstanding, been prosecuted with as much regularity as those

afflictive circumstances would allow, nor have there been wanting some gracious tokens of the Divine Presence and blessing.

The attendance of the Native Congregation, under the charge of Mr. Paul, averages about eighty-eight; while the numbers in Church-fellowship, to whom nine new members have been added during the year, amount to sixty-seven.

Almost daily, in the bazaars and principal thoroughfares of Bellary, has the message of mercy been proclaimed; and while by the multitude it has too often been treated with indifference, there have not been wanting instances of men whose minds are evidently impressed, and who are struggling against convictions in favour of the Truth. Of these many have repaired to the Mission House for books and religious conversation. Mr. Stanger, in particular, has accomplished several tours.

The pupils admitted into the Wardlaw Institution during the year amount to thirty; while of those who have left, twenty in number, the greater part are now filling respectable situations. [Report.]

When, in September, Mr. Stanger was returning to Bellary from a tour, he found two men who had come from a distant village, and said they were going to Bellary. On being asked why they were going thither, they said, "We want to hear of the true God, and to be instructed in the Christian Religion. We have often heard that the padres at Bellary say that idols are nothing, and that all who worship them will be lost: we have given up the worship of idols for the last year, and wish to serve the true God." They accordingly came to Bellary. One of them, after a short time, left, and we have not seen him since. The other made very gratifying progress in the knowledge of the Truth, and after a few days returned to his village. The relations of the convert received him kindly, and expressed their approbation of the step he had taken, and fifteen heads of families declared themselves ready to follow his example. [Missionaries.]

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—C. Campbell, B. Rice, J.

London Missionary Society—

Sewell, J. Sugden, R. Sargent : N. Shadrack, *Nat. Pastor* : Mr. Sargent arrived at Bangalore on the 27th of December. *Canarese Department* — 5 *Nat. As.* Communicants, 22. In the Orphan Boarding Schools: Boys, 25, Girls, 17; Vernacular Schools, 3: Scholars, 110; English and Canarese Day Scholars, 67. *Tamul Department* — 2 *Nat. As.* Communicants, 42: 1 Boarding, 1 English, 4 Vernacular Day Schools; Scholars, 190. In the English Congregation: Communicants, 80; Sunday Scholars, 130—Pp. 174, 248.

With a view to give increased effect to the Canarese Department of the Mission, a new and commodious Chapel has been erected in the principal thoroughfare of Bangalore, and, by a series of impressive Services, was set apart for Divine Worship on the 19th of October. The average attendance since that period has been about 130 persons.

Throughout the year, in the streets and lanes of Bangalore, in the Schools, the shops, and private dwelling-houses, the good tidings of salvation have been extensively proclaimed, and every opportunity has been embraced for exposing the sin and folly of idolatry. Appropriate Tracts have also been widely distributed. These varied efforts have not apparently issued in conversions from among the Heathen, but the solemn truths brought under their notice have been often listened to with attention. Many large towns and villages scattered over the circumjacent country have also been visited by the Missionaries; and on some of these occasions a deep interest has been awakened in the minds of the people on the subject of Christianity.

The students in the Theological Class, four in number, have prosecuted their studies with diligence and effect. One of their number, having just completed his course of study, has returned to Cuddapah, the Station from which he had been sent, to be associated with the Missionary there.

The work of Scripture revision has been industriously prosecuted by Mr. Rice. The books of Psalms, Proverbs, and Ecclesiastes have been revised dur-

ing the year, and printed in a small edition for the remarks of the Canarese Missionaries generally. The entire New Testament has also been carefully re-examined, preparatory to the printing of a large edition, under the auspices of the Madras Bible Society.

The Catechists have been diligently employed in preaching to the Heathen.

[*Report.*

Salem: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages within a moderate distance, containing 100,000 — 1827—with 6 Out-Station—J. M. Lechler. Communicants, 41 — Boarding Schools: In the Industrial School, 21; Boys' School, 30, Girls' School, 48. Day Schools: In English School, 20; in Sunday School, 51; in Village Schools, 23—P. 175.

In taking a retrospect of the year just past, I feel thankful to state that, in spite of many adversaries and other obstacles, the door of entrance for the blessed Gospel of Jesus is gradually widening. The Native Church and Congregation, the Orphan and Boarding School, and the Industrial School, have steadily increased in numbers and stability; and in that part of the district to which our labours had for some years been chiefly directed, a little harvest of twenty-two souls has been gathered in, and our prospects of a richer one are even fairer than they ever were before.

[*Mr. Lechler.*

At four of the six Out-Station there are resident Teachers, who have under their charge little Congregations or Schools, or both, to whose instruction their energies are mainly directed, while a portion of their time is devoted to the Heathen. But, beyond and around these more favoured locations, there are populous regions which the feet of the messenger of peace have hardly even penetrated, and villages where the Saviour's name has never been heard. "The harvest truly is plenteous, but the labourers are few."

In the Industrial School, under the superintendence of Mr. Rahm, twenty-one youths are taught various useful trades, combined with instruction in the truths of Christianity; and as a means of counteracting the indolent habits prevalent among Hindoos, and of enabling the converts to support themselves by their own industry,

the value of such an Institution can scarcely be overrated. Five of the lads who enjoy its advantages have been baptized, and three were shortly to be admitted to the Church. The pupils in the Orphan and Boarding School have, on the whole, made satisfactory progress. [Report.

I was lately in a native town, speaking with some men on female education, when they made some silly remarks on the subject: one of my Assistants took up the word, and addressed them as follows:—“When any of you have to go from home for a week or a month, you never hear any thing about your family, and turning toward home you are full of anxiety, thinking, Whom shall I find ill? Will all be alive? &c. It is not so with us. This evening I got a Letter from my wife, in which she tells me all about herself and our children, and I suppose you believe that my mind has been greatly relieved by her letter.” Taking from his bundle a woollen jacket, he held it up to the men, saying, “See! here is a woollen jacket which my wife has made for me: it cost me nothing: she earned the wool herself, and knitted it, and in this damp weather I find it a great comfort. Now say, would not *you* be glad if you had such jackets, and if *your* wives could procure them for you? Say, therefore, no more that female education is useless.” Every one of the men wanted to see and touch the jacket; it was handed round in great silence: none had a word to say.

[Mr. Lechler.

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: C. J. Addis, *As.*; 18 *Nat. As.* Communicants, 39. In the Boarding School for Girls, 20; Day Schools, 12: Scholars, 900—Pp. 175, 176.

While it is a subject for devout thanksgiving that a knowledge of Christianity has been increasingly diffused, year by year, throughout the province of Coimbatore, containing a population of upward of 1,150,000 souls, it is painful to add, that the efforts of those who seek to make known the unadulterated truths of the Gospel have been seriously obstructed by

April, 1853.

the Romanists, who have recently used vigorous means to propagate their dogmas among the people, by means of which, in the minds of not a few, truth has been confounded with error. The sanction of caste usages by the Romanists is, moreover, an evil of great magnitude, and is found, in various ways, to be productive of disastrous results. The Congregation at this Station is larger than at any former period, and exemplary in attendance on the Means of Grace; but, in consequence of deaths and removals, few of those who formed the Congregation a few years ago are now remaining.

Mrs. Addis has for many years kept up a weekly exercise with the females of the Congregation; and, combining the advantages of a maternal association and a meeting for prayer and catechetical instruction, it has been productive of the most beneficial results.

Several of the inhabitants of a village near Coimbatore some time since forsook heathenism and joined the Christian Congregation at the Station. Vanjee, one of their number, and a man of influence among them, was thereupon subjected to violence and bitter persecution from the heathen party in the village, which he bore with extraordinary meekness and forbearance. Being suddenly taken ill, after attending Service in the Mission Chapel, Vanjee was conveyed to the hospital, where, after some hours of severe suffering, he expired. In the prospect of death, he astonished the bystanders by his resignation and evident peace of mind; and in the short intervals between the paroxysms of pain, he exhorted them to care for their souls, and bore witness to the power and faithfulness of Christ to save.

In the numerous Vernacular Boys' Schools the chief drawback to their efficiency is the practice that obtains of removing the children as soon as they have received such an amount of elementary knowledge as to qualify them for remunerative employment. The Missionaries, however, in their intercourse with the people, frequently meet with former pupils, who gratefully acknowledge the benefit received in these Schools, and are found to be among the most attentive and intelligent hearers of the Gospel. [Report.

Trevandrum: Capital of Travancore, and residence of the Rajah—1838—John Cox: 12 *Nat. As.* Mrs. Cox returned to the Station

2 A

London Missionary Society—
in December. Communicants, 23—
Schools, 8: Scholars, 237—P. 176.

While the blessing of peace and a measure of prosperity have been realized in this Mission during the past year, the converts have enjoyed an immunity from those persecutions to which, in some marked instances, they had previously been exposed. The Missionary has also been encouraged by the increased number of persons admitted to baptism, and of Candidates for that sacred rite. [Report.

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. Communicants, 16—Scholars, 352—Pp. 176, 177.

The work of God at this Station has been carried on during the past year under the general superintendence of Mr. Cox, of Trevandrum; and we are happy to state that since the death of Mr. Thompson, and as the direct fruit of his indefatigable labours, there has been a marked revival of spiritual influence among the members of the Church and Congregation. Beside those who have professed Christianity, there are likewise many who appear to be convinced of the worthlessness of idolatry, and who pay some attention to the important truths brought under their notice. [Report.

Kumply—We were fully engaged for a few days in this place, both morning and evening, in preaching and conversing with the people. One of those present said, "Why don't the Government destroy our pagodas, and prevent us worshipping idols?" I replied, "Suppose God did as you say, would you not be very angry? This is not the way you can be prevented worshipping them, neither is it the will of God. If you do not forsake your idols with all your heart, and love God, you cannot be saved. Our God will save you to the uttermost by His love; but He will not employ swords and spears as Mahomedans do." Many of the people used to visit us late at night to inquire of the way of salvation, with whom we intimately conversed. [Rev. J. G. Stanger's Journal.

Nagercoil: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, James Russell, Ebenezer Lewis, J. O. Whitehouse: 38 Nat. As. Communicants, 330—Schools, 54: Scholars, 2166. In 36 Bible Classes there are 508 members. Printing: School-books and 130,000 Tracts. In the EASTERN Division there are 25 Congregations—Schools, 31: Scholars, 1538; and in 25 Bible Classes 359 members—Pp. 176, 177.

Viewing the field of labour as a whole, we see much, very much, to encourage. In most of our principal Congregations there are a few intelligent, pious, and devoted people of both sexes, who are regular in their attendance on the Means of Grace, observe the Sabbath, and have Family Prayer in their houses. Having tasted that the Lord is gracious, they are anxious that their relatives and neighbours should participate in the same blessing, and exert themselves for that object. The number of such is gradually increasing in several places, and forms a band sufficient to encourage and assist each other in facing the opposition and reproach they have to encounter from the world. They are indeed lights in the midst of surrounding darkness. We continue to find encouragement in our Bible Classes. The further instruction of our Native Agents is also one of our primary objects. [Mr. Mault.

Of the Eastern Division it is said—

Among the Congregations generally I do not discover that interest in Divine Things which I wish and long and strive to see. But, on the other hand, it is my firm conviction that the Truth is making progress among them; and not only among them, but also among the Heathen, and that in ways and to an extent of which we have no conception. The good seed has been sown, and is being sown; and though we see not the process of germination, it is not dead—it will not die. It is only hidden from our view, and will one day, I firmly believe, bring forth fruit abundantly to the praise and glory of God. [Mr. Russell.

There has of late been a gratifying increase of the Congregation connected with the Western Division of the Mission, the number of persons in regular attendance amounting to 130. During the year 11 adults have been baptized.

Mrs. Lewis's Boarding School for Girls forms a highly-interesting department of labour. The pupils, amounting to nearly 100 boarders, besides 10 or 12 day-scholars, have, by their marked improvement and general propriety of conduct, given much satisfaction. The want of adequate pecuniary support is the only drawback to the prosperity of the Institution. [Report.

There are now 48 students in the Seminary, and 25 day-scholars, who study in the seminary classes. These day-scholars are of various castes, and among them are found Protestants, Roman Catholics, Mahomedans, and Heathens. This promiscuous admission to the classes is, I think, attended with no danger to those in the Seminary, but is rather desirable and advantageous for both parties. It brings our youth into connection, and sometimes into discussion on religious subjects with their class-mates holding erroneous views; and it tends to break down some of the barriers separating caste from caste, and sect from sect, and renders the passing from the ranks of error to those of truth less difficult. [Mr. Whitehouse.

Neyoor: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—with 70 Out-Stations: Charles Mead, John Abbs, Charles C. Leitch: Wm. Ashton, As. 70 Nat. As. Mrs. Abbs reached Neyoor in November. Communicants, 78. In Bible Classes, 216—Schools: Day, 46; Boys, 977; Girls, 158; Home, 2: Boys, 20; Girls, 25—Pp. 177, 178.

Pareyohaley—One of the converts is seventy-five years of age, and had his attention first directed to Christianity from an unaccountable aversion which he had imbibed against the ceremonies performed at heathen funerals. For a long time after he joined our assemblies, he was anxious upon this point, frequently inquiring whether the profession he had made would be sufficient to entitle him, in the event of death, to the rites of

Christian Sepulture. Conversation with him led me to discover that he imagined his comfort after death depended on the manner in which his body might be buried: and the knowledge of this induced me often, in attempting to dispel such an error, to set before his mind the scriptural account of the resurrection. By degrees the light of the glorious Gospel entered his mind, and brought him to rejoice in the immortality which it reveals. He now gives evidence of being a sincere believer in Christ, and on the day of his baptism gave satisfactory answers to the questions which were proposed to him respecting his experience of Divine Grace and his knowledge of Christian Doctrine.

Two young females, who had been instructed in the Home School, and appointed to teach others by Mrs. Abbs before her departure for England, have given good evidence of faith and piety, and have, in consequence, been united to the visible Church of Christ. Two other women deserve also especial notice, as having been led into the paths of peace through the instrumentality of Sarah Hickman, our faithful Female Assistant. Of their genuine conversion to God there can be no doubt: modesty of deportment, holiness of conduct, and "a readiness to give a reason of the hope that is in them with meekness and fear," mark them as disciples of the Lord Jesus; and this being established, we have another proof of the value of Native-Female Agency. [Mr. Abbs.

Combaconum: 20 miles N E of Tanjore: inhabitants, 42,000; with many large and populous villages—1825—J. E. Nimmo. Schools, 11: Scholars, 375—P. 178.

This Station has recently been transferred by this Society to another. Mr. Nimmo has removed to Tripassore.

The peace and prosperity of the Church and Congregation at this Station have for some time past been considerably disturbed by the agitation of the question of caste, and the Missionary having announced his intention to do away with all distinctions not in harmony with the requirements of the Gospel, several families have taken offence, and ceased to attend on the means of instruction but, notwithstanding these discouraging events, it is pleasing to add that the

London Missionary Society—

majority of the flock have remained faithful in their attachment to the cause of truth. [Report.]

A learned and interesting young Brahmin from the Madras University has frequently called on me for religious conversation. He has read much of the Scriptures, and appears to have a high veneration for their sacred contents. In the course of conversation he expressed himself thus: "Sir, I have had for many years together a great aversion to the Bible, and to the very name of Missionaries, and considered them as enemies, and men-catchers, and destroyers; but my views are now very much changed, and I consider them to be true benefactors of men, and Christianity to be a holy and blessed system." He also observed, "You may, sir, depend upon my word, these Institutions, established in Madras by the Hindoos in opposition to Christianity, must indirectly make converts to Christianity; for in proportion as the young men taught in them become more and more conversant with English Literature, they cannot but forsake idolatry, which is a most ignorant and debasing system." [Mr. Nimmo.]

Madras—1815— with 4 Out-Stations—W. H. Drew, W. Porter, *Minister of the English Congregation*, F. Baylis: Paul, *Nat. Miss.*; 7 *Nat. As.* The Rev. Charles C. Leitch reached Madras on the 17th of December. Communicants, 119—Schools, 21: Boys, 771; Girls, 265—Pp. 178, 179, 248.

Those who have known India for twenty years, can see that each year yields now a much larger result than at the commencement of that period. There is not only an onward progress most distinctly visible, but an increasing onward progress, both in the amount of agency employed, and of results attained: enough to assure us, that the Church will rather increase than diminish her efforts, and that all things tend to that great consummation, when India shall be filled with the knowledge of the Lord. [Missionaries.]

The attendance of Hindoos at the Place of Worship at the compound gate, though fluctuating, has, upon the whole, been cheering and satisfactory; and instances have not been wanting in which the minds of the hearers appeared to be touched by the power of the Word. Great solemnity,

usually as great as in a Christian Assembly, characterizes the Service; and, at the close, Scriptures and Tracts are sought with great eagerness.

School and evangelistic efforts at the Out-Stations at Tripassore, Poonamallee, Pulicat, and the Mount, have been continued as usual, as well as two Tamul Day Schools in New Town and Cosapetah, and the labours of the Teachers have also been extended to the adjacent villages.

Tripassore, which has long formed one of the most interesting departments of labour in connection with this Mission, will henceforth form a separate Station, under the charge of the Rev. J. E. Nimmo, on his removal from Combaconum. It comprises a Church of 24 members and 7 Schools, with an attendance of 258 children.

A prominent feature in the educational operations of the Madras Mission during the past year has been the establishment of an English Native School in Black Town, and contains 62 boys. [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 4 Out-Stations—1822—Edward Porter: 6 Cat. Communicants, 41—Schools: Orphan and Boarding, 2; Boys, 13; Girls, 21 and 18 Day Scholars; Vernacular, 7; Boys, 215, Girls, 20—P. 179.

The attendance on the Teloo-goo Services at this Station has undergone a visible improvement during the year, the increase being mainly attributable to the zeal of some of the new converts, who come from villages in the neighbourhood, and bring with them a goodly company of their neighbours to hear the glad tidings of salvation. Many of the Congregation have also listened to the Word with apparent interest and joy. Five new members have been admitted to the Church, in addition to three others who were restored on satisfactory proof of repentance.

Beside maintaining the Services at the Head Station, the Missionary has given his vigilant attention to the four Out-Stations connected with the Mission. Within a circuit of between 30 and 40 miles around Cuddapah, numerous towns

and villages have also been visited by the Missionary and his Catechists, and supplied with Religious Tracts and portions of the Sacred Scriptures. In these important engagements, effective service has likewise been rendered by two Colporteurs, who are labouring in connection with the Madras Bible Society. [Report.

Three of our new converts are from Peidalah, a large village about 40 miles north-west of Cuddapah, where one of our Catechists has been in the habit of distributing Tracts, and preaching the Word of God. There are here about 15 families who have renounced idolatry, and a School, under the charge of a Christian Schoolmaster, has been established in the midst of them. In December last I preached in the village, accompanied by the Catechist, and stayed with this interesting people for two days. Many received us with great kindness, and we were constantly waited on by inquirers from this and the neighbouring villages, who wished us to visit them. They voluntarily gave up the idol which they had been accustomed to worship; and when we took it round to their houses, and asked them what benefit they derived from it, it was very cheering to see the energy and decision with which the people one and all declared, "None whatever; no, none." Three of their number followed us to Cuddapah, where, in the presence of a large Congregation, they renounced idolatry, and confessed their faith in Christ Jesus for salvation. One, when asked as to the state of his mind before he became acquainted with this religion, replied, "My mind was all in darkness." When asked again how he came to renounce idol-worship, he replied, "Because my sense told me it was absurd to worship a thing less than myself."—"After this, did your mind find rest?" "No," he replied; "I felt sure there must be God somewhere; and, like a man in the dark, I was wandering after God, but could not find Him. Then the Catechist came and declared to us the Word of God. After we had heard his instructions, and attended to the reading of the Tracts, we said to ourselves, 'This is true, and we must embrace it.' There are 7 more families in this village, who are desirous to place themselves under Christian Instruction." [Mr. 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, Teloogoo—1805—J. W. Gordon, John Hay, R. D. Johnston. In the Native English School, 108 Boys; in the Orphan School, 22 Girls—P. 179.

The Public Services at the Teloogoo Chapel have been continued without interruption. The number of Native Christians, regular attendants on the Means of Grace, is about 60, and the attendance of the Heathen is very considerable. [Report.

During the past year thirteen persons have publicly renounced their connection with heathenism, and received the rite of baptism. Six of this number are girls belonging to the Orphan School; the remaining seven are members of the Congregation. [Missionaries.

Chicacole—1844—Wm. Dawson. Communicants, 27—Schools: Orphan, 2; Scholars, 12 Boys, 12 Girls; Day, English and Teloogoo Scholars, 45; Teloogoo, 100, Hindoostanee, 27—Pp. 179, 180.

In a neighbouring village some of the inhabitants have endured persecution for the acknowledgment of the Truth. Their frequent meetings together to read the Tracts we had given them, were marked, and gave alarm to the priests, who complained to the Headmen of the place that their gods and themselves were greatly dishonoured, and that there was no use in having them as priests so long as such assemblies were allowed, and urged them to exercise their influence for putting down this dangerous spirit of inquiry. Upon this the Headmen sent for the people, and after reprimanding them sharply, placed them in custody for a while, and threatened them further with chains and imprisonment if they persisted in reading our books. The poor people being of the lower order, and intimidated at the thought of this abuse of power being carried out to a much greater extent, felt compelled to promise they would refrain from a repetition of what they had done, and have been obliged, outwardly at least, to keep their word. [Mr. Dawson.

WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS —
Bangalore: 1821—(Tamul) Thomas Cryer: 1 Paid, 18 Gratuitous *As.* Communicants, 128—Scholars: Boys, 58; Girls, 83—(Canarese) John Garrett, *Chairman and Superint.*, Daniel Sanderson, Thomas B. Glanville, 8 Paid, 1 Gratuitous *As.* Communicants, 17—Scholars: Boys, 177—*Gobee*: 50,000 inhab. in the centre of the Mysore Country, 48 miles from Bangalore: 1837: and *Toomkoo*: 5 Paid, 1 Gratuitous *Teachers.* Communicants, 21 — Scholars: Boys, 151; Girls, 4 — *Coonghul*: 10,000 inhab.: Henry O'Sullivan, *As. Miss.*; 2 Paid *As.* Communicants, 2—Scholars, 38—*Mysore*: 70,000 Hindoos and Mussulmans: Edward J. Hardey — *Manargoody*, a town with 30,000 inhab. and *Trichinopoly*: (Tamul) Joseph Little: 5 Paid, 2 Gratuitous *As.* Communicants, 60 — Scholars: Boys, 202; Girls, 15—*Negapatam*, a sea-port, 48 miles E of Tanjore: 15,000 or 20,000 inhab.: 1821: and *Trivaloor*: John Pinkney, John Kilner, 1 *As.* Communicants, 28 — Scholars: Boys, 155; Girls, 30 — *Madras*: 1817: Samuel Hardey, *Chairman and Superint.*, E. E. Jenkins: 20 Gratuitous *As.* Communicants, 150—Scholars: Boys, 117; Girls, 175. —Pp. 180, 181.

At the Mission Residence in Royapettah, a superior English School for native youths has been commenced with great promise of usefulness. Seventy-five boys have been received, and are under the care of the Missionaries and three Assistants. On this Station, and on all the other Stations in India, the Missionaries are turning their attention from merely elementary Schools for young children, to the formation of Institutions, in which a higher education can be given to pupils of more advanced age. The Female Boarding and Day School in Royapettah is making successful progress, and has secured the countenance and patronage of

many ladies in Madras and in this country. An improved tone of religious feeling is manifest among the elder girls; four of them are members of the Church, and some others are anxious to receive Christian Baptism. During the year 25 Natives have been received into the Christian Church by baptism.

In *Negapatam* the Congregations have increased in number, and the attention of the people has been very cheering: a gracious influence has been felt.

The Missionaries at *Manargoody* have received frequent visits from respectable Natives, with whom they have conversed on the things of the kingdom of God, and have been surprised to learn the extent to which the opinion prevails in Hindoo Society, that their religion will be overthrown and demolished, and Christianity will be universally established. They say, "Your Vatham is the true one, and your religion will be in this and in every land triumphant. This we know, for all our great men say it." But they excuse their giving personal and immediate attention to the claims of the Gospel, by adding, "The time is not yet come for us to profess your religion, but when it is, we will all be Christians. If we do so now, we shall suffer much trouble." The room in which the English School was conducted having been destroyed by fire, has been rebuilt. It is the munificent donation of S. Rungeah Naick, the Magistrate of the Manargoody Talook; and is a noble expression of good feeling on the part of a native gentleman toward European Missionaries, and indication of his enlightened desire for the spread of education. The Schools, male and female, are in an encouraging state. Another Native, F. Marnikam Pillay, of Negapatam, has presented a silver sacramental cup for the Congregation in Melnattam, where there has of late been some improvement in the state of the professing Christians.

In Bangalore the native Tamul department of the Mission has been steadily carried on, and has been favoured with many encouraging circumstances. Several members have died during the year, leaving behind them a cheering testimony of their triumph over death. The Schools are usefully continued. One heathen girl, with the consent of her heathen mother, and at her own earnest request, has

been admitted into the Christian Church by baptism. Two girls from a Papist Family have been received into the Congregation. When asked the reason for their desire to be received, the eldest very modestly but distinctly repeated the Second Commandment; and added, she wished to leave the Papists because they broke that Commandment.

Special attention has been directed to the improvement of the English-Educational Institution for Natives in *Bangalore*. One Missionary has devoted his whole time to its interests, giving six or seven hours during each day to the work of actual instruction, and meeting the boys on Saturday and Sunday for the study of the Word of God and the great facts and doctrines of the Christian Religion. This measure has been justified by the results. At the close of 1850 the number of students amounted to 60. At present 178 boys are under course of instruction, being an increase of 118 during the year: this increase has been steady and progressive. Two large rooms have been added to the former building, and accommodation provided for 300.

In the printing-office at Bangalore, 51,000 Tracts and School Books, comprising 1,999,600 pages, have been printed during the year.

The new School House at *Toomkoor*, 90 feet in length, is a gratifying testimony to the value attached by the Natives to educational instruction. Upward of 150%, contributed by the Natives themselves, has been expended on its erection. The School was publicly opened in September. A holiday was given to the public servants on the occasion, and the attendance was from 600 to 700. The Bishop of Madras took part in the proceedings, greatly to the satisfaction of the Missionaries and the assembled Natives. He delivered an earnest and appropriate address, which was interpreted into Canarese by the head native judge.

At *Goobbee* the small Native Church continues steadfast: two Missionaries are earnestly requested for *Goobbee* and *Toomkoor*, and two for *Coonghul*: the City of *Mysore* has been resumed as a Station for the residence of a Missionary by the removal thither of the Rev. E. Hardey, from Bangalore, and the Ca-

techist Joshua; but three additional Missionaries are very earnestly requested.

[Report.

We are just now endeavouring to exclude caste from the Church. A vital principle is to be maintained, and on the issue much will depend. I regret to state that there is great unwillingness on the part of our members to relinquish this gigantic evil. They suppose that we are persecuting them, in exhorting them to abandon it. May God give us that wisdom which is profitable to direct, and enable us to act according to His will!

Those who have never been in India can have no adequate idea of the difficulties to be surmounted ere Hindooism can be abandoned. I need only refer to a case that has recently come under my observation. A young man for some time past has been reading Christian Books, and latterly has come to visit me at the Mission House. He wishes to make a public profession of our holy religion; but how is this to be accomplished? The moment he becomes a Christian, his relatives and friends will close their doors against him. He has therefore requested me to give him some employment; and I heartily wish I could do so, as this might ultimately lead to his conversion. When young men in Madras decide on becoming Christians, the Missionaries, I believe, afford them protection, and provide for their wants. I do not recommend the Church to support all her members; but, in the present state of Christianity in this part of India, I do think it would be well if we could do something for those who are willing to give up all for Christ. Their heathen relatives and friends will not help them. My heart bleeds when I think of the impediments with which we have to contend. The abolition of caste would render admission into the Church of Christ much easier than it is at present. There are many young men in India whose hearts are prepared to receive Christ, were the usages of the country such as to allow them to become Christians, and still retain the support of their relatives and friends. There is no such field in the world as India: none where the difficulties are so great, and none where the triumphs of the Gospel shall be so glorious.

[Rev. J. Pinkney.

GENERAL BAPTIST MISSIONS.

Cuttack: the chief town of inhab. 70,000—1822—Amos Sutton: J. Buckley, *Nat. Miss.*: W. Orissa, 251 miles S W of Calcutta:

General Baptist Missions—

Brooks, *Printer*; Miss Mary Sutton, *Teacher*; Communicants, 133; in the Asylum, 107. Mr. Lacey died on the 8th of January. Miss Collins, on her marriage, discontinued her connection with the Mission—Pp. 181, 182. The Missionaries have made extensive tours, and visited the scenes of the principal festivals. Of the tours it is said—

In these journeys about 370 portions of Scripture were distributed, and probably about 1100 or 1200 Tracts. So much precious seed scattered in humble dependence on the blessing of the Most High cannot be in vain. "In due season we shall reap if we faint not." May we all be stirred up to earnest, believing prayer for more enlarged success than we have yet witnessed! Orissa needs Pentecostal days. May such days soon gladden our hearts!

[*Mr. Buckley.*]

Mr. Brooks, in addition to his superintendence of the printing-office, has also taken part in itinerating chiefly during the cold season. At the Conference, those brethren who had been with him on these occasions, added their testimony to the acceptableness and efficiency of his preaching labours among the Heathen. [*Report.*]

On the way to India I visited America, where I made a conditional engagement with the American and Foreign Bible Society, to superintend a special effort toward circulating the Word of God throughout Orissa, and, as a preliminary work, to prepare and publish a Harmony of the Gospels in Oriya. The prosecution of these leading objects, in connection with occasional ministerial labours, occupied my time during the remainder of 1851. By a special agency for the distribution of the Sacred Scriptures in Orissa, it was not intended to supersede those general efforts which, as a body of Missionaries, we have ever made in connection with our ordinary labours. But it was thought that a special agency might effect a more systematic, thorough, and general circulation of the life-giving Word throughout the length and breadth of the land. In pursuance of my special effort, I commenced, during my voyage to India, the preparation of the Gospel Harmony. This work has been completed and published, and a number of copies have been extensively circulated. It forms a very

neat convenient volume, of 320 pages 12mo.

[*Mr. Sutton.*]

Of the girls in the Asylum Mr. Buckley writes—

Hitherto the conduct of the Khund Children, who have not yet been with us three years, has afforded us satisfaction: their progress in knowledge has been pleasing; although they have had to learn the Oriya Language, they all, with the exception of three, read the Scriptures intelligibly; they also sing, write, sew, and knit; several of them also can mark. They are a much more energetic, simple, docile, and affectionate race than the Oreahs. Three of the dear girls have entered into the married state during the year, and a fourth would have done so but for the affectingly sudden death of the young man to whom she was affianced.

Mr. Buckley reports of the boys in the Asylum—

The progress which some of the rescued Meriahls have made in useful knowledge, civilized habits, feelings of self-respect, and sense of moral obligation is very encouraging; though, as might be expected among so many, there is great diversity of natural capacity as well as of diligent application. Seven boys have been placed at Choga to learn farming; two of them are now Candidates for Baptism. Others are training to be servants, or are learning some useful employment by which they may earn a livelihood. The month of July, when cholera was raging, was a time of unspeakable anxiety; but we experienced, I trust, the fulfilment of the promise: "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee."

Choga: a Christian Settlement laid out for 20 families, and occupying 30 acres of land—1 *Nat. Preacher*. Communicants, 66—Nominal Christians under instruction occupy about 40 cottages—Pp. 182, 183.

The little Church in the wilderness continues to enjoy the smile and blessing of the Lord. Mr. Buckley has paid frequent visits to this place, and observes, "Like Barnabas, I have often seen the grace of God and have been glad."

[*Report.*]

Mr. and Mrs. Sutton visited this

Station early in the year, and gives an encouraging description of it. Mr. Lacey also, a few days before his last illness, visited it, and remarked in his Journal, "A little good appears to be doing at the favoured spot, Choga."

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. 183.

This little branch of the Church at Cuttack has not enjoyed, during the past year, such an amount of religious privileges as is essential to its growth and prosperity. While Mr. and Mrs. Bailey resided at Khundita the prospect began to brighten, and at their departure the Christians manifested their affection. At the Conference this little flock were reported to be not in a very satisfactory state, though two had been added to the nominal Native Christians. When on Missionary Tours, the place was visited more than once by Mr. and Mrs. Sutton. His first visit was about the end of November. The Congregation consisted of thirty. One of the members, a poor widow, has passed, it is trusted, from Khundita to heaven. A pleasing account is given of her consistency as a member of the Church, and especially of her gentle and peaceable disposition. Shortly afterward her son died under deeply affecting circumstances on the day appointed for his marriage.

[*Report.*

Disagreements among the members have been unhappily too frequent; and owing to the distance from Cuttack the friends here cannot have so much Missionary Superintendence as is desirable. Many of the troubles, however, have arisen from those who make no profession of godliness, but who are connected by family ties with some in the Church. A neglect of family government, on the part of some, has occasioned, as it always does, most distressing consequences. Of one of the friends, whose family has had no small share in causing the troubles of the Station, it may with truth be said, "His sons made themselves vile, and he restrained them not:" now the parents are reaping, in shame and sorrow, the bitter fruits of their sinful negligence.

[*Mr. Buckley.*

The *Khunds*—In reference to the Khunds it is said:—

April, 1853.

The conduct of the Indian Government, in their disinterested and benevolent efforts to put an end to human sacrifices, has been most honourable and Christian-like: nor less so has been the conduct of the military gentlemen employed as the agents of the Government for effecting this object. In a few years they have rescued from a cruel death upward of two thousand victims, to which are to be added in the last cold season one hundred and fifty more. Several of the officers employed in the Khund Agency have suffered severely from the unhealthful climate of a large portion of the hills. Captains MacVicar and Frye have been, in consequence, obliged to seek the restoration of health by a visit to their native land. Through a considerable extent of the Khund Country it is believed that no meriah sacrifice now takes place. Still the great want of the people is the Gospel. Scores of victims rescued from their power have been placed in your Asylums. [*Report.*

Pooree: near the great Temple, on the coast S of Cuttack—1823—P. 183.

This horrible scene of detestable idolatry was, at the principal festival, visited as usual by a number of your Missionaries. Mr. Sutton states that it was the smallest and most inferior festival he had ever seen: whether this was caused by a dread of the cholera, or by a gradual decline in the festival, he could not tell; but was willing to hope that the celebrity of the pilgrimage was diminishing. The following Missionaries were present beside himself: Messrs. Buckley, Bailey, Miller, and Brooks; also Seboo Patra and Tama.

The Ranee of Juja, on visiting this detestable shrine, expended, it is stated, more than 50,000 rupees, or 5000*l.*, on idolatrous observances at Pooree. It is remarked—

"One deluded votary of idolatry expends, in visiting an idolatrous shrine, more than twice as much as all the Churches of the General Baptist Connection contributed in 1850 toward the destruction of idolatry. Let all our rich friends ponder this fact." [*Report.*

Had it not been for the unspeakable loss I was called to sustain, I should have returned from Pooree greatly encouraged and rejoiced, and should have felt that no previous ten weeks of my life had been

General Baptist Missions—

so well and usefully filled up. We never once failed in getting a large number of hearers, though we visited the large road every evening, Lord's Days excepted. The preachers, with myself, were astounded by the great order and attentive manner in which the people came around and listened to the "glad tidings of salvation."

[*Mr. Muter.*

Piplee—1848—midway between Cuttack and Pooree—W. Bailey, W. Miller: 2 Nat. Preachers—Communicants, 15. Mrs. Miller has departed this life—Pp. 183, 184.

At this Station there are now two Missionaries' Houses, a neat Chapel, a School-room, and a rising Christian Village. The Missionaries' Report of the Native Preachers is very pleasing. They travelled great distances in the cold season, and nearer home in the hotter season, to preach the Word of life. This Station was visited by Mr. Lacey not long before his death. He highly approved of what his younger brethren had done there, and said, "I like Piplee much: you have made some considerable improvement already, and I am persuaded that it will soon improve in a moral point of view, and then it will be beautiful indeed."

[*Report.*

Berhampore: 360 miles from Calcutta—Isaac Stubbins, H. Wilkinson: 3 Nat. Preachers. Communicants, 41. There are 2 Chapels. In the Asylums, 50—P. 184.

During several months of the year Mr. and Mrs. Wilkinson were absent from the Station: this was occasioned by his severe illness. His medical attendants all recommended a short voyage as the best means of recruiting his health. He accordingly visited Madras, and after spending a few months there obtained a passage to Gopalpore, within about eight miles of his Station. He observes: "When I think of the delightful change in my health I cannot but be thankful. I left Berhampore almost without hope of recovery, and with many fears that my work in India was at an end; now, however, blessed be God, I feel quite strong again. I both hope and pray that many years more of usefulness may be allowed me in this benighted land." On arriving at

Berhampore he wrote: "I am thankful to inform you that we are again at our Station, and, by the goodness of our heavenly Father, in the enjoyment of restored health." During his residence at Madras he had much friendly intercourse with the Missionaries of different Societies resident there. On one occasion he attended a conference when fifteen were present, who appeared much interested in his account of the operations in Orissa. He was told that the Orissa Mission was regarded as the model Mission of India.

The state of the Church appears, on the whole, encouraging. Several interesting additions have been made to its number: some that have wandered from the ways of peace have been restored to its communion; and three, it is trusted, have been removed from the toils, temptations, and dangers, to which they were subject here, to join the Church above.

Though, owing to Mr. Wilkinson's absence from Berhampore, and Mr. Stubbins, in consequence, being less at liberty to travel, less has been done by the brethren in itinerating than in some former years, yet they have by no means neglected that very important department of Missionary Labour. In their accounts of their journeys they furnish various encouraging statements of what they witnessed.

[*Report.*

Of the boys in the Asylum it is said—

We are thankful to state that the progress of the children in school duties, and their general conduct, have during the year been highly satisfactory and encouraging. A number of the elder boys are about to be permanently settled at the new Christian Location, where they have spent a portion of their time the last two years in agricultural pursuits. We find this place a valuable auxiliary in providing the means of support to our young people as they leave the School. Those referred to give promise of being industrious and useful members of society. In April we received so large an addition to our number that it was found necessary considerably to enlarge our school premises. Thirty-three were then admitted into the School. These were rescued victims from the murderous Khunds. They were an interesting group, from three to twelve years of age.

[*Mrs. Wilkinson.*

Of the girls in the Asylum it is reported—

During the first six months of this year our children were almost strangers to sickness, sorrow, and death; but in June the cholera, which had been raging with unparalleled violence in the neighbourhood, entered our Asylum. Its first victim was a happy, laughing little girl of four years old. Since that painfully exciting period six months have passed away—not so we trust the effects on the minds of survivors—many careless ones have become thoughtful, and several who had been halting between two opinions have become decidedly on the Lord's side. Two of these, after giving pleasing evidence that they had learned of Him who is meek and lowly in heart, were baptized in September, and others are anxious to enjoy the same privilege. The latter class have for some months kept up a little Prayer Meeting among themselves, and have spent much of their leisure in reading the Word of God. [Mrs. Stubbins.]

Four Khund Youths are employed as Schoolmasters, and are located with their wives among their own people in the Hills.

Of the Christian Village near Berhampore it is reported—

We are thankful to report of this interesting place, that the Christians located there are still, we trust, prospering for time and eternity. Several of the older boys from the Asylum are located there, preparatory to their final settlement, and we hope some of them are earnestly seeking the salvation of their souls. A house for a Native Preacher is now being built. Thus, by degrees, this once dense jungle is presenting a pleasing and encouraging aspect, and we trust the time will come when multitudes shall be found rejoicing in the God of their salvation.

In the Orissa Mission Academy there are now two Students.

CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—1830—John Anderson, James Ogilvie: 26 *Nat. As.* Pupils, 1305; of whom 1060 are generally in attendance—Pp. 184, 185.

The Annual Public Examination took place on the 9th of January. There were 1073 children present. The examination lasted three hours, and was conducted by Messrs. Ogilvie, Herdman, Henderson, and by Dr. Grant and Dr. Boaz. The examination is said to have been very satisfactory.

In Calcutta, one of the Native Teachers of the Institution had been baptized during the year, but not a single pupil had been withdrawn in consequence. Five years ago had a Teacher been baptized more than half the pupils would instantly have been removed. A few years ago the native newspapers were perpetually attacking the Institution, and holding up to reprobation those parents who allowed their children to attend it. This is very seldom done now: on the contrary, the importance of this and similar Institutions is very generally acknowledged by the native press. These facts prove a very different state of things to exist in Calcutta from what we witness in Bombay; but there is consolation in the thought that

it is during the last few years that the Calcutta mind has taken such a leap.

[*Bombay Guardian*.]

Bombay—1828—founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: Miss Hughes, Miss Kind, supported by the Scottish Ladies' Association. Mr. Miller's health has made it necessary for him to leave Bombay, at least for a time. The children in actual attendance at the Schools number about 400—Pp. 185, 186.

Ghospara—1 *Nat. Cat.*; 2 *Nat. As.*—Pupils, 70—P. 186. No information has reached us of a later date than that given in our last Survey.

Madras—1836—Wm. Grant, Sheriff, Black, A. Walker, Francis Christian. Pupils, 400 Boys, 200 Girls. These numbers, however, were diminished, in consequence of a report that some of the children were likely to be baptized, so that in February there were only 282 boys and 220 girls. The Annual Public Examination was held on the 11th of February.

Church-of-Scotland Missions—

The girls were examined in Tamul, on the leading doctrines of Christianity, by the Rev. E. Sargent, of Tinnevely, and, it was reported by that gentleman, answered the questions put to them in a highly satisfactory manner. Some also read the New Testament in English. Prizes were distributed to them by Dr. Davidson, who occupied the chair during the whole of the proceedings.

The boys passed a very creditable examination in different portions of the Scriptures, displaying a gratifying acquaintance with both facts and doctrines; also in the Geography of India, and the Histories of Rome and England—the examiners being the Rev. Mr. Grant and Messrs. Sheriff and Black. [*Athenæum—Madras.*]

We have got into our new premises: the accommodation both for the pupils and ourselves is most ample and suitable: there is not a better house in Madras.

FREE CHURCH-OF-SCOTLAND MISSIONS.

Calcutta—A. Duff, D.D., W. S. Mackay, D. Ewart, T. Smith, D. Sinclair, E. Miller: *Nat. Cat.* with many European and Native Assistants. Three Natives have been licensed to preach. There are Out-Stations at *Bansberia*, *Culna*, and *Chinsurah*, and Teachers and Assistants at each. Baptized Natives, 47—Scholars: Boys at the Central School, 1280; Girls, 150, of whom 50 are Boarders; at *Bansberia* 300 Boys, 30 Girls; at *Culna* 150 Scholars; at *Chinsurah* 750: Total, 2710—P. 186.

There have been 6 adults and 4 infants baptized during the year; and more than 1000*l.* has been raised in *Calcutta* for Missionary Purposes. In *Calcutta* there have been employed during the past year, 1 Catechist, Behari Lal Singha, and 5 Probationary Catechists. The Catechist, whose salary is paid by a society of ladies connected with the Free-Church Congregation, *Calcutta*, is chiefly employed in reading and preaching to their Heathen and Mahomedan servants, and otherwise making known the Gospel. He also superintends a School supported by some members of the Congregation for the instruction of the children of the poor. The Probationary Catechists are employed in the Central Institution in prosecuting

The only objection that can be raised against it is its distance from the mass of the native population; but this disadvantage is counterbalanced by this great advantage—there is sufficient accommodation for us all on the upper flat; and cooler or more healthy dwelling-houses, are not to be obtained at *Madras*. All our girls, both in the Institution and the Branch School, are going on well, but we have lost by death two of our most promising girls. [*Mr. Walker.*]

There have been two youths recently baptized who were, when boys, educated in the Schools connected with the Church-of-Scotland Missions. Two native families, also, are mentioned as having been baptized and become Members of the Church of Scotland.

their own studies, and, as occasion offers, in making known the Gospel to their countrymen. During the past year, also, three of the converts have been licensed to preach the Gospel. The Assembly will now see that the Church is on the highway to the enjoyment of a native ministry, well furnished and disciplined, for a portion of the people of Bengal.

Beside these various appliances at *Calcutta*, the Orphan Institution there, under Miss Laing, has continued its operations for the past year. It contains about fifty girls, who have been rescued there from absolute destitution and degradation. Another School for girls, taught by Mrs. Ewart, contains about 100 pupils—Jewesses, Armenians, Portuguese, and East Indians—so that by every available channel, and by every open door, your Missionaries are entering in, and seeking the good of India.

The premises which are at present occupied as the Central Institution at *Calcutta* are held on lease. It expires in about two years; and if we would secure the permanence and stability of our Mission, it has now become necessary to erect buildings in *Calcutta* worthy of the cause in which the Church is embarked. By the liberality of the friends of that cause, provision has been made for the erection of Mission Premises at each of the other two Presidencies. In the course of a few months, between 6000*l.* and

7000*l.* were subscribed for these objects; and our brethren at Madras and Bombay either are, or may soon be, placed in circumstances which will contribute at once to their comfort and efficiency as regards the buildings which they occupy. But the time has now come when a similar arrangement must be made for Calcutta, and for that purpose a sum of not less than 10,000*l.* will be required. A beginning has already been made in that direction. A sum of upward of 2000*l.* has already been raised. [Report.]

Bombay—John Wilson, D.D., J. M. Mitchell, Robert Nesbit: 2 *Nat. Miss.*; 1 *Nat. Preacher*; 1 *Nat. As.*; 2 *Nat. Fem. Teachers*. Communicants, 24. Baptized, 24; 2 Students for the Ministry. Scholars: Male, 758; Female, 559: Total, 1317—P. 186.

The agencies employed at Bombay, according to the last Report, are the direct preaching of the Gospel, Christian and general education, English and vernacular, public lecturing and private classes, assisting in translating the Scriptures, and preparing and circulating Tracts, itineracies, the pastoral care of converts, and training converts for the Christian Ministry. [Report.]

Poonah: 100,000 inhab. — J. Mitchell has charge of this Station, and is aided by his son, W. K. Mitchell, a probationer of the Free Church, and also by Wezir Beg, a converted Mussulman. Scholars: Boys, 412; Girls, 116. Total, 528.

By lectures on the Evidences, on certain portions of history, and similar means, he has done all that the enfeebled state of the Mission would permit; and only an enlargement of the agency appears to be needed to lead to rich and blessed results. To the native Church at Poonah three adults have been added during the past year. The English Congregation at Poonah numbered between 200 and 300. [Report.]

Madras—John Anderson, Robert B. Blyth, Alex. B. Campbell. The Rev. R. B. Blyth and Alex.

B. Campbell reached Madras on the 27th of November. The health of the Rev. John Braidwood has been such that he has been ordered home. The Rev. James Drummond proceeded to Madras, but after labouring there a few months was pronounced by three medical gentlemen to be unsuited for labour in India. At the Institution in Madras, and its Branch at *Triplicane*, there are together 572 Males, 368 Females: at *Conjeveram* there are 316, at *Chingleput* 317, at *Nellore* 383: Total, 1956—Pp. 186, 187.

The examinations have been most thoroughly satisfactory. At Conjeveram the sons of the officials in the city sit side by side with Shanars and Pullees, receiving a thorough Bible Education, while at the other Schools "the religion of the true God, and of Jesus Christ, in connection with secular knowledge, is larger, and made the mainspring and source of life and moral influence." In the emergency of the Mission at Madras the native converts have been of signal service; and in the providence of God the value of native ministry has been tested, and not found wanting. Four students of divinity of the fourth year, and a probationer, have offered their services to the Committee. It is expected that at no distant date a selection will be made, and help sent to Madras. [Report.]

Nagpore and Sitabaldi—Stephen Hislop, Robert Hunter. Scholars: Boys, 290; Girls, 32: Total, 326—P. 187.

In endeavouring to spread the blessings of a religious education among the Marathi Population here, we cannot hope to succeed by inviting pupils to one Central Institution, for neither the size of their houses, nor their desire for learning, admit of an increase in this way. We require to multiply our Schools in order to multiply our scholars. However, we have extended our operations only by degrees, and have never established a School which we have not been able to supply with a suitable Teacher, and which we are in the practice of visiting and examining every day. [Mr. Hislop.]

IRISH-PRESBYTERIAN CHURCH MISSION.

KATIWAR: inhab. 2,000,000— side of the Gulf of Cambay. No 1841—*Rajkot, Gogo, Surat*. The particulars of any recent proceedings of the Missionaries have reached us. The two former Stations are in Katia-war, but Surat is on the opposite

(*The Survey will be continued at p. 209 of our Number for May.*)

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

FROM the Journals of the Missionaries labouring in Western Africa we extract several notices of those whose heart, it is trusted, has been opened to receive the love of Christ, and who have died in the faith.

From the Rev. D. H. Schmid's Journal we extract the following Notices—

April 27, 1852—I went late in the evening to see one of our Communicants, who was very ill. On conversing with him, I found that he could speak but little. "The Lord," he said, "has brought great trials upon me: I am suffering greatly: but I pray to God, that He may forgive all my sins past for Jesus' sake." I encouraged him to do as the Israelites did, when bitten by the serpents, and called upon to turn their faces to the brazen serpent, that they might be healed—to look to Jesus crucified, the healer of wounded sinners. I read with him Psalm xxxii., and engaged in prayer. Whilst the people attending and myself were on our knees, he tried to get on his knees too, but his strength was gone. Soon after I had left him he breathed his last, and entered, as I hope, into his eternal rest.

June 6—I went to Waterloo, and visited Mr. Maxfield, who is fast sinking; but his mind is set on Jesus, who enables him to wait for his call. I read with him the 130th Psalm, and engaged in prayer. Our short-sighted human reason would say, It is a pity that such young people should be snatched away by death from their sphere of labour, where they are so wanted, and when we look forward with great anxiety for the fruit of their training; but being but of yesterday, and knowing that the Lord knows better than we how to promote His glory and kingdom, it is for us to say, "Thy will be done."

June 16—I was informed of the death of poor Mr. Maxfield.

July 27—I went to the hospital, to see a young man lately brought from Bathurst, after he had been ailing for several years. He was indeed a sure evidence of the truth of David's words, Ps. ciii. 15, 16—"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone." Four years ago, when I was stationed at Bathurst, he appeared to be a strong, blooming youth, as if death would be afraid of him. Now his arms and legs were so thin as to be hardly able to bear his body. On seeing him in this sinking state, I told him plainly to set his house in order, to prepare for the serious change. He did not seem to like it, but said, in a somewhat bitter tone, "If God will, I shall die; but if He is willing to restore me again, I can be restored." It did not surprise me that he thought himself too young for death. "Well then," I replied, "are you prepared for that change?" He said, with some reluctance, "I try to become so." On my asking whether he read the Bible, he said, "I have no Bible, but this I read," taking from under his pillow Jowett on the Gospels, which I had given to him some time ago. He begged me to present him with a Bible, which I gladly did, discharging a duty devolved upon me in Salisbury Square, when I last left England. A Bible was delivered to me with the following words written inside—"A poor woman of Claverton, near Bath,

earnestly desires to send one of her Bibles to the heathen. I leave you to use it as you deem best. The motive is love to souls. J. EAST, Bath." My earnest prayer to the Lord was, that this poor, or I might rather call her rich, woman's desire may be realized in this young man, to our Redeemer's glory. Then, I trust, the young man will give thanks to that kind benefactor, not at Claverton nor Bath, but above, in the heavenly realms of Him who said, "As ye have done it unto one of the least of these my brethren, ye have done it unto me."

On the 16th of August this young man died,

From the Journal of the Native Catechist, Mr. J. Bartholomew, we extract as follows:—

June 14—I called upon a sick man, who is expected daily to depart this life. His illness has been protracted, giving him opportunity of setting his house in order. He was suffering much pain, which made me think he could not live long. I asked him whether he thought he would live. He said, "Oh, Master! I would rather die than live." I asked him where he thought he would go after death. He said he hoped the Lord would pardon him, and forgive his sins. I collected short sentences from this sick man's lips—"Lord, Thy will be done! Lord, take me to Thyself! Lord, this pain is more than I can bear! Lord, come quickly!" He was restless all this time. Some of his friends who came to see him asked him what would become of his three children. He said, "I brought nothing into this world, and it is certain I can carry nothing out. I leave my children to the protection of God."

After ten days this man was numbered with the dead. He was baptized on the 12th of February 1843, by the Rev. J. W. Weeks, at Regent. He and his family removed hither in 1847, on account of ill-health. He became better, so as to be able to do his daily work as sawyer until this last attack. I believe that he died in faith. "There remaineth therefore a rest to the people of God."

Mr. Denton's Journal contains the following Notices—

Nov. 14, 1851—This morning the sad tidings of the almost sudden death of one of my Communicants reached us. She was a colony-born young woman, and a very in-

teresting character. I could point to her as an example to all others. In her person and dress she was always clean and neat; in her conduct, quiet, orderly, and industrious. And it was quite apparent that her cleanliness and care extended to her husband and her house. She had been a Communicant for many years, and none could be more consistent. In her deportment she was serious, and most regular in her attendance on the Means of Grace. Her removal was so sudden and unexpected, that no opportunity was afforded for disclosing the state of her mind in the prospect of death; but she had lived as the righteous, and her death could not be otherwise.

Feb. 16—Early this morning I went to Gloucester and baptized Walter Reynolds, one of our Liberated-African School-boys.

On the day following he died, and was buried on the 18th. He was a truly pious youth; and I trust that the example, both of his life and death, will long be remembered by the other boys. Reynolds told me, during his sickness, that he began very early, before he was taken under the care of the Society, to think about God and to pray to Him, and that he was much pleased when he attended Divine Service. He always endeavoured to go to Church, and never kept away if he could help it. In October 1850 he and the other boys came under my care. I soon observed that he was a steady, good boy, and he was therefore made Monitor over the others. I never remember any complaint being made to me respecting him, nor having had any occasion to reprove him. His unvarying good conduct marked him out as a boy full of hope and promise. I therefore recommended him in August 1851 to the Grammar School, with a view to his becoming a Native Teacher. Here his Christian Character soon became open and decided. He felt that he was now called upon to give himself unreservedly to the Lord. He opened his mind to Mr. Peyton, and was recommended by him to Mr. Beale as a Candidate for Baptism. The account which he then gave of the state of his mind, I am told, was unusually clear and satisfactory. Thus our hearts were cheered, and our expectations raised of many years of usefulness from him to his fellow-countrymen.

But God had other intentions respecting him. Instead of preparing, as we fondly hoped, for years of usefulness, he was

fast ripening for an early grave, and for higher employments in heaven. Shortly after his admission to the Grammar School, symptoms of consumption became perceptible. The disease soon developed itself, and made rapid progress. He was obliged to leave the School, which, only a short time before, he had entered with such thankfulness and pleasure. He was placed under the care, and received into the house, of one of our Communicants at Gloucester. Here he received, as he himself told me, all the kindness and attention which could have been shewn to him even by his own parents; and, which is more, he received from this simple-minded, humble man of God, much spiritual instruction and comfort. Could I write all that has been told me of what passed between them, it would be worth recording; but this I must say, that Reynolds was really in earnest for the salvation of his soul: he had given up this world, and was most anxious to be prepared for the next; and, under these circumstances, he could not have been in the care of a more kind-hearted, unaffected, good man than Gibbs.

It was always a pleasure to me to see Reynolds. On the 16th, weak as he was, his countenance brightened as I approached him, and a smile played on his sickly face. He was very anxious for baptism, and knew that he was now going to receive it. He had frequently said he could not die till he was baptized, and that he was only waiting for that. He seemed to feel deeply during the ceremony, and afterward thanked me many times very heartily.

He lingered on till the afternoon of the next day, and was then released from pain and suffering. The funeral took place on the following day. All the other boys followed the corpse, six of them bearing the pall. Some of the Grammar-School Pupils also came up to attend. We took him into Church, and read the Burial Service, after which I delivered an address to his schoolfellows. The words of the Psalmist, "When my father and my mother forsake me, then the Lord will take me up," were most suitable for the occasion. They were all orphans, who had been deprived

of parents and friends by wicked men; but God had overruled this, and placed them under the care of kind friends, who would tell them of their heavenly Father, who had sent His Son to die for them, and shew them the way to heaven. He had taken up Walter Reynolds in love, and made him His own child, and now He had taken him to dwell with Him for ever in heaven. And this, I said, He was willing to do for them all. We sang the hymn,

"When blooming youth is snatched away,"

and then followed him to the grave, from whence he will ascend again at the resurrection of the just.

Mr. C. F. Ehemann gives in his Journal an account of the death of a Communicant.

Soon after my return from the Sherbro Country, another member of our Church exchanged time for eternity. She was always complaining more or less, but never absented herself from Church or class. When, therefore, I missed her from her regular place at Church on Sunday, the 21st of March, I at once thought that there must be something the matter, and, upon inquiry, found that she was sick.

The next morning I went to see her. She complained of pains in her side and chest, but did not appear to be dangerously ill. When I inquired into the state of her mind, she said, "Please, master, it looks sometimes very dark here"—pointing to her heart—"but I try to look to Jesus, who died for my sins;" to whom I directed her, as the only refuge and friend of sinners, particularly in the hour of death.

The next morning I visited her again, and gave her some medicine, although she did not appear to be worse. Her hope seemed to have increased. I again brought Christ before her as the all-sufficient sacrifice for our sins, which I could do the more earnestly, as I felt that her end was not far distant. Before leaving her I commended her to the forgiving mercy of our God, and promised to see her again in the evening; but in the afternoon she died.

Proceedings and Intelligence.

United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

JUBILEE.

ON *Monday, March 7th, 1853*, at Eleven o'clock, the first Meeting to celebrate the commencement of the Society's Fiftieth Year was held at the London Tavern, Bishopsgate Street, in the room where it was established in 1804; the Right Honourable the Earl of Shaftesbury, the President, took the Chair, and was succeeded by the Right Rev. Dr. Carr, late Bishop of Bombay. In addition to the Officers of the Society, and Members of the Committee, there were present on the occasion nearly all the Foreign and Domestic Agents, the Secretaries of the various Missionary Societies, Officers of Auxiliary Societies, and a large number of influential friends of the Society in London, and from different parts of the country.

The proceedings were commenced by reading the 97th Psalm, after which the Noble Chairman alluded to the extraordinary circumstances under which the Committee and friends of the Society had assembled.

After announcing the order of proceedings, the Minutes of the last Meeting of the Committee, and of various Sub-Committees, embracing the Editorial, Agency, Finance, and other Departments, were read and confirmed.

The Jubilee Secretary read interesting Letters from several distinguished friends of the Society, from the Officers and Committees of Foreign Bible Societies, and of other Institutions.

Resolutions.

That this Committee have received, with much pleasure, the friendly congratulations from the American, the Central Prussian, the Netherlands, the Basle, and the Berg Bible Societies; from the Committees of the Geneva and Belgian Evangelical Societies; from the French Congregational Church in Brussels; the Society for the Propagation of the Truth at Amsterdam; from Mr. Samuel Elsner, of Berlin; and from the Messrs. Courtois, of Toulouse; and beg to reciprocate their good wishes and prayers, and to hail them, in the name of the Lord, as fellow-labourers in the great cause of disseminating throughout the world the Scriptures of truth.

—That the Committee, on being assembled this day in the room in which the Society was formed forty-nine years ago—namely, on the 7th of March 1804—would place on record their deep and thankful sense of the good providence of God, which has watched over the Society from its institution to the present hour; raising it from small beginnings to unanticipated magnitude and eminence; rescuing it when exposed to assaults and perils; keeping it unchanged in its constitution and principles; enabling it steadily to pursue its course and to extend its influence; and giving it a position this day not surpassed in any former period of its history: in the review of all which the Committee would desire to say, "Not unto us, O Lord"—not unto any who have preceded us—"but unto Thy name be all the glory."

—That this Committee, while calling into solemn remembrance the many holy and illustrious men, both at home and abroad, who have at different times been found in the ranks of the Society, but now have passed away, would offer their affectionate and cordial congratulation to their venerable friend, Dr. Steinkopff, whom they are happy to see this day in the midst of them, and who for twenty-two years held the office of Foreign Secretary; and they would also convey the same congratulation, with expressions of their sympathy, to W. Alers Hankey, Esq. (the sole survivor of the first Committee)—who, by the infirmities of years, is compelled to be absent from this Meeting; both of whom took an active part in the formation of the Society, and alone, of its original founders, survive to witness and welcome

2 C

its year of Jubilee. That, in these congratulations, the Committee wish to include the respected Treasurer of the Society, John Thornton, Esq., who was first appointed on the Committee in the year 1805, and afterward, in the year 1815, succeeded his honoured uncle, Henry Thornton, Esq., in the Treasurership, in which office he has continued faithfully and advantageously to serve the Society to the present time.

—That the Committee, having the pleasure of seeing among them, on this interesting occasion, a large proportion of their Foreign as well as their Domestic Agents, on whom devolves so much of the responsibility of carrying out the Society's work, would seize this opportunity of re-assuring their valued friends of the cordial sympathy of the Committee in all their labours, their trials, and their success.

—That the Committee are very much gratified with the attendance of so many of the Officers of Auxiliary Societies and of kindred Institutions, and also of other distinguished and attached friends of the Society, regarding it as an encouraging token of the wide and deep interest that is likely to be felt in the celebration of the Society's Jubilee.

The Rev. Dr. Steinkopff, the Rev. Dr. Pinkerton, Mr. Wm. Jones, and the Rev. Dr. Bunting, addressed the Meeting in acknowledgment of the Resolutions which related to them and their co-adjustors. Mr. Jones presented the first Minute-Book of the Religious-Tract Society, in which was recorded, on the 7th of December 1802 as follows:—

Mr. Charles, of Bala, having introduced the subject which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a magazine to this effect may be singularly useful. The object was deemed sufficiently connected with the objects of the Society thus generally to appear on the Minutes; and the Secretary, who suggested it, was accordingly desired to enter it.

Sermon.

On Wednesday, March 9th, a

Sermon, commemorative of the establishment of the Society, was preached in St. Paul's Cathedral, by His Grace the Archbishop of Canterbury, from Isaiah xxxii. 20, "Blessed are ye that sow beside all waters."

Special Meeting.

On Tuesday, March 8th, at Twelve o'clock, the Special Public Meeting was held at Exeter Hall, in the Strand. The Right Hon. the Earl of Shaftesbury, President, took the Chair, and was well supported by the attendance of several Vice-Presidents, and an unusually large number of Ministers and others, who occupied the platform, while the body of the Hall was thronged in every part.

Movers and Seconders.

The Bishop of Winchester, and Rev. J. A. James: supported by the Duke of Argyll—Rev. Dr. Duff, and the Earl of Carlisle: supported by Josiah Forster, Esq.—Rev. Hugh Stowell, and Rev. W. Arthur: supported by Rev. Dr. Charles—Rev. Dr. Cumming; and Mr. William Jones—Lord C. Russell, and Rev. George Brown.

Resolutions.

—That this Meeting welcomes the Society's Year of Jubilee, hailing it as a fitting occasion—For commemorating the Divine Goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress; for bearing a renewed public testimony to the Divine Character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and for promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

—That this Meeting approves of the measures and plans of the Committee for the celebration of the Year of Jubilee, including the institution of a Jubilee Fund, to be appropriated to the following purposes, namely—(1.) The adoption, as far as practicable, of an extensive and efficient system of Colportage, throughout Great Britain, in the Year of Jubilee; the supply of Emigrants; together with Special Grants of Bibles and Testaments to Prisons, Schools, Missions, and other

Charitable and Benevolent Institutions in this country. (2.) Special Grants to Ireland, in such ways as may hereafter be determined upon. (3.) Special efforts in India, Australia, and other British Colonies, by Agencies, Grants, or otherwise. (4.) Special Grants to China, and such other parts of the world as may appear open to special operations. (5.) The establishment of a Special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad, and to their widows and children, when in circumstances to require such aid.

—That the Jubilee Fund be now regarded as open, and that all ranks and ages be invited and encouraged to contribute thereto, with a liberality commensurate with the importance and magnitude of the objects contemplated.

—That this Meeting, while calling on all the friends of the Society to unite in commemorating its Year of Jubilee, would express their earnest desire and hope, that whatsoever is done may be in humble dependence on the blessing of Almighty God, and to His glory.

The President, in opening the proceedings of the Meeting, made the following remarks on the

State and Prospects of the Society.

We are now at the commencement of the Fiftieth Year of the life of the British and Foreign Bible Society, and most thankful ought we to be to Almighty God, who has permitted us to see and to enjoy an event, the like of which, until this day, has never been known in the whole history of the Christian World. This Society, from the smallest beginnings, and with the slenderest means, but with the highest design—a design to spread over the surface of the whole habitable globe the Word of God in every tongue and for every nation—has passed through half a century of successful progress, and now finds itself with many friends in almost every country in the world, and is the mother and mistress of more than 8000 Bible Societies. The mother and mistress, I say; not as having dominion over their faith, but as helpers of their joy. Now, it will be necessary on this day to set before you the results of many years of anxious and arduous labours; but it will be done, not in the spirit of boasting or vain glory, but that you may see, by what

has been done, what may be done, so that, from the retrospect, you may derive strength and encouragement to enter upon far greater and more vigorous efforts in the future. Let me state, in a few words, some of the results which, by the blessing of Almighty God, we have this day attained. The Scriptures have been rendered into 148 languages or dialects: all these have been reduced to printing, and of these, 121 had never before appeared in type. The combined Societies of England and other countries have circulated not less than 43,000,000 copies of the Scriptures, in whole or in part; and thus the records of Inspired Truth, it is believed, have, within the present century, been rendered accessible to about 600 millions of the human race. There is one matter to which I must call your especial attention, because it has struck my own mind and heart with more force than, perhaps, any other incident in the statement that will be set before you. Of these languages so reduced to printing, upward of twenty existed only in an oral form, had no alphabet, and were not reduced to writing until such time as they were worked upon by the intellectual power of Christian Missionaries and others. Let this fact be treasured up by those who are talking much of intellectual improvement, and of the march of intellect; and let them tell me if, in the whole range of intellectual power, there is any thing that shews more of mind, of thought, and of capacity, than must have been expended in reducing those twenty-five languages to a written form, which were thus made the means of giving thousands of minds access to the Word of the living God. So much for our acts. I think we can say no less for our principles. We assert much more than the mere right of every individual to possess and to read the Holy Scriptures; we assert the right of private judgment, and of private responsibility; we assert that right for which confessors and martyrs have suffered in olden times; and we assert that right for which confessors and martyrs of the present day—for which the blessed Madiai—are suffering in the dungeons of Tuscany, confessors to the present hour, and martyrs, in all probability, unless it shall please God to bless our intervention—that principle for which there will be yet many confessors and many martyrs, I doubt not, in future times. It is but a small thing to have the right of access, or to possess and read the Word of God, if

every thing we feel, every thing we think, and every thing we say, is to be under the interpretation, and at the will, of a dominant hierarchy. Now, it is an immense honour that has been put upon this country by Almighty God, that it should be the earthly depository of His Truth, to flow forth in refreshing streams to all the nations of the world. It is a great and mighty honour that He has conferred upon us, and we must rise to the height of that responsibility. I can hardly believe that the great and good men who, under God's grace, were the founders of this Society, could have imagined when they met, few in numbers, and in a retired locality, that their faith would remove such mighty mountains. I can hardly think that they ventured to believe that they were then instituting the greatest effort that ever has been made by uninspired men for the temporal and eternal welfare of the human race. But so it is; and gainsayers may say what they will, but the events of this day will prove, that whether we regard man politically on this earth, or spiritually in the world to come, his last and greatest happiness will have been attained when the Word of the Lord shall have "free course and be glorified."

We hope to give further extracts from the Addresses in a future Number.

Western Africa.

CHURCH MISSIONARY SOCIETY.

RIVER DISTRICT.

KISSEY, WELLINGTON, &c.

THE Rev. D. H. Schmid, although resident at Kiskey, has had under his charge an extensive district, consisting not only of Wellington, but also, on the departure of the Rev. J. U. Graf for England, of Hastings. Beside this, he has had the superintendence of the Native Catechist at Port Lokkoh, which place he occasionally visits. To assist him in meeting these heavy responsibilities the Rev. E. Dicker has been stationed at Kiskey. Mr. John Attarra, the Native Catechist, is resident at Wellington.

We shall first refer to Mr. Dicker's journals, which refer more directly to Kiskey.

General View of Kiskey, Michaelmas, 1852.

A review of the past six months has made much of the Lord's goodness pass before me in many particulars. The rains have been to me a season of much sickness, particularly at the commencement. The alternation of rain and sunshine tried me much, and often produced fever; but my dear wife has been spared to me in much health and strength, with two or three exceptions. Now, I am thankful to say, my health begins to be established. May grace enable me diligently to use that precious talent!

Character of the work.

Our work at Kiskey does not present any very striking results, but still it is calling out some from the world to join themselves to the Lord, thus shewing that our branch of the Gospel Vine is a vital one. And though we mourn over some, whose sins have separated them from the Lord, yet I feel that they who have learned Christ must not be cast down, as if some new thing had happened unto them—for "offences must come"—but look the more diligently lest any man fall from the grace of God.

Adult Classes.

With respect to the general duties of this Station I may remark, that the adult classes entrusted to my care have received many additions during the past half-year. The class of male Liberated Africans, which I meet on Tuesday Mornings, is one of much promise, and I hope that many of them will very shortly be admitted to baptism. Many are old men, and will never possess in this world a large amount of information on religious subjects; but yet the alteration of character from what they were formerly known to be, by those who have been longer acquainted with them than myself, is very striking, and makes one hope that they do know the Gospel as the power of God. Their earnest attention under instruction quite moves my heart to speak to them. There is, however, one drawback in conducting these classes—it is so difficult to get answers to questions. Their inability to give an answer seems to me very often to arise from not knowing how to word one.

Several of the younger members of this class have lately come to me for primers, and many bring a Bible or Testament with them, which, for such persons as they are, is a gratifying sight.

Another class of Candidates for Baptism, that of the female Liberated Africans, who meet me on Friday Mornings, also affords

me much reason for hope. In this class, especially, I feel obliged to proceed in teaching as if in an Infant-school. At present we are endeavouring to learn the ten commandments, just as children do in Infant Schools, repeating sentence by sentence many times over. We have mastered the first commandment, and are learning the second. All cheerfully and reverently join in; and though we often break down, yet, as every one tries, we hope at length to succeed. After an exercise of this kind, the class is always concluded with reading a portion of Scripture. At present we are reading the Gospel of St. Mark, which I endeavour to turn to the purposes of exhortation and instruction in the leading facts of our religion, following up the latter with frequent reviews of previous readings. One morning, after class, a woman came to me and asked what chapter had been read, and where it was, telling me she intended to ask her child to read it to her at home. At the next class I pointed out this as an example; and since, I have made them all repeat, "We are reading the Gospel of St. Mark." This seems to fasten it in their memories.

Of my Wednesday-Morning class of colony-born females I cannot generally speak so well. There is a lightness of behaviour which too plainly tells of loose profession. Some there are who manifest great seriousness, and apparent anxiety to know the Truth. This class is an important one, and often draws out my heart more particularly in prayer for it. Some of them Mrs. Dicker has taken on a Sunday Afternoon. Circumstances, however, have obliged her to suspend doing so for the present. On these occasions she has spoken to them with much more freedom than I could have done.

Day School.

My assistance at our Day School has been to take the first class, consisting of about thirty-five boys, for two hours daily, when I instruct them in arithmetic, geography, and Bible History. In these they have manifested great interest, and given me much pleasure in assisting them. But sickness has caused many interruptions in these and my other duties.

During the half-year the children of our School have purchased about seven pounds' worth of school-materials from a small store I keep for them, obtained from the Society's store at Bathurst, beside Bibles, Testaments, and Prayer-Books. This has, however, been chiefly done by

the boys, the parents not caring to spend much on the girls, which we very greatly regret.

Sojourn at Charlotte—Mrs Clemens' Girls' School.

Mr. Dicker having had an attack of fever in April, proceeded into the Mountain District for change of air. The following is an account of his journey:—

April 19, 1852—With the hope that a change in the mountains would establish our health a little before the rains set in, Mrs. Dicker and myself left Kissey for Charlotte, where we remained until Friday the 30th.

The road or pathway from Kissey conducts the traveller over some truly picturesque scenery. After passing through Wellington, the path leads up the side of a steep, rocky, wild-looking mountain. As we ascended, the really beautiful creek running up from Freetown to Waterloo, Port Lokkoh, &c., passing Kissey and Wellington, opened to view. The country intersected by the creek is very flat, and, when viewed from a commanding position, makes one almost fancy that some tasteful person had laid it out, and cut those numerous windings, inlets, and canal-looking rivers, on purpose to please the eye. As far as one can see, the creek presents this appearance. Then, in another direction, is the broad open sea, and the fine shores of Fourah Bay and Freetown. But, alas! as the eye rests on the creeks, and the land enclosing them, the people who dwell there come to mind. I hear they are mostly Mahomedans, and deaf to the Gospel. These places are also often the resort of many a licentious and hardened one from Sierra Leone. They are beautiful to look at, but the abode of much evil, and very pestiferous.

When we arrived among the tops of the mountains we found the scenery much confined by the abruptness of the hills; but the dells were pretty, and the air most refreshing. Descending from these, we found Charlotte in a valley enclosed by steep hills.

On our arrival at Charlotte, we were kindly welcomed by Mrs. Clemens, the widow of my old college friend at Islington, and predecessor at Kissey. During our stay we were highly delighted with the Institution. I several times took the class of Candidates for Baptism, and found them very well instructed in the main doctrines of Christianity, shewing, also,

great seriousness and reverence. The poor children seemed to have great respect and love for Mrs. Clemens, the little ones coming to her with all their aches and pains.

Infant Baptisms at Wellington and Kissey.

June 29, 1852 — I accompanied Mr. Schmid to Wellington, when about thirty infants were baptized, the Church being full of people. At first there was some confusion in arranging them for the Service. When all were quiet, I confess it made me feel rather nervous to see Mr. Schmid call the parents of some illegitimate children to a conspicuous place, and give them a severe reproof for their sin. It was very gratifying to observe the solemnity of feeling manifested by some. Many would respond with a very earnest "Amen!" to the words pronounced at the reception of the child "into the congregation of Christ's flock." One woman, in particular, did so with such a quiet fervour and affectionate manner that one could not but join her. These things caused me to hope that the prayers of this service would be heard and answered for many of these little ones. After the Service was over, I had the privilege of addressing a large and attentive class of men, which Mr. Attarra had selected for immediate preparation for baptism.

July 11: *Lord's Day* — During the Evening Service I baptized twelve infants, my first administration of the rite in Africa. The Church was very full, and although a number of persons had to move from their places, all were devoutly quiet and attentive. For one infant, the child of our first Schoolmaster, Mr. Jowett, I stood as godfather. I briefly addressed the congregation on Mark x. 14, and endeavoured to impress on all present the preciousness of this declaration of our Lord's mind toward children. I urged that it should encourage them to pray for their children, and to follow this up by good example and teaching; that youth was eminently the season of conversion; and that they should not be discouraged by the trifling disposition of the young. I then put it to them, as matter of self-examination, whether they taught their children about Jesus' love, as they taught them to speak—adding, that he who obtains baptismal privileges for his child, and did not use them, would be like the man who buys a Bible for his little ones, and locks it up without reading to them.

Simple faith.

July 27—I visited an old sick wo-

man, a Liberated African, one of my Friday-Morning class. She was evidently suffering much, but was apparently very patient. I found her in a simple state of mind, quite an illustration of many sincere believers here. I conversed with her for some time on the state of her soul, and inquired where her hopes were fixed; but, like many of her class, I could not get much from her. It was evidently difficult for her to understand me. The Liberated Africans, especially if old, as this woman, do not know much beyond the simplest truths of the Gospel. All I could learn was, that "she was a sinner," that "she prayed to Jesus," and that "Jesus was good to her." When asked whether her soul would go to heaven after death, her simple reply was, "I shall go where Jesus is." This visit left a strong impression on my mind of the matchless power of those good tidings which are emphatically "the power of God unto salvation to every one that believeth." On my leaving her she bade me good bye in true African style, "Good bye, daddy"—Good bye, my father.

"All in all."

Sept. 14—I visited a very afflicted man, of a thoughtful turn, belonging to my Tuesday-Morning class. He had been suffering in various parts of his body, but yet was in a very cheerful state of mind. I was much pleased with the intelligent manner in which he listened to me, and read from a well-used Testament the portion of Scripture I selected. On my questioning him as to his experience of Christ's love in his sickness, he replied, with great animation, "Yes, Christ is good for me. Christ is a good doctor for me. In my sickness, when the people go away to farm, and leave me, and lock the door upon me, I pray to Christ many times in the day. Christ is good for me." It was truly gratifying to see his earnestness in bearing testimony to the faithfulness of the Redeemer.

Mr. Schmid's journals, to which we now turn, have a more general reference to the various points of labour which have required his attention. We shall take the various incidents in the order of time in which they occur, as presenting a clearer view of his engagements.

Visits to the Sick.

Oct. 6, 1851—I went to see a young

man who has long been confined to a sick bed, and in whose heart, I believe, the grace of God has been successfully working. Several times I had stood near his bed without being able to speak to him, as his mind was wandering. This time I was able to ask him several questions, as how he felt, whether Jesus was near to him, whether he could fully believe the forgiveness of his sins, and whether he had a sure hope of eternal life; to which he replied in a satisfactory way. I read with him Isaiah liii., and prayed with him. He was formerly a student at Fourah Bay, but was dismissed; and as he could not get other employment, he entered the service of a merchant up one of the neighbouring rivers. This is always a tempting situation. Employed out of sight of the colony, and ensnared by the temptations of Satan and wicked people, young men fall into gross immorality, which is too often the cause of death snatching them away in the blossom of their youth.

Oct. 13, 1851—I visited several sick people, among them a communicant, who has been suffering for many years. I endeavoured to comfort him by directing his mind to Jesus, whose sufferings were much greater, by which He sanctified our own. He was cheered up, and said, "Jesus is my comfort."

Visits to Port Lokkoh.

On the 4th of November I left Kiskey for Port Lokkoh. I had several conversations with Ali Kali, who always shews the same deadness to all that is spiritual, whilst for temporal presents he can ask without the least feeling of shame. As several of the chiefs had died of late, I asked him whether they were prepared for death. He replied, "Nobody knows that: if they have done good they go to heaven; if evil, they go to a bad place." I told him how we are all lying under sin, and reminded him of the penalty, from which only faith in Christ Jesus can redeem us. As the unbelief of this people, so are their works. To destroy human life is no great matter to them—much less, to deprive a man of liberty by making him a slave. Lately there were some leopards at and near Port Lokkoh, which killed about twelve people, and our own watch-dog in the Mission Premises. It is not surprising that these beasts come here, as the town is full of idle Mahomedans, who, disliking work, allow

the town and neighbourhood to become a desert. Nevertheless, the king—with his people—does not believe the beasts to be real leopards, but says that they are a transmigration of evil men; and those parents whose households are invaded by the beasts must have a hand in the matter. Thus a Mahomedan, whose slave had been carried off by a leopard, was examined by one of their conjurers, and charged with witchcraft. The consequence was, that, instead of receiving sympathy for his loss, his house was robbed of all he had, and he himself was thrown into prison. When the Mahomedans heard it, they redeemed him, and flogged the conjurer unmercifully, claiming that no Mahomedan can be a witch. Oh, when shall the time come for this benighted people to accept "the truth as it is in Jesus!" I go to Port Lokkoh with a heavy heart, and return no lighter.

Nov. 9: Lord's Day—I preached in Ali Kali's yard, where he, a neighbouring king, Bey Kama, and about forty people, attended. After this I took the English Service in our own yard, and baptized three of our schoolboys—one Bullom and two Timnehs. They were highly recommended by the Schoolmaster, who has had them under preparatory instruction for that rite. The Bullom Youth and a Timneh, both about eighteen years of age, were received by Mr. Peyton into the Grammar School. How glad should I feel if they should become our fellow-helpers in their own native land! After the Service I administered the Lord's Supper to our few Communicants, and in the evening again kept Divine Service in our yard.

March 13, 1852—I left Kiskey, with our Mission Crew, for Port Lokkoh. After having spent six warm hours on the sea we reached Macaurey, where we had to wait for the next tide in a factory—a stay which does not always prove pleasant. The people engaged in these factories are, with few exceptions, leading a sinful life. Though coming from the colony, and usually trained up in our Schools, they forget their Bible, and spend their time in a way which does not bring them honour but shame. This caused me to speak to the owner of this factory, reminding him that he has not only to provide for his body but chiefly for his immortal soul; and that, therefore, he ought to be earnest in prayer, diligent in reading the Word of God, and regular in devoting the Lord's Day to the Lord. At

eight o'clock P.M. the tide answered for us, and we reached Port Lokkoh at cock-crow.

March 14, 1852—I went to Ali Kali's yard in the morning, and addressed him and his people on John xiv. 27. When he wished me to commence, I begged him to call his women, whom I observed standing at some distance. This he did, and about ten of them came, so that I had perhaps thirty hearers. In my address to the people they appeared to be impressed, but for how long I do not know. Perhaps you will say that I ought to believe more: but what must I feel, when, after my address, the king shewed me a Korân, which he said he would buy, whilst for a Bible he had never expressed the least desire. I told him that the Korân was only fit to be thrown into the fire, which he did not like. It is indeed hard to speak to this people. Do we come with the sharpness of the Word of God, reproving them because of their sins, they will laugh. Do we warn them, they will not mind it. Do we strike, they will not feel it. Do we bring the glad tidings of salvation in Christ Jesus, it takes no root in them, because they do not feel their need of salvation, rather preferring their souls to be kept in darkness. To this is to be added, that the Mahomedan, who is pride itself, does not omit talking to them about the sensual life in the world to come which the deceiver's attendants shall enjoy, in order to obtain money by selling to them his amulets, which they always idolize. Ali Kali himself puts his greatest confidence in his "sasa"—a bag full of amulets to curse those who may feel ill-will against him, and on account of which he is dreaded by many people. He is a Mahomedan, but does not refuse to drink wine and rum when he can get it, calling it "white man's medicine." Do we compare this poor benighted people, who have hitherto refused all gospel-enlightening, with the colony—whatever the wants and infirmities therein to be deplored—we must say, "The Lord hath done great things."

Having returned from Ali Kali's yard, I kept Divine Service in our own yard with our people and some traders, when I spoke on Eph. v. 1, &c. After the Service I administered the Lord's Supper to our Communicants, in which one trader wanted to join; but as I knew his life was not consistent with his profession, I could not admit him.

Journey to the Scarcies Rivers.

March 16—I entered upon my tour toward the Small and Great Scarcies Rivers, which Mr. Schlenker visited before he went home. Four of our boys, who wished to see their parents, living in that direction, I took with me, as also Mr. Macaulay, Schoolmaster, and four of our boatmen, who carried our effects. From Port Lokkoh we passed through small villages for about fourteen miles, when Ali Kali's rule ceased, and we entered the territories belonging to Small Scarcies, a fine clear stream, and reached Manke, where Bey Yinka resides.

After five o'clock Bey Yinka called the old people and chiefs together, according to my wish, and I addressed them in Timneh on John iii. 16. They all appeared to be attentive and glad. Bey Yinka is a pleasant, middle-aged man, about forty-five years of age: his eyes shew that he has good sense, but I have no doubt also a good deal of selfishness, which, however, he did not display to us. Before we could see him we had to send him notice of our arrival, when he came, in a European lady's cloak, and with a beaver hat on his head. First he spoke to us through his minister, but afterward freely, like a friend. When I had finished my address, I told Mr. Macaulay to call the two boys whom we had brought with us from Port Lokkoh—one, Bey Yinka's own child, the other belonging to one of his people. Both were sent to our School twelve months ago. They read a chapter of the Bible before the people and Bey Yinka, which greatly astonished them. Bey Yinka and the people were fully satisfied with the children's proceedings, and said, "These children have learnt well; not like the Mahomedans, who, after teaching and learning, know nothing." To shew his satisfaction he brought us a third boy, begging us to take him with us. In the evening Bey Yinka presented us with a small sheep, and in return I presented to him—through his minister, Sandiki—a piece of blue baft and some little things. The night we did not spend comfortably, as we were greatly disturbed by rats.

The following morning Bey Yinka gave us a man to shew us the road to Mowula and Kambia. With him we resumed our journey after Morning Prayer, proceeding to Kabaya, where we stayed overnight, after a journey of twenty miles. In all these villages or hamlets we met with but few people, the others being engaged

in farming. To sleep on the ground was not very pleasant at first, but by and bye I got accustomed to it.

March 18, 1852—We left Kabaya, a small town, and arrived, after two hours' walk, at Mowula, where the King of Kambia, Satana Lahai, is residing. In the afternoon he assembled the people, to whom I spoke on John xiv. They appeared to be pleased, and asked us whether we intended realizing Mr. Schlenker's object—a School at Kambia, as he had promised to them a year ago. The following morning, when we started for Kambia, to see the place, the king sent word to the chief there under him, that they might begin at once to make the place ready. Kambia is about six miles distant from Mowula, where we went the following day.

March 19—At eight o'clock A.M. we reached Kambia, a pretty large town near the river Great Scarries, where a considerable trade is carried on between Foulahs, Mandingoes, the neighbouring Susus, Limbas, and Timnehs. Whilst Mowula has but about 150 inhabitants, Kambia has almost 2000. The trading articles consist of rice, ground-nuts, palm-oil, bene seed, gold, ivory, &c. The trade, however, is now interrupted, as the roads to the neighbouring Susu and Limba Countries are stopped by war. The place promised to Mr. Schlenker is a fine-looking spot, and I think adapted for a Mission. But what at once discouraged me was, that I could perceive scarcely any Timnehs, whilst the town is full of Susus, Mandingoes, and Foulahs, all Mahomedans, who have always proved so great an obstacle to our Missions everywhere. There are also about 100 traders here from Sierra Leone, who, with few exceptions, are leading a sinful life. This course of so many trading people causes eatables to be expensive, and often scarce.

My intention was, to get the people assembled as soon as convenient to them, but I could not succeed before three days' stay. They had always some excuse. On Sunday, at last, they beat their drums, and we got an assembly of more than 100 people—all Mahomedans, who, I feel pretty sure, would have kept aloof had they known my object. The chiefs did not appear well disposed when they saw we had no present. As it was Sunday, my introduction was, "We come to salute you. We do not come as merchants, to buy and sell, but we bring greater things than merchants—namely, the Word of God,

April, 1853.

shewing unto you the way to heaven." I spoke to them on Matt. xi, 28. When, according to the text, I said, "They who will not come to Jesus, the Son of God, will be lost," they grumbled, but I went on, the Lord giving me grace and freedom. It is by no means a pleasant feeling to stand among mere Mahomedans, and to testify "the truth as it is in Jesus," which they so greatly abhor. To shew to them what the Timneh Children are learning, we called our other two Timneh Boys, who read part of a chapter of the New Testament, which many admired. After this we spoke a few words about what the king at Mowula had said, and commissioned them to do, to which they did not pay much attention, speaking neither affirmatively nor negatively. I could not understand it until the conclusion, when they said, "Without presents nothing can be settled." I had not brought any thing, though I intended to give them some little presents in the evening, because I wanted them to hear the Word of God without presents.

Upon this they all went away, and I returned to our yard, where I had promised to keep Divine Service with the Sierra-Leone traders, who had begged me to do so. I spoke on Is. xliii. 22—25 to thirty or forty persons, who were very attentive. After the second lesson I baptized the child of a trader, who had earnestly begged me to do so. In the afternoon the chief Lamina Kbamoi came to us, and several other chiefs, not to hear the Word of God again, but to see what presents we had to give them. I gave to each a few bars of tobacco, blue baft, and a handkerchief, which they accepted. They began now again to speak about a Mission, but not in a favourable way. Lamina Kbamoi chiefly protested against any thing being commenced at Kambia, as I suspected he would, he being a strict and crooked Mahomedan. The reasons which he gave were—"These people do not come like other people"—he meant merchants. "They bring nothing. Mr. Schlenker was here; but he only passed by and brought us nothing, whilst merchants bring us heaps of goods." Had he spoken truth he would have said at once, "We are Mahomedans, and you are Christians: therefore we do not want you."

In the evening the traders came again, when Mr. Macaulay addressed them. Before they left, they thanked us for the

2 D

spiritual food they had received. I could not forbear admonishing them to be earnest in prayer and reading their Bible, to keep holy the Sabbath, to part with their sins, and thus to become Missionaries in this benighted wilderness.

During our stay here we had another proof of Timneh Cruelty. A Mahomedan was charged with having written amulets against the king's life, and thrown manase (poisonous water) among his cattle. He was accordingly put into the stocks, kept a few days, and then carried into the bush, where, I was informed, they first drove a sharp stick through his chest, and then buried him even before he was dead.

Shall I now give my opinion about a Missionary or School Establishment at Kambia? I can only say, I have no doubt the king will keep to his promise; but I am fully convinced it would prove a most expensive, and a little-successful Mission. The Mahomedans would impede every effort, and yet trouble us exceedingly for presents.

March 21, 1852—We hurried to get on our road homeward, as my intention was to reach Manke, which we did in the evening, and were welcomed by Bey Yinka. In the morning he went with us to a small hill behind Manke, where, he said, he had promised Mr. Schlenker a place for a Mission Establishment. There is certainly more in favour of a Mission here, and I think a beginning might be made with a Schoolmaster. I was told there are no Mahomedans up the Small Scarcies: Bey Yinka will not suffer their abode. Manke is not a large town, containing but from 200 to 300 inhabitants, but there are villages not far distant. Opposite, on the bank of the river, there are people belonging to Lady Huntingdon's connection. Bey Yinka promised to clean the place, and to build a Schoolhouse, if we would begin a School. He gave me a large alligator's skin and skull, which he himself had caught, after it had killed more than twenty people, whose rings and bracelets were found in him. Among them Bey Yinka immediately recognised that of his late brother, whom the beast had killed ten years before.

Visits to the Sick.

April 22—I went to see a Communicant, evidently suffering from consumption. To my question how she felt, she replied, "I feel well," an expression which might have appeared strange to me,

when comparing it with her great sufferings. She gave me, however, a full explanation, when I inquired into her spiritual state. She said, "Truly, I am suffering; but I hold fast Jesus, who died for me, a sinner." I read with her the 121st Psalm, and encouraged her to take refuge nowhere but in Christ, crucified for our sins, who would help her through the valley of the shadow of death. After having engaged in prayer, and being about to leave, she pressed my hand heartily.

June 2—I went to see a sick Communicant, whom I found dangerously ill. I asked him on whom his hope was resting, if the Lord should call him. He said, "I trust I shall be saved through Christ Jesus, on whom alone I can rely." I directed him to look only to Jesus, and His atoning blood, and engaged in prayer. When we arose, I saw that the room was filled with people, who had gathered around us. A week after, the man recovered and came to me, thanking me for having attended him.

July 26—I visited several people, among them a blind man, whom I had not seen in the Bible Class for some time. I found him in a deplorable state, sick, blind, and entirely destitute, not able to protect himself against the cold of the rains, nor to cook his victuals. Now and then, he said, one of his countrymen came to attend to him for a little while. Though his wife had forsaken him, because she would not join him in prayer, as he said, he did not murmur nor complain, but said that the Lord Jesus always helped him. I engaged with him in prayer, and afterward went to see that he was admitted into the hospital.

July 27—I visited a sick woman, whom I baptized last year. Though confined to her bed a long time, God's peace is with her, which I felt. I read with her John x. and spoke to her about Jesus, the Shepherd of His sheep, and the door to the Father, to which she attentively listened. I afterward engaged in prayer.

Another Visit to Port Lokkoh.

July 30—I went to Port Lokkoh, where I was fortunate enough to arrive without rain. I addressed the children in the evening on Matt xiii. 47—50.

Aug. 1—I went to Ali Kali's yard, and addressed the people in Timneh on Heb. ix. 27. On entering the yard, Ali Kali, with some chiefs, held a court. The object was a slave, who was to be bought.

The price—consisting of several pieces of blue baft, tobacco, some guns, and an iron pot—was lying before them. No sooner did they see me coming, than the court was postponed, and all laid aside until my address was over. That they were somewhat impressed with the truth of the Word of God, I could clearly see. Ali Kali recapitulated, more than a dozen times, sentences and periods of my sermon in a way more serious and reflecting than I ever saw him do before. Some of the others also seemed to be attentively listening. When I contrasted the truth and fruit of our glorious Gospel with the deceit of Mahomed and his fellow-impostors, Ali Kali and some Mahomedanized Chiefs looked somewhat sharp; but when I threw a glance on their works of darkness, they could not forbear saying, "True." To think they do not understand our preaching is a mistake. They understand our Timneh well, but the fact is, they will not hear. When I had finished my address, they said, "Thanks, thanks." The attendants were about thirty people. It is a great pity, as I have thought from the beginning, that at Port Lokkoh we have no free open place, as a market place, or common palaver-house, to which all people might have free access. Instead of this there are but footpaths running through the town, whilst the town itself is divided into certain districts, belonging to chiefs who are nearly all stubborn Mahomedans, and not only laugh at the Word of God, but also prohibit, by their example, those under their dominion from coming to hear it.

I returned to our yard, to take the Morning Service, and to administer to our few Communicants the Lord's Supper. In the evening I took the Service in our yard. O Lord, let Thy blessing rest upon Thy Word!

With regard to our School at Port Lokkoh, I am sorry to state that several of our children have been taken away by their parents. Two girls, one of whom belongs to Ali Kali, were enticed away by their mothers, and have not returned. Others, however, have been brought, so that we have about the same number as before. The spiritual state of the children is not discouraging, yet I do not venture to entertain sanguine views. One thing gratified me exceedingly. I heard that one of our boys is in the habit of going to his grey-headed grandfather and his family, praying with him upon his

knees, and admonishing him to follow the Lord Jesus. Nor has this been without effect, for he sent me, when at Port Lokkoh, a bag full of smooth pebble-stones, which he had been in the habit of using for divination, but which he appears now to have entirely given up.

Mr. Peyton gives a satisfactory report of the three Timneh Pupils in the Grammar School. One of them is about to be sent out as Schoolmaster.

More Visits to the Sick.

Aug. 11, 1852—I visited a sick Communicant, who has been suffering for some weeks. Her husband is a heathen, but she is a steady Christian. "Daily," she said, "do I entreat the Lord for my husband; but until now I have not seen any fruit." I told her to continue, according to our Master's precept in Luke xviii. 1. Her spiritual state of mind she expressed thus—"I have no father nor mother, but Jesus is my father and mother; yea, more, He has washed me from my sins in His precious blood." After we had engaged in prayer I returned home.

Aug. 24—I visited some sick people, among whom was an old Communicant, whose sufferings are of a most painful nature. For more than thirty years he has been affected by elephantiasis, so common in this country. By degrees it has eaten his fingers and toes, and will continue to consume the inner parts of his body until death puts a stop to its havoc. But in spite of his great and fearful sufferings his reliance on Jesus is firm: he knows, and rejoices in the thought, that he shall get a glorified body. I had a blessed conversation with him, in which his much-tried wife cheerfully partook. After I had read to him Psalm cxlii. and engaged in prayer, he was full of thanks, and I left him.

General Retrospect.

As my sphere of labour has been greatly increased by the charge of Hastings and Out-station, I have been glad to have the help of Mr. Dicker, who has greatly assisted me, chiefly during the last quarter. Divine Service at Wellington in the morning we have taken every fortnight alternately. Every month I have been to Hastings, and to Port Lokkoh once in three months. With regard to our Kissey People I think I can report satisfactorily. The Means of Grace, and the Bible Classes, which have been divided between Mr. Dicker and myself, have been tolerably well attended. The num-

ber of Communicants is 336, fourteen less than last year, when it was 350. Some of these fourteen, or the greater part of them, have died; but some became backsliders, and were consequently suspended from their classes. In a fortnight, God willing, I intend to baptize about thirty male Candidates out of thirty-five, whom I have had under my more immediate instruction during the last twelve months. They have a good report, some knowledge of the Bible and their own heart, love to Jesus, and have given satisfactory proof by a steady life. Our number of Candidates for Baptism is 176. From these we shall select a first class when the others have been received into the Church. There remains a class of colony-born girls, preparing for the Lord's Supper, fifty in number. A few of them I intend to join to those to be baptized, when they are permitted to come to the Lord's Table. We are always cautious not to admit the colony-born too soon to this privilege.

WATERLOO.

On the departure for England of the Rev. C. T. Frey, the Rev. F. Bultmann was requested to transfer his residence from Kent to Waterloo, retaining the supervision of the former place. His journal, therefore, contains notices of Waterloo and the adjoining villages, as well as of Kent and the Bananas, which continued to be occasionally visited by him. The various references to these different localities are so intermingled, that it is impossible to separate them, and we therefore introduce them just as they present themselves.

Visit to Charlotte.

A temporary sojourn at Charlotte, on account of health, brings that village before us under a pleasing aspect.

May 16, 1852: Lord's Day—In the evening of this, our second and last Sunday among the Charlotte Congregation, I took for my text Ps. lxxxiv. 3, which I found peculiarly applicable to Mrs. Clemens' little ones, who formed fully one-fourth of the congregation. It afforded me no small delight to perceive—both on these occasions and in our daily intercourse—that the thirteen years, which lay between this

and my first ministry among these mountaineers, had in no way weakened our mutual attachment. On the whole, though I like the Bananas and their inhabitants above all, I must say that the Charlotte People can stand a comparison with any in point of affection. This is the fourth time since 1839 that I have experienced their hearty welcome and affectionate remembrance; which, together with Mrs. Clemens' kindness, rendered our short stay at Charlotte extremely agreeable.

And what contributed not a little to our pleasure was, the delight of witnessing how exactly Mrs. Clemens is adapted to the place she occupies—daily devoting all her time, and energy, and anxious thought, to the education, in the best sense of that word, of her sixty liberated-African girls, apparently from six to sixteen years of age, who, on the whole, look charmingly happy and confiding. Her every movement among the children is so matron-like; her daily example and instruction, and her ever-needed advice and direction, so considerate and truly Christian; that, so long as she continues in the colony, she will ever be looked up to as the spiritual nursing-mother by every one of her tender charge—yea, and long afterward will continue to be regarded and remembered as such.

Communion at Waterloo.

Returning to Waterloo, with my family, on the 18th, I administered the Lord's Supper to upward of 200 Communicants, including those of Moco-town.

On the whole, we are much pleased with Waterloo and its Out-stations. A goodly number—hundreds, to say the least—are eager to hear the Word "which is able to make them wise unto salvation." They are more teachable and respectful, and far more tractable, than the people of Kent and York, whose natural roughness, not to say rudeness, puts one in mind of Oberlin's "Steinthalers."

Visit to Kent and the Bananas.

June—Having given notice for the sacrament at Bananas on the 20th, I proceeded to Kent on the 18th; but, the weather not permitting my crossing the channel, I had to make the best use I could of the 20th at Kent, by giving notice in the morning that the Sacrament would be administered in the evening, and by meeting the Communicants for preparation in the afternoon.

June 22, 1852—I sailed over to Bananas

this afternoon, and by means of the bell, and a crier sent all over the town, the majority of our Church Members were brought together, and I administered the Lord's Supper to 57 Communicants. But the weather again threatening, and night approaching, I had to omit, on this occasion, the private communions, which at Bananas are uniformly requested by two female members who are chronically diseased. Nor could I venture to stay over night, our babe lying ill at Waterloo.

The Bananas' Christian Company being fully adequate to all incidental cases of need, I agreed with Messrs. Buckle and Harding that the sacramental collection would be best applied to the fund opened for the building of a stone Church at Bananas. We found no room for it, however, in the Missionary-box which, at Christmas last, I gave to Mr. Buckle for this purpose. It was chokeful of coppers, reminding me of a little boy at Windsor, who was observed to cry because he could not get his penny into the Missionary-box.

Missionary Meeting at Waterloo.

July 5—I held our Quarterly Missionary Meeting at Waterloo. Having given public and particular notice of it, the large Church was nearly filled, and all was attention when I related to them Captain Gardiner's noble adventure in Patagonia, and his own and his devoted comrades' tragical and highly-edifying death.

The Village of Macdonald.

Sept. 26—Shortly after the Morning Service at Waterloo I set out for Macdonald. The two villages, Middletown and Macdonald—of old, Kusso-town—forming this new Station, stretch along, in an almost unbroken line, for a couple of miles. The further end of the latter place is exclusively inhabited by Kussos; who, with few exceptions, care little for the Means of Grace, and are, as a whole, a roaming and ignoble tribe. All the rest is peopled by the Yoruba Race, who form the most striking contrast. Arriving among them before the close of the Sunday School, I found a large attendance, eager to learn "book," as they call it; and at Church it was so crowded, that they sat as close as, of yore, in the slaver—the difference being, that then they were packed, and now they packed themselves. Examination having taken place, and previous notice of it given, I admitted 4 adults and 15 children into the fold of Christ by baptism. Their interest was intense, and

their eager attention to every word of Christ's blessed Gospel most touching, and truly edifying. Unable to gratify their desire of shortly spending another Sunday, or half Sunday, with them, they very heartily entered into my proposition of coming to Russell—a distance of several miles—when next I should visit that place from Kent on a Sunday.

Results of Missionary Labour at Waterloo.

I rejoice to be able to state, that the preaching of the Gospel of Christ has not been without effect during our stay in this district. The Candidates, both for Baptism and the Lord's Supper, have steadily increased, and the latter in particular—as combining more intelligence with their piety—are very interesting, and will become, please God, increasingly so on the Bishop's arrival, and the introduction of Confirmation among us.

MOUNTAIN DISTRICT.

This district comprises the villages Regent, Gloucester, Leicester, Charlotte, and Bathurst. The whole continues under the superintendence of the Rev. N. Denton, who is resident at Regent, Native Catechists being placed at the other villages.

General Statistical View.

We shall first introduce a statistical table presenting a relative view of the numbers under pastoral care at the different villages.

Stations.	Day-Scho-lars.	Sund-Scho-lars.	Cand.	Com-muni-cants.	Attend-on Pub. Wor.
Regent.....	260	194	217	370	900
Gloucester..	131	110	98	175	741
Leicester...	41	40	13	41	112
Bathurst....	123	180	87	122	160
Charlotte...	113	60	55	141	120
Total...	668	584	520	849	2033

We now present a variety of extracts from Mr. Denton's journal which have reference chiefly to Regent, but also contain notices of the Missionary Work at the other villages.

Marriage of liberated-African Girls.

Oct. 24, 1851—I went to Charlotte for the purpose of marrying eight of the Liberated-African Girls from the School. Mrs. Clemens had taken great pains, or rather pleasure, in preparing suitable clothing

for this interesting occasion, the greater part of which had been given as presents by their intended husbands. When all were ready, the other children, neatly dressed, followed two and two to Church. The ceremony over, we all returned to the School, and partook of cake and fruit provided for the occasion. Among the children all wore the appearance of a cheerful holiday, till the married girls began to say "Good bye," when there was a general outburst of crying—so much so, that their sorrow now seemed even greater than their joy had been. Mrs. Clemens has certainly made their School a comfortable and happy home. Four of the girls were married to young men belonging to my Church, whom I recommended; and they have since become Candidates for Baptism. All the young men were recommended by some of the brethren. By this means the girls are transferred to the pastoral care of our Missionary Friends, and will, I hope, become connected with the Church in the district where they are gone to reside. Thus are we permitted to see the fruit of our labour, if in nothing else, in the special care which is paid both to the spiritual and temporal welfare of these orphan children.

The Christmas Season.

Dec. 26—Both yesterday and to-day have been exceedingly quiet: not a gun has been fired, nor the sound of a drum heard. The people all appeared cheerful, but without drunkenness, noise, or clamour.

Jan. 15, 1852—This evening my assistants met for their usual Christmas Supper. Our previous meeting for prayer and conference was refreshing to my own mind, and I trust it proved a blessing to all. At supper all were very cheerful and happy. The chief topic of the evening, into which all entered with great animation, was the state and prospects of the Yoruba Mission. At it regarded ourselves, all concurred that so quiet a Christmas had never been known at Regent. This they accounted for by the establishment of a Church Company, and the manifest improvement which has taken place in the young people. For these things I feel that we have great cause to bless God. I am told there were some young people who sought to renew the old custom of country-dances, &c.; but on account of those who belong to our class, now about a hundred, refusing to have any thing to do with it, the attempt

failed. I have been so much pleased with the quietness and decorum of the young people, that I wished to give them some treat by way of encouragement, but felt at a loss how to accomplish it. In England a tea-party would have been suitable; but to make tea here for more than a hundred individuals was out of the question. I resolved, therefore, to make the entertainment one exclusively for the mind, and begged Mr. Peyton to visit us with his magic lantern. They were, to say the least, most highly delighted. At the close, I endeavoured to shew them, in a few remarks, that religion was not intended "to make our pleasures less;" and that if they were ready to give up heathenish customs, and the follies of the world, there were many other and far greater pleasures in reserve for them.

Visit of the Rev. S. Crowther to the Mountain District.

March 22—Since Mr. Crowther's return from England, he has visited and preached in all the Mountain Churches. His sermons have been deeply interesting and profitable to the people; and his friendly visits and intercourse, both with them and ourselves, have, I am sure, been refreshing to us all. This evening we held at Regent a Missionary Meeting for the district. The Church was well filled, and the people listened with the greatest attention to many details of the work at Abbeokuta, which Mr. Crowther gave us in his usual graphic and amusing style. The sum of 3*l.* 8*s.* has been collected in the district, and given to Mr. Crowther, to be devoted to some useful object in furtherance of his work at Abbeokuta.

The Easter Season.

April 11, 1852: Easter Sunday—I administered, to a large number, the sacrament of the Lord's Supper at Regent. An old sick communicant, who had been deprived of the public means of grace for a long time, and was now fast approaching to death, was very desirous, before that event should take place, to have once more the privilege of receiving the holy communion. With this natural and earnest request I gladly complied; and on the following day, Easter-Monday, I had the pleasure of administering to him and a few others, in his own house, what at such a time may emphatically be called, and what it evidently was to him, "the most comfortable sacrament of the body and blood of Christ." This office was the more gratifying to me, because I

felt, from my previous visits to him, that "he knew in whom he believed;" and that, with a good knowledge of the way of salvation, there were also strong emotions of love to Christ, and "a desire to . . . be with Him, which is far better." He lingered on for another week, and then, I doubt not, was put in possession of more than all he desired.

Baptism and Marriage of Liberated-African Girls.

June 15—On the 4th instant I examined a number of the Liberated-African Girls from Charlotte, with a view to baptizing them previous to some of them leaving the School. As far as the information of the mind is concerned, I felt that they were well prepared; but as to how many of them shewed signs of a work of grace upon their hearts, I thought it best to be guided by Mrs. Clemens, who, from daily observation, had had the best opportunity of judging.

Thirteen were at length selected, and

on the 13th I baptized them at Charlotte Church. Mrs. Clemens had prepared for all of them white clothing, in which they appeared very neat and respectable. Their thoughtful and serious deportment during the ceremony was very pleasing, and they afterward listened with marked attention to a simple discourse, designed especially for them. There is, I am sure, as much of true pleasure as of real charity in what is done for these otherwise orphan children. I feel convinced, that God's blessing has already been richly bestowed on this School, and it would be wrong to doubt that this further effort to lead on these young persons in the paths of piety will be owned and blessed by Him.

To-day I went again to Charlotte, to marry five of these young women, who were now leaving the School. The ceremony ended, the five couples, with their friends and relatives, sat down to a lunch provided for them in the schoolroom. All went off very pleasantly, and many thanks were expressed.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. F. Gough left Shanghai on the 31st of October, on account of ill-health, and arrived in the Downs on the 27th of February.

London Miss. Soc.—The Rev. Henry Ingram and Mrs. Ingram embarked for Demerara on the 17th of February.

Wesleyan Miss. Soc.—On January 17th the Rev. David Barley and family, with Messrs. J. Smith, Moses, and Rising, embarked for the West Indies. On the 20th of January the Rev. Messrs. Beach and Cox, and Miss Wannop, embarked for China; also, Mr. Burgess for Madras, Mr. Barber for Jaffna, North Ceylon, and Miss Holmes and Miss Jackson for South Ceylon.

WESTERN AFRICA.

Church Miss. Soc.—The Rev. A. Mann safely arrived at Lagos on the 14th of December and the Rev. Messrs. Hinderer and Paley, with their wives, and Mr. Hensman,

arrived at the same place on the 6th of January, on their way to Abbeokuta. Messrs. Geist, Maiser, and Keffer remain at Sierra Leone, with the view of being admitted to Holy Orders previous to their departure for Abbeokuta.

MADAGASCAR.

London Miss. Soc.—The Queen of Madagascar has resigned in favour of her son, and it is expected that the ports will now be open to foreigners and Missionaries. The Society is preparing to renew their Mission in the Island.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. J. Pickford and Mrs. Pickford arrived in safety at Madras on the 25th of December (p.171 of our present Volume).

WEST INDIES.

Wesleyan Miss. Soc.—The Rev. Mr. Andrews has reached St. Vincent's.

Miscellanies.

On the following page is a representation of North-American Indians offering food to the dead. Some tribes bury their dead in an upright posture, the arms and ornaments of the deceased being interred with the body, and skins wrapped round it, so that it may not touch the earth. Others place them upon an elevated platform, such as appears in our engraving. They have the idea that the soul continues to hover around the body, and that it has wants which need to be supplied. It hungers, food must be deposited at the grave. It suffers from cold, and the poor remains must be wrapped in skins. It is in darkness, and a light must be placed at the head of the grave. If an Indian passes the spot where, either in a grave or on a scaffolding, the body of a relative is placed, and he has provisions with him, he cannot bring himself to pass by without offering a portion.



NORTH-AMERICAN INDIANS OFFERING FOOD TO THE DEAD.

Missionary Register.

MAY, 1853.

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

(Continued from p. 190 of the Number for April, and concluded.)

India within the Ganges.

(Continued.)

GERMAN MISSIONARY SOCIETIES.

BASLE MISSIONARY SOCIETY.

Mangalore: a town on the coast of Canara—1834—C. L. Greiner, S. Hebich, H. Mægling, S. Kullen, W. Hock, B. Deggeller, F. Lehmann: 1 *Nat. Miss.*; 2 *European As.*; 7 *Nat. Cat.*; 5 *Schoolmasters*. Communicants, 150. Scholars: Boarders, 25 Boys, 43 Girls; Day, 21 Boys, 4 Girls; English, 40 Scholars; Vernacular, 115—Pp. 187, 188.

Moolhy—1843—A. Bülwer, Fr. Lehmann. 1 *Nat. Cat.* Communicants, 27. Scholars: 7 Boys, 4 Girls.

Honore—1852—J. J. Ammann. 1 *Nat. Cat.*

Dharwar—1837—George Weigle, H. Albrecht: 1 *Nat. Cat.*; 4 *Nat. Schoolmasters*. Communicants, 31. Scholars: 90 Boys, 16 Girls.

Hoobly—1839—J. Müller: 1 *Nat. Cat.*; 6 *Nat. Schoolmasters*. Communicants, 7. Scholars: 250 Boys, 15 Girls.

Bettigherry—1841—G. Würth: 1 *Nat. Cat.*; 9 *Nat. Schoolmasters*. Communicants, 2. Scholars: 320 Boys, 66 Girls.

Malasamudra—1841—T. Leonberger: 3 *Nat. Schoolmasters*.
May 1853.

Communicants, 4. Scholars: 63 Boys, 14 Girls.

Guledgudda—1851—G. Kies: 1 *Nat. Cat.*; 1 *Nat. Schoolmaster*. Communicants, 12. Scholars: 80 Boys.

Cannanore and Chiracal—1841—S. Hebich, H. Gundert, Ernest Diez: Miss Kegel; 1 *European As.*; 8 *Nat. Cat.*; 4 *Nat. Schoolmasters*. Communicants, 279. Scholars: Boarders, 20 Boys, 52 Girls; Vernacular, Boys 60—P. 189.

Tellicherry—1839—C. Irion, F. Müller: 3 *Nat. Cat.*; 9 *Nat. Schoolmasters*. Communicants, 38. Scholars: Boarders, 26 Boys; Vernacular, 345 Boys.

Chorubala—1849—C. Müller: 3 *Nat. Cat.*; 3 *Nat. Schoolmasters*. Communicants, 31. Scholars: Day, 10 Boys, 8 Girls; Vernacular, 50 Boys.

Calicut—1842—J. M. Fritz, J. J. Huber: 5 *Nat. Cat.*; 9 *Nat. Schoolmasters*. Communicants, 51. Scholars: Boarders, 25 Girls; English, 70; Vernacular, 279 Boys.

Nilgherry Hills: Kaity—1846
M. Bühler, F. Metz, C. Mœrike:

German Missionary Societies—

2 *Nat. Cat.* Communicants, 5.
Scholars, Vernacular, 17.

Our Mission has had an increase of more than 200 souls, a number never reached in former years. A small new Church has been formed at Guledgudda (seven coss from Kaladgi, eighteen coss from Bettigherry), by the baptism of ten adults and two children from among the Lingaites. At Hoobly, also, converts from the same class are coming from time to time, and they appear sound and true men: these are cheering signs of an approaching day of grace for that part of the Canarese People. Four brethren from our native land have joined our ranks. One our Committee sent to take charge of the Catechist Institution at Mangalore, the health of whose former Master was then despaired of. Another of the new company is the first Native Missionary of our Society, one of the three Brahmin Converts who were baptized in 1844. The third has been appointed to assist Br. Hebich at Cannanore, to relieve him of part of his multifarious work. The fourth has taken charge of the Mangalore Printing Office. He will soon establish a typographic press, for which new Canarese Types are preparing at Basle.

The first class of Catechists regularly trained in the Mangalore Institution has entered on active service as Catechists and Schoolmasters in different parts of the Mission, and a new and larger class has been received into the School.

The Principal of the Basle Missionary Institution, the Rev. J. Josenhans, was deputed by our Committee to visit and examine their India Mission, and arrived at Mangalore on the 14th of October 1851. At Honore, where he decided upon re-establishing the Mission, which had been long discontinued, a Church had been built by F. Lascelles, Esq., which was offered to the Mission, if a Missionary would occupy the Station. Br. Ammann, formerly at Moolky, was charged with the re-commencement of the work at Honore. On the 6th of May Mr. Josenhans embarked again for Europe. Our esteemed Principal has thus been among us upward of six months: he has laboured diligently and incessantly with the energy of a zealous man fresh from Europe: he could not, perhaps, have borne such a pressure of work much

longer. He has embodied the result of his observations and inquiries in a Letter which may serve for a report of our own.

Many are the advantages of personal visits of deputations from Missionary Committees to their foreign Missions. There are many things in a Mission, an exact knowledge of which is needful for the formation of a sound judgment on its state, circumstances, and individualities, and of which a correct idea can never be obtained by the friends of Missions in Europe, nor conveyed effectually to them, except through one of their number coming himself to see. The Native Congregations are also encouraged and strengthened by the presence of a representative of that European Church or Christian Corporation to whose zeal and love they owe both the Gospel which they have heard and believed, and the men who have published it among them, and are devoting their lives to the service of their souls in Christ's name. [*Committee.*]

It must be confessed, that in the Mission I have met not only with things that are pleasing and creditable, but also with manifold defects and weaknesses. I have been obliged, at his own request, to discharge one of our European Lay Brethren, who, after a trial of some years, had not succeeded in adequately filling his post; and I had to advise one of our Missionaries, who had for many years thrown himself and the Committee into a good deal of trouble, to make an exchange of Stations. He preferred, however, leaving India for America, where he hopes to find occupation as a preacher to a German Congregation.

Some of our younger Missionaries have not yet acquired that experience and that maturity in the spiritual life which are needful for successfully cultivating in the power of God the hard soil upon which the seed of the Word of Life is to be sown. On the other hand, there are men among our Missionaries who "preach Christ and Him crucified in demonstration of the Spirit and of power;" and to all our brethren I am enabled to give this testimony, that they "press toward the mark of the high calling of God in Christ Jesus," though some do this with more energy, decision, and devotedness, than others. I am happy to be able to announce that the General Conference of our Missionaries has spontaneously acknowledged and re-established the original principle of our Society, that its la-

bourers are neither to receive a fixed salary, nor to accumulate private property out of the savings made from the funds placed at their disposal; but they will only receive the amount actually required for their maintenance, in faith depending on the Lord, who accounts every labourer worthy of his hire, and confiding in the love of the friends of Missions as well as the affectionate care of the Committee.

We have only thirteen large Stations, on which European Labourers are permanently located, with nineteen or twenty Out-Stations. The number of baptized Christians at all these Stations does not much exceed 1000. The spiritual life of these newly-established Congregations is in some cases feeble. But on the other hand, with the exception of Kaity, the place most recently occupied on the Nilgherries, each one of our Stations is able to point to a small Congregation as a visible fruit of its labour. At least in one place, Anjarcandy, the Lord has enabled us to bring the whole heathen population within the pale of the Christian Church. We have succeeded, also, in establishing purely Christian Settlements at Chombala, Coilandy and Cotaral. As to the spiritual life of our small Congregations, there is indeed a great variety in the degrees of spiritual advancement which they have attained to; but I have found several among them well instructed in the Word of God, fervent in prayer, and, in the case of many individuals, adorned with Christian Graces. I was truly surprised to observe during my tours the extent to which the Gospel of Christ is known throughout the country, the interest taken by the heathen population in our movements and undertakings, and the attention which is paid by the people, even during their festivals, and (at least in the Southern Mahratta Country) in their very temples, to the preaching of the Gospel of Christ.

With regard to a Liturgy and Church Discipline, we have hitherto contented ourselves with deciding the general questions connected with these matters: as to particular points we allowed the individual Missionaries to adapt the practice of our continental Churches to the wants and peculiarities of our Missionary Congregations. In this our Society was guided by the conviction that it would be neither expedient nor just to transfer without alteration the arrangements of the Evangelical Churches of Germany

and Switzerland to the soil of India. The want, however, of some regulations by which to systematize our Church Government has been increasingly perceptible, while at the same time the experience we have gained enables us to act with less apprehension of danger in this difficult part of practical divinity. I therefore have appointed a Commission for the compilation of a Liturgy and a collection of Church Regulations.

We have three kinds of Schools. The first, which we deem the most important, and to which we pay the greatest attention, are our Parochial Schools, which are partly mere Elementary Schools, partly Boarding Institutions for the education of Christian Children, as well as such others of heathen origin as have been given over to the Mission by their parents or friends. The second kind of Schools are elementary, for the Heathen. The third are those higher Institutions called English Schools. We have also a Catechist Institution, and an Industrial School.

[*Rev. J. Josephans.*]

—
GOSNER'S MISSIONARY SOCIETY.

Muzufferpore—Brandin, Rebsch, Sternberg, Ott. *Chupra*—Baumann, Ziemann, Dr. Ribbentropp. 7 Boys' Schools, 300 Boys; 1 Girls' School, 40 Girls. *Arrah*: *Buxar*: Ziemann Van Gerpen. *Gnudenberg*—Stoelke, Wernike, Treuthler. *Darjeeling*—Niebel. *Bethesda (Ranshee)*, Schatz, Fr. Batsch, Sieck, Oskar, Lohr, Ferd. Bohn, Charles Stamm. This Station continues to be highly interesting. Upward of 50 villages westward of Ranshee are open to the Missionaries: also in the south tokens for good are appearing. Thirty persons have lately been baptized.

Gowindpore—1851—Brandt, Chr. Behrends, Conrad, Herzog.

Lohardugga—1851—H. Batsch, H. Gerntz, R. Gerntz. Mr. J. Börner is deceased—P. 190.

—
LUTHERAN MISSIONARY SOCIETY AT
LEIPZIG.

STATIONS: *Tranquebar*: Cordes, Appelt, Miss.; the latter also for *Tirumenganam*.

Lutheran Missionary Society at Leipzig—

Mayaveram: Ochs. *Poreiar*: Wolff.

Trichinopoly, Tanjore, and Pudukotta: Schwarz.

Madras: Kremmer. To these Stations belong 29 Schools with 874 Children. Heathens baptized, 189. Church Members, 3000,

spread over 92 places. Communicants, 1580—P. 190.

NILGHERRIES.

Ootacamund: Bernhard Smith, with *Nat. As.* No information has reached us since our last Survey respecting this Mission—P. 190.

AMERICAN BOARD OF MISSIONS.

Bombay: 1812: made a distinct Mission, 1842—David O. Allen, Robert W. Hume, Samuel B. Fairbank, George Bowen: 2 *Nat. As.*—*Malcolm Peth*: Mary L. Graves—*Sattara*, 120 miles from Bombay: Wm. Wood—From not very recent returns we gather that there are, Schools, 7: Boys, 400: in the Boarding School, 25 Girls, and in 4 Free Schools, 80 Girls—Printing, 13,724,687 pages. Mrs. Wood died at Sattara August 13. Mr. and Mrs. Burgess have probably by this time removed from Ahmednugger to Sattara, with the intention of its becoming the centre of a new Mission—P. 190.

The prospect of success in this field is thought to be encouraging. The condition of the Schools under the care of Mr. Wood is not reported. As Mr. Allen is devoting himself to the revision of the existing versions of the Mahratta Scriptures, Mr. Fairbank has taken the charge of the printing establishment. [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: Royal G. Wilder: Cynthia Farrar; 1 *Nat. Preacher*; 4 *Nat. As.*—Communicants, 101. In the Seminary 40; in other Boarding Schools 54 Pupils; and in the Free Schools, at all the Stations, 727—*Seroor*: Allen Hazen, Samuel Bissell: 3 *Nat. As.*; 14 Boarders. Communicants, 17—*Bhingar*: Sendol B. Mungar: 2 *Nat. As.* There are three Out-Stations, at which there is 1 *Nat.*

Preacher and 2 *Nat. As.* Mr. and Mrs. Bissell reached Bombay August 27—Pp. 190, 191.

A number of persons are seeking admission to the Church, and many others have professed to renounce their idolatry. A permanent footing has been at length obtained at Newase, and Ramkrishna has laboured there nearly all the year. A good School is in operation, and the feelings of the people appear to be much more friendly than they were at the first. Tours have been made in the villages, both by the Missionaries and Native Brethren, and there is still much encouragement for this species of labour. The field assigned to this Mission is one of the best in India [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.: 1 *Nat. As.*—*Madura West*: Clarendon F. Muzzy: 1 *Nat. As.*—*Dindigul West*: George W. M'Millan; 2 *Nat. As.*—*Dindigul East*: Edward Webb: 3 *Nat. As.*—*Periacoolum*: George Ford: 2 *Nat. As.*—*Sivagunga*: John E. Chandler: 2 *Nat. As.*—*Teropooanum*: Horace S. Taylor: 2 *Nat. As.*—*Tiroomungalum*: George Ford, Charles Little: 4 *Nat. As.*—*Pasoomalie*: James Herrick. 14 Out-Stations. Communicants, 235—In the Seminary, 33—Schools: Boarding Schools for Males and Females 4: Males 93, Females 89. In 5 higher and 70 common Day Schools 1313 Scholars In 54 Village Schools there are 712 Pupils—P. 191.

The year under review has been one of general prosperity. Though there have been no "powerful displays of Divine Grace," the brethren acknowledge with gratitude "the gentler influences of the Spirit" which have been enjoyed at most, if not all, of the Stations. The proof of this is seen in the orderly walk of the Church Members, and in the turning of a few from the error of their ways to the Lord Jesus Christ. A new Church has been opened at Periacoolum; so that the whole number of Churches is nine. Forty persons have made a public profession of their faith in the Gospel. There are 71 village Congregations containing 2471 registered members. All the Teachers employed in the Mission are professed Christians except eleven. [Board.

MADRAS—*Royapooram*: a north-

AMERICAN PRESBYTERIAN BOARD.

Allahabad: on the Ganges, 475 miles N W of Calcutta: inhab. 70,000—1836—Joseph Warren, Joseph Owen, John E. Freeman, R. M. Munnis, Lawrence G. Hay, Horatio W. Shaw: 1 *Nat. Preacher*; 1 *Nat. Cat.*; 3 *Nat. As.*—Communicants 45—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—Pp. 191, 192.

Furruckabad: about 750 miles N W of Calcutta: 80,000 to 120,000 inhab.—1842—*Futteghur*, on the Ganges, may be considered the Port of Furruckabad—1839—W. H. M' Auley, John J. Walsh, Julius F. Ullman, A. H. Seeley: 1 *Nat. Miss.* and 5 *Nat. As.*—Communicants 75—In the Orphan School 34 Boys, 33 Girls; City School 103 Scholars; Bazaar Schools 84 Scholars—*Mynpoorie*, a city 40 miles S W of Furruckabad: 12,000 inhab.—1 *Nat. Cat.*; 1 *Nat. As.*—Scholars, 113—*Agra*: 1846: J. Wilson—Communicants 36—Scholars 40. We have not received information as to the Stations of the Rev. F. Campbell and Rev. Robert S. Fullerton—P. 192.

ern Suburb of Madras: John W. Dulles: 3 *Nat. As.*—*Chintadrepettah*: Miron Winslow: 5 *Nat. As.*—*Black Town*: John Scudder, M.D., Henry M. Scudder: Phineas R. Hunt, *Printer*: 2 *Nat. As.*—Communicants 40—In the English High School 125 pupils, and in the Free Schools about 400—Printing 22,400,831 pages—P. 191.

Several members of the Mission have been obliged to leave Madras for the Nilgherry Hills, or some other place, for the benefit of their health, but no death has occurred. There have been nine persons admitted to the Lord's Supper in Madras during the year. [Board.

Loodianah: 1120 miles N W of Calcutta: inhab. 70,000—1834—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: 2 *Cat.*; 1 *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 N E of Loodianah: 12,000 inhab.—1836—1 *Nat. As.*—Communicants 7—*Jalandar*, 30 miles N W of Loodianah, 60,000 inhab.—1847—1 *Nat. Miss.*; 1 *Nat. Cat.*; 1 *As.*—Communicants 5—Scholars 20 Boys—*Ambala*, central between Loodianah, Saharunpoor, and Sabathoo: 35,000 inhab.—1848—J. M. Jamieson, John H. Morrison; 2 *Nat. As.*—Scholars 170—*Lahore*: John Newton, Charles W. Forman. The Station of the Rev. J. H. Orbison is not yet known to us—P. 192.

The Committee continue to receive encouraging accounts from the Missions. Though no special outpouring of the

American Presbyterian Board—Spirit from on high has been granted, yet many hopeful conversions have been reported from several Stations, and several Native Communicants have finished their course witnessing a good confession to the last.

From most of the Missions very earnest requests have been received for more labourers. These requests are chiefly based on the growing work which is set before our Missionary Brethren. [Board.]

AMERICAN BAPTIST MISSIONS.

Nellore : 160 miles N of Madras—1840—S. S. Day, L. Jewett : 3 *Nat. As.* In the Boarding School 13 Boarders, 9 Day Scholars. Portions of Scripture distributed 2494 ; Tracts 13,700—P. 193.

The work of the Mission has been considerably interrupted during the year by illness. Mr. Day was laid aside for three months, and Mr. and Mrs. Jewett were absent for two months in consequence of the ill health of Mrs. Jewett.

There have been two Services in the

Chapel at Nellore every Sabbath, with an attendance varying from 40 to 150. There is Morning Prayer daily, to which strangers are frequently attracted. There has been street preaching as far as circumstances would permit. Strangers are hereby brought into contact with the brethren, and carry portions of Scripture, Books, and Tracts, into the interior. Tours have been made with much promise of beneficial results, as the people are less influenced by prejudice in the villages than in Nellore. [Report.]

FREE-WILL BAPTISTS.

Ballasore, in Orissa : O. R. Bachelor. R. Cowley : Miss Crawford ; 2 *Nat. As.*—*Jellasore* : J. Phillips : 2 *Nat. As.*—Communi-

cants 26 ; Scholars, Boarders 67. No recent information has reached us from this Mission—P. 193.

Review of the Missionary Aspect of India.

In reviewing the Missionary Aspect of India, the Committee cannot withhold their conviction of the rapid approach of some great crisis. One broad fact is evident to all, that the proud, bigoted, and absurd prejudices of Hindooism are giving way—that preachers of the truth are listened to with an attention and candour which create the most surprise in those veteran Missionaries who have had the deepest experience in their work ; and that a persuasion has come over the native mind, that Christianity is to prevail in the next generation. The very variety in the solutions of the fact, offered by those who look only to second causes, is a remarkable testimony to its undeniableness.

There is already apparent a threefold separation among the Hindoos. Each of these divisions may be illustrated by striking events during the last year, which have occurred in North India.

There are still the rigid and bigoted Hindoos, who embrace with blind fondness, or value as their craft, the time-honoured system of Brahminical Mythology. But a few years ago, Hindooism was pronounced by intelligent Christians in India to be destined to last for ages, and to be impregnable to the efforts of the Christian Preacher. The devotees of the system smiled with contempt at all proposals for relaxing its severest requirements. But now there is alarm in its strongholds, which has impelled its most bigoted supporters to try the desperate remedy of concession.

On the 25th of May last a Public Meeting was held in Calcutta by Native Hindoos, in consequence of recent conversions, especially of those in the new Educational Institution of the London Missionary Society, in a part of Calcutta called Bhowani-pore. The object of the Meeting was to counteract the influence of Christianity, by providing for the converts a more easy way of return to their old superstitions, and of regaining the privileges of caste. It was proposed to accomplish this by a pecuniary fine, gradually lowered with the caste of the person, instead of penances and ablutions, requiring, in the case of Brahmins, fifty years for their performance. It was vainly supposed that by thus relaxing the requirements of strict Hindooism, Christian Converts might be allured back. There were present at this Meeting 300 native gentlemen.

The second division into which Hindooism is already separated comprises those who have been sufficiently enlightened by intellectual education to despise the futilities of Puranic Fables and superstitious customs, but who are unhappily blinded by the god of this world to the light of the Truth. These are the Vedantists; men who fancy that they are following the light of reason by rejecting whatever does not approve itself to their understandings, and who strive to construct a religious system out of the original principles of Hindooism, adapted to minds partially enlightened by the surrounding blaze of Christian Truth. The rapidity with which Vedantism has spread, and is spreading, among the Hindoos who have received an English Education, is very remarkable,

A third division consists of avowed and secret believers in Christianity. Many thousands have openly embraced the Truth, and joined the Christian Church. They have been lately estimated, after a most rigid investigation of the statistics of every Protestant Mission Station, at more than 100,000. And, beyond these avowed Christians, there is another class, and probably a far larger class, who are in the position of Agrippa under the preaching of the Apostle of the Gentiles—*almost Christians*, distracted between their consciences and the world, and striving to discover some easy way of entering into the fold of Christ. Under favourable circumstances—such as, in the providence of God, may at any moment occur—multitudes of this class would declare themselves at once Christians.

The event of the last year, by which the progress of conversion among the Hindoos may be illustrated, is the case of a distinguished native scholar, a member of a leading and wealthy family in Calcutta, who vindicated his conversion by giving in November and December a course of public weekly lectures in the metropolis of India upon the evidences of the Christian Religion. The first and last lectures of the course were given by a Native Minister, whose conversion took place many years ago; the rest by Baboo Gannendeo Mohun Tagore. The fact of such lectures having been given, and the subjects selected, will sufficiently speak to the mind of any intelligent observer of the course of events in respect of India's Evangelization.

[*Church Missionary Society's Report.*]

Ceylon.

BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* has sent 225 reams of paper to the Colombo Auxiliary for printing the Scriptures in Singhalese. The Gospel by St. Matthew in Indo-Portuguese has been printed, and 380 copies sent to Ceylon—The issues of the Jaffna Auxiliary are 3857 portions of Scripture, and the Parent Society has granted 100 reams of paper and 150*l.* toward the expense of printing and binding—P. 209.

The *Christian-Knowledge Society* has granted 50*l.* toward the erection of a Church at Jaffna, and several grants of books for Churches and the troops—P. 209.

The number of students, according to a late communication from the Bishop, is upward of eighty. This successful establishment of the Collegiate School was

soon followed by the scarcely less successful opening of the College itself; there being in February 1852 twenty-two students attending regularly the lectures of the Rev. C. Wood, the Warden. [*Report.*]

Gospel-Prop. Soc.—Respecting *Borneo* the Society reports—

The Society has assisted in bearing the expense of this growing Mission, both from its General Fund and from funds specially contributed to it for this purpose. Bishop's College, Calcutta, has supplied two Catechists, Messrs. Nicholls and Fox, and one Clergyman, Mr. Gomez, to strengthen the Mission; and the Rev. A. Horsburgh also is now engaged in the same work. The Rev. Walter Chambers has been sent by Mr. M'Dougall to establish a new Mission on the Sakarran. The Society has made a large grant from the Jubilee Fund, in aid of numerous subscriptions for the purpose of securing the benefit of direct episcopal superintendence to this Mission, provided that the

Gospel-Prop. Society—

consent of the Government can be obtained.

The *Religious-Tract Society* has granted a 10*l.* Library at half price to a Sunday School at Colombo. The issues of the Kandy Auxiliary are 132,608 Books and Tracts: the receipts have been 55*l.* 19*s.* 4*d.*, but are quite insufficient to

meet the wants of the people: 250 reams of paper and 14,750 Tracts have been sent to the Auxiliary by the Parent Society. A grant of 200 reams of paper and 6750 Tracts has been made to the Jaffna Auxiliary—Pp. 209, 210.

The *Eastern-Female Education Society's* proceedings were given at p. 504 of our last Volume.

STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

BAPTIST MISSIONARY SOCIETY.

Colombo: with 9 Out-Stations and 131 Villages—1812—James Allen, J. Davis: 33 *As.* Communicants 49; at the Villages 377. Schools 31: Scholars 1001—*Kandy* and *Matate*: 2 Sub-Stations and 11 Villages: J. Sylva, T. Garnier, *As.* Communicants 57: Scholars 102. In 4 Sunday Schools there are 153 Scholars—Pp. 210, 211.

The new Chapel has been completed and opened during the year. The entire cost was 420*l.*, the whole of which, 12*l.* excepted, had been met by the generous contributions of various friends, assisted with a grant of 50*l.* from the Society.

[Committee.

The Pettah wears on the whole an encouraging aspect. Not much increase in number, but yet I think in piety there is. The members are certainly influenced by a right spirit to a much greater extent than formerly, under a better organization, wanting, apparently, only a Pastor, a man after God's own heart, who shall feed them with knowledge and understanding. A spirit of thoughtfulness and inquiry seems to pervade them, and one cannot but think that there is good in prospect. I would they could be properly attended to. It is a most important sphere, and presents a prospect for good. Our distinctive principle is gaining considerably here.

[Mr. Allen.

At *Grand Pass*, and *Matakooly*, its Sub-Station, with other villages, the Gospel has been regularly preached by the Native Pastor and periodically by myself, the ordinances have been administered and the Means of Grace uninterruptedly enjoyed. The School is still well attended, and is as well taught as any we have.

At *Kottigahawatee* there is much to interest and encourage in the steadiness with which the members maintain their profession, and in the improved habits and condition of the people generally.

At *Weilgama*, a Sub-Station of Kottigahawatee, the general aspect is encouraging. The people, though very few and poor, are building a substantial and commodious Chapel at their own expense, which is estimated by them at between 30*l.* and 40*l.* I suppose it will seat 100 comfortably.

At *Byamville*, large and possessing a good deal to interest all lovers of God and His cause, there has been, in connection with some increase, more of a painful character than in any other Station.

At *Gonawella*, *Hanwella*, and *Hendella*, the different Native Agents have been permitted, through the year, to labour uninterruptedly, Christ has been made known, the means have been used, and not altogether in vain. [Missionaries.

The Native Brethren have continued in their Churches and districts to discharge the duties devolving on them, preaching and teaching from house to house and from village to village, diligently and prayerfully as we trust, and not without a measure of success. I hope I have laboured faithfully according to the ability given me, and yet am sensible, that after all I have been but an unprofitable servant. God has been pleased to grant some measure of success. The year has been one of quiet, steady, persevering labour, unmarked by any thing very uncommon. The Gospel has been preached, and the ordinances of religion have been administered, children and adults have shared in our labours, the seed has been cast in, sown beside all waters, and some of it has sprung and promises fruit. Though weakness and not strength has

been the characteristic, we have increased rather than diminished our efforts.

The Schools at the various places are well attended on the whole, and, for what they are, are tolerably efficient. Scripture Truth is forced into the mind of the young, and we cannot and will not believe altogether for nought. I do not see how these Schools can be made any better than they are under present circumstances. The Girls' School here is an

important matter. We look for it to supply us with some female Teachers hereafter. At present, like every thing of the same kind, it is, while an interesting field of labour, a source of great anxiety to those who have the management.

Upward of a thousand persons attend Divine Worship at the various Stations on the Lord's-day, and about 430 on the week days. More than 13,000 Tracts have been put into circulation. [*Mr. Allen.*]

CHURCH MISSIONARY SOCIETY.

Cotta: 6 miles S E of Colombo: inhab. 4500—1852—George Pettitt, *Sec. of the Mission*, Christopher C. Fenn, Alex. D. Gordon, *Tutor of Institution*, Isaiah Wood, Edward Thomas Higgins: Cornelius Senanayaka, *Nat. Miss.*; Edward Robert Clarke, *As.*; 11 *Nat. Cat.*; 45 *Nat. As.*; 16 *Nat. Fem. As.* Communicants, 131—Baptized in the year: Adults, 12; Children, 99—Schools, 40: Boys, 783; Girls, 407; Youths and Adults, 22. Mr. Fenn and Mr. Higgins reached Colombo on the 10th of December. Pp. 160, 213; and see, at p. 473, an account of the Cotta Institution, and of the districts of Mr. Gordon and Mr. Wood.

The Rev. G. Pettitt has resided at Colombo, acting as Secretary to the Central Committee, and occasionally visiting the Stations. He has exerted himself for the erection of a Mission Church in Colombo, which the Committee earnestly hope may be soon accomplished, in which English and Native Services may be held, and which may thus prove a centre of union between the Native Christians and those European Friends of Missions who take an active interest in the evangelization of the Native Population. [*Report.*]

Kandy: 80 miles E N E of Colombo—1818—Wm. Oakley: Cornelius Jayesinhe, *Nat. Miss.*; 3 *Nat. Cat.*; 9 *Nat. As.*; 2 *Fem. Nat. As.* Communicants, 34—Baptized during the year: 4 Children—Schools, 8: Boys, 169; Girls, 53; Youths and Adults, 40—Pp. 213, 214; and see, at pp. May, 1853.

475—480, Notice of the Congregation, Schools, and of the Village Ratmewela.

The people have expressed an earnest desire for the erection of a Mission Church and have subscribed 150*l.* toward the erection. There are three Chapels in the neighbourhood of Kandy at which Divine Services are held. [*Report.*]

Baddagame: a village 12 or 13 miles from Galle—1819—George Parsons: Abraham Goonesekera, *Nat. Miss.*; 4 *Nat. Cat.*; 13 *Nat. As.*; 2 *Fem. Nat. As.* Communicants, 47—Baptized in the year: 1 Adult; 3 Children—Schools, 16: Boys, 458; Girls, 54; Youths and Adults, 11—P. 214; and see, at pp. 522—524, Report of the Station for the year.

At this place the Church is built, and here are the Mission Residences, Seminary, and Girls' School; but here, alas! is the greatest indifference to the good news of salvation. It seems as if the people were hardened to the sound of the church bell and the Missionary's voice, and accustomed to treat both with silent contempt. Last year I established an early Service for the Heathen, who objected to come to the ordinary Service. Like every thing else at Baddagame, it succeeded for a time, but within three months fell to nothing. In vain I invited, opened the Church, and had the bell tolled Sunday after Sunday. As no one came, I discontinued the Service.

[*Rev. G. Parsons.*]

Nellore: near Jaffna: inhab. 5000 or 6000—1818—James O'Neill: 2 *Nat. Cat.*; 18 *Nat. As.*; 1 *Nat. Fem. As.* Communicants, 49—Baptized in the year: Adults, 8—

2 F

Church Missionary Society—
Schools, 14: Boys, 608; Girls,
119—P. 214.

The Rev. J. O'Neill reports that the Bishop of Colombo visited the district in August last, and held a Confirmation in Nellore Church, at which 50 Candidates from the Mission were confirmed—13 from Copay, 17 from Nellore, and 20 from Chundicully.

The Female Boarding School at Nellore is under the care of Mrs. Long, who reports that the School is in a very satisfactory state. The parents of the children shew great interest in the School. The number of applications for admission is daily on the increase. There are at present upward of twenty Candidates in the admission-book.

Measures have been adopted for the regular inspection of the Mission Schools by the Missionaries, when a thorough examination takes place. The result has been very beneficial at present. [*Report.*]

Chundicully, a suburb of Jaffna : 1847: Robert Pargiter: 2 *Nat. Cat.*; 19 *Nat. As.*; 3 *Nat. Fem. As.* Communicants, 89—Schools, 13: Boys, 447; Girls, 69; Youths and Adults, 38—Pp. 214, 215.

The Romanists around the Station are exerting themselves, and making every effort to injure us. Having lately obtained a grant from Government for education, they are seeking to destroy or injure our Schools, and threaten any Romish Parent who dares to send his children to a Protestant School. Festivals, processions, and theatrical representations, are the means by which they decoy the unwary and the ignorant; but hitherto my people have maintained their ground against all attempts to draw them aside. The pure truth of God is, I am convinced, the most effectual weapon in the hands of both minister and people against Rome, in all its errors and deceptions; and this I am determined to use with more vigour and diligence, in proportion as Rome puts forward her desolating and soul-destroying power.

The progress of the boys in the Seminary has been very considerable in almost every branch of study. The Seminary underwent a thorough examination in connection with that of the Schools gene-

rally, and again by the Bishop in August, who expressed himself much pleased with the attainments of the students. A number of boys have been admitted during the year, on payment of a sum sufficient to defray all necessary expenses connected with their board, and seven others are supported by English Residents in Jaffna. Two of the students have been appointed to Schools, four are under instruction for baptism, and ten received Confirmation when the Bishop was here. [*Mr. Pargiter.*]

Copay: 1842: Robert Bren: 1 *Nat. Cat.*; 12 *Nat. As.*; 1 *Nat. Fem. As.* Communicants, 21. Baptized, 2 Children—Schools, 10: Boys, 355; Girls, 77.

At the close of the year a new Church for the Rev. R. Bren's Station at Copay was completed, and opened for Public Worship on the 9th of January 1852. The length of the nave is seventy-six feet, its width thirty feet, and the chancel is sixteen feet square. "As the edifice is intended strictly for a native congregation, and also in order to save expense, no seats have been provided for the people; but the church floor is covered with mats, such as they are accustomed to sit upon in their own houses. By this arrangement a greater number of persons can be accommodated than upon benches." On the day of opening three Services were held, which were well attended by the people, and by the Missionaries of the American and Wesleyan Societies. The sum of 15*l.* was collected in the course of the day. At the early Service three adults were baptized, and at the mid-day Service there were about 130 Communicants. The land—about five acres—was a gift to the Society by P. A. Dyke, Esq. The whole cost has been nearly 400*l.*

[*Report.*]

Summary of the Mission.

(*As given in the Report for the Fifty-third Year.*)

Stations, 6—Missionaries: European, 10; Native, 3—European Catechist, 1—Native Catechists and Teachers, 124—Native Schoolmistresses, 25—Communicants, 371—Attendants at Public Worship, 3688—Seminaries, 3: Schools, 98: Boys, 2820; Girls, 779; Youths and Adults, 111: Total, 3710.

GOSPEL-PROPAGATION SOCIETY.

Colombo and environs: J. Thurstan; C. Alwis, *As.*—*Putlam*: S. Nicholas—*Kandy*: E. Labrooy—*Matura*: S. D. J. Ondaatje—*Newra Ellia*: J. Wise—*Manaar*: R. Edwards—P. 215.

The Collegiate School, as preparatory to the College, has been opened now an entire year. The Master, Mr. C. Hole, whom you kindly sent out, entered upon his work early in February of last year, and until the arrival of the Rev. Cyril Wood, as Warden, in May, I took myself an active part in its organization and work. It was gladly transferred to the Warden at that period, and he continued in its entire charge till the close of last year. Its number had greatly increased before that time, and the students' buildings being completed, with the hall, he was enabled to draft off from the School a senior class, and at the commencement of this, the Jubilee Year, to constitute the College, or higher department of the proposed Institution. Thus far all has prospered well; and there is now a class of twenty-two students; about seventy in daily attendance at the School.

The celebration of the Daily Service of our Church in the School is not, of course, without great inconvenience, and it has determined me to make our next effort one, I humbly trust in God, of an en-

larged and abiding influence. The ground is already marked out, and materials collected for the foundation of a sacred building, which will at once serve the purposes both of a Cathedral and of a College Chapel.

The Native Asylum is for Orphan Boys, to be admitted between the age of five and ten years, before their minds are spoiled by heathenish superstitions, and to be simply taught and trained in habits of industry, and cleanliness, and order, as Christian Servants for the Institution and for Christian Families. Their training is wholly industrial, both morning and evening, and their School Teaching during the mid-day heat. The building was raised by local subscriptions, and it is supported by local contributions. It was opened in July, and is now full, having nineteen under daily instruction, the twentieth having not yet reached us from a distance.

[*Bp. of Colombo.*]

Mr. R. Edwards has been ordained to the spiritual charge of *Manaar*, and is supported partly by a small grant from the Society, in addition to 75*l.* from Government, and the contributions of the inhabitants. The Society's annual grant to the Diocese has been increased, in accordance with the Bishop's request: and the sum of 1000*l.* from the Jubilee Fund has been granted to St. Thomas's College.

The Church at *Newra Ellia* was consecrated in February. [*Report.*]

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

Colombo: Daniel J. Gogerly, *Chairman* of the District: Andrew Kessen, LL.D., *Prin. of Normal Institution*; Wm. Hill, jun., D. de Silva, John A. Poulier, *Nat. Miss.*—*Negombo* and *Rillegalle*: D. D. Pereira, *Nat. Miss.*; 3 *Cat.*—*Kandy* and *Kornegalle*, under the care of the Superint.—*Seedua*: C. de Høedt, *Nat. Miss.*; 1 *As.*; 3 *Cat.*—*Galkisse* and *Angulamy*: C. Wijesingha, *Nat. Miss.*; 1 *As.*—*Morotto*: P. G. de Zylva, *Nat. Miss.*; 1 *Cat.*—*Pantura*: D. Henry Pereira, *Nat. Miss.*; 1 *As.*; 2 *Cat.*—*Caltura*: John R. Parys, *Nat. Miss.*; 1 *Cat.*—*Galle*, *Amblamgodde*, and *Belligam*: Joseph Rip-

pon, D. A. L. Bartholomeuz: 2 *As.*; 1 *Cat.*—*Matura*: W. A. Lalmon, *Nat. Miss.*—*Dondra* and *Goddapitiya*: Paul Rodrigo, *Nat. As.*; 1 *Cat.*; 1 *As.* Mr. W.H.A. Dickson died at Madras on the 18th of September. Mrs. Kessen and her three children arrived at *Colombo* on the 10th of December. Communicants, 1338—Schools, 68: Scholars: Male, 2007; Female, 676—Pp. 160, 215, 216, 422.

In reporting on any measures which can be adopted for the promotion of the work of God in this district, the Missionaries say, "The plans already in operation appear to be well adapted to the circumstances of this country. The bre-

Wesleyan Missionary Society—

thren devote themselves afresh to the service of their Divine Master, and fervently pray that the influences of the Blessed Spirit may be abundantly shed on this dry and thirsty land, so that throughout its length and breadth sinners may be converted, and believers more fully edified in the faith, the hope, and the charity of the Gospel." [Report.

We have manifest tokens of the presence of God. He owns and blesses the preaching of His Word to the conversion of sinners; and our prospects are in every respect encouraging. A very delightful change has taken place among the young men of Galle, and many of them have joined our Society during the last two years. While their lives are generally consistent with the Gospel, there are one or two instances of remarkable zeal and extraordinary piety; and I cannot but look for the most important results from that which God has wrought among us. These young men will be the strength of our cause in Galle for forty years to come.

There is also a large and increasing number of educated native youths in this neighbourhood, in whom I feel a special interest; and about ten of these are members of our English Classes. A Singhalese young man, who is a student, and a Candidate for the Native Ministry, has formed an entirely new class of Singhalese Members, many of whom are converts from Buddhism. I suppose we have had ten or twelve cases of conversion from heathenism during the year, notwithstanding the extraordinary persecution with which we have to contend, and which has been principally instigated by a few Buddhist Priests in the neighbourhood. The most cheering feature of our work, however, is the general spirit of prayer which prevails among our members; and the assurance which many of them have, that God will shortly very extensively revive His work. This gives an energy and zeal to their efforts which are already producing their inviolable effects; and we are labouring in full confidence that a yet brighter and more glorious day is fast dawning upon us. One effect of the persecution has been greatly to diminish our number of

scholars; and I have also had to discontinue several of our Schools, because the Masters were very incompetent, and because, in some instances, their Christianity was at best but doubtful. Our chief difficulties in the educational department at present are want of funds and of well-qualified Teachers. [Rev. Joseph Rippon.

TAMUL DIVISION

Batticaloa, on the coast N of Matura: James Gillings: 1 *Cat.*—*Trincomalee*: Edward J. Robinson—*Point Pedro* and *Catarvelli*: John S. Philips, *Nat. Miss.*—*Jaffna*: 50,000 inhab.: *Wannarponne* and *Puttoor*: Rich. D. Griffith, *Gen. Superint.*, John Walton: Richard Watson, *Nat. Miss.* Communicants 296—Schools 30: Scholars: Male 1161, Female 228—P. 216.

It is a remarkable feature of the Congregations on this Mission that many persons who understand English attend the Tamul Services as well as those in their own language, and that many educated Natives attend the English Services, and appear to be interested and instructed. The Central School at Jaffna is supported in part by the Central-School Commission. The Teachers are reported by the Missionary to be pious and competent men, who are laudably zealous for the usefulness of the establishment, and discharge their duties to his satisfaction. In the Boarding Institution there are 22 pupils in the Boys' Department, under the especial care of the Missionary, and in the Girls' Department 14. Mrs. Walton has paid affectionate attention to this establishment, which appears, however, to be somewhat languishing for want of adequate funds.

The Veddahs of Bintenne, among whom there were hopeful prospects some years ago, have had very little attention from the Missionary of late; nor can any more be done for them effectually until the appointment of a second Missionary at Batticaloa; or, what would be preferable, the establishment of a distinct Mission among them for their sole benefit. [Report.

AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tilipally*: 1816: 5 Out-Stations:

Daniel Poor, Benj. C. Meigs: 5 *Nat. As. Schools*, 22: Boys, 476;

Girls 469 — *Batticotta*, and 5 Out-Stations: Wm. W. Howland, Cyrus T. Mills: 13 *Nat. As.*—1 Seminary—*Oodooville*: Levi Spalding: 1 *Nat. Preacher*; 4 *Nat. As.*—*Panditeripo*: 1820: John C. Smith: 1 *Nat. Preacher*; 2 *Nat. As.*—*Manepy*: 1821: W. W. Scudder, Eurotas P. Hastings: Samuel F. Green, M.D.; Thomas S. Burnell, *Printer*; 3 *Nat. As.*—*Varany*: inhab. 40,000: 1 *Nat. As.*—*Chavagacherry*: 1833: Joseph T. Noyes: 2 *Nat. As.*—*Oodoopitty*: 1 Out-Station: 2 *Nat. As.* Mr. H. R. Hoisington is in America, and also Mr. Eastman Strong Minor, and Mrs. Minor, through Mr. Minor's ill state of health, after an absence of seventeen years. Mr. and Mrs. Poor arrived in Ceylon in May. Communicants 375. Tamul Free Schools 77: Teachers 81: Pupils 3548. In Boarding Schools and Seminaries there are 201 Pupils. Issues of the Press, 6,227,800 pages—Pp. 217,218.

The Church Members appear to be making some progress in Christian Knowledge and principle. The educational efforts of the Mission have been continued without material change. The influence of the Oodooville Boarding School has been very happy in removing the objections of the people to female education.

[*Board.*]

During the last six months I have

seen much to encourage me at this Station. The first indication of the presence of the Spirit was on the day of fasting and prayer in December, before our quarterly communion at Manepy.

From that time onward the work seemed to be deepening in the minds of several of the members of the Church, and especially among my Native Assistants. They received a great impulse in their prayers and manner of preaching; and they feel encouraged and stimulated by what they see among the people. Instead of listless stupidity and cold indifference, many lend a listening ear to the sound of the Gospel. Two of my Native Assistants, Moses Welch and Thomas Snell, take their turns with me in the Afternoon Service of our village Chapel. My Native Assistants, with their families and some of the neighbours, assemble every morning in the Chapel at the ringing of the bell, 'a little after sunrise, while I hold a meeting at the houses of some of my neighbours. I have great pleasure in saying that I am heard with increasing interest and attention.

[*Mr. Meigs.*]

Mr. Meigs states that he has met only one man for a long time who made violent opposition to the Truth; and it is very remarkable that his son has lately been received into the Church at Batticotta.

[*Board.*]

SUMMARY: Stations, 8; Out-Stations, 5 — Missionaries, 11 — Physician, 1 — Printer, 1 — 2 Male and 11 Female Assistant Missionaries—2 Native Preachers — Native Assistants, 32.

Indian Archipelago.

B F Bible Soc. — A supply of Chinese Testaments and Portions of Scripture has been granted to the Rev. F. T. M'Dougal of Borneo; and a grant of Scriptures in Malay has been forwarded to the Rev. B. P. Keasberry for Borneo and Moluccas—P. 218.

I have hitherto only given the Society's large Bible to Malay Chieftains and respectable men upon their promising to respect the book, and to read it. I gave one, two years ago, to Sheriff Musahoor,

the ruler of a Serekei, a large native place on the Rejong River. In April last I went up that river and saw him. He told me he felt much obliged for the holy book I had given him; that he had read a great deal of it to his people in the evenings; and that he was then teaching his wife to read in it. God grant that it may touch their hearts, and lead them to that blessed Redeemer whom they deny! We have a large population of Chinese here, among whom the distribution of the Holy Scriptures, in the Chinese Character would do good. They ask eagerly for

American Board of Missions—

them, and I have none to give. The Society would, I believe, be affording the means of much good by sending me some copies of all, or parts, of the Holy Scriptures, especially the New Testament.

[*Rev. F. T. M' Dougal.*]

Christian-Knowledge Society—
A grant of 2000*l.* has been made toward the endowment of a Bishopric at Borneo—Pp. 218, 219.

The Society has, at different times, given assistance to the Mission established in the year 1848 at Sarawak, under the auspices of the Rajah, Sir James Brooke. On the occasion of the last grant of 300*l.* for the objects of this Mission, the Society informed the Rev. C. D. Brereton, Honorary Secretary of the Borneo Mission Institute, that some further aid would be rendered, should it be required. The Mission has hitherto consisted of two Clergymen and two Catechists, with a Schoolmaster and Schoolmistress. Arrangements have, however, now been entered into with three additional Clergymen to join the Mission, so that the number in Holy Orders will soon be increased to five. There is also a prospect that a Chaplain may be nominated for the Island of Labuan.

As far back as the year 1847 the importance of a Bishop for Borneo was recognised by the friends of the Mission at Oxford; and on the occasion of Sir James Brooke's visit to that University a fund was commenced for the endowment of a Bishopric in Borneo. This fund now amounts to 1080*l.*

[*Report.*]

Religious-Tract Society— On the application of the Rev. J. G. Bausum, 2100 English, French, and German Tracts have been granted to him for circulation among sailors and others.

Rhenish Miss. Soc.—BORNEO—
*Banjarmassing—1836—*Barnstein, Hofmeister, *Miss.*; Dietrich, *Printer.* The latter two arrived at their Station in March 1852.

The prospects of this Station, both among the Malays and Chinese, are far from encouraging. A press has been set up by Mr. Dietrich.

[*Report.*]

Palinghau—1840— For eight months in 1850 and 1851 Mr. Beyer took a share in the labours of

this Station. Afterward Mr. Van Höfen, in the neighbouring Station, Bethabara, took the outward care of it till a new Missionary should arrive. Hardeland undertook the superintendence of the Church and School, as far as his duties as translator of the Scriptures in the service of the Netherlandish Bible Society would allow. In April 1852 Mr. Rott arrived there as the appointed Missionary. The work here is chiefly among the Dyaks liberated by the Missionaries from slavery. Baptized since the beginning, 29; Communicants, 7; Scholars, about 200. *Bethabara:* There was a School at the Station containing 127 Boys and Young Men, beside another of 21 Women and Girls; in three Out-Schools at different places, 117 Scholars; together, 244; Baptized in all, 46; Communicants, 20. *Taway—1851—* Mr. Beyer settled in this place in May 1851. The little Church consisted of 10 members baptized at Palingkau; Communicants, 6. *Muaratovo—1851.* On the 15th April 1851 Mr. Denninger and family left Bintang with a company of liberated Dyaks, thirteen of whom were Christians, and the remaining six have received instructions for some time.

Ascending the river Dusson, the Missionaries arrived, on the 30th April, at a village called Muaratovo, on the river Saiheong. The spot chosen by Mr. Denninger for his new Settlement is between that village and another called Gunting, each of which contains about 200 inhabitants. Trees were cut down and burnt, wells dug, timber chosen for building, and potatoes planted. Dissention, however, soon invaded the new Colony, the chief men of the neighbourhood evinced hostility, and then the Settlement proceeded with great difficulty.

[*Report.*]

Ooshikngam, Out-Station—1849— About 8 miles north of Saiheong. Ooshikngam is the name of a valley about four miles long, inhabited by about 30,000 souls in several small hamlets.

Through the preaching of the Catechist Wonglung two Teachers here were brought to the knowledge of the Truth. They were afterward further instructed at Saiheong and baptized, after which they returned home. They, with the Catechist, are now the beginning of a Church there. [*Report.*]

Fookwing: Out-Station—1849—On the coast, about 8 miles from Saiheong: Wongyun, *Cat.* Last year 18 persons, viz. 9 men, 6 women, and 3 children of this place were baptized by the Missionaries. The number of Communicants was 18. *Sankiu*—1849—A district in which 12 villages are crowded together—*Tai*, *Catechist.* Through the instrumentality of the Catechist a Church was collected here consisting of 20 persons—8 men, 9 women, and 3 boys. Communicants, 17.

Gosner's Miss. Soc.—*JAVA*—Three Missionaries, Augustus and Adolf Mühlnicke and Zeese arrived in Java the 5th of August 1851, and took up their abode at Makassar, in the neighbourhood of Batavia, where an Association for Home and Foreign Mission Work has been formed.

The Governor-General has contributed to the Mission 500 florins, and ordered the liberation of all the children of slaves. The slaveholders there shew great hostility to the Mission. Several more labourers, male and female, have left Amsterdam to join this Mission. [*Report.*]

Netherlands Miss. Soc.—*AMBOINA*—Roskott, who has the charge of a Seminary for training Schoolmasters, was nominated by the Governor Superintendent of all the Schools in Amboina and the surrounding islands. *Harookoo*—Luyke, being ill the greater part of the year, was obliged to resort to Amboina for medical attendance. *TIMOR*: *Koopang*—Heymering. *Babow*—Schot. Mr. Donselaar was directed to proceed to South Celebes, in order to begin a new Station in the neighbourhood of Makassar.

CELEBES: District, *Menahasse of Menado: Tondano*—Riedel, Nooy. The Native Church is described by the Missionaries as being in a highly satisfactory and flourishing state with regard to spirituality in religion. In the year 1850 Riedel baptized 840 young people under 16 years of age, and 645 from 16 to 80 years old. Schools under his superintendence, 14 of the Society and 2 of the Government, the former containing 508 Boys, 398 Girls; regular attendance, 815: the latter, 298 Boys, 166 Girls; regular attendance, 140. *Langowang*—Schwarz; *Adr. Angkoe, As.* Schwarz baptized in 1850 about 1200 grown persons, beside 700 children. On New-Year's Day 1851 he consecrated a new Church at Kavang-Kovang, and baptized, on the same day, 100 persons. Schools: 13 of the Society, 2 of the Government. In the former, 820 Boys, 350 Girls; regular attendance, 877: in the Government Schools, 230 Boys, 80 Girls; regular attendance, 123. *Tomohon*—Wilken, Graafland—Schools: 12 of the Society: Boys, 1095, Girls, 356; regular attendance, 772: one Government School, 114 Boys, 14 Girls; regular attendance, 45; 3 village Schools: 123 Boys, 39 Girls—Baptized in 1850: 271 Adults, 155 Children. *Menado*—Linemann. 3 Society Schools, 82 Boys, 91 Girls; 2 Government Schools, 117 Boys, 36 Girls; 3 Village Schools, 128 Boys, 16 Girls. *Kema*—Hartig. 10 Society Schools, 660 Boys, 216 Girls; 2 Government Schools, 104 Boys, 64 Girls; 4 Village Schools, 199 Boys, 47 Girls. *Tanavangho*—Bossert. The Missionary laments the dejected state of religion among the Christians under his charge: only 16 Communicants; the rest, about 500, live almost like the Alfoors. 5 Society Schools, 355 Boys, 149 Girls; 2 Government Schools, 284 Boys, 68 Girls: 1 Village School, 46

Netherlands Missionary Society—

Boys, 26 Girls. *Koomelembooy—* Ulfers. 9 Society Schools, 495 Boys, 325 Girls; 3 Village Schools, 171 Boys, 72 Girls—Baptized during 1850: Adults, 156; Children, 23. *Sonder—Graafland.*

This new Station, formerly joined to Tomohong, was separated on account of its increasing population, and occupied by Mr. Graafland in March 1851. He is to establish a Seminary for the training of Schoolmasters for the whole district of the Menahasse. Hitherto every Missionary used to instruct a few young men, who, by their talents and character, promised to become useful as Schoolmasters, and these were forthwith employed as such; but henceforth those that are thus instructed by the Missionaries are to finish their education in this Institution with the view to fit them for their office. [*Report.*]

*Amoorang—*Herrmann died, and was succeeded by Van Cappellen, who had been sent to the former's assistance during his protracted sickness. *Java—*14 Society Schools, 856 Boys, 462 Girls; 1 Government School, 123 Boys, 57 Girls; 8 Village Schools, 360 Boys, 190 Girls—Baptized in 1850: Adults, 284; Children, 125. *JAVA—Depok—*Van Cattenburgh. His work

is not among the Javanese, but among a Christian Community existing for upward of a hundred years since, and originating from liberated slaves. There is a School of 52 children, whom he finds it difficult to bring to attend regularly. *Modjo Warno—*Jellesma. Modjo Warno is a village in the midst of an extensive forest, where many Native Christians have settled, who cut down the wood and plant paddy-fields. In July 1851 Jellesma removed hither with his family and all his pupils. The Church here consists of 244 members: round about in different places there are about 470 Christians more. *SAMARANG—*Hoezoo.

*American Board—*Karangan, in Borneo, 1842: Wm. Younghusband, Wm. H. Steele. Both these Missionaries are at present in America—P. 219.

Mr. Steele is making zealous efforts to revive an interest in this Mission among the members of the Reformed Dutch Church, to which it looks for its Missionaries. His health being in a great measure restored, he will be expected to return to Borneo as soon as a reinforcement shall be ready to accompany him. [*Report.*]

Australasia.

Australia.

*B F Bible Society—*The *New South-Wales* Auxiliary at Sydney has been supplied with 9731 Bibles and Testaments, and has distributed 500 Bibles and 1500 Testaments sent by the Parent Society for Sunday Schools. The *South-Australian* Auxiliary has distributed 457 Bibles and 593 Testaments. The total issues amount to 6020. The sum of 50*l.* has been remitted as a Free Contribution. The *Victoria*, late the *Australia-Felix* Auxiliary, has received 5053 Bibles and Testaments: the issues are 2439 copies. The *Port-Philip* Auxiliary has dis-

tributed Bibles among settlers in the Bush. The issues of the *Van-Diemen's Land* Auxiliary are 1441 Bibles and 1525 Testaments, and 300*l.* has been remitted. Copies of the Scriptures have been sent to Fremantle, Swan River—Pp. 219, 220.

CHRISTIAN-KNOWLEDGE SOCIETY.

The Society has granted 150*l.* toward the Church and Schools of St. Paul, Chippendale, Sydney; also 10*l.* in Books and Tracts for emigrants, and 15*l.* in Books for the troops. A grant of 900*l.* has been made to the Bishop of New-

castle for Schools, and various Books for Divine Service, and Books and Tracts for distribution.

GOSPEL-PROPAGATION SOCIETY.

An additional 500*l.* per annum has been granted to the Diocese of Sydney, and 3 additional Clergymen, with their stipends guaranteed to them for three years. An additional 500*l.* per annum for five years has been placed at the disposal of the Bishop of Melbourne for the support of Clergymen. Mr. Allen has increased his gifts toward the Collegiate School at Adelaide till they amount to 4000*l.* An additional grant of 300*l.* per annum for three years has been made to the Bishop of Newcastle—P. 220.

RELIGIOUS-TRACT SOCIETY.

The Society has made grants amounting to 279,555 Tracts to the Australian Colonies during the year; of which 140,578 Tracts and Periodicals have been sent to Sydney, and Books on sale to the amount of 560*l.* 5*s.* 1*d.*; and 11,924 Tracts to the Bishop of Victoria, and Books for sale value 177*l.* 15*s.* 9*d.*—P. 220.

WESLEYAN MISSIONARY SOCIETY.

Buntingdale: 90 miles W of Melbourne—1839—Wm. Butters, Joseph Morris: Wm. Byrnes, *As. Miss.*—*Geelong*: Fred. Lewis. No report has been received of labour among the Natives, while much aid is desired for the ministry among the Colonists.—P. 221.

Perth: Swan River: 1840—Wm. Lowe, *As. Miss.* Communicants, 60. Scholars: 47 Male, 45 Female—P. 221.

The Native Institution, situate about 11 miles from Perth, has also received a large share of the Missionary's attention: about 28 persons are now under instruction there, in the hope that they may ultimately be useful to the savage and deeply-degraded race from which they spring. [*Report.*

May 1853.

UNITED BROTHERS.

Lake Boga:—1850—Br. Andrew F. C. Täger: Br. Frederic W. Spieseke, *As.*

Ever since our arrival at Lake Boga, October 21, we have had our hands full of work; so much so, that, for four weeks, we hardly knew what to begin first. The Lord has, however, helped us through, and we trust that He will continue to do so. As for the situation of the place selected, I believe I may truly say that it is one of the finest and healthiest spots in our whole district. We only regret that it is too near the high-road, which obliges us to surround with a fence, as soon as possible, the land measured out to us; for unless we do so, we shall frequently be exposed to interruption and disturbances. The wood required for this work will have to be fetched from a distance of eleven miles. As for the principal object of our residence in this distant land, we continue to walk by faith, not by sight. The question one day addressed to Br. Spieseke by the Papoos here, "whether we were likewise wicked," appears to have reference to some acts of oppression committed against them at a former period, which have made them rather distrustful. Our removal to Lake Boga has, of course, created a great sensation among them. It is only to be regretted that the whole race seem to be gradually disappearing, so that, humanly speaking, it is most likely, owing to the constant increase of the white population, few of the Natives will be found twenty years hence.

[*Br. A. T. C. Täger.*

Though as yet we cannot of course speak of great results of our labours, we have abundant cause to be thankful with the progress we have been permitted to make toward the attainment of the object of our Mission. To this we reckon the opportunity afforded to us at the Station of Mr. Campbell of coming into contact with the Natives, and of collecting a considerable number of words in their language. Since our removal to Lake Boga we have had less intercourse with them than we should have wished, because they are at this time of the year mostly occupied with fishing. [*Br. W. Spieseke.*

GOSNER'S MISSIONARY SOCIETY.

Zion Hill, at Moreton Bay: Niquet, Rode, Hausmann, Hartenstein, Schmidt, Wagner, Aug.

2 G

Gosner's Missionary Society—

Richter, Albrecht, W. Gerike, Ch. Gerler, T. Hermann, Franz, Zillmann, Doge—P. 221.

The Missionaries have a blessed work among the European Colonists; but the Natives still keep at a distance, unless they come for a time to steal, and leave again. [Report.]

New Zealand.

The *B F Bible Society* report—

Under the revision of Archdeacon Williams and the Rev. T. W. Meller, an impression of 15,000 copies of the Testament in the Maori Language has just been completed; and 7500 will, when bound, be forwarded by an early vessel to their destination—to the charge of the Church Missionary Society. These copies, when circulated, will swell the amount to 106,221 portions of the Word of God, placed by means of your Society in the hands of the Natives of New Zealand. The remainder of the former edition of the New Testament was divided by your Committee between the Church and Wesleyan Missionary Societies, each receiving 2450 copies.

Your Committee are truly glad to have it in their power to tell of the entire abandonment of the District of Hokianga by the Romish Priests, who had been stationed there for a period of twelve years.—P. 221. [Report.]

CHRISTIAN-KNOWLEDGE SOCIETY.

No information of an authentic character has reached us in reference to the Canterbury Settlement which it is consistent with the design of our work to record. A notice has already been given of the translation of the *Liturgy*—Pp. 221, 222.

CHURCH MISSIONARY SOCIETY.

STATIONS and LABOURERS—The Stations are taken in their order from north to south. *Kaitaia* lies in the north-west of the Northern Island; the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the

west coast, and *Manukau*, 25 miles inland; east of *Manukau* lies *Hauraki*; and further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Turanga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *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.*—*Waimate*: 1831: Robert Burrows, W. C. Dudley—*Kaikohe*: Richard Davis: 2 *European Teachers*; *Nat. As.*, 30—Communicants, 613—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 A. Kissling: Robert Vidal, *Sec. of Mission*—*Waikato*: Robert Maunsell: *Kaitotehe*: 1843: Benj. Yate Ashwell—*Otaua*: 1843: John Morgan—*Hauraki*: Thomas Lanfear — *Tauranga*: 1835: Archd. Alfred N. Brown, Christopher P. Davis—*Rotorua*: Thomas Chapman, Seymour M. Spencer—*Opitihi*: John Alex. Wilson, *Cat.*; 1 *European Teacher* — *Ahikereru*: James Preece, *Cat.*; 74 *Nat. As.*—Communicants, 1125 — 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*: T. S. Grace—*East Cape*: Ralph Barker — *Uma*: Charles Baker—*Wairoa*: James Hamlin—*Heretaunga*: Wm. Colenso: 139 *Nat. As.* This District contains 5 Sta-

tions, viz. Turanga, in Poverty Bay, at which Archdeacon Williams used to reside—Uawa, 36 miles north of Turanga, where Mr. C. Baker commenced a new Station—Heretaunga, East Cape, and Wairoa—Communicants, 2992—Schools, 78: Pupils, 3554.

WESTERN DISTRICT — *Entry Island: Wanganui: Richard Taylor — Pipiriki: John Telford, Printer: 1 European Teacher—Kapiti: Archd. Octavius Hadfield—Otaki: Samuel Williams—156 Nat. As. — Communicants, 1064—The last returns give Schools, 28: Scholars, 2322. The Ven. Archd. W. Williams and Mrs. Williams are in England—Pp. 222, 223.*

The number of Natives connected with the Mission of this Society may be estimated at 50,000: the Communicants are between 5000 and 6000. "It must be remembered," writes Archdeacon William Williams, "that none are admitted to the Lord's Table, as at home, simply because they express a wish to come, but that on each occasion they undergo an examination in the company of their Native Teachers and neighbours, when there is little opportunity for inconsistency of conduct to pass unnoticed. There is therefore the best reason to believe that the amount of real Christianity is great, and that the outward change is the fruit of a sound principle within."

Archdeacon Hadfield has accepted a proposal of the Governor to establish a Boarding School at Otaki for the Natives, the Government supplying the funds for the requisite buildings. A large piece of ground has been given up by the Natives to be attached to the School, and to be cultivated by the boys for the support of the establishment. [Report.]

GOSPEL-PROPAGATION SOCIETY.

The Report informs us—

The Bishops of New Zealand and Newcastle, having been provided with a Mission Ship, "the Border Maid," by the liberality of Churchmen in Sydney and Newcastle, sailed last year on a Mission Voyage among the Melanesian Islands. The Bishop brought back to Auckland, on October 7th, thirteen youths, gathered from different islands, who are to be edu-

cated at St. John's College, and afterward to be carried back to their native islands, bearing with them the first seeds of Christianity and of civilization. Such has been the commencement of operations by the Australasian Board of Missions. The Bishop walked over about 800 miles, in ten weeks, confirming 3000 Natives, and examining every single one.

The Society's Expenditure from its General Fund in this diocese, during the past year, was 300*l.* for the College and 700*l.* for Missionaries. From the Jubilee Fund have been granted 1000*l.* for St. John's College, Auckland, and 1000*l.* for a projected College at Poirirua. The sums are to be invested, and the interest applied for the education of poor students as Missionaries.

RELIGIOUS-TRACT SOCIETY.

Grants have been made to the number of 18,471 Tracts. A grant of 5450 Tracts has been made to the Rev. R. Ward of Auckland, and to the Rev. T. Hamer, of the same place, 3*l.*, in books for a Station Library, and 3341 Tracts. The Rev. H. G. Johnson, of Otago, has also had a grant of 3050 Tracts—P. 223.

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 Buddle—Kawhia: John Whiteley—Mangungu and Wangaroa: John Hobbs—Waima and Newarh: John Warren—Wairoa (Kaipara): James Buller—Waingarua and Waipa: James Wallis, George Buttle—Aotea (Beechamdale) and Manukau: Henry H. Lawry, Gideon Smales—Taranaki, North (New Plymouth): Henry H. Turton—Taranaki, South (Waimate): William Woon—Waiotara: George Stannard, As.—*

Wesleyan Missionary Society—*Wanganui* and *Taupo*: William Kirk—*Wellington, Kapiti, and Cloudy Bay*: John Aldred, James Watkin—*Middle Island: Nelson*: Samuel Ironside—*Waikowaiti, near Otago*: Charles Creed—*Gratuitous Sunday-School Teachers*, 531; *Local Preachers*, 322—*Communicants*, 4611—*Scholars: Boys*, 3781; *Girls*, 2930—Pp. 223, 224.

In New Zealand we are favoured with peace, and in our work we are encouraged to "labour on at God's command." I have recently made our annual appeal to our people for their contributions to the Mission Cause; and as I am wishful to shew our subscribers that their offerings are entered in the Report, I shall append the list of subscriptions, and beg of you the favour to get them inserted.

The amount, you will see, is considerably more than we have realized in Kawhia in former years. One reason of that increase is an increase of ability, and another reason is an increase of interest. Our people need line upon line, and precept upon precept, in every thing; and this year I have found the good effect of example. [Rev. John Whitley.

GOSNERS MISSIONARY SOCIETY.

NEW ZEALAND—*Chatham Island*: Franc. Schirmeister, Dav. Müller, Oskar Beyer, Hein. Bauker, T. G. Engst—P. 224.

NORTH-GERMAN MISSIONARY SOCIETY AT BREMEN, FORMERLY IN HAMBURGH.

NEW ZEALAND—*Ruapuki*: Wohlers, Abr. Honoré, M. Meier—*Warea*: Riemenschneider—*Waiana*: Völkner—P. 224.

Polynesia.

THE B F Bible Society—Further remittances have been received from the South-Sea Islands, amounting to 296l. 5s. 3d., in return for Bibles and Testaments supplied to them: 5000 copies of the Rarotonga Scriptures have been forwarded—*Friendly Islands*: Upon the application of the Committee of the Wesleyan Missionary Society, 10,000 copies of the Tongese Testament have been ordered to be printed. *Feejee Islands*: An application has also been made by the Wesleyan Missionary Society for an edition of 5000 copies of the Testament in the Feejee Language—Pp. 224, 225.

The Religious-Tract Society—A grant of 750 copies of "The Sinner's Friend" has been made to its esteemed author, to be sent to Missionaries in the different islands. The Committee have voted a Library, value 4l., at half-price, for the interesting inhabitants of Pitcairn's Island—P. 225.

LONDON MISSIONARY SOCIETY.

Islands and Labourers.

Samoa, or Navigators': 1831: Charles Hardie, George Turner, *Superint. of the Mission Seminary*; George Pratt, Wm. Mills, Wm. Harbutt, Archibald W. Murray, Thomas Powell, H. Nisbet, G. Stallworthy, C. W. E. Schmidt, J. P. Sunderland, Wm. Law, George Stallworthy: Samuel Ella, *Printer*. Communicants, 656—Pupils: Juvenile 640, Adult 200—*Hervey*: 1825: Charles Pitman, Aaron Buzacott, William Gill, Henry Royle, George Gill, W. Wyatt Gill: 10 *Nat. As.* Communicants 474—Scholars: Juvenile 670, Adult 780—*Society*: 1820: Charles Barff, George Platt, Geo. Charter, E. R. W. Krause: 2 *Nat. As.* Communicants 553—Pupils: Juvenile 400, Adult 63—*Austral*: 5 Islands: 9 *Nat. As.*—*Georgian*: 1797: John Barff, David Darling, John Davis, Wm. Howe, A. Chisholm, George Spencer, Wm. A. Lind: Joseph

Johnston, *Normal-School Teacher*; 1 *Nat. As.* Communicants 1600—Pupils 1833—*Paumotu*: 3 Out-Stations; 4 *Nat. As.*—*New Hebrides*: 1840: John Geddie—*Manua*: 3 Islands: visited by Mr. Powell. Communicants, 120. 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. 225, 226.

We arrived at Tahiti on February 4th after a pleasant voyage. While there, I had the pleasure of accompanying Mr. Chisholm on a visit to some distant Out-Stations. We travelled to Malaena (distant twenty miles from Papeete) on a Saturday. On the following day four Services were held in the different villages on our homeward route. I shall never forget my emotions when for the first time in my life I worshipped with a Congregation of Native Christians. With great pleasure I delivered brief addresses, which Mr. Chisholm kindly translated to the people. I was everywhere struck by the numbers in attendance and the decorum observed.

Feb. 24—We left for Raiatea, which we reached in a few hours. War had not yet broken out, but was continually apprehended. It was interesting to visit the scene of Williams's labours; but sad to find such drawbacks to the prosperity of the work now existing. On the 26th we left Raiatea, and reached Borabora. We remained ashore just long enough to see Mr. and Mrs. Krause and their two young German friends. The same evening we were sailing direct for Mangaia. Very early on Monday morning, March 1st, its outline was visible. What a tumult of feeling that gave rise to! A long voyage of seven and a-half months just terminated, and the scene of my future labours full in view. After breakfast, Mr. George Gill came aboard. When he found there was a Missionary for Mangaia he wept tears of joy, and then, with the Natives that accompanied him, he gave a long shout of triumph. Well, I thought this was a good beginning. I found that my fellow-labourer had a warm heart, and that is something valuable. After a wetting in crossing the reef, we all got ashore.

Next day several of us set off with Mr. Buzacott to see the inland villages.

Mr. Buzacott preached at both, to the great delight of the Natives. We found in each village a substantial stone Chapel, and a Schoolhouse in preparation. I suppose 600 were present at one village Chapel, and 800 at the other. In the largest of these villages (Tamarua) I am eventually to labour. The people, of course, wish me to go at once; but that would scarcely be wise. It is intended for me to reside at Oneroa with Mr. G. Gill, or near him, for three months, and then go to Tamarua; mean time paying the people occasional visits. We parted from our friends aboard the "John Williams" on March the 4th, after a meeting had been arranged for the Missionaries of this group in the month of May or June next.

The Bibles have excited great interest. All the superior copies, allotted for Mangaia, are disposed of: in all, about 120 copies have been distributed already. The day before yesterday the first case was opened in the Chapel, after special thanksgiving had been offered. It is quite refreshing to observe the great interest with which the Sacred Volume is perused by these people. May it be abundantly blessed! [Rev. W. W. GU.]

WESLEYAN MISSIONARY SOCIETY.
FRIENDLY ISLANDS.

Tongatabu, 1822: W. Webb, jun., Thomas West, George Daniel—*Habai*: Matthew Wilson, G. R. H. Miller—*Vavou*, 1831: Peter Turner, Thomas Adams, Walter J. Davis—*Nina-Tobutabu* and *Nina-Fo-ou*: 1 *Nat. As. Miss.*; and 2 other Islands under the care of Native Teachers—*Uvea*, or *Wallis's Island*: 1 *Nat. Miss.*—Teachers: Gratuitous, 641; Paid, 9: Local Preachers, 489—Communicants, 6978—Scholars, 5907—P. 226.

A Missionary Meeting has been held at Lifuka, at which more than 20% was subscribed in money and produce, the King setting the example of "giving alms of such things as he had," by contributing a barrel of oil and a ton of yams. At Vavau Mr. Turner and his colleagues, though much tried by domestic affliction, continue to labour in patient hope, and see a steady progress in religion among the members. They have

Wesleyan Missionary Society—

been much cheered of late with the happy death of one of the scholars, which has been made a blessing to her relatives. The educational department prospers. About one-half the inhabitants can read well. There is a great demand for slates, and there are many who can write a good plain hand. Arithmetic receives its share of attention, and an elementary treatise on that subject in the Tonguese Language has been compiled by one of the Missionaries, and sent to this country to be printed. One or two sentences in a recent Letter are very significant. "We always sell our books, and endeavour to obtain as much for them as will clear the expense of printing. They are our best articles of barter." And it should be told to the credit of those who a few years ago would have been delighted with a few old nails or useless beads.

[Report.

FEEJEE ISLANDS.

Lakemba, 1835: with 18 other Islands under the care of Native Teachers: Richard B. Lyth, John Malvern, John Polglase: 1 *Nat. As.*—*Bau*, 1839, and *Veva*: James Calvert: Joseph Waterhouse, *As.* 3 *Nat. As.*—*Bua*: Thomas Williams, jun.: Samuel Waterhouse, *As.*—*Nandy*: David Hazlewood: Wm. Moore, *As.* There are 5 Stations under the care of Native Assistants. Teachers: Gratuitous, 320; Paid, 62: Local Preachers, 60—Communicants, 2322—Scholars, 3333—Pp. 226, 227.

From *Lakemba* Mr. Malvern relates several most interesting facts illustrative of the earnest desire of the Native Christians to possess for themselves the Word of God. He informs us that probably two-thirds of the adult population of that island are members of society; that about eight hundred children are under Christian Instruction; and that the change is so general, that a Heathen is a curiosity and a gazing-stock in the land.

From *Veva* Mr. Calvert states a circumstance which is full of import. A Romish Bishop and two French Priests have sought to effect a landing on that Island, having apparently been encouraged to do so by the favourable disposition of the American Consul. The Chiefs, however, refused to receive them,

and, when the boat neared the shore, turned the head of it round toward the ship. The Bishop entered his protest against, what he denominated, this invasion of liberty of conscience; and the commander of the vessel declared that the flag of France had been insulted, and that he should report the insult to the chief officer on that Station. What the result of these apparently trivial circumstances may be it would be in vain to conjecture; but calling to mind what has transpired at Tahiti, the Committee are persuaded that the friends of Missions are called on particularly to remember Feejee in their intercessions; to pray that these promising fields of labour may not be laid waste by the emissaries of the Man of Sin; and also to use all the means in their power to spread the knowledge of that Sacred Book which the people are so justly anxious to possess, and which constitutes the best defence against the destructive errors of Romanism.

[Report.

AMERICAN BOARD OF MISSIONS.

SANDWICH ISLANDS.

Islands, Stations, and Labourers.

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston—*Kealahakua*: Mrs. Ives—*Kau*: Henry Kinney—*Hilo*: David B. Lyman, Titus Coan, Charles H. Wetmore, M.D., Physician—*Waimea*: Lorenzo Lyons. OAHU: 1820—*Honolulu*: Lowell Smith, Ephraim W. Clark: 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*—*Waialua*: John S. Emerson, Peter J. Gulick: 2 *Nat. Preachers*—*Kaneohe*: Benjamin W. Parker. KAUAI: 1820—*Waimea*: George B. Rowell, Mrs. Whitney—*Koloa*: J. W. Smith, M.D., Physician—*Waioli*: Edward Johnson: Mrs. 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*. Communicants, 21,054—Common Schools, 543: Scholars 15,308, of which 2359 are Papists: Select Schools, 12: Scholars 600, of which 2 Schools are supported by the Board. Messrs Paris and Andrews and their wives, Mr. Wilcox, and Mrs. Thornton sailed for these islands on the 18th of November, accompanied by Mr. and Mrs. B. G. Snow, Rev. Luther Gulick M.D., and his wife, who contemplate the formation of a new Mission in Micronesia—P. 227.

It is supposed that the Native Assistants for carrying forward the new Mission in Micronesia, and also the pecuniary means

in part, will be furnished by the Hawaiian Churches. The new Mission is to be an offshoot from that at the islands. The Churches have enjoyed the divine favour as heretofore, though the number of additions has not been so great as in some previous years.

The Hawaiians are making decided advances in civilization. During the period under review they have added materially to the productiveness of the soil; and they have gathered about them more of the comforts and conveniences of life. It is no slight indication of their progress as a Christian people that they have now three Native Pastors regularly ordained, and six others who have been duly licensed to preach the Gospel. [Report.

Of the labourers mentioned above, thirteen are Corresponding Members, and are maintained wholly, or nearly so, by the Government and Native Churches.

Spanish and Portuguese-American States.

THE *Wesleyan Miss. Society* has, at *Belize* and *Carib-town*, Honduras Bay, 2 Missionaries, 6 Paid and 7 Unpaid Teachers. Communicants, 503: Schools, 5: Boys, 175; Girls, 151—P. 227.

At Spanish Creek the people have lately built a Chapel, and are asking for a teacher. Neither Carib Town nor Freetown afford much promise of good at present, but at Ruattan the case is very different. There are good openings both for the Missionary and the Teacher, and the services of the latter are urgently requested. [Report.

This morning I had a long conversation with two men brought to me by Mr. Hempstead, the American Consul. Both were on their way to America from California, where they had been in

search of gold. They had heard me preach during the preceding Sunday, and expressed a wish to Mr. Hempstead to be introduced to me before they departed for America. They had both been members of the Methodist Episcopal Church in America, and one of them said he had been a local preacher. They appeared greatly moved while I talked to them. Each of them had families in America, and each was returning home more than ever impressed with the wisdom of the apostolic exhortation—"And having food and raiment, let us be therewith content." They gave a dreadful account of the immoral state of California, and of the great penalty of suffering which they had to pay who were pursuing gold.

[Rev. H. Mason.]

Guiana and the West Indies.

Baptist Miss. Soc.—In the *Bahamas*, *Trinidad*, and *Hayti*, the Society has 8 Missionaries; 22 Native Preachers; 159 As. Communicants, 2929: Schools: Day,

17: Scholars, 878: Sunday Schools, 35: Scholars, 2046—P. 228.

B F Bible Society has sent to *Trinidad* 750 English Bibles; to *Grenada* 753 in various languages

B F Bible Society -

and 30*l.* has been received; to *Barbadoes* 1718 Bibles, and 160*l.* has been received; 400 Portuguese Testaments to *British Guiana* for gratuitous distribution; to *St. Lucia* 25 Bibles and 50 Testaments; to *Dominica* 492 Bibles in French and English, and 17*l.* 10*s.* has been received; to *Antigua* 552 Bibles and Testaments, and 89*l.* has been received; to *St. Kitt's* 1930, and 90*l.* has been received; to *St. Bartholomew* 125 Bibles and 240 Testaments; to *St. Croix* 600 Testaments and Psalms; to *Jamaica* 2196 Bibles and 1512 Testaments; to *St. Vincent's* 300 Bibles and 200 Testaments; to *Hayti* 90 copies; from *Bermuda* 115*l.* has been received—P. 228.

Church-Miss. Soc.—The Report for the last year gives the following imperfect returns of the Missions in *British Guiana* and *Jamaica*—Stations, 2; Missionaries, 3; 1 Female European Teacher; and 2 Country-born Assistant Teachers. Communicants, 430—Schools, 2; Scholars, 102—P. 228.

Christian-Knowledge Soc.—The Society has granted 100*l.* toward a Chapel in Bridge Town, Barbadoes, and 40*l.* toward St. Anthony's Church in Montserrat, and grants of books to Dominica and St. Kitt's; 100*l.* toward a Church at Leguan, Demerara; and six sets of Service Books have been placed at the disposal of the Bishop of Demerara, and 10*l.* for Hindoostanee and Tamul Books—P. 228.

London Missionary Society—In *Demerara* there are 5 Missionaries, 1 Schoolmaster, 10 Native Teachers: Communicants, 950:

Day Scholars 596; Sabbath Scholars 1128 Children, 406 Adults—In *Berbice* there are 10 Chapels or Stations, 5 Missionaries: Communicants 1033: Scholars: Day 763, Sabbath 1352 Children, 295 Adults. In *Jamaica* there are 12 Chapels or Stations, 9 Missionaries, 2 Assistant Teachers: Communicants 602: Scholars: Day 732, Sabbath, 745. None of the returns of the Missions are complete—P. 228.

Religious-Tract Society—The Society has sent 157,516 Tracts and Books to the West Indies, beside 6 Libraries—P. 228.

United Brethren—In the Danish West Indies there are 8 Stations, 26 Labourers, 10,087 Converts, of whom 2999 are Communicants. In Surinam there are 8 Stations, 55 Labourers, 18,831 Converts, of whom 2042 are Communicants. On the Mosquito Coast there is 1 Station and 4 Labourers, 20 Converts. In the British West Indies there are 30 Stations, 84 Missionaries, 30,678 Converts, of whom 11,847 are Communicants—P. 228.

United Scotch Presbyterian Mission—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. 229.

Wesleyan Missionary Society—The Missionaries and Assistant Missionaries labour at 195 Chapels, and 192 other places: they are 79 in number, and are assisted by 132 Paid and 1533 Gratuitous Teachers. There are 48,907 Communicants, and 18,712 Scholars—P. 229

North-American Indians.

American Board of Missions—At 27 Stations there are 24 Missio-

naries, of whom 2 are Physicians, 11 Assistants, 4 Native Preachers,

6 Native Assistants, 58 Female Assistants, chiefly wives of Missionaries; making a total of 104 Labourers. The Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Sioux, Ojibwa, Stockbridge, New-York*, and *Abenaki* Indians—P. 229.

American Presbyterian Board—At 8 Stations there are 10 Missionaries, 9 Assistants, and 14 Female Assistants, chiefly wives of the Labourers; making a total of 33 Labourers. There are 368 Scholars in the Schools, who are of the *Choctaw, Creek, Seminole, Iowa, Sac, Omahaw, Otoe, Chippewa*, and *Ottawa* Indians—P. 229.

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. 229.

American Baptist Board—At 11 Stations and 8 Out-Stations there are 8 Missionaries, 9 Native Assistants, 8 Female Assistants, chiefly wives of Missionaries. There are 1360 Members or Communicants; 3 Boarding and 2 Day Schools, and 196 Scholars—These are among *Ojibwa, Ottawa, Tuscarora, Tonawanda, Shawanoe*, and *Cherokee* Indians—P. 229.

Church Miss. Soc.—At 7 Stations connected with the Red-River Settlement there are 6 Missionaries, James Hunter, Charles Hillyer, Wm. Cockran, Robert Hunt, Abraham Cowley; and Robert James, who is now in England for health: they are assisted by 1 Native Missio-

nary, 4 Male and 1 Female Country-born, and 3 Native Assistants. Attendants at Public Worship, 1202: Communicants, 454: Schools, 23: Scholars: Boys, 295; Girls, 275; Sexes not mentioned, 76; Youths and Adults, 92: Total, 738—P. 229; see, at pp. 61, 158—160, 204—207, 241—248, 284—288, 315, 316, 319—327, many particulars of the Mission; and, at pp. 56—63, 146—160 of our present Volume, Notices of the Bishop's present to the Converted Natives, Mr. Budd's visit to Moose Lake, The Inundation, and many other details.

United Brethren—At *New Fairfield*, among the Delaware Indians, Br. Jesse Vogler is labouring: there are 205 under instruction—At *Westfield*, Br. Oehler labours: there are 133 under instruction—Among the *Cherokees*, at *New Spring Place*, Br. Bischof; Wohlfahrt, Warner, *As.*: 69 under instruction—At *Canaan*, Br. Miles Vogler, Br. Mack. There are 84 under instruction—In *Florida*, Br. Friebele. At these Stations there are 491 Indian Converts, of whom 107 are Communicants—P. 230.

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, 119 Communicants, and 77 Scholars. These returns are those given in our last Survey: more recent returns have been so imperfect as to be useless—P. 230.

Labrador.

UNITED BROTHERS.

Nain: 1771: C. Aug. Ribbach, Freitag, Vollprecht, Tappe: Communicants, 86: Baptized: Adults, 74; Children, 115: under instruction, 304—*Ohkak*: 1776: G. F. May, 1853.

Knauss, Erdman, Barsoe, Weitz: Communicants, 178: Baptized: Adults, 70; Children, 150: under instruction, 418—*Hopedale*: 1782: C. G. Albrecht, F. Kruth, Elsner, Kern, Horlacher: Communicants,

2 H

United Brethren—

53 : Baptized : Adults, 65 ; Children, 96 : under instruction, 239—*Hebron* : 1830 : Jonathan Mentzel, Casper Schött, Bubser : Commu-

nicants, 78 : Baptized : Adults, 72 ; Children, 94 : under instruction, 360—Recently appointed, Kretschner ; on the Arctic Expedition, Miertsching—P. 230.

Greenland.

UNITED BRETHREN.

New Herrnhut : 1733 : C. A. Ullbricht, Kleinschmidt, Val. Richter, Herbrich, Gerike : Communicants, 200 : Baptized : Adults, 67 ; Children, 135 : under instruction, 423—*Lichtenfels* : 1758 : Brn. J. F. D. Tietzen, C. Kögel, Warmow : Communicants, 156 : Baptized : Adults, 120 ; Children, 106 : under instruc-

tion, 382—*Lichtenau* : 1774 : Brn. Valentine Müller, J. Kögel, Asboe : Communicants, 268 : Baptized : Adults, 127 ; Children, 251 : under instruction, 722—*Fredericksthal* : 1824 : Brn. J. G. M. Ihrer, Schneider, C. Uellner : Communicants, 211 : Baptized : Adults, 80 ; Children, 165 : under instruction, 527—P. 231.

BEHOLD, I HAVE SET BEFORE THEE AN OPEN DOOR, AND NO MAN CAN SHUT IT.—*Rev. iii. 8.*

Biography.

MEMOIR OF MRS. MILLER,

WIFE OF THE REV. WILLIAM MILLER, OF THE ORISSA MISSION OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

Mrs. Miller, the wife of the Rev. William Miller, of Piplee, died in peace on the 8th of July 1851. She was truly devoted to the great work in which she had engaged, and appeared very promising for usefulness in the sphere she might occupy. Her piety was simple ; her interest in the Lord's work deep and strong ; her love to the Native Christians, and her desire for the salvation of the Heathen, sincere. But He whose thoughts are not as our thoughts, allowed her but a short period of labour in India, and then called her to Himself. Of her last illness her bereaved partner has furnished the following information.

In the depths of my anguish and sorrow, I now take up my pen to inform you of one of the most trying and mysterious events that has ever befallen me—the death of my dearly-beloved wife ; for whom I had laid out, in my own mind, a long and useful career in this dark idolatrous land. But, alas ! my plans and fond hopes are destroyed. My cup of joy has been dashed to the ground, and I am left alone to bear the burden of life. On the night of Wednesday, July 2, she was attacked by most violent pains, which prevented her from getting any sleep. The doctor pronounced the disease to be

inflammation of the liver, and immediately took about half-a-pint of blood from her, and applied four leeches and a blister to her side. These means appeared to have entirely subdued the disease and relieved the pain : there was, however, a complete prostration of strength. She continued to take medicines and nourishment, and seemed tolerably comfortable up to about four o'clock the following Monday, when she began to sink very rapidly. At five o'clock convulsions came on, which continued three hours. A blister having been applied to the back of the neck, and her head well bathed in vinegar, she

became composed and rational, and continued so till five o'clock on Tuesday Morning, the 8th instant, when she gently breathed her last.

She had an impression from the first that she should not recover, and told me so shortly after she had been bled. When I first conversed with her about her feelings, she shed tears, and expressed her regret in having been so unworthy and unprofitable a disciple of the Lord Jesus. Having reminded her of the importance of making Him the foundation of her hopes, she replied, "I have no other foundation: He is all my hope." The day before her death, observing that she appeared engaged in meditation, I asked what she was thinking of. She replied, "Of dying." Inquiring if she could leave her dear child and myself, she replied, "Yes, if it be God's will." About four o'clock in the afternoon she beckoned me close to her, and having kissed me, said, "I hope to meet you in heaven." Just as she was losing the power of speech, she exclaimed in a very audible, solemn tone of voice, "Christ, Christ, Christ, Jesus, Jesus, Jesus." When unable to speak, Miss Collins, who had come to Pooree for the benefit of her health, said to her, "Christ is at all times precious to the believer: is He so to you now?" She answered in the affirmative, by squeezing her hand. My impression that she would recover, together with her extreme debility, kept me from conversing so much with her as I otherwise should have done. Many things, in addition to those mentioned, were uttered by her, which convinced me that she knew in whom she had believed; and felt God to be the strength of her heart and portion for ever. Her mortal remains were buried in the evening by the tomb of Bampton, in the Pooree graveyard.

To this information Mr. Buckley adds—

This affecting providence has come upon us unexpectedly. Three months before her lamented departure her health was much impaired, and she went with her beloved husband to Pooree, in the hope that a residence at the seaside would be beneficial; nor was this hope disappointed. Day by day she gathered strength; and when I went to Pooree to attend the car festival, I was thankful to see her looking as well as usual; and

she was then intending, as soon as the festival was over, to return to Piplee. While we were at Pooree we all went one evening to tea with them. The evening was agreeably, and, I hope, profitably spent. I sat next her at the table, and in the course of the evening she complained of feeling cold: she was sitting in a draught. The chair was a little removed, and no further complaint was heard. We separated about ten o'clock. At midnight she awoke in great pain, her state became increasingly alarming, and her strength so much reduced, that the doctor said her life was like the flickering light of a candle that the slightest puff of wind might put out. It was on the Tuesday evening when we all met at their social board, and on the following Tuesday morning she peacefully closed her connection with all upon earth. In the evening of the same day she was committed to her last home. Her mind was graciously supported in her last illness by the hopes and consolations of the Gospel. I conversed a little with her the day after she became so ill, when she spoke in a very composed and tranquil strain.

Our departed sister was of a very affectionate disposition; simplicity and godly sincerity were very conspicuous in her character; and, as a Christian, I believe she usually enjoyed a calm and steady confidence in Christ. Sermons that related to the love and grace of Christ were very interesting to her, and the memorial of His death was very precious. She had much endeared herself to the Native Christians at Piplee, by whom her death is sincerely lamented. A Christian friend, not in the Mission, remarks, "During her short sojourn in India I have had various opportunities of knowing her very intimately, and I have loved and esteemed her increasingly. Notwithstanding a few peculiarities, there was about her a beautiful simplicity of character, and she was so truthful and sincere that I for one could have ventured my very life in her hands. Within the last few months I had noticed a change in her, visible more particularly in her deportment and manners, she had become so meek and gentle, and even more than usually affectionate to all around her, and her house and person were a pattern of neatness. Doubtless she was preparing for the rest, on which I trust she has now entered." Our bereaved brother bears his loss as a Christian. He mourns, but, remembering

whose hand inflicted the stroke, he does not murmur.

Referring to her removal, Mr. Sutton remarks—

She is now, and for ever will be, numbered with those who have made aggressive warfare on Satan's empire, and died faithfully serving Christ. I can conceive of no higher privilege or honour than this.

Proceedings and Intelligence.

Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

MOUNTAIN DISTRICT.

WE add some further extracts from Mr. Denton's Journal.

Visit to York.

June 1, 1852—During April and May I was much interrupted in my work by frequent attacks of intermittent fever. As soon as I was able to leave my room, I went for a change of air to our kind friends at Wilberforce, and in a few days gathered sufficient strength to move on to York. Here I remained nearly a fortnight, and returned home to-day.

I made the journey to York, not by sea, as is usual, but across the mountains, and through the bush. On losing sight of the Regent Hills I entered a thick forest, and travelled about four miles along a steep and rugged path. The trees, some of which indicated great age, surrounded us very thickly, and shut out every thing else from our view. There was nothing to vary the scene, except now and then a winding and rocky watercourse, crossed in every direction by fallen trees. Their roots having been undermined by the water, they had been easily swept down by the tornadoes. The water was delightfully cold; and, as it wound its way between and over the rocks, produced a charming and romantic effect. But what struck me as most remarkable were the parasitical plants, of which there was an infinite number, growing from the ground, and reaching to the tops of the highest trees. Sometimes two or three, growing together, wound round each other, and supported themselves for fifteen or twenty feet, when they caught hold of the branches of the nearest trees. They presented so singular an appearance, because of the fantastic forms in which they had often entwined each other and the adjacent trees. Other species of parasites were growing in great abundance

upon the trees. It was a bright day; and the thick foliage which shut out, to my regret, the surrounding prospect, shut out also, to my comfort, the heat of the sun. Now and then, however, its bright rays gleamed through the branches, and threw out, in a delightful manner, the richness of the green canopy under which, from the badness of the road, I could but slowly move.

The first object which met our view on emerging from the forest was the open sea in the neighbourhood of Bumbatook, about eight miles from York. Here were a few huts, where I had, for the first time, an opportunity of observing the process of making salt in this country. It appears that, at spring tides, water is left in spots where it has overflowed its ordinary bounds. Not finding vent, it soon evaporates under the heat of the sun, leaving upon the sand a deposit of salt. This sand is put into baskets, and water is made to filter through it into a canoe underneath. The water thus becomes charged with a large quantity of salt, and is then boiled down in an open cauldron till nothing but the salt remains.

From this place the road runs along the beach, or a short distance from it, all the way to York, crossed by several streams which are only fordable at low water. York contains about three times the population of Regent. It is well open to the sea, and I should think healthy. But it is hilly, and hot, affording but few advantages to invalids. I was kindly received by Mr. and Mrs. Ehemann, through whose hospitality, and the blessing of God, I was enabled to return home much refreshed. I spent two Sundays at York, and, while there, my sympathies were much drawn out towards Mr. Ehemann in the "work of faith" to which he is called in this place. I took the Service on the last Sunday Morning I was there, and felt most sensibly the difference between that Congregation and the one at Regent. If, before I visited York, I sometimes felt "weary in well doing," I certainly re-

turned home thankful for my privileges. Would any one wish to measure the progress which has been made in some of our old Stations, no better method could be adopted, than to visit first a new Station, such as York, and then proceed to some of the older ones. The difference is very striking. York, however, must, like other places, have its seed-time. Let us labour, together with Mr. Ehemann, in our prayers that the harvest may speedily come. There is already a good School in operation.

An aged Idolater casting away her country gods.

I must now mention one or two incidents previous to this date. A short time before Mr. Crowther left us on his return to Yoruba he visited Charlotte, and found an old woman, of his own tribe, who had been residing there for many years, and had still followed, up to that day, the worship of her country gods. Mr. Crowther reasoned with her on the sin and absurdity of her conduct, telling her of many in her own country, who, on hearing the Gospel for the first time, had cast away their idols, while she, living in a land of Gospel Light, was still holding them fast. He obtained from her a promise that she would give up idolatry; and after a visit, and some further conversation with Mr. Crowther in town, she threw away all her country-fashion, and I had the pleasure of receiving her as a Candidate for Baptism. Since then she has been most regular, both at Church and at class.

Notices of the Mountain Villages.

Leicester is but a small Station, and several families have lately removed to Freetown. Several Candidates, however, have been received during the past half-year, and I find the people always pleased to see me, and anxious to receive instruction. The old hand-bell used here being much cracked, I supplied the people with a new one, for which they shewed their gratitude by collecting five shillings extra.

Gloucester—The number of young people who, during the six months, have been admitted here as Church-members, is very pleasing. I have been much assisted at this Station by the Rev. G. Nicol, who, before the rains set in, went every Sunday, and has since gone every alternate Sunday, for the Morning Service. This is the more acceptable, as my assistant at this place is quite a young man, and in

this respect not the most suited for the position which he occupies. It is due to him, however, to say, that the people like him, and I find him very useful. May he obtain grace to be humble!

Bathurst—The state of the Church here still affords ground of encouragement. During the half-year, four colony-born young people have come forward to join the Church; and a number of old inhabitants, after years of sin and indifference to religion, seem now to be stirred up to inquire, "What must we do to be saved?" I have been much pleased with their earnestness and simplicity.

Charlotte—The Native Assistant here has been attacked by a disease peculiar to this country, but which appears to be very similar in its symptoms and effects to one which affects the North-American Indians, called 'long thinking.*' He was a young man of good abilities, and of an unusually active mind, but his sickness has deprived him of all energy, both of body and mind. He has been removed to York, to see if the sea air will do him any good, but he appears as helpless as a child, and I think is fast sinking. His place is supplied by another; and I am glad to be able to report favourably of the Station.

The chief work of the several Stations, except my own—such as taking Divine Service, and meeting the Communicants and Candidates for Instruction—necessarily falls upon my Assistants; and as we have now more of such, and fewer Missionaries, I feel that we much need men of experience and of some standing, both of character and mental acquirements, to fill such responsible posts. This remark is not meant to reflect in any way on those who are now employed; for I ought to feel thankful, as I trust I do, that we have been enabled to work together so peaceably, and with so much of the Divine Blessing evidently accompanying our humble endeavours.

I have visited all the Stations alternately, with little interruption from weather, for the Sacraments and other duties; but Gloucester and Charlotte, having the Liberated-African Schools, have been visited more frequently than the other places. The rains this season have been felt by all to be heavier, with less intermission, than has been known for many years, and many a good soaking has overtaken my horse and myself in going to the other Stations.

* "Rainbow in the North," p. 75.

But, taking care always to change my clothes immediately, I have sustained no injury; and indeed conclude this half-year with much better health than at the commencement. Would that I could feel as thankful as I ought for these and all other mercies, and make that return which they demand!

Inland Seas.

CHURCH MISSIONARY SOCIETY.
PALESTINE.

Visit to Nazareth.

I VISITED the Greek School, where I found benches and the usual apparatus of a Lancasterian School. The teacher was a young deacon. The more advanced boys learn Greek. I told the teacher that I had some good Greek books with me—Jowett's "Christian Visitor," and Wolters' Sermons—and would present him with a copy of each, if he could spare time enough to come to my tent in the afternoon. I did so on purpose. The reading-book he used for the Greek was a liturgical one. Beside this sort of High School, there was another one for little children. From the School I went to Amran, the Samaritan Priest. We had a long conversation on the necessity and nature of a Mediator and Saviour, and also on the motive of their rejecting all Scriptures except the Pentateuch. Both he and his father were as stubborn Jews as I ever saw. They shewed me also their synagogue, and the famous manuscript of the Pentateuch, which, they say, was written in the days of Moses, on the skin of such goats, I think, as had been offered up in sacrifice. It may be a very old manuscript on parchment, but the Charta Pergamena was not an invention of the days of Moses.

June 17, 1852—Before we started I saw still some of the friends here, and had a conversation with Audeh Azam on his schemes of improvement. I promised to write to the Society. About nine A.M. we left for Sebastieh—Samaria—which we reached in about an hour and a-half. After we had seen the extensive ruins of this place, we went on, by way of Burka, Geba, Sanoor, and Koobatiyeh, to Djenin—Ginasa—where we arrived long before sunset, and pitched our tents in an orchard of fig and other trees, enclosed by a hedge of cactus. Here begins the region of the palm-tree.

Samaria is a rich and beautiful tract of land, and might be converted into a garden. It is the second time that I have traversed it, and I cannot understand how some travellers have so much difficulty in discovering what not only Samaria, but the whole of Palestine, must have been in the days of faith and blessing. And such days will come again!

June 18—We left after six A.M., and began to cross the plain of Esdraelon, or Jezreel, by way of Sulem—Sunem—and Zereen, or Jezreel, where we visited the fountain of Tabaniah, at the foot of the hills of Gilboa. It forms a small brook, which flows down to the Jordan. Here I observed those scattered basaltic rocks, which, to the west of the Lake of Tiberias, and on the east side of the Jordan, cover large tracts, and, along with the soil, reminded me of the basaltic regions between the sea-coast of Northern Syria and the Euphrates, and between the latter and Diarbekr, and all over the range of Djebel Tor to the south of the Tigris. From Jezreel we went to Nain, on the northern declivity of the little Hermon, and stopped there for a couple of hours. It is a miserable, dirty village, without trees. The Arab likes to be broiled by the sun. The inhabitants were nearly all absent, as their fields are down in the plain, where they were harvesting. From Nain to the hills of Galilee we had but a short ride; and after an equally short ascent, which presented one of the finest prospects over the plain to Mount Carmel west and Tabor east, we reached Nazareth about four P.M.

We found our tents pitched in a grove of olives, and but a few minutes afterward I had the pleasure to shake hands with my beloved brother and fellow-labourer, whom I introduced to my fellow-travellers, and retained in my tent for the evening and night. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" We had much to talk, to consider, to pray for; and we were comforted by the thought, that we were united by faith, and by the concordance of our views and endeavours. To-day began the month of Ramadhan.

June 19—Early in the morning I visited, with Mr. Klein, the School of the children of our Protestants here. The Word of God is taught here by the Missionary; and the Teacher, who is continually controlled by him, cannot swerve from the way pointed out to him. We

examined the more advanced boys: some of them have made considerable progress in reading. The Teacher himself is a sincere Protestant.

Disturbances had been called forth here in February by the Roman-Catholic Zealots, but these are now terminated. The Mutsellim, or Governor, was dismissed by the Pasha, and another has taken his place, with strict orders to protect the Protestants. He is on good—visiting—terms with Mr. Klein. Some of the ringleaders were, or are still, imprisoned, and nobody thinks of renewing the quarrel.

June 20, 1852: Lord's Day—Mr. Klein, knowing of my coming, had deferred the baptism of the first child that was to be received into Christ's fold from among the Protestants.

About ten o'clock we all went to the place appointed for Divine Service, a very large room, which was crowded with men, women, and children, of Mr. Klein's Congregation, as well as of the Roman Catholics. The whole Service was performed in Arabic; and the solemnity of the holy act made a favourable impression upon the minds of even those who had only come out of curiosity, as I heard afterward. The child—a stout, healthy, and clean-looking boy, about five months of age—received the name Joseph August. His father's name is Hannah el Patris. I am sure sincere prayers were offered up for this first-fruit from among the children of that place, where the Lord Himself, an humble child, subject to His parents, "increased in wisdom and stature, and in favour with God and man." After the Service, the women of the Congregation could not be prevented from intoning the *tableel*—jubilation—sharp, thrilling sounds, in order to express their joy. We then went to the house of the parents, who are very poor people. In the afternoon, Mr. Klein held the usual meeting for the instruction of his people. Luke xv. was read and explained, and a prayer concluded the lesson, which was attended by twelve men. The evening was spent in our camp. Mr. Klein performed an Evening Service in German, at the request of Lady S. We were all edified by the simple and yet affecting manner in which he spoke to, and prayed for, his wandering congregation.

Mr. Klein having another Protestant Child to baptize at Safet,

Mr. Sandreczki accompanied him to that place, and returned to Jerusalem by St. Jean d'Acre and Jaffa, reaching his home in safety on July the 1st.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

BOMBAY.

The Missionary Force.

THERE have been in this respect many alterations. The Rev. C. W. Isenberg, we regret to state, has been compelled, from ill health, to return, with his family, to Europe. And the Rev. C. C. Schreiber—having been removed, in the first instance, from Karachí to Nasik—has been compelled, in consequence of severe affliction, to take the same course. The Mission has been joined by one new Missionary, the Rev. A. Matchett, appointed to Sinda.

In the locations of the Missionaries remaining in the field, various alterations have taken place. The Rev. E. Rogers has been removed from Bombay to Karachí, to be associated with Mr. Matchett in that new Mission; the Rev. J. S. S. Robertson has been removed from Nasik to Bombay; the Rev. C. C. Mengé from Junir to Nasik; and the Rev. Daji Pandurang from Nasik to Junir.

General aspect of the Mission.

This is presented in the following extract from the Report of the Bombay Auxiliary Church Missionary Society for the year 1852—

The year just closed furnishes but little matter of a cheering or stirring character. There are no great achievements to tell of; no brilliant successes to call forth acclamations. Our pages contain nought but the record of humble, patient, persevering labours; carried on amidst much natural discouragement, but sustained by the gracious assurance, that they who are called to do the work of the

Lord shall find that their "labour is not in vain in Him." The work of Missions is pre-eminently a work of faith: the ground of such work is the command of our common Lord: the encouragement in it, His gracious promises. Obedience to her Lord's command is the plain duty of the Church: results and issues are in His hand who has said, "My counsel shall stand, and I will do all my pleasure." The confidence that His purposes cannot be frustrated is a rock of strength to all who are engaged in His work.

—
BOMBAY.

Native-Christian Congregation.

The native flock, numbering 56 individuals, of whom 22 are Communicants, is in charge of Mr. Robertson, who conducts the Native Services at Trinity Chapel. Their spiritual state is low, and the diversity of languages spoken by them interferes much with their effective instruction. The divinity class, which has accompanied Mr. Robertson to Bombay, and continues to benefit by his experience and teaching, consists of four students, of whom he is enabled to report favourably.

The Money Institution.

At the last review of the Bombay Mission, this Institution was under the joint charge of the Rev. E. Rogers and the Rev. W. S. Price. The health of Mr. Rogers being found unequal to the necessary duties, he was transferred to the Sinda Mission, and Mr. Price remains in sole charge of the Institution—one of the Native Catechists, Sorabji Carsetji, being placed at his disposal to assist him, and the head Monitor, with the same object in view, having been advanced to the position of Assistant Teacher.

A considerable increase has taken place in the number of the pupils. At the end of 1851 there were in the English School 156 pupils; and in the Marathi, 157: total, 313. At the close of last year the pupils in

the English School were 230 in number; and in the Marathi School, 175: total, 405. If suitable accommodation were afforded, in all probability the increase would be still greater. Beside this, Mr. Price has been cheered by the baptism of one educated young man, Balaram Gunput, who was received into the visible Church on September the 16th. This event, and his subsequent application to the Supreme Court for the recovery of his wife, caused much excitement amongst the native community at Bombay.

The following are extracts from the report of Mr. Price—

The course of instruction I have endeavoured to continue as before, without any material alterations. The Scripture lessons, which are of daily occurrence, have been given exclusively by Sorabji and myself; and our endeavours on these occasions have been directed, not so much to the conveying of historical information, as to the impressing the minds and hearts of our pupils with the grand truths of Christianity. The attention of the boys during the Bible Lesson, and their apparently reverential assent to the truths read by them or addressed to them, is in itself a pleasing feature; but nevertheless the conviction is often renewed in my mind, that the constrained feelings resulting from the relation between a teacher and his pupils are any thing but conducive to the hearty reception of the solemn truths which it is our business and desire to convey to them. The preacher who addresses a voluntary audience, in the language which reaches the hearts of his hearers, is, in my opinion, infinitely more likely to succeed in the main object of his mission.

Two Townsend Scholarships have been founded, from the money contributed to the testimonial of that zealous friend of the Society, E. H. Townsend, Esq., to which elections were to be made at the annual examination in the present month, April. The amount of contributions received was rupees 2641. We also have pleasure in recording the esta-

ishment, principally through the exertions of Mr. Price, of a library in connection with the Money Institution, for the benefit of the pupils and of educated Natives in general.

The following is the classification of the pupils as regards religious profession—

ENGLISH DEPARTMENT.	
Protestants	13
Roman Catholics	33
Jews	5
Mahomedans	9
Parsees	9
Brahmins and other Hindoos	161
	— 230
MARATHEE DEPARTMENT.	
Christian	1
Mahomedans	4
Brahmins	9
Other Hindoo Castes	161
	— 175
Total in both departments	405

The Orphanage.

Of this department Mr. Price reports as follows—

Most of the children formerly under the care of Mrs. Robertson, and constituting the Orphan School of Nassuck, were in May last transferred to Mrs. Price. Since that time we have had several additions, chiefly of destitute Heathen or Roman-Catholic Children, who have been snatched from destruction, and committed to our care by one or other of the magistrates. Some, from various causes, have been removed. The number at present is 14—9 girls and 5 boys. They are daily instructed, through the medium of their own language, in reading, writing, arithmetic, and geography. It is not intended to teach them English at all, except in some special case, where circumstances may indicate its desirableness.

The girls spend much of their day with Mrs. Price in sewing, or in such other employment as will make them useful in after life. Our endeavour is to preserve amongst them, as much as possible, the identity of the native character, so far as it is consistent with their Christian Profession.

The Vernacular Schools.

The undesirableness of employing Heathen Schoolmasters in the May 1853.

Missionary Schools has been increasingly felt, and our friends at Bombay have decided not to establish any new Schools for which a Christian Teacher cannot be found, at least for the communication of religious instruction. For this reason the divinity class has been transferred from Nassuck to Bombay, that the entire Christian Instruction communicated in the Schools might be placed in the hands of the students. There are ten of these Schools under the charge of Mr. Robertson, and worked, in the department to which we have referred, by the Catechists, Messrs. James Wilson, Appaji Bapuji, and Dadabhoy Dossabhoy. The Boys' Schools are ten in number, and contain an average attendance of 630 pupils.

There are eight Girls' Schools, under the charge of Miss White, containing 362 pupils, with an average attendance of 340. Of these Schools the Bombay report thus speaks—

Miss White, the Superintendent of our Native-Female Schools in Bombay, has continued her valuable, but quiet and unobtrusive labours, during the past year. Both the attendance and the progress of the children have been satisfactory, and furnish ground for hope that the seed sown will, in due time, bring forth an abundant harvest. A visit to Miss White's School would, we feel assured, amply repay those who would afford her this slight mark of encouragement. Earnestly do we desire to see the Christian Ladies of Bombay take a more lively interest in the conversion of the native females. Great would be their own gain by so doing, as well as great benefit result to this blessed cause.

To this we add the following notice of a new Marathee School commenced in Bombay under the care of Mrs. Jerrom, widow of the late Rev. T. Jerrom, Superintendent of the Money Institution—

Mrs. Jerrom—who, on the lamented demise of her husband within three months of her marriage with him, dili-

gently gave herself to the study of Marathee, that she might become qualified for usefulness in the Missionary Field, has been received into connection with the Church Missionary Society, with a view to labouring among the native females of this island. Disregarding the considerations of personal comfort and convenience, she has set herself down in the midst of the native population, and has gathered around her a School of 40 boys and 27 girls, whom she assembles daily under her own roof, and gives up her time and strength entirely to them. We trust that the influence of her instruction and example will soon bring forth fruit to the glory of God. The Catechist, Mr. James Wilson, has a weekly meeting in Mrs. Jerrom's School-room, in which he finds much encouragement.

NASSUCK.

General View.

This Station is in charge of the Rev. C. C. Mengé, assisted by the probationary Catechist Godaji. Mr. Mengé's time is occupied in the pastoral charge of the Native Congregation—consisting of twenty-six individuals, of whom twelve are Communicants—the superintendence of Schools, and preaching to the Heathen. During the year 1852 three females, of the respective ages of 25, 30, and 60, were baptized. There is one English School containing 20 boys, four Marathee Boys' Schools with 272 pupils, and one Hindoostanee School with 16 pupils.

We introduce various extracts from Mr. Mengé's journals, directing attention more particularly to Mrs. Mengé's efforts for the spiritual instruction of the native females.

Native Missionary Tour.

Jan. 17, 1852—Our Native Catechist and Narain Rao Shastree returned last evening from their Mission tour in the districts. They had visited twenty-eight villages, and declared the truth of the Gospel of Christ to many of their countrymen. May the seed they have sown spring up and bear much fruit to the glory of God!

Visit from Mahomedan Gentlemen.

March 9—In the afternoon I received a visit from the Sudder Ameen and Foujdar of this place. Both are Mahomedans, and my wife and myself had a long discussion with them about the truth of Christianity and the falsehood of Mahomedanism. Though we spoke the truth pretty plainly, yet these gentlemen did not lose their temper.

Conversations and Addresses at Kazipuri.

March 12—In the afternoon I and my wife drove to Kazipuri, where we seated ourselves in front of an oilman's shop. While my wife conversed with a number of women and girls on the way of salvation, I had about thirty Marathas collected about me, whom I exhorted to give up idolatry, and worship God through faith in Christ Jesus. They listened attentively and respectfully. One of the hearers remarked, "You indeed invite people publicly to come to Jesus, yet the mass remain unaffected, and your preaching seems to be in vain." I answered, that our preaching was not in vain; and that hundreds, yea, thousands, in the Madras Presidency, had become Christians. This answer seemed to satisfy the man. Others asked me more questions about the person of Jesus, and then one remarked, that the time had come when the eighteen different castes of Hindoos must become one. I was truly thankful to God for the good reception the Gospel had met with at the hands of these Marathas.

April 6—In the afternoon I went to Kazipuri, accompanied by my dear wife. We again took our seats in the oilman's shop, and he appeared glad to see us. Men, women, and children soon collected around; and while I was speaking to a company of men, my dear wife conversed with a number of women on the state of their souls. Among the women there was a butcher's wife, who was able to read Marathee very nicely. She answered the questions which Mrs. Mengé put to her respecting the way of salvation quite correctly. She said that she had been for many years in Dr. Wilson's School in Bombay, and that she had still in her house the Gospels of St. Luke and St. John. It further appeared that she is in the habit of reading the Gospel daily by herself, and that sometimes she would also collect the neighbouring women and read to them. May we not cherish the hope,

that, through this feeble instrumentality, many men and women will be prepared to give up idolatry, and ask to be baptized into the name of the Lord Jesus Christ?

April 24, 1852—In the evening I went with my dear wife to Kazipuri. A number of young men soon collected around me, to whom I preached salvation through Jesus Christ. I was glad to find that they had already heard much of our Saviour, and that they were acquainted with the way of salvation. May they receive holy courage openly to confess their faith in Jesus! They asked for good books, as the "Pilgrim's Progress," the "Lady and Ayah," &c., which I promised to sell to them if they would come to the Old Wadah. My dear wife had a group of women and girls around her, to whom she spoke of the love of Jesus to the souls of men.

Death of a Native Christian.

April 10—Yeshee, a member of our Native Congregation, died this day in peace, and, as we trust, in full reliance upon the mercies of God in Christ Jesus. She had been an inmate of the Poor Asylum for upward of eight years, and was afflicted with that dreadful disease, the black leprosy. She was an intelligent woman, and, though at times quarrelsome, seemed to cherish love to her Lord and Saviour, who at last gently released her from her sufferings. The day before her death she asked forgiveness of one of the inmates of the asylum with whom she sometimes quarrelled, and heartily joined in prayers with the Catechist.

April 11: Easter Day—We this morning buried Yeshee, whose remains were followed to the grave by several Native Christians. We all felt assured that this poor woman, who had "died in faith," would be raised unto eternal life by the power of our Saviour.

Adult Baptisms.

May 2: Lord's-day—At eleven o'clock A.M. I had Marathee Service as usual, and after the second lesson baptized three women, inmates of the Poor Asylum.

One of these women is afflicted with black leprosy. Last cold season, when we had pitched our tent at Manchur, in the Jooneer Districts, she came and begged alms of us. My wife spoke to her about the love of Jesus to sinners; and as we found her attentive, and willing further to be instructed in the Christian Religion, we entreated her to give up her sinful course of life, and to come to

Jooneer, where she would be taken care of, and receive daily instruction in the blessed truths of the Gospel. She joyfully accepted the offer, and brought with her another woman, who was in the habit of preparing food for her, she herself having lost the use of her hands. Sukkhoo, the leprous woman, evinced a heart prepared to receive the Gospel. As the Lord opened the heart of Lydia, so this poor woman was deeply affected when she heard of the sufferings and death of Christ. Tears of joy, mingled with sorrow, were often seen trickling down her cheeks when she heard of the inexpressible love of God toward her. We soon found that the grace of God was working in her heart, and she herself began to ask to be received by baptism into the Church of Christ.

The second woman who was baptized was the one who had come to us with Sukkhoo, and was a helpless and forlorn creature. She at first appeared to be rather averse to the Gospel of Christ, but by-and-by a thorough change, we believe, was wrought in her by the grace of God, and she is now walking consistently with her profession. She received the name of Martha Rukhmi.

The third woman we found here in the Poor Asylum, and she had already received some instruction in Christianity. Latterly, God visited her with severe sickness; and as the medicine we gave her was blessed to the restoration of her health, she repeatedly urged us to baptize her into the name of the triune God. At her baptism she received the name of Sarah Monah.

May these three women be preserved in the faith of Christ even to the end of their lives!

Conversation with a Hindoo Gentleman.

May 4—I had a visit from the Sirdar Bhao Sahib Pētēh, and conversed with him about the Christian Religion, at the same time urging upon him to give up idolatry and worship God through Jesus Christ. His answer was, that he did not worship the image itself, but the Deity which it was intended to represent; and that, in fact, both Christians and Hindoos worship the one great God. I shewed him the immense difference between the Hindoo and Christian Religions, and entreated him to look unto Jesus, who was indeed "God manifest in the flesh." The ancestors of this Sirdar built three temples in honour of the idol Krishna,

which were supported by the late Peshwa, and for the maintenance of which he now receives 300 rupees per month.

Addresses to low-caste Hindoos.

July 22, 1852—In the afternoon I went to the Mahar-wada, accompanied by Mrs. Mengé. Godaji read a Tract, and nearly fifty men were assembled to listen to the glad tidings of salvation. Both Godaji and myself addressed them in succession. My dear wife, in the mean time, was surrounded by nearly thirty women and girls, who very attentively listened to her instructions. May God have compassion upon this poor and despised class of Hindoos!

Death of a Native Christian.

Aug. 23 — Monah Bai, an inmate of the Poor Asylum, died this morning in peace, after suffering for some time past. She was one of the three who were baptized by me last May. She was of a mild and humble disposition, and her faith in Christ was childlike and sincere. She was about sixty years old. Her remains were buried in the afternoon.

JOONEER.

The Rev. Daji Pandurang, Native Missionary, is in charge of this Station. The native flock consists of six persons, of whom four are Communicants. One adult, a Mahar, named Luximon, has been baptized during the past year. There are in connection with the Mission three Schools—two Boys' Schools, containing 75 pupils, and one Girls' School, containing 7.

General State of the Work.

The following extract from the Bombay Report presents a succinct view of this Station—

This Mission may be strictly said to be in its infancy. It is with it, as yet, not only "the day of small things," but of the smallest things. But even this is not despised by the Lord of Hosts. Let us take heed that we are like-minded with Him. Let us strengthen the hands of our dear native brother by earnest prayer and supplication on his behalf. We hope much from his energy, zeal, and devotedness.

The hostility of the Brahmins is un-

abated, and shews itself in every available way. Through their opposition Mr. Daji has been much hindered in his endeavours to get a class of youths around him in the Mission House, whom he might personally instruct in English, and seek to imbue their minds with Christian Truth. At one time he had induced as many as nineteen to come to him; but, from the violent opposition that was made to it, the number has been reduced to six.

Daji reports—

In addition to public preaching in the town and villages, during the past year, I have daily assembled, at nine in the morning, the teachers, children of the School in the Mission Compound, and the servants of the establishment, for reading and expounding the Word of God to them. On every Lord's-Day Morning, at eight o'clock, all the Schools have been collected in the Mission Compound, and a lecture has been given by me on the claims of the Christian Religion. Afterward, a Bible Class has been held with the two senior classes and the Schoolmasters. In addition to this, I have held two other Bible Classes, the one on Tuesday and the other on Friday Afternoon. Essays have been written, by those who attended this class, on some religious subject proposed to them beforehand.

Daji's experience leads him to prefer itinerating as much as practicable, in which we are glad to encourage him. Last cold season he made a tour of considerable extent in Candeish, and was much gratified by the attention with which his message was heard. He had the opportunity of baptizing four persons—one adult and three children. He has recently returned from a tour in the neighbourhood of Aurungabad, whither he had gone to examine eight or ten Candidates for Baptism, under the instruction of the Scripture Reader, Ramji; but he did not find them sufficiently prepared.

We introduce some extracts from Daji's journals. They consist principally of notices of Missionary Tours, in which he has been much occupied.

Visit to Ahmednuggur—Fruits of merely secular education.

Nov. 5, 1852—I left Astaganm very early for Ahmednuggur; and on my way thither preached the Gospel in the village of Sonwadi to about six or seven persons. I arrived at Ahmednuggur at nine A.M. Here I received a Letter from the Rev.

G. Candy, informing me that the Corresponding Committee wished me to undertake a Missionary Tour to Toka, in order to visit the Native Christians of that place, and baptize the inquirers, if I felt satisfied with them.

Nov. 6, 1852—This morning, as I was going to call upon the Rev. W. Goodall, Chaplain at Ahmednuggur, I met him on the road as he was returning from his ride. He invited me to breakfast at his house at ten. I had a long conversation with him and Mrs. Goodall regarding the propagation of the Gospel in this country.

But before I proceeded there I went into one of the barracks, where many soldiers were assembled to read books and newspapers. With some of these I had a talk on the subject of religion, and endeavoured to shew them the necessity of becoming truly religious. Amongst these persons I recognised a Roman Catholic whom I had met about three years ago at Serur, and with whom I had a warm discussion. But he was now very quiet, and did not wish to discuss at all.

At night I accompanied two or three of my Christian Friends connected with the American Mission to the native library, where every Saturday night several young Natives meet to discuss different subjects. The object of this meeting is, to correct whatever is bad in the Hindoo Religion and among the Hindoo people. The leaders are those who were brought up in the Government Schools, and are Deists! The subject that came under discussion this evening was the following—"What advantages or disadvantages are connected with people's pursuing the different occupations which their ancestors pursued in their lifetime in this country?" Every one of the members rose up in turn, and made a short speech on the subject. In conclusion, the president of the meeting, and all the members, requested that I would speak to them. I consequently told them that every thing we undertake should be commenced by requesting God's blessing; and that, if they carried on their exertions to reform their countrymen without teaching them the fear of God, they would fall short of their object: their moral condition, instead of becoming better, would become worse. I told them that we Christians earnestly desired the reformation of our country, and that our mode was decidedly the best, for we teach the religion that came from God; according to which if a man will

walk, he will be happy both for time and in eternity. After I had finished speaking, the Secretary got up and requested the members to bear my advice in mind, and gird their loins to accomplish the object of reforming their people.

After the meeting was over, the Secretary, Wasudew Bhikaji, who is an Assistant Schoolmaster in the Government Vernacular School, and two other Brahmins, members of the meeting, accompanied me to the house of the friend with whom I had put up. Here I had a long talk with these persons on the Christian Religion. At about eleven p.m. they left me to go home. May God's blessing rest upon what I have said this day in His name!

Nov. 7: Lord's-day—In the forenoon I attended the English Service, conducted by Mr. Goodall. He took for his text Matt. xviii. 21, 22. Wasudew Bhikaji, who understands a little English, expressed a desire to me last night, together with some of his friends, to accompany me to the English Church. As they did not get there in time, they were obliged to sit at some distance from the pulpit, and consequently could not hear the sermon. On my return, I took them in my bullock gadi, and gave them an outline of the sermon, with which they were pleased. One of them said it was an excellent subject. Again we had a long discussion together. These young men have no belief in the Hindoo Religion: their minds are full of deistical principles: they think the light of reason is sufficient to guide a man in his duty: they do not admit the necessity of a mediator. Bishop Butler's excellent chapter on this subject I requested Wasudew Bhikaji to read; but he had not read above a page when he confessed his inability to understand it; so that I was obliged to talk with him on the subject. In these young men we find the deplorable result of an education not combined with religion. These men are doing their best to shake the faith of the Hindoos in their own religion; but they do not give them any thing in its stead. I am afraid by-and-by we shall have to struggle with deism in this country more than with heathenism. But God will give wisdom and strength to His people to put down every thing that opposes itself to His Gospel Truth.

Nov. 8—My dear Christian Friend, Huripunt, a licensed Preacher of the American Mission at Ahmednuggur, pro-

posed to accompany me as far as Toka, on my tour.

Journey to Pruvurasungum—Proceedings there, and Visit to Solegaum.

Nov. 10, 1852—We left Singwah at five A.M., and before we had got to Chandhay we heard that Ram Krishna Punt, another licensed Preacher of the American Mission, who is stationed at Newasseh, was at Pimplegaum, about two miles from that village. We therefore resolved to walk to Pimplegaum, where we arrived at nine A.M., and had the pleasure of meeting our dear Christian Brother. There are some villages in this district, where the American Missionaries have got "village Congregations," as they term them. Those who belong to this Congregation are required by the Missionaries to promise to observe the following rules—1. They will give up worshipping idols; 2. They will always come to hear instruction from the Word of God, when any Missionary may happen to visit their village; 3. They will observe the Sabbath inviolate. All the members of these Congregations are Mahars. In villages where there are such Congregations the Missionaries have given them a School for the training-up of their children. Pimplegaum, I believe, has a village Congregation. Here, under a banian tree, we had about thirty grown-up people, and about a dozen children; the latter belonging to the School in this place. To all these I read St. Paul's speech at Athens, and made such remarks as suggested themselves. Here lives a Native Christian, formerly a Mahar. My two friends told me that he led a very consistent life. At hearing this I felt quite glad. Afterward, I had myself some talk with him, when I exhorted him daily to seek strength from above, to enable him to shine as a light in the midst of the dark village of Pimplegaum.

Nov. 12—We reached Pruvurasungum at six, and immediately got a Congregation, to whom my two friends and myself spoke for a good while about the way of salvation. When it was quite dark we returned to our lodging, which we had taken in a dhurmathala (place for the accommodation of travellers).

Nov. 13—At seven A.M. I went to the Mang Wada, and had reading and prayer with the Native Christians. I afterward went with Ramji, the Scripture Reader, to see the spot which he had

selected for a house for himself, near the traveller's bungalow. It is also near the Mang Wada and the village. I returned to my lodging at about nine. During the day several persons, especially Brahmins, from the village, came to us, to whom we spoke not a little respecting the "one thing needful." Pruvurasungum is regarded by the Hindoos as a sacred place, from the junction of the Pruvura and Godavuri. The Hindoos think that by bathing here, and giving dinner and duxuna (present in money) to the Brahmins, they do away with their sins. Alas! how has Satan blinded the eyes of the children of men! May the "Sun of righteousness arise, with healing in His wings," and enlighten the minds of India's children! The Brahmins I found very obstinate in admitting the falsehood of their religion; for they were fully aware that, if they did, their craft would be in danger.

In the evening I again went to the Native Christians in the Mang Wada, and, having read and expounded the parable of the ten virgins, prayed with them. After prayers, a man from Toka, named Urjoona, was introduced to me as a Candidate for Baptism; but, on examining him, I found that he was ignorant, and consequently I declined to baptize him at present.

Nov. 14: *Lord's Day*—This morning, at Annaji's house, I conducted Divine Service, when several of the Heavens were present, which gave them an opportunity of hearing the Gospel. At noon I instructed two Candidates from Solegaum, and spoke a good deal to the Native Christians. I spent about two hours with them. I found the Candidates very ignorant: they knew nothing about the fundamental doctrines of the Christian Religion. I therefore desired them to learn more, when the rite of baptism would be administered to them.

After I had returned to my lodging, several Brahmins and others came to me, to whom both my friend Huripunt and myself spoke a great deal about the way of salvation. We spoke with two or three different assemblies until ten o'clock at night. We felt quite exhausted. Though the Brahmins thought that our preaching was repulsive to their feelings—for by embracing it they will have to give up their present practice of deceiving the people—they were compelled to admit that what we preached was worthy of hearing. I

rejoiced to hear such acknowledgment from the mouths of the bigoted Brahmins of Pruvurasungum. May God's Word soon prove "sharper than any two-edged sword," and convert thousands daily from the fallen race of man!

Nov. 15—This morning I went to Solegaum, the village of the two Candidates mentioned yesterday. No sooner had I got there than a good many people came to me, to whom I read our Lord's discourse with Nicodemus, and expounded it. During the day I had a good deal of conversation with the Candidates. At seven P.M. I went to the Mang Wada, and preached, to about 25 or 30 people, the word of salvation. They all heard with deep attention. Several questions were asked and answered.

MALLIGAUM.

This Station is under the charge of the Rev. James Bunter, the native Missionary.

Report of the Bombay Corresponding Committee.

The following extracts from the Bombay Report contain all the information which has reached us respecting this Station.

Mr. Bunter has steadily carried on his quiet and valuable labours at this Station. His time is principally occupied in the pastoral charge of the Native Congregation; but he is also diligent in embracing opportunities of making known the Gospel to the Heathen.

His stated Services are—Divine Service morning and evening every Lord's Day; on every week-day morning a devotional and catechetical Service; and on Monday Evenings a Prayer-meeting. Beside the Christian Congregation, upward of twelve Heathen attend the reading and preaching of the Word of God on Sundays.

The number of the Christian Congregation is 33, exclusive of Mr. Bunter's own family—9 men, 12 women, 4 boys, and 8 girls: of these, 4 only are Communicants. At Dhulia, a branch Station under Mr. Bunter, are 9 Christians—3 men, 3 women, and 3 girls—of whom two are Communicants.

During the past year Mr. Bunter has had the privilege of baptizing 10 persons—3 men, 2 women, 2 boys, and 3 girls. Beside these, he has had under his in-

struction 10 other professed inquirers, Candidates for Baptism, who, finding upon fuller information that they were not likely to derive the temporal advantages that they looked for, have drawn back. At Dhulia a Romanist has renounced the errors of Popery, and applied for admission into the Protestant Church.

During the past year Mr. Bunter has often preached in the town of Malligaum, and in the neighbouring villages. He has generally been received with respect, and heard with attention; but on one occasion the hostility of the Brahmins broke through restraint, and caused him to be driven out of the town.

Mr. Bunter reports that he has sold a large number of Tracts in the neighbourhood, which is a matter for much thankfulness.

Mrs. Bunter conducts a School for Christian Children in the Mission Compound, consisting of 8 girls and 6 boys. The girls are taught needlework, in addition to reading, writing, singing, &c. There are also two Schools for Natives—one English, and the other vernacular: the former contains 34 boys, and the latter 45. Both are under the most kind and efficient general superintendence of the Rev. C. Laing, the Chaplain of the Station. Mr. Bunter attends these Schools daily, for the communication of Christian Instruction. The pupils of the English School are thus classified—Hindoos 29, Protestants 4, Parsee 1. The classification of the Vernacular School is as follows—40 Hindoos, 2 Protestants, 1 Romanist, 2 Mahomedans.

Our native brother possesses a great advantage in the counsel, support, and encouragement of Mr. Laing, to which excellent friend of the Society we take this opportunity of expressing our grateful acknowledgment.

KARACHÍ.

General View of the Sinde Mission.

The Sinde Mission was commenced at the close of 1850, when the Rev. C. C. Schreiber and Mrs. Schreiber proceeded to Karachí. In March 1851 Mrs. Schreiber was removed by death—not before she had let her light shine in that dark place to the glory of God. Mr. Schreiber having been transferred to Nassuck in April 1852, the Rev.

A. Matchett and the Rev. E. Rogers arrived on the 1st of May at Karachi, to prosecute the work. They have both been diligent in the study of the Hindoostanee and Sindhee languages, in which they have made good progress. Mr. Rogers, we regret to say, suffers much from ill health. A Marathee Service is held by Mr. Rogers each Sunday Morning in the Mission House, for the benefit of the Marathee-speaking people of the bazaar and camp, and an Hindoostanee Service each Lord's-Day Evening.

There are twenty Native Christians at Karachi who attend Divine Service. Of these, two were baptized at Karachi by the Assistant Chaplain, the Rev. W. Carr. None of them are Sindhees. There are amongst them three Communicants.

The Free School at Karachi, established some years ago by Captain Preedy and other zealous friends of native improvement, has been transferred to the Society; and Mr. Seal, the native convert under whose charge it has been, has been received as a Catechist of the Society.

Aspect of Karachi—Great Heat.

May 3, 1852—Karachi is not so desolate a looking place as it was some years ago, and as I had expected and find it. The Mission Compound has no lack of trees; and although there is a large extent of sandy plain, yet there are some indications of vegetable life—sufficient to cheer one's heart. The camp is about two miles to the east of our house; about five or six miles to the north-west and west there is a range of hills; south of our house is the town of Karachi, and the sea; and toward the north the plain of sand. The town of Karachi has a very fine appearance when viewed from the plain which lies between the Mission House and the camp; but I suppose that, like most eastern towns, it will not bear close inspection.

May 13—The heat was so oppressive to-day that it far exceeded all my former experience. The thermometer was at 95°. There was also an intolerably hot wind, which I was thankful to find only lasted about two hours. The backs of the books became suddenly curled, and the air, on entering the nostrils, felt like the vapours near a furnace; and wherever one went it was the same. Oh, how I felt when the sea-breeze sprang up! How thankful should we be for our common mercies!

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The New Home for the children of Missionaries in Highbury Grove, Islington, was opened on Friday, the 8th of April, in the presence of the Committee and many other friends of the Society. The Right Hon. the President took the chair at twelve o'clock. Prayer was offered by the Hon. Clerical Secretary, and the hymn, "O God of Bethel," &c., was sung, after which Isaiah xl. 9 to the end, was read. The President then addressed the Meeting, and was followed by the Rev. S. H. Unwin, the Director of the Home. A hymn, composed for the Home by the Rev. G. Pettitt, Ceylon, was sung. The Rev. E. Auriol addressed the children, and was followed by the Rev. B. Bailey, late Missionary in Travancore—who expressed his entire satisfaction with the provision now made for the Missionaries' children—the Vicar

of Islington, the Rev. M. M. Preston, the Rev. J. W. Cunningham, and the Rev. R. W. Bush. The Rev. C. F. Childe offered a prayer for God's blessing on the Home, two verses of the hymn, "Jesus shall reign where'er the sun," were sung, and Bishop Carr pronounced the Benediction—The Rev. S. W. Koelle, Mrs. Jones, wife of the Rev. E. Jones, and Miss Sass, left Sierra Leone on the 1st of February, in consequence of ill health, and arrived at Plymouth on the 26th of February.

WESTERN AFRICA.

Church Miss. Soc.—On Sunday, the 20th of February, at St. George's, Freetown, the Rev. E. Dicker was admitted to Priests' Orders, and Messrs. Gerst, Kefer, and Maser to Deacon's Orders, by the Bishop of Sierra Leone.

Missionary Register.

JUNE, 1853.

Biography.

OBITUARY OF THE REV. CHARLES LACEY,

MISSIONARY AT CUTTACK, IN CONNECTION WITH THE GENERAL BAPTISTS' SOCIETY.

FROM the Report of the General Baptist Missionary Society we collect the following particulars of the death of the Rev. C. Lacey—

During the course of twenty years various bereavements have befallen your Missionary Band, but no one has occurred in which a brother so qualified for extensive usefulness among the Hindoos has been summoned from his field of toil. The Committee apprehending that a visit to England would be beneficial to the health of Mr. Lacey, and in various ways to the Mission, in October last unanimously determined to invite him to pay a visit home. Just about the time that the invitation arrived in India, he had been attacked with what proved his last illness, when his doctor ordered his immediate return to England. The day after this advice was given, the Committee's invitation reached him; he was gratified by its kindness and cordiality, and designed immediately to comply with it: but He whose ways are not as our ways, by His Providence prevented the execution of this design. Mr. Lacey so rapidly grew worse, that his return to England was soon seen to be impracticable. For further medical aid he resorted to Pooree; but all medical aid was useless. His disease, or rather complication of diseases, grew apace, became more severe, and on January 8th he finished his course. His last hours were cheered with the hopes of the Gospel, whose glad tidings he had so widely proclaimed. His peculiar excellencies were those of a preacher to the Heathen. His familiarity with the popular language of Orissa was great and unequalled. His travelling among them for so many years had rendered him extensively known. Mr. Bailey states that in most places where he had been lately, the inquiry of the Heathen was, "Where is the old Sahib? Why does he not come?" And when told that he had sickened and died, they invariably expressed deep regret, saying, "Ah! ah! he was the Sahib; how good

June 1853.

a Sahib he was! a very good Sahib: if he had lived a little longer, how well it would have been."

Information respecting his last illness has been received from the pen of his colleague, Mr. Buckley. He says—

When I left home for a Missionary Journey (December 5th) my dear friend was far from well. I was with him for some time the evening before my departure, but did not apprehend any thing serious, or see in his indisposition a sufficient reason for my continuing at the Station. The following night he became much worse, and the necessity for obtaining medical advice was at once felt: three days after this the doctor expressed a strong persuasion of the necessity of his speedy return to England, and an hour or two after this opinion had been expressed, he received a warm and affectionate Letter from the Committee inviting him home to recruit his health. On the same day, though, as he said, "not at all fit to write," he wrote to me a hasty but familiar and affectionate Letter, which I now peruse with mournful interest, as it was the last Letter he wrote. The next time I heard from Cuttack, which was three days after this, he was not able to write, but sent a kind message through Mrs. Buckley, telling me he greatly desired to see me, as there was much to do. I returned as soon as practicable, but the first news I received on reaching home was that he was much worse; that the doctor had insisted on his going to Pooree for a few days. I went to see him, and was much affected at the change that had taken place: he had not been able to lie down or obtain any settled sleep for a fortnight; when I entered I found him dozing. In a few minutes he woke up, and began

to cough violently. When the paroxysm was over, perceiving who was at his side, he took my hand, squeezed it very affectionately, expressed his satisfaction at seeing me again, and talked freely about various things. The next morning I saw him again before his departure for Pooree: he was very feeble, and much depressed about his anticipated journey: he thought it could do him no good. Prayer was offered before we separated, and it was a time of much feeling; yet the opening sentiment of Psalm 97th, "The Lord reigneth," sweetly sustained our minds. One symptom, the swelling in his feet and legs, gave us all much anxiety, but we were willing to hope the best. He remained at Pooree — staying a night at Piplee going and returning—eleven days; the news we received of his state from time to time was very painful; but we heard that his mind was calm and peaceful, stayed upon God; though there were seasons when his sky was beclouded, and his spirit unhappy. I may here remark, in reference to the Christian Experience of our valued brother, that he was not one who largely enjoyed the transports with which some of the servants of the Lord are favoured. His walk was generally on even ground: he had a very depressing sense of unworthiness: he felt that he was an unprofitable servant; and there were times when his interest in redeeming love was a point he longed to know—a matter which occasioned anxious thought. Still he often tasted much holy pleasure in attending on the ordinances of God's house: he saw the power and glory of God in the sanctuary, and his spirit was refreshed; and from the holy fervour and enlargement with which he frequently poured out his soul to God in the social circle, as well as in the house of prayer, it was manifest to those who worshipped with him that the God of all grace often shone upon his spirit in hours of secret communion, and blessed his soul with gracious visits of heavenly love in sweet retirement. The first time I saw him after his return from Pooree I was much affected at the unfavourable change which had taken place: he did not then say much as to his state of mind, but peacefully expressed his persuasion that all would be well; and his desire that the will of the Lord might be done, whether it was for life or for death.

The night after his return Brother

Brooks and myself sat up with him. He was not at all able to converse, but once during the night he repeated the line—

"He builds too low who builds beneath the skies;"

and he amplified the sentiment a little; but he was speaking to himself, not to us. The next day he said, "I feel that I am in the Lord's hands. His will be done. If it be His will that I should go, I am willing; if not, I am willing to remain a little longer. I am in His hands; this, this is my resting-place." With much feeling he afterwards said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." I remarked that the precious doctrine of atonement for sin through the blood of Christ had long been familiar to him as the theme of his ministry, and the foundation of his personal hope and comfort. Again he expressed his hope in Christ, adding, that sometimes he had such views of the depravity of his heart, of its length, its breadth, its depth, its height, that he was almost driven to despair: yet when he had the most awful views of his sin and its deserts, he felt that the blood of Christ could cover all, and that confiding in Him no one could condemn. I was struck with the language, and wish I could repeat his precise words. I referred to his having been devoted to the service of God for many years, and spoke of the grace that had enabled him for twenty-eight years faithfully to proclaim the blessed Gospel in this country. He hesitated a little and said, "Something of that kind may be said, and of course the grace of God must be acknowledged; but when I think of the past it condemns me; it is true I have done a little; but I see so much more that I might have done, and should have done, that I can feel no satisfaction whatever in the review; my best works have been very sinful." I mentioned the prayer, "Enter not into judgment with Thy servant," as always suitable for us, and he assented. Some remarks were made, on "He that spared not His own Son," &c.—the last text from which he preached in English—with which he appeared interested and profited.

Two or three nights after this Brother Brooks and I sat up with him again. Very early in the morning the 30th regiment, which has been stationed at Cuttack for three years, left for a distant station in the south. Three of the officers, and two

of their wives, were baptized during their sojourn with us; and others who have not embraced our denominational views will, it is believed, ever be thankful that they heard the Word of the Lord at the Mission Chapel. At three o'clock in the morning, hearing the drums beat, he inquired the cause. I said, "They are going." "Heavenly peace go with them!" was his response. He went on to say how much we had been helped and encouraged in our work by them; and how much they had been benefited in return.

The Monday night before his death Brother Sutton and I watched by his side. It was a night not to be forgotten. His restlessness was extreme, and his sufferings most distressing to witness. The early part of the night Brother Sutton offered prayer, and the sufferer responded heartily to every sentiment. At two in the morning his suffering was agonising: he got up, and would have the doctor sent for: we tried to pacify him but it was in vain, the pain was too intense: he thought the great change was at hand, and in reference to it said to Brother Sutton, "The clouds and darkness are overwhelming me." A hope was expressed that it was not so. Once I said to him, "Dear brother, the Lord is with you." He replied, "I am thankful to hope He is with me, and will receive me when mortal flesh shall fail." I several times observed him in the attitude of earnest prayer, and could hear his voice, but was not able to catch the words, except, "Lord be with me; be with me now: every moment be with me," which were audible from the increased earnestness with which they were spoken. Once he said, "I have confidence in Jesus." I repeated the words, "Unto you therefore which believe He is precious." He lifted up his hands with much emotion, and afterwards joined them and appeared engaged in prayer. I mentioned the verse, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands." This appeared to give him comfort. "The promises," he said, "in Him are yea and in Him Amen." The next day he said to his old and attached friend, Rama Chundra, "To live is Christ: to die is gain." The day before his death I mentioned Baxter's dying words, "I have pain but I have peace." "Ah!" he said, "what a nice blessing peace is!" and repeated our Lord's words, "My peace I leave with

you: my peace I give unto you; not as the world giveth give I unto you," dwelling especially on the words, "Not as the world giveth give I unto you." When his sufferings were very severe, I said, "It is hard work: the Lord support you, dear brother." "I fully recognise that as the desire of thy heart," was his affectionate reply. Again, in a time of great pain, he said, "How long—how long—how long before the Lord come? How long will He cast me into this fiery trial? He will bring me out *triumphantly*—repeating the last word with great decision. I believe He will. I hope He will. I know He will." Brother Sutton at another time said to him, "You used often to repeat the verse—

' Fight on, my faithful band, he cries,
Nor fear the mortal blow,
Who first in such a warfare falls
Shall speediest victory know.'

On this day he made his will, and addressed his parting counsels to one and another. I was not present on all these occasions, but was in the room when he gave his last charge to three of his servants—one, a Mussulman; another, a member of the Church; the third, a nominal Christian—and cannot easily forget how affectionately and earnestly he directed them all to Christ. I was also at his side when the dying father gave his last solemn charge to one of his children to meet him in heaven; and he appealed to me, "Brother Buckley, you have heard what I have said, and what — has said in answer; now remember it, my child." He was exhausted. It was an affecting scene. To his sorrowing partner he referred to the trials that had befallen them in pursuing the journey of life together, and affectionately kissed her. She repeated a part of the hymn—

" We 've no abiding city here,
We seek a city out of sight."

He said, "Yes; it is a city which hath foundations, whose builder and maker is God. It is a house not made with hands, eternal in the heavens." In the evening, the last he saw on earth, Mrs. Sutton came to see him, and she repeated the verse, "None of them that trust in Him shall be desolate." He replied, "He is all I require—all justice—all mercy—all love—all truth—all power. He is all that is necessary fully to complete my salvation. Why should I fear and tremble to trust in Him? Why should I not boldly cast myself upon Him? I will,"

then with greater emphasis, "I will," and again with much force, "That I will—there will I rest." Mrs. Buckley came: the sun had set, no more to rise for him. "We are very sorry to part with you," said Mrs. Buckley. He said, "My work is done. If Jesus had more work for me to do, would He call me now?" Pausing, as if for a reply, "Do you think He would?" Again he said, "If there was more for me to do, would He not preserve me to do it?" I was much struck with the tone and manner in which he said this, as much so as with any thing I heard him say. The doctor sent, at his request, a composing draught; he took it, uttered the language of the aged saint who took the infant Saviour in his arms, "Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation," kissed his beloved partner, and wished her good-bye. This was, I believe, about eleven P.M.; he then fell asleep to wake no more. At two, A.M., we observed a change in his breathing, and called the other friends at the Station who were not present to come and witness the last scene. Prayer was offered by Brother Sutton; and at half-past four, A.M., he gently breathed his last. "Precious in the sight of the Lord is the death of His saints."

It is added in the Report—

His funeral was such a one as is not often witnessed in India, the lamentation was so deep and general. The feeling manifested by the Heathen was remarkable, while the Christians sorrowed as for the death of a parent. His mortal remains were committed to the dust amid the tears and sighs of hundreds.

At a Special Meeting of the Orissa Missionaries a resolution was adopted in reference to the death of Mr. Lacey, of which the following is an extract:—

That while we bow with meek and humble resignation to this solemn and unexpected dispensation of the Most High, we readily embrace the sorrowful occasion to record our high estimate of the holy zeal and Christian Faithfulness of our departed brother: especially do we glorify God for the pre-eminent endowments with which he was favoured as a preacher to the Heathen, and for the kindness and patience which marked his intercourse with the Natives. We are thankful that he was permitted to labour in this wasting climate for so long a period as twenty-eight years—that extensive usefulness crowned his unwearied toil—and that his last hours were eminently cheered by the precious consolations of the blessed Gospel.

Proceedings and Intelligence.

United Kingdom.

ANNIVERSARIES OF SOCIETIES.

CHINESE EVANGELIZATION SOCIETY.

ANNUAL MEETING.

Tuesday, April 26, at vi½ P.M. in the Music Hall, Store Street; Sir J. D. Paul, Bart., in the Chair: Col. 8l. 11s. 9d.

Movers and Seconders.

Rev. Robert Bickersteth, and T. R. Wheatley, Esq.—Richard Ball, Esq.; and Rev. Peter La Trobe—Rev. O. Clarke; and J. E. Howard, Esq.

Resolutions.

—That this Meeting, having heard the Report, gratefully renders its devout thanksgiving to Almighty God for the encouragement which He has been pleased to vouchsafe to the efforts of the Society during the past year, and desires to express its entire dependence on the Divine Blessing for all its future success.

—That, as it is of paramount importance to print and distribute the Word of God, as being the most effective instrument for the overthrow of idolatry, and making men wise unto salvation through faith in Christ Jesus, this Meeting will support this Society in printing the Bible, and circulating it among the Chinese.

—That as the Chinese are peculiarly accessible to the Missionary Efforts of Christian Medical Men, who are so valuable as pioneers to other Christian Labourers, this Meeting highly approves of the attention which this Society gives to that object.

State of the Funds.

Receipts of the year, 758l. 16s. 9½d.—
Payments, 821l. 4s. 5½d.

CHURCH-OF-ENGLAND METROPOLITAN
TRAINING INSTITUTION.
FOURTH ANNIVERSARY.

Meeting.

Wednesday, April 27, at 11½ P.M., at the Institution, Highbury; Earl of Shaftesbury in the Chair.

Movers and Seconders.

Rev. Edward Auriol; and Rev. C. F. Childe—Rev. B. Philpot; and Rev. W. Cadman—Lord Radstock; and Rev. Henry Smith.

Resolutions.

—That the Report which has been now read be adopted, printed, and circulated, and that the last clause of Regulation IX. be altered as follows: "And no candidate shall be admitted without the written approval of the Principal, and one, at least, of the Clerical Examiners."

—That this Meeting most cordially approves of the care exercised by the Committee in reference to the religious character of the candidates applying for admission into the Institution; and they desire to express their earnest hope that no inducement will ever prevail on them or their successors to depart from a principle on the conscientious adherence to which they are persuaded that the success of the Institution, under God, mainly depends.

State of the Funds.

Receipts, 300*l.* 3*s.* 8*d.*—Payments, 3010*l.* 18*s.*

Statement.

There are 48 Students in the Institution, of whom 19 are Queen's Scholars.

BAPTIST MISSIONARY SOCIETY.
SIXTY-FIRST ANNIVERSARY.

Sermons.

Wednesday, April 27, at xi; at Bloomsbury Chapel; by the Rev. J. Hill; from Matt. ix. 36, 37, 38; Col. 4*l.* 4*s.* 7*d.*—Same day, at vi½ P.M.; at Surrey Chapel; by the Rev. W. Landells; from Jerem. xiv. 8.; Col. 57*l.* 4*s.* 3*d.*

Meeting.

Thursday, April 28, at xi; in Exeter Hall; W. B. Gurney, Esq., in the Chair: Col. 109*l.* 12*s.* 2*d.*

Speakers.

Rev. G. Pearce; Rev. Dr. Hoby; Mr. Alderman Wire; Rev. Dr. Duff; Rev. Dr. Beaumont; Rev. H. S. Brown.

State of the Funds.

Receipts, 18,428*l.* 16*s.* 5*d.*—Payments, 17,518*l.* 11*s.* 6*d.* There is a balance of 1813*l.* 0*s.* 5*d.* due to the Treasurer.

Statement.

For the last ten years no material increase has taken place in the number of the Society's Missionaries, while the number of members has increased from 291 to 1507. The Committee therefore are very desirous of obtaining funds for sending out 20 additional Missionaries.

PRAYER-BOOK AND HOMILY SOCIETY.
FORTY-FIRST ANNIVERSARY.

Sermon.

Sunday, April 17, at xi; at Christ Church, Newgate Street; by the Archbishop of Canterbury; from 1 Tim. iii. 15, "The house of God, which is the church of the living God, the pillar and ground of the truth."

Meeting.

Thursday, April 28, at ii P.M.; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

Movers and Seconders.

Right Rev. Dr Carr, late Bishop of Bombay; and Henry Smith, Esq.—Rev. H. H. Beamish; and Rev. C. F. Childe—Capt. Lean, R.N.; and G. M. Gray, Esq.—Rev. W. M. Mungeam; and John Sperling, Esq.

Resolutions.

—That this Meeting, having a strong sense of the importance of testing all things by the Word of God, cordially approves of the attempt now making to provide a cheap and complete edition of the Book of Common Prayer, with marginal references to Holy Scripture throughout, and earnestly desires that the time may soon come when the truly scriptural character of our Prayer Book may be generally, systematically, and by God's Blessing beneficially set forth in all Schools and places of religious learning where the doctrines of the United Church are professedly received.

—That the blessing which has been vouchsafed to the labours of the Society among Seamen and Emigrants, especially during the last five years, demands our heartfelt thankfulness to Him who alone can "put into the mind good desires, or enable us to bring the same to good effect." And that this Meeting considers it the plain duty of the Committee prayerfully and energetically to persevere in

this good work, both among those who sail in ships chartered by private parties and those who are under the protection of H M Commissioners for Colonial Land and Emigration.

—That the scriptural character of the Society's principles, taken in connection with the still continued and in many cases increasing calls on its resources—especially in the work of translations, in providing for the spiritual wants of the poor in this country and in Ireland, and in carrying on its important operations among persons connected with navigation—affords ground for a strong appeal to all who sincerely desire to assist in the blessed work of diffusing a knowledge of the gracious Gospel of Jesus Christ.

State of the Funds.

Receipts, 2203*l.* 17*s.* 4*d.*—Payments, 2227*l.* 19*s.* 9*d.*

CHURCH-OF-ENGLAND SCRIPTURE-READERS ASSOCIATION.

NINTH ANNIVERSARY.
Meeting.

Thursday, April 28, at ii P.M.; at the Hanover-Square Rooms; the Bishop of Winchester in the Chair.

Movers and Seconders.

Rev. J. H. Gurney; and the Earl of Carlisle—Rev. W. Cadman; and the Right Hon. Joseph Napier, M.P.—Right Hon. Lord Robert Grosvenor, M.P.; and the Rev. Charlton Lane.

Resolution.

—That the review presented by the Report of the working of the Association, during the nine years of its existence, abundantly establishes the fact, that while the exigencies which called it into being still exist, the Association is eminently adapted, under the Divine Blessing, to meet those exigencies; and claims, therefore, for 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, 8618*l.* 15*s.* 2*d.*—Payments, 8213*l.* 19*s.* 5*d.*

Statement.

There are now 125 Readers at work in the Dioceses of London and Winchester, among a population of nearly 2,000,000.

LONDON COLONIAL TRAINING INSTITUTION AND RAGGED DORMITORY.

Meeting.

Thursday, April 28, at vii P.M., at

Freemasons' Hall; Earl of Shaftesbury in the Chair: Col. 50*l.* 4*s.*

Movers and Seconders.

Bishop of St David's; and the Bishop of Manchester—Charles Hindley, Esq., M.P.; and Joseph Payne, Esq.—Rev. Mr. Smith; and Rev. H. Hatch—Rev. W. Baggishall; and Rev. C. Hume.

Resolutions.

—That this Meeting, convinced that the adult criminal is reclaimable, pledges itself to encourage the exertions made in the London Training Institution for the attainment of so great an object, and responds to the appeal now made for additional funds.

—That though the promoters of this Institution are by no means inclined to interfere with the regular course of justice, or to screen the criminal from the punishment which he has justly merited for breaking the laws of his country, yet they feel the urgent necessity for extending such an establishment as the London Training Institution.

State of the Funds.

The Society is 400*l.* in debt.

IRISH CHURCH MISSIONS TO ROMAN CATHOLICS.

FOURTH ANNIVERSARY.

Sermons.

Friday, April 29, at vii; at Percy Chapel; by the Rev. Edward Ellis—Thursday, May 5, at xi; at Trinity Church, Marylebone; by the Rev. Dr. M'Neile—Same day, at vii; at Christ Church, Newgate Street; by the Rev. Robert Bickersteth—Wednesday, May 11, at vii; at Portman Chapel; by the Rev. J. C. Ryle.

Meeting.

Friday, April 29, at xi; in Exeter Hall: the Duke of Manchester in the Chair: Col. 70*l.* 16*s.* 2*d.*

Movers and Seconders.

Rev. Robert Bickersteth; and Rt. Hon. Joseph Napier, M.P.—Arthur Mills, Esq.; and the Bishop of Cashel—Rt. Rev. Dr. M'Nivaine, Bishop of Ohio; and J. C. Colquhoun, Esq.

State of the Funds.

Receipts, 28,931*l.* 19*s.* 6*d.*—Payments, 24,322*l.* 19*s.* 6*d.*

Statement.

There are 30 Missions now in ope-

ration, and 3 more are in preparation. During the year 535 additional converts have been made from Romanism, making a total in three years of 1948. It is in contemplation to unite this Society with the Irish Society of London.

**BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.**

TENTH ANNIVERSARY.

Sermon.

The Sermon was preached from 2 Sam. ix. 4: Col. 25*l.* 9*s.* 1*d.*

Meeting.

Friday, April 29, at vii P.M.; at Freemasons' Hall; Sir J. D. Paul, Bart., in the Chair: Col. 15*l.* 7*s.* 7*d.*

Movers and Seconders.

Hon. and Rev. B. W. Noel; and Rev. R. H. Herschell—George Smith; and Rev. T. Archer, D.D.

State of the Funds.

Receipts, 4715*l.* 16*s.* 8*d.* — Payments, 4785*l.* 1*s.* 6*d.*

WESLEYAN MISSIONARY SOCIETY.

ANNIVERSARY.

Sermons.

Tuesday, April 26, at vii P.M.; at Long-Lane Chapel; by the Rev. G. T. Perks; from Isaiah vi. 1—8: Col. 15*l.*—Wednesday, April 27, at vii P.M.; at the City-Road Chapel; by the Rev. J. Rattenbury; from Luke x. 2: Col. 34*l.* 11*s.* 3*d.*—Thursday, April 28, at xi, at the Centenary Hall; by the Rev. J. Scott; from John xxi. 17: Col. 34*l.* 11*s.* 6*d.*—Friday, April 29; at Great Queen-Street Chapel; by the Rev. N. M'Leod, D.D.; from Matt. iv. 8—11: Col. 30*l.*

Meeting.

Monday, May 2, at xi; in Exeter Hall; James Heald, Esq., in the Chair: Col. 160*l.*

Movers and Seconders.

Rev. Dr. Hannah; and Rev. Joseph Kingsmill: supported by Rev. J. Robinson—Rev. Gibson M'Millen; and Rt. Hon. Joseph Napier, M.P.—Rev. John Rattenbury; and Rev. William M. Punshon: supported by John Robinson Kay, Esq.—Thomas Wade, Esq.; and Rev. Robert Newton, D.D.—Rev. Dr. Kidder, of New York; and Rev. Francis P. Gladwin—Thomas Crook, Esq.; and Rev. G. T. Perks—Thomas Farmer, Esq.; and Rev. Jabez Bunting, D.D.

Resolutions.

—That this Meeting acknowledges, with gratitude to Almighty God, the success which has been vouchsafed to the Wesleyan and other Evangelical and Protestant Missionary Societies.

—That this Meeting especially refers with satisfaction to the illustration of the spirit and principles of our holy religion which has been latterly exhibited, in trying circumstances, among the natives professing Christianity at the Society's Missions in the Friendly Islands and Feejee; and further regards with deep interest the renunciation of their former superstitions by so many of the natives of the Gold Coast, and the descendants of liberated Africans of various tribes at Sierra Leone, as an encouraging preparation for the more extensive diffusion of the Gospel in Western Africa.

—That this Meeting, regarding the Society's Mission in France as one of the most important evangelical agencies upon the Continent, highly approves of the measures which have been adopted for promoting its efficiency, by constituting it a distinct section of the Church of Christ; and rejoices that the Committee have at length been enabled, by the liberality of friends of the Society, to commence a Mission in China, without bringing thereby an additional burden upon the Society's General Fund, the whole of which is as yet required to provide for the wants of existing Missions.

—That this Meeting regards with satisfaction and approval the principle adopted by the General Committee for placing the financial operations of the Society on a secure basis, by adjusting its expenditure to the receipts of the year, so as to avoid the accumulation of deficiencies; and recommends the universal adoption of the plan of paying the Annual Subscriptions and other Contributions in the month of May, in order that they may be made available for the expenditure of the year for which they are contributed: at the same time acknowledging the worthlessness of all human effort without the Divine Blessing, the Meeting pledges itself to earnest and importunate prayer for the success of all evangelical labour for the conversion of the world.

State of the Funds.

Receipts, 105,381*l.* 19*s.* 6*d.* from all sources; which is an increase of 2650*l.* 19*s.* 9*d.* on those of the preceding year—Payments, 110,337*l.* 0*s.* 11*d.*, being 4955*l.* 1*s.* 5*d.* more than the income, which added to previous deficiencies makes the debt of the Society 24,691*l.* 9*s.* 2*d.*

Summary.

Central or Principal Stations, 362 ; Chapels and Preaching Places, 2984 ; Missionaries and Assistant Missionaries, 466 ; other Paid Agents, 687 ; Unpaid Agents, 8612 ; Members, 108,191 ; Scholars, 80,707 ; Printing Establishments, 8.

HOME AND COLONIAL SCHOOL SOCIETY.

SEVENTEENTH ANNIVERSARY.

Meeting.

Monday, May 2, at xi ; at the Society's Institution, Gray's-Inn Road ; Earl of Chichester in the Chair : Col. 12l.

Movers and Secondors.

Rt. Rev. Dr. Carr ; and the Hon and Rev. Lord W. Russell—Rev. E. Garbett ; and Rev. W. Norman : supported by the Rev. Richard Allen—Rev. W. Keane ; and Rev. M. W. Dillon.

Resolutions.

—That in the present state of the labouring population of this country, and the consequent early employment of their children, as well in the agricultural as in the manufacturing districts, it is the opinion of this Meeting that education can never reach the great mass of the people unless efficient measures are taken for promoting the establishment of good Infant Schools, training up a distinct class of Teachers for their due and proper conduct.

—That the great want of education among the immense population of our Indian Empire, and among the poorer classes in our numerous Colonies, renders it most desirable that the efforts which are making by this Society to send out proper persons, and establish Training Institutions in these possessions, with a view to raise up a race of well-qualified Native Teachers should be fostered and encouraged ; and this Meeting therefore warmly commends their operations to the consideration and liberality of the public.

State of the Funds.

Receipts, 6058l. 19s. 6d.—Payments, 6113l. 8s. 5d. The sum of 647l. 8s. has been received toward the new Building Fund.

Statement.

There have been 228 persons under training during the year ; and there are now under instruction 171.

NAVAL AND MILITARY BIBLE SOCIETY.

SEVENTY-THIRD ANNIVERSARY.

Meeting.

Monday, May 2, at xii ; at Willis's Rooms ; Marquis of Cholmondeley in the Chair.

Movers and Secondors.

Rev. James Connolly ; and Capt. Trotter, R.N.—Rev. W. M. Wright ; and Capt. E. Kelly—Rev. W. Holderness ; and Capt. Hon. F. Maule, R.N.—General Latter ; and Rev. Dr. Malan.

State of the Funds.

Receipts, 2101l. 15s. 11d.—Payments, 2102l. 18s. 9d. The Society owes 786l.

Statement.

There have been 23,242 copies of the Scriptures issued, of which 1388 have been supplied to twenty-six of H M ships, 2743 have been distributed among soldiers, 14,367 to seamen merchants' service ; and to boatmen and fishermen 4712.

CHURCH MISSIONARY SOCIETY.

FIFTY-FOURTH ANNIVERSARY.

Sermon.

Monday, May 2, at vi½ p.m. ; at St. Bride, Fleet Street ; by the Rev. W. W. Champneys ; from John xii. 32 : Col. 115l. 16s. 10d.

Morning Meeting.

Tuesday, May 3, at x ; in Exeter Hall ; Earl of Chichester in the Chair : Col. 151l. 14s.

Movers and Secondors.

The Bishop of Norwich ; and the Earl of Carlisle—The Right Rev. C. P. M'Ilvaine, D.D., Bishop of Ohio ; and Rev. Hugh Stowell—Rev. Edwin Sidney ; and Rev. Dr. Tyng, of New York—Rev. Thomas Nolan ; and Rev. Edward Hoare.

Resolutions.

—That this Meeting cordially rejoices in the wide-spread extent, and large success, of all other Protestant Missions, which they regard both as an encouragement to their own labours, and a special call on this Society to maintain its position in the foremost ranks of the evangelizers of the world.

—That this Meeting heartily sympathises in the Jubilee Year of the British and Foreign Bible Society, and recognises the free and copious distribution of the Holy Scriptures as the indispensable accompaniment of all Protestant Missions, and the only solid foundation for permanent success.

—That the increased facilities now presented for evangelizing the millions of Africa through the mother Church at Sierra Leone, and its branch in Yoruba, as well as the disposition now manifested in the East to attend to the preaching of the itinerant Missionary, encourage this Society to special and enlarged exertions, and to abounding prayer, for the full accomplishment of its great undertaking.

Evening Meeting.

Same day, at vi P.M.; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 18l. 12s. 4d.

Movers and Seconders.

Rev. J. Ridgeway; and John Gurney Hoare, Esq.—Rev. Francis Close; and Rev. Edward Forbes—Rev. W. D. Veitch; and Rev. W. Packenham Walsh.

Resolutions.

—That the astonishing advance, during the last few years, in the position and prospects of Protestant Missions, forms a powerful call on all Christians for more fervent prayer for the outpouring of the Spirit, for the readier consecration of their substance to the work of the Gospel, and for a larger supply than hitherto of "able ministers of the New Testament," who, whether as the ground of their own hopes, or as the subject of all their ministrations, will determine to know nothing among the Heathen but "Jesus Christ, and Him crucified."

—That the vast commercial facilities developed by the enterprise of the Anglo-Saxon Race; the wide diffusion of the English Language, and its richness in works of evangelical and experimental divinity; are providential indications which specially call the Churches of England and America to labour, above all others, for the conversion of the world to the faith of Christ.

—That the rapid opening of one country after another to European Intercourse and Missionary Effort; the movement now taking place in the fallen Churches of the East, and among the Roman Catholics of Ireland; and the thirst of multitudes in heathen lands for the Word of God; should open the hearts, and awaken the minds of Christians at home to more earnest resolve to occupy, without delay, "the fields" which are now "white unto the harvest."

State of the Funds.

GENERAL FUND.

Receipts of the Year.	£	s.	d.
Contributions through Associations.....	87477	19	11
Paid direct to the Parent Society—			
Benefactions	6958	6	5
Annual Subscriptions	2182	2	0
Individual Collections	374	0	8
Congregational Collections ..	526	17	10
Foreign Contributions	407	17	11
Legacies	6916	6	9
Interest on Capital Fund, &c.	2444	2	11
	107,287	14	5
Contributions raised and expended in the Missions	10783	16	3
	118,071	10	8

June 1853.

SPECIAL FUNDS.

	£	s.	d.	£	s.	d.
Fund for Disabled						
Missionaries, &c.	2096	8	6			
China-Mission Fund,	764	4	9			
				2860	13	3

Total.....£120,932 3 11

Payments of the Year.

GENERAL FUND.

Missions—	£	s.	d.	£	s.	d.
West Africa.....	704	14	2	8858	5	4
Yoruba				3440	9	5
Greece	11	0	0	488	7	3
Asia Minor.....	3	9	8	689	17	8
Syria	36	0	0	994	18	1
Egypt				1032	11	6
Bombay.....	798	16	0	5364	5	4
Calcutta	6679	2	0	18461	15	3
Madras	1947	8	0	18087	12	4
Ceylon	381	13	11	8502	11	5
New Zealand....				11043	11	6
British Guiana ..	221	12	6	1360	7	2
Jamaica				100	0	0
N.-W. America ..				3471	3	3
	£10783	16	3*			

Students—

Institution :

Salaries, Maintenance, and all Educational Expenses (average number of Students 23) 2508 4 5

General Expenses :

Travelling, Board and Lodging, and Education, of Students in the Bâle Institution..... 1437 17 7

Publications—

C. M. Juvenile Instructor: loss on the 928,500 printed in the year.. 125 9 9

C. M. Gleaner: loss on the 136,375 printed in the year..... 102 5 9

Annual Report ... 1164 14 6

Abstract & Sermon, 116 7 0

C. M. Record 699 18 0

C. M. Quarterly Paper

285 16 6

Miscellaneous: including Missionary Register and C. M. Tracts, 698 0 2

Editorial Secretary's Salary, one year..... 300 0 0

3492 11 8

Deduct profit on C.

M. Intelligencer, 118 1 7

3374 10 1

2 L

Associations: Salaries of Association Secretaries, Travelling of Deputations, &c.....	5155	18	1
Salaries of Secretaries, Accountant, Book-keeper, Clerks, and Collector's Poundage.....	2146	1	6
House, Office, and Warehouse; Rent; Taxes; Repairs and Furniture; Warehouseman and Porter; Stationery, &c.....	1190	2	11
Postage.....	223	15	5
Incidental Expenses.....	621	12	3
	98553	17	9

*Contributions raised and expended in the Missions, as above, 10783 16 3
 £109,337 14 0

SPECIAL FUNDS.

Fund for Disabled Missionaries, &c.; Allowances, &c., for Adults, and Maintenance and Education of Children, 6737 12 9			
China-Mission Fund, 2198 14 4			
	8936	7	1
Total.....	£118,274	1	1

CHRISTIAN-INSTRUCTION SOCIETY.
ANNIVERSARY MEETING.

Tuesday, May 3, at vi P.M.; at the Weigh-House Chapel; the Right Hon. the Lord Mayor in the Chair: Col. 28l. 9s. 9d.

Movers and Secondcers.

Mr. Alderman Wire; and Rev. Thomas Davies: supported by Rev. James Sherman—Rev. Dr. Massie; and Rev. J. D. Smith—Rev. R. Ashton; and Rev. J. W. Richardson—Rev. F. Neller; and Rev. C. F. Vardy.

Resolutions.

—That, as practical impiety prevails so extensively in the metropolis, the zealous co-operation and labours of the friends of the Institution are still required.

—That, as the moral reformation of London can be effected only by the Divine co-operation with human exertions, it is incumbent on all the friends of the Society to pray that the Spirit of the living God may descend on all the agents of the Institution in their varied efforts to enlighten and save their fellow-citizens and neighbours.

State of the Funds.

Receipts, 592l. 0s. 9d. — Payments, 534l. 6s. 4d.

BRITISH AND FOREIGN BIBLE SOCIETY.
FORTY-NINTH ANNIVERSARY.

Meeting.

Wednesday, May 4, at xi; in Exeter Hall; Earl of Shaftesbury in the Chair.

Movers and Secondcers.

Marquis of Cholmondeley; and Hon. and Rev. B. W. Noel—Right Rev. Bishop M'Ilvaine; and Rev. H. M'Neale, D.D.—Bishop of Cashel; and Rev. Dr. Vermilye—Rev. T. Binney; and Rev. A. Barrett—Rev. F. Close; and Rev. Dr. Malan.

Resolution.

—That this Meeting has heard with feelings of deep and grateful joy of the widespread interest which has manifested itself in connection with the Society's Jubilee; and would earnestly invoke the blessing of Almighty God on the efforts made to awaken at this time a greater attention to the important claims of the Institution to multiply its resources, and thereby to extend its usefulness both at home and abroad.

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	1752	19	3
Donations.....	5317	1	11
Legacies.....	9762	7	7
Collections.....	134	14	0
Dividends, Interest on Exchequer Bills, &c.....	1059	4	4
Charity Fund.....	37	8	6
Free Contributions from Auxiliaries.....	36523	15	11
Total for General Purposes..	54,587	11	6
Bibles, Testaments, Reports, &c.	54,177	11	8
Drawback on Paper.....	395	7	6
Total.....	£109,160	10	8

Payments of the Year.

Printing Scriptures in London..	55,824	13	4
Ditto on the Continent, including Stipends to Agents.....	24,567	0	4
Grants in aid of Printing.....	2995	19	9
Paper ditto.....	684	5	6
Agents and Colporteurs.....	1205	0	2
Freight, Carriage, Insurance, Shipping Charges, &c.....	551	9	0
Printing Report, Extracts, &c..	2940	2	8
Expenses of Depository.....	993	13	10
Salaries of Secretaries and Accountant and Assistants.....	1580	10	8
Agents and Travelling Expenses,	3148	18	6
Postage, Stamps, Stationery, Taxes, Poundage, &c.....	1015	8	9
Total.....	£95,507	2	6

LONDON CITY MISSION.
EIGHTEENTH ANNIVERSARY.

Sermon.

Wednesday, May 4, at vii P.M.; at the Scotch Church, Regent Square; by the Rev. Dr. Duff; from Prov. xxviii. 20.

Meeting.

Thursday, May 5, at xi; in Exeter Hall; Sir E. N. Buxton, Bart., in the Chair: Col. 121l. 0s. 7d.

Movers and Seconders.

Rev. Robert Bickersteth; and Rev. Dr. Malan—Rev. Dr. Cumming; and Hon. and Rev. B. W. Noel—Rev. J. C. Ryle; and James Foster—Rev. C. L. Bevan, Esq.; and Herbert Mayo, Esq.

State of the Funds.

Receipts, 26,481l. 4s. 10d. for the General Fund; 330l. 1s. 6d. for the Disabled Missionaries' Fund; and 500l. for the Library Fund.

SUNDAY-SCHOOL UNION.

Sermon.

Tuesday, May 3, at Bloomsbury Chapel; by the Rev. W. S. Edwards; from Titus iii. 8.: no Collection.

Meeting.

Thursday, May 5, at vi P.M.; in Exeter Hall; Right Hon. the Lord Mayor in the Chair: Col. 63l. 0s. 3d.

Movers and Seconders.

Rev. W. W. Robinson; and Rev. Dr. Archer—Rev. Dr. Beaumont; and Rev. J. D. Smith—Rev. John Adey; and Mr. W. Groser.

Resolutions.

—That this Meeting desires to acknowledge with gratitude to Almighty God the evidences afforded, by the Report just read, of the extension of the Sunday-School System, and its beneficial results on the Continent of Europe and throughout the world, and rejoices that the labours of the Union have been instrumental in so many ways to the attainment of these objects.

—That this Meeting feels itself called upon to express its deep and solemn conviction, that the civil and religious privileges, and the social prosperity of this country, have been upheld, and its tranquillity preserved, by the firm and steady attachment of its people to the fundamental principles and observances of Christianity, and especially by their reverence for the sanctity of the Lord's Day; that this Meeting, therefore, feels called upon to enter a decided protest against any proposal to open

places of recreation or amusement on the Lord's Day, and would earnestly call upon Sunday-School Teachers in the metropolis and throughout the kingdom to take immediate and energetic measures for counteracting such efforts, and, by the holding of Public Meetings of the parents of their scholars, and in other ways, to endeavour to maintain in all its integrity the Christian Sabbath.

State of the Funds.

Receipts, including Trade Profit, 2004l. 9s. 5½d.—Payments, 1927l. 5s. 5½d.

CHURCH-OF-ENGLAND YOUNG MEN'S SOCIETY.

ANNIVERSARY.

Sermon.

Wednesday, April 27, at vii P.M.; at St. Bride, Fleet Street; by the Rev. Robert Bickersteth; from Ps. lxxii. 17: Col. 4l. 6s.

Meeting.

Thursday, May 5, at vii P.M.; at Freemasons' Hall; Earl of Chichester in the Chair: Col. 16l. 3s. 10d.

Movers and Seconders.

Rev. J. C. Miller; and Ven. Archd. Davies: supported by the Rev. E. Sidney—Rev. W. Cadman; and Robert Baxter, Esq.

Resolutions.

—That this Meeting testifies anew to the value of the two great objects of the support of Christian Missions in all the world, beginning at home, and the mutual edification of young men, as conducive to the highest interests, and worthy of the highest energies of the Members of the Society.

—That it is the duty and privilege of Christian young men personally to aid in the evangelization and instruction of the masses of our fellow-countrymen who are without God in the world; and that this Society will use every endeavour to second the efforts of the Clergy in their various parishes to relieve the spiritual destitution around them.

Statement.

Since the commencement of the Society it has contributed 2250l. toward Missionary Operations.

UNITED BROTHERS.
(London Association.)

ANNIVERSARY.

Sermon.

Thursday, May 5—at vii P.M.; at St. John's Chapel, Bedford Row; by the

Rev. S. Langston; from 1 Pet. iii. 18—
20: Col. 23l. 8s. 10d.

State of the Funds.

Receipts, 5013l. 4s. 5d., of which
3544l. 0s. 1d. has been paid to the
United Brethren's Society for the Fur-
therance of the Gospel among the Hea-
then.

—
JEWS SOCIETY.

FORTY-FIFTH ANNIVERSARY.

Sermon.

Thursday, May 5, at vi½ P.M.; at the
Episcopal Jews' Chapel, Bethnal Green;
by the Rev. C. J. Goodhart; from Gal.
iii. 16: Col. 20l. 6s.

Meeting.

Friday, May 6, at xi; in Exeter Hall;
Earl of Shaftesbury in the Chair: Col.
122l. 2s.

Movers and Seconders.

Sir Robert H. Inglis, Bart.; and Bi-
shop M'Ilvaine — Rev. Dr. M'Neile;
and Rev. Hugh Stowell — Rev. J. C.
Reichardt; and Rev. Dr. Tyng — Rev.
W. R. Fremantle; and Rev. Dr. Marsh.

Resolutions.

—That, while gratefully acknowledging the
blessing of God upon the labours of this So-
ciety, in the many instances of individual con-
versions among God's ancient people, and the
continual ingathering of the remnant accord-
ing to the election of grace, this Meeting can-
not but feel encouraged by the fact, that the
Jews in general are now more accessible to the
Christian Missionary; and they have reason to
know that many have lived and died in the
faith of Christ, whose names have never ap-
peared in the records of the Society.

—That this Meeting, deeply sensible of the
many hinderances which they frequently have
to encounter in prosecuting the great and im-
portant work in which they are engaged, feel
their need of the continued guidance and sup-
port of a higher power; they therefore ear-
nestly pray, that all who are engaged in the
work of the Society may be more and more
grounded and strengthened in the faith of the
Divine promise—"that their labour shall not
be in vain in the Lord."

State of the Funds.

Receipts from all sources, 27,552l. 9s.
5d. Temporal Relief Fund, 481l. 12s. 2d.

—
RELIGIOUS TRACT SOCIETY.

FIFTY-FOURTH ANNIVERSARY.

Meeting.

Friday, May 6, at vi P.M.; in Exeter

Hall; Hon. Arthur Kinnaird, M.P., in the
Chair.

Movers and Seconders.

Rev. James M'Connell Hussey; and
Rev. Norman M'Leod—Rev. Dr. Duff;
and Rev. Samuel Garratt; supported by
Rev. Dr. Vermilye—Rev. D. D. Heather;
and Rev. R. S. Cook — Rev. Dr. Malan;
and Rev. Thomas Phillips.

Resolutions.

—This Meeting trusts that the Committee
will continue to promote a wide circulation of
suitable works, to maintain the great Protestant
Doctrines of the Reformation, and to counteract
the pernicious influence of the sceptical and
licentious press.

—That while this Meeting renders thanks
to Almighty God for the increased and suc-
cessful operations of the Society in Great Bri-
tain, Ireland, and the Colonies, and for having
opened great doors, and effectual, in India,
Burmah, and Madagascar; it deeply regrets
that the funds placed at the disposal of the
Committee have been inadequate to meet the
grants of the year, and trusts that generous
efforts will be made to augment the benevolent
income of the Society, that its publications
may obtain, not only a continued but an in-
creased circulation among all nations, and peo-
ple, and tongues.

—That this Meeting acknowledges, with de-
vout gratitude to the God of all grace, that the
Society has faithfully maintained in its publica-
tions the evangelical principles of the Refor-
mation; that it has heard with satisfaction
that extended efforts have been made on the
Continent of Europe, particularly in France
and Germany, to diffuse the Society's works;
and trusts that the Committee will be able to
secure increased and hearty co-operation in
their future labours from all sections of the
Foreign Protestant Church.

—That this Meeting sincerely rejoices at
the extensive arrangements made for the dis-
tribution, during the past year, of 733,000 copies
of its publications among the emigrants leav-
ing Great Britain and Ireland; is thankful for
the timely assistance received from the Chris-
tian Public in this important branch of labour;
and believing that the bread thus cast upon
the waters will be found after many days,
trusts that in carrying forward this great
scheme the Society will still be sustained by
the prompt and generous assistance of the
Christian Church.

State of the Funds.

Receipts of the Year.			
	£	s.	d.
Collection at 53d Annual Meeting,	36	11	0
Contributions from Auxiliaries . .	1854	12	8
Donations and Life Subscriptions,	1155	4	3
Annual Subscriptions	3613	17	3
Congregational Collections	228	11	3

Christmas Cards.....	65	15	1
Ground Rents..	47	11	1
Special Fund for China.....	174	0	9
Ditto for India.....	126	14	0
Ditto for Emigrants ...	2074	5	11
Jubilee Fund	120	9	7
Legacies	895	6	6
Donations for Stereotyping	100	19	8
Sale of Publications	55930	9	5
Total.....	£66,424	8	6

Payments of the Year.

Money Grants	1014	11	3
Special Fund for China.....	172	19	0
Ditto for India	146	3	4
Jubilee Fund	1344	0	0
Cost of Publications	53949	2	7
Sundry Disbursements	8119	5	0
Total.....	£64,746	1	2

Statement.

Total issues for the year, 25,851,851 publications.

COLONIAL CHURCH AND SCHOOL SOCIETY.
ANNIVERSARY.

Sermon.

Wednesday, May 4, at vii p.m.; at St. Dunstan-in-the-West; by the Rev. R. Bickersteth from 2 Cor. viii. 9: Col. 8l. 15s. 10d.

Meeting.

Friday, May 6, at 6½ p.m.; at Freemasons' Hall; Marquis of Cholmondeley in the Chair: Col. 16l. 1s. 1d.

Movers and Seconders.

Rev. Dr. Malan; and Sir E. N. Buxton, Bart.; supported by Rev. S. Menton—Ven. Archd. Davies; and Rev. E. Garbett—Rev. T. R. Birks; and Rev. W. Jamieson.

Resolutions.

—That the Report, of which extracts have now been read, be adopted; and that, recognising the grounds for thankfulness and hope in the general progress of the Society, this Meeting is deeply affected by the extent of spiritual destitution which still prevails in the Colonies, and is especially impressed with the importance of the Mission about to be commenced among the free coloured population of British North America.

—That this Meeting regards the continuous emigration to the Colonies, and particularly to Australia, with feelings of earnest solicitude for the religious welfare of the emigrants, and with a deep conviction of the duty of impart-

ing to our Colonial fellow subjects, as widely as possible, the public Christian Privileges of our native land.

—That the prevalence of Popery, by its efforts to obtain supremacy in the Colonies, demand the redoubled exertions of Christians in withstanding its aggressive policy, and that the blessed work of reformation in Ireland encourages the hope that like exertions will be attended with similar results among the Irish and Romish Inhabitants of the Colonies.

State of the Funds.

Receipts, 9171l. 13s. — Payments, 9794l. 1s. 9d.

BRITISH AND FOREIGN SCHOOL SOCIETY.

FORTY-EIGHTH ANNIVERSARY.

Meeting.

Monday, May 9, at xii; at the Borough-Road School; Rt. Hon. Lord John Russell, M.P., in the Chair.

Movers and Seconders.

The Bishop of Manchester; and Viscount Ebrington — Rev. Francis Close; and Rev. Dr. Duff—Rev. Fred. Jobson; and Rev. Wm. Westerby — Rev. Dr. Hoby; and Sir James K. Shuttleworth, Bart.

Resolution.

—That this Meeting, fully recognising the improved and improving state of education throughout the country, and thankfully acknowledging the share which the British and Foreign School Society has been permitted to take in producing such a result, is yet deeply sensible of the necessity for continued exertion, and trusts that no efforts will be spared to promote the still wider diffusion of so great a blessing during the coming year.

Statement.

During the year the Boys' Model School has admitted 842 children and the Girls' School 430. There have been 27 Pupil Teachers apprenticed by the Committee of Council. Important alterations have been made in the building during the year, at a cost of 1063l. 3s. 8d., toward which 500l. has been granted by the Committee of Council. In the Normal College for young men 160 Students have been admitted. In the Female-Training Establishment 143 young women. There have been 60 examined for Certificates of Merit; and 140 Teachers appointed to Schools. During the year 54 new Schools have been established for 7000 children; 295 towns have been

visited by Agents for School Inspection. In money or school material 124 grants have been made.

State of the Funds.

Expenditure about 19,000*l.*

RAGGED-SCHOOL UNION
NINTH ANNIVERSARY.

Meeting.

Monday, May 9, at vi P.M.; in Exeter Hall; Earl of Shaftesbury in the Chair: Col. 90*l.*

Movers and Seconders.

Rev. J. C. Miller; and Rev. Hugh Allen—Rev. Dr. Duff; and Rev. John Branch—Joseph Payne, Esq.; and Rev. M. Wilkinson—John M'Gregor, Esq.; and Mr. Starey.

Resolutions.

—That this Meeting desires to express its general approval of the conduct and sentiments of the Committee, as detailed and expressed in the Report, and pledges itself to assist in carrying out such sentiments, especially as regards Emigration, Refuges for Destitute Children, and an approved treatment of Juvenile Vagrants, who are neglected or perverted by their parents.

—That the Voluntary Teachers, to whose self-denying exertions mainly the success of this Society is owing, are entitled to the grateful acknowledgments of all friends to Ragged Schools; and that they be encouraged to persevere in their work of faith and labour of love, especially giving attention to the class of children they admit, in order that there may always be room for the poorer and most destitute children.

State of the Funds.

Receipts, 4807*l.* 3*s.* 3*d.* — Payments, 4405*l.* 8*s.* 2*d.*

Statement.

There are 1787 Gratuitous and 221 Paid Teachers. There are 116 Schools, and 11,733 Sunday, 8008 Week Day, 5892 Evening Scholars, and 2043 attending the Industrial Classes.

CHURCH PASTORAL-AID SOCIETY.
EIGHTEENTH ANNIVERSARY.

Sermon.

Monday, May 9, at vi½ P.M.; at St. Dunstan, Fleet Street; by the Rev. W. Cadman, from 1 Cor. vi. 9—11: Col. 9*l.* 10*s.* 5*d.*

Meeting.

Tuesday, May 10, at xi; in Exeter

Hall; Earl of Shaftesbury in the Chair: Col. 61*l.* 6*s.* 4*d.*

Movers and Seconders.

Lord Haddo; and Bishop of Llandaff: supported by the Rev. Hugh Stowell—Bishop of Winchester; and Rev. Francis Close—Rev. J. Richardson, of Manchester; and Rev. T. A. Cowan, of Liverpool—Rev. W. Wilkinson; and Earl of Waldegrave.

Resolutions.

—That this Meeting recognising the excellence of the Parochial System, has heard with much gratitude of the extended operations of the Church Pastoral-Aid Society; yet being deeply sensible of the great spiritual destitution of the country, would impress on all who value the faithful Ministry of the Gospel, the necessity of increased personal exertion on behalf of this Protestant and Evangelical Institution.

—That this Meeting, knowing the great difficulty Clergymen receiving grants from the Society labour under in meeting with suitable fellow workers, would urge the duty of earnest prayer that the Lord of the harvest would, at this time especially, send forth more labourers holding and loving "the truth as it is in Jesus."

State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	2116	3	0
Donations and Collections.....	5353	3	10
Collections after Sermons and Meetings.....	954	19	0
Legacies.....	6143	7	10
Railway Chaplains' Fund.....	9	17	10
Annual Subscriptions, Donations, and Collections, &c., through Auxiliaries.....	24272	3	1
Interest on Exchequer Bills...	270	3	1
Long Annuities.....	1108	9	4
Total.....	£40228	7	0

Payments of the Year.

On account of Grants—			
For Curates.....	23929	19	0
Lay Assistants.....	6100	12	7
Fittings of a Room to be used for Divine Service.....	30	0	0
Publications, Printing, &c.....	853	18	10
Salaries and Wages.....	2399	8	5
Expenses of Sermons, Meetings, and Travelling Charges of Deputations.....	669	1	9
Advertisements.....	162	1	9
Office Rent, Coals, Candles, Stationery, and Sundries.....	514	4	3

Postage, Carriage of Parcels, and Office Furniture	263	10	7
Collector's Poundage	49	10	0
	34,972	7	2
Purchase of Exchequer Bills ..	4500	0	0
Total	£39,472	7	2

Statement.

There are 41 Grants more than last year. The Grants are made for 341 Clergymen, and 132 Lay Assistants. The aid of the Society is now afforded to 369 Incumbents, in charge of an aggregate population which gives 7350 souls to each. The average income of these Incumbents is only 208*l.* per annum, and 200 of them are without parsonage-houses.

Through the operations of the Society, 596 additional Public Services on the Lord's Day have been instituted, beside 280 Week-day Services, 396 School-Room and Cottage Lectures, and 341 Bible Classes. The Society's Grants have likewise led to the erection, opening, or keeping open of 152 Churches or Chapels; and in districts at present receiving the Society's aid, 164 rooms are, in consequence, licenced for the celebration of Divine Service. It may be added that, by means of the Grants now made, additional and more systematic pastoral visitation is provided for a population amounting nearly to 2,700,000.

PROTESTANT ASSOCIATION.
EIGHTEENTH ANNIVERSARY.

Sermon.

Tuesday, May 10, at vii P.M.; at St. Giles'-in-the-Fields; by the Rev. Hugh Stowell, from Ephesians i. part of 6th verse, "The glory of His grace:" Col. 19*l.*

Meeting.

Wednesday, May 11, at xii; in Exeter Hall; R. C. L. Bevan, Esq., in the Chair: Col. 40*l.* 0*s.* 3*d.*

Movers and Seconders.

Sir John Dean Paul, Bart.; and Rev. Robert Bickersteth—James Bateman, Esq.; and Rev. J. C. Miller—Rev. C. Prest; and Rev. Hugh Stowell—W. H. Peters, Esq.; and Rev. W. Wilkinson.

Resolutions.

—That this Meeting regards with satisfaction the improved feeling in the House of Commons on the subject of Maynooth College, as manifested in the recent division on Mr. Spooner's Motion. That the aggressions of

the Papacy upon Protestantism render manifest its vast resources, as well as the inutility and danger of past concessions; and that the continuance of the grant to Maynooth College aids the efforts of the Papacy for the subversion of the Religion, the Throne, the Laws, the Liberties, and Institutions of the British Empire, and that the Petition (which was read) be adopted.

—That the best interests of the British Empire are essentially involved in the maintenance of the Protestant Character of the Constitution; and that while the doctrines and principles of the Church of Rome are opposed to Scripture, and ruinous to the souls of men, they are also subversive of the peace of families, the prosperity of nations, the safety and independence of states and empires.

State of the Funds.

Receipts, 1421*l.* 1*s.* 2*d.* — Payments, 1410*l.* 1*s.* 8*d.*

LONDON MISSIONARY SOCIETY.

FIFTY-NINTH ANNIVERSARY.

Sermons.

Monday, May 9, at vii P.M.; at the Weigh-House Chapel; by the Rev. A. Reed, from Ps. cx. 8: Col. 4*l.* 18*s.* 4*d.*—*Wednesday, May 11*, at x; at Surrey Chapel; by the Rev. S. Martin, from 2 Tim. ii. 5: Col. 185*l.* 16*s.* 11*d.*—*Same day*, at vi; at the Tabernacle; by the Rev. J. Alexander, from John xii. 31, 32: Col. 26*l.* 6*s.* 5*d.*

Morning Meeting.

Thursday, May 12, at x; in Exeter Hall; the Right Hon. the Lord Mayor in the Chair: Col. 118*l.* 6*s.*

Movers and Seconders.

Rev. Joshua Harrison; and Rev. Dr. Stowe—Rev. T. Binney; and J. Cheetham, Esq., M.P.—E. Ball, Esq., M.P.; and Rev. S. R. Ward, of Montreal—Rev. W. Arthur; and Rev. J. Aldis—Rev. J. Alexander; and Rev. Dr. Halley.

Resolutions.

—That this Meeting, while expressing its high sense of the rectitude, zeal, and varied acquirements of the devoted agents of this Society in their several departments of Missionary Service; and, while rejoicing in the blessed results of their extended labours, ascribes glory to God alone as the source, both of their qualifications and their success.

—That this Meeting sincerely sympathises with their faithful Missionaries in Tahiti and South Africa, under the injuries they have suffered, not from the Heathen, but from men who bear the Christian name; and it earnestly

hopes that the measures adopted by the Directors to obtain redress for the wrongs they have suffered, and to insure their future safety and freedom, may be crowned with success.

—That this Meeting hereby records its special gratitude to God for the triumphs of His mercy among the barbarous tribes of Western Polynesia, and in sustaining and increasing His suffering Church in Madagascar, during the protracted period of its persecution; and the Meeting hails with holy joy the prospects of enlarged success which now invite the exertions of faithful Missionaries in these important fields of labour.

Evening Meeting.

Same day, at vi P.M.; at Finsbury Chapel; Rev. Dr. Campbell in the Chair: Col. 20*l.* 4*s.* 11*d.*

Movers and Seconders.

Rev. W. Kirkus; and Rev. S. R. Ward: supported by the Rev. Mr. Russell—Rev. J. Vaughan; and Rev. J. Fleming: supported by the Rev. Mr. Allen—Rev. L. Byrnes; and Rev. G. Wilkinson—Rev. E. Prout; and Rev. J. Sugden.

Resolutions.

—That this Meeting, recognising the divinely-instituted principle, that Christianity is self-extending, rejoices that its power is exemplified in the Mission Churches, both in the liberal funds which they contribute, and in the native agents they send forth, for the extension of the Gospel among the Heathen.

—That this Meeting, acknowledging the Word of God as the sole ground of Christian Faith, and exclusive rule of Christian Duty, is especially gratified and thankful that the Sacred Scriptures, wherever they were not previously possessed, have been presented by the Missionaries of this Society in the native tongue, to every tribe and nation among whom they labour.

—That this Meeting, more especially representing the juvenile constituency of the London Missionary Society, hereby pledges itself to renewed and increased exertions for the support and extension of its important labours.

State of the Funds.

Receipts from all sources, 71,821*l.* 1*s.* 6*d.*; of which the sum of 9421*l.* 16*s.* 8*d.* is for Special Purposes—Payments, 65,992*l.* 0*s.* 9*d.*; of which 1000*l.* has been expended in the relief of the sufferers in South Africa.

SAILORS' HOME AND ASYLUM.

Meeting.

Thursday, May 12, at i P.M.; at the Institution, Wells Street; Vice-Admiral Bowles, C.B., in the Chair.

Movers and Seconders.

Admiral Earl Waldegrave; and Capt. Lean, R.N.—Montague Gore, Esq.; and Capt. A. Chapman, H.C.S.—T. Nisbett, Esq.; and W. T. Cole, R.M.K.H.—Capt. Scott, H.C.S.; and Rev. M. Francken.

Resolutions.

—That this Meeting desires to express its gratitude to Almighty God for the progress which these Institutions have made during the past year, and rejoices at the successful efforts which are now making for the establishment and support of Sailors' Homes in various parts of the United Kingdom.

—That this Meeting gratefully acknowledges the kind support afforded these Societies by the continued liberality of their friends in all parts of the country, and for the ready and abundant supply of useful articles of clothing forwarded to the Destitute Sailors' Asylum, by the unwearied exertions of many benevolent ladies, to whom they tender their warmest thanks.

State of the Funds.

Receipts, 6905*l.* for the Sailors' Home; and 2204*l.* for the Destitute Sailors' Asylum.

OPERATIVE JEWISH-CONVERTS' INSTITUTION.

EIGHTEENTH ANNIVERSARY.

Sermon.

Thursday, May 12, at vi½ P.M.; at the Jews' Episcopal Chapel; by the Rev. E. Garbett, from Ezekiel xx. 32: Col. 5*l.* 15*s.* 6*d.*

Meeting.

Friday, May 13, at vi½ P.M.; at the London Tavern; Earl of Morton in the Chair: Col. 9*l.* 1*s.* 9*d.*

Movers and Seconders.

Rev. J. B. Cartwright; and Rev. B. W. Wright—Rev. Wm. Vincent; and Rev. Joseph Mayers—Rev. John Scott; and Rev. Hezekiah Lawrence—Rev. Dr. M'Caul; and Rev. A. M. Myers—Rev. L. M. Humbert; and Capt. Layard.

Resolution.

—That this Meeting, knowing that it is not by might, nor by power, but by the Spirit of the Lord of Hosts alone that this or any other work can prosper, desires to express its entire dependence upon the Divine Blessing and guidance for the success of the future operations of this Institution.

State of the Funds.

Receipts, 1012*l.* 7*s.* 10*d.*—Payments, 963*l.* 19*s.* 5*d.*

Statement.

The sum received for work done at the Institution is 3733*l.* 15*s.*

EASTERN-FEMALE EDUCATION SOCIETY.

ANNIVERSARY MEETING.

Friday, May 13, at vii P.M.; at the Music Hall, Store Street; Hon Arthur Kinnaid, M.P., in the Chair: Col. 56l. 14s. 8d.

Movers and Seconders.

Rev. Thomas Nolan; and Rev. J. J. Garbett—Rev. Hugh Stowell; and Rev. Dr. Duff: supported by the Rev. R. Diddin—Nathaniel Bridge, Esq.; and W. D. Owen.

Resolution.

—That the attention of the Meeting having been drawn to the neglected state of Female Education among the Europeans, and their descendants in British India, and to the great activity of the Roman Catholics, it pledges itself to support the Parent Committee in the effort to establish Schools for this class at Mussoorie, and other places, to be conducted on true Christian Principles; and it considers that the increasing desire, on the part of the Natives of India, for the education of their wives and daughters, is a loud call from God to His people to make the Saviour known to those who, without hope, and without God in the world, are training up their children in heathenism and superstition.

BRITISH AND FOREIGN SAILORS' SOCIETY.

TWENTIETH ANNIVERSARY.

Sermon.

At Regent-Square Scotch Church; by the Rev. Dr. Candlish; from Heb. ii. 11—13: Col. 31l.

Public Breakfast.

Tuesday, May 17, at ix A.M.; at the London Tavern; Rear-Admiral Moorsom in the Chair: Col. 42l. 7s. 2d.

Speakers.

Rev. Dr. Archer; and Rev. J. C. Goodhart—Rev. Dr. Hamilton—Rev. G. Smith—J. R. Morrison, Esq.—Mr Alderman Wire—Rev. J. Burnet—Rev. J. C. Galway—and Rev. A. P. Black.

Speakers' Topics.

Ocean Life:—its Perils and its Needs.

The British and Foreign Sailors' Society:—its Object, Operations, and Success.

Emigration:—its Interest in the Character of the Sailor.

The British Sailor:—his Claims on the Shipowner and Merchant.

The Sailors' Society:—the best means of increasing its efficiency.

State of the Funds.

Receipts, 2600l. 4s. 3d. — Payments, 2344l. 8s. 7d.

June 1853.

PEACE SOCIETY.

ANNIVERSARY MEETING.

Tuesday, May 17, at vi½ P.M.; at Finsbury Chapel; Henry Pease, Esq., in the Chair: Col. 30l. 12s.

Movers and Seconders.

Rev. Charles Stovell; and Barclay Fox, Esq.; supported by Rev. Dr. Stowe—Samuel Gurney, Esq.; and Rev. G. W. Conder—James Bell, Esq.; and Rev. J. Burnet: supported by Rev. Edward Lang.

Resolutions.

—That this Meeting, regarding the great truth which has ever formed the fundamental principle of the Peace Society, that war is opposed in its very spirit to the essential genius of Christianity, as a truth that ought to be jealously maintained and affirmed in all its integrity, deems it to be no less the right and duty of the friends of peace, to employ as auxiliaries to that Christian Argument, all considerations drawn from the manifold social, political, commercial, and economical evils, which the war-system has inflicted, and is inflicting, upon the world.

—That this Meeting has observed, with deep and sorrowful regret, the opprobrious and irritating language which a portion of the British Press has so perseveringly applied to the French Government and people, as directly calculated to rekindle those ancient animosities which have already proved so prolific a source of misery and crime to the two countries; and strongly recommends all the friends of peace to do all in their power to promote and strengthen to the utmost feelings of reciprocal confidence and friendship between England and France.

—That this Meeting acknowledges, with satisfaction and gratitude, the marked success which attended the Conference of the friends of Peace, held in Manchester in January last, and rejoices to know that it is intended to convene a similar assembly in the city of Edinburgh in the course of the ensuing autumn.

State of the Funds.

Receipts, 1952l. 0s. 6d. — Payments, 1832l. 4s. 6d.

FOREIGN-AID SOCIETY.

ANNIVERSARY.

Wednesday, May 18, at ii P.M.; at the Hanover-Square Rooms; Marquis Cholmondeley in the Chair: Col. 53l. 18s. 4d.

Movers and Seconders.

The Earl of Galloway; and Rev. W. R. Fremantle: supported by Bishop M'Ilvaine—Rev. Dr. Malan; and Hon. and Rev. B. W. Noel.

2 M

Resolution.

—That, although the present religious aspect of the continental nations, especially of France and Southern Italy, is unfavourable to the propagation of true Christianity, this Meeting nevertheless finds cause to rejoice in the increased earnestness of God's elect, and in the wide-spread spirit of inquiry among the Roman Catholics of France and Italy, and considers these as sure tokens that God is in the midst of His work, preparing a people for Himself, and

opening up in those countries a free course for His Word, that His name may be glorified.

The Meeting was also addressed by M. Le Comte de St. George, from Geneva; M. Le Pasteur Heidelberg, and M. Le Pasteur Vallette, from Paris.

State of the Funds.

Receipts of the year, 2796*l.* 6*s.* 10*d.*—
Payments, 2204*l.* 9*s.*

CHURCH MISSIONARY SOCIETY.

WE lay before our Readers a few passages from the Report.

Income.

The Committee have again to praise God for a year of great financial prosperity. The income has reached the high amount of 120,932*l.*; and the ordinary contributions from Associations, the most important item in the amount, have exceeded those of the last year by 3382*l.*

The statement is as follows—

	£	s.	d.
I. <i>General Fund</i> —Associations, Benefactions, Legacies, &c.	107,287	14	5
II. <i>Special Funds</i> — Disabled Missionaries, &c. &c. 2096	8	6	
China-Mission.. 784	4	9	
	2860	13	3
Total received in the United Kingdom	110,148	7	8
III. <i>Local Funds</i> —Raised and expended in India, &c.	10,783	16	3
Gross Income.....	£120,932	3	11

which is an increase of 2257*l.* 13*s.* 9*d.* over the gross income of last year.

Expenditure.

The large balance, announced at the last Anniversary, has been absorbed, partly by the expenditure of the previous year—which, through the irregularity of commercial bills, fell into the account of the current year—and partly by the building of the Missionaries' Children's Home. And the Committee have the great satisfaction of stating, that the whole of the large income of this year has been expended, within a reasonable balance—and expended through the enlarging and strengthening of their foreign Missionary Operations, namely—

	£	s.	d.
On account of the General Expenses of the Society at home and abroad, exclusive of Special and Local Funds, but including China	100,736	7	1
On account of Disabled Missionaries, &c.	6,737	12	9
	107,473	19	10
Local Funds, as above	10,783	16	3
Gross Expenditure.....	£118,257	16	1

being an increase, over the expenditure of last year, of 13,938*l.* 6*s.* 5*d.*

The home expenditure is only of the ordinary amount; and no more than the usual and necessary sum has been expended on buildings within the Missions. But the number of Missionaries employed by the Society has been raised from 162 to 172; and there has been a proportionate increase of agency in the other foreign departments of the Society's Operations.

General Summary of the Missions.

Stations.....	116
European Missionaries	150
East-Indian Missionaries	2
Native Missionaries ..	20
European Catechists and other Lay Men,	31
European Female Teachers	18
East-Indian and Country-born Teachers,	14
Native Teachers.....	1681
Communicants.....	16,772
Baptisms during the year, adults and children	5444
Attendants on Christian Worship, estimated at.....	107,000
Scholars under Christian Instruction, estimated at.....	40,000

Conclusion.

The Committee have, on several previous Anniversaries, spoken of the openness of the field of the world for Missionary Labours. But the evidence which the present Report adduces, authorises them to advance upon their former statements, and to speak of the heathen world as manifesting, not only an openness, but A WIDE-SPREAD THIRST FOR THE WORD OF GOD. The Committee have carefully weighed the force of the term they use. They do not assert that such indications are universal. Apathy still possesses the masses of the people—bitter enmity rages in many places; but, in every place visited by Missionaries, there are also found very many who evidently thirst for the Word of God. This is a wonderful change in the state of things, and the Committee humbly recognise in it the moving of the Spirit of God upon the face of the nations—the dawn of their regeneration.

The Committee would avoid, on the one hand, rash and presumptuous conclusions; and, on the other hand, slowness of heart to believe that God has heard and answered the prayers of His faithful servants. They have, therefore, carefully examined the evidence; and they feel constrained to announce the conviction forced upon their mind.

And what, the Committee ask, has been the chief agency honoured of God to work this change? The present Report bears testimony that this Society has had its share. The Committee claim for it no more than a share. Other Societies have had their share also. It has been estimated that the Native Converts of Protestant Missions throughout the world number one million, of which this Society can claim little more than a tenth, though, in some particular fields of labour, it has been honoured with a larger proportion of the whole success.

The Committee might here at once appeal for an increase of Missionaries throughout the world; for they are jealous for the honour of their Church, lest others should press before them into this inviting field, and reap the harvest. But, as they desire on this occasion to direct their appeal specially to the case of India, they will, first of all, refer to a few particulars in respect of Missionary Labours in that land.

Correct statistics have been lately furnished of all Protestant Missions in India and Ceylon. From these it appears that twenty-two Missionary Societies are sending thither their Evangelists. Two of this number are episcopal—namely, this Society, and the Society for the Propagation of the Gospel. Twenty other Societies—non-episcopal—of England, Europe, and America, are labouring for the conversion of India! One hundred and ten Stations, with 139 Ordained Missionaries, are occupied by the two former; by the latter, 203 Stations, with 340 Missionaries.

The results of Missionary Labour in India are, as yet, in favour of our Church—we have inherited the fruits of the Danish Missions in South India. Sixty-four thousand converts are members of our Church—forty-eight thousand of other Christian Communities. Thirty thousand children are educated in our Schools—fifty thousand in theirs. These facts are too important to be overlooked. The success of other Societies is too precious to be viewed

with any other feelings than those of praise and thanksgiving to God. It is one of our fundamental rules, that “a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ”—and we wish them prosperity in the name of the Lord. Thus the whole results of Protestant Missions in India and Ceylon present 112,000 Native Converts, and 80,000 children, under Christian Instruction. If these numbers be compared with the vast population of 160 millions, they are all but insignificant; yet, viewed in another light, they are most encouraging. The Missionary Stations are the starting-points and centres of the holy enterprise for the conversion of India. The large body of *Native Teachers*—of which this Society alone employs 1150—forms a spiritual army, of which the Missionaries are the officers, and to maintain and extend which the Christian Schools furnish the recruits.

Here, then, we ground our special appeal. An army of allies is ready to take possession, in Christ's name, of India—this land of promise. The troops are mustering—to enter with us, if we are ready to go up, or in advance of us, if we linger. As St. Paul boasted “to them of Macedonia, that Achaia was ready a year ago;” and as he stirred up the rich Achaians by the reciprocal record, that the Churches of Macedonia, “to their power, yea, and beyond their power, were willing of themselves” to minister to the saints; so should the twenty-two Protestant Missionary Societies, labouring in India, “consider one another, to provoke unto love and to good works.” Will the Clergy of the United Church of England and Ireland hesitate to enlist in this glorious enterprise? Will our Universities withhold their students from us? The funds are in hand—the men alone are needed. Many posts are but feebly supplied, the Missionaries are already over-worked, some are single-handed. We need an accession of men to keep up our present work. Unless such help can be obtained, the Committee will be compelled to enjoin their Missionaries to hold back, lest the enemy deprive them of the ground already won.

But why should we not receive such a supply as to enable us to make an onward movement? The Society has at present above thirty Missionaries in India, whose familiarity with the native language and

character qualify them for itinerating among the Heathen: they long to be so employed, if only they were released from the pastoral charge of 38,000 Native Converts. These might be watched over by newly-arrived Missionaries, assisted by Native Teachers, till these new Missionaries had themselves acquired the language, and were prepared, in their turn, to go forward. So an onward movement might be at once organized, by this Society alone, with thirty veteran Missionaries. So led, so sustained, how gloriously might the kingdom of Christ be advanced! How eminent might be the position maintained by the Church of England in the conversion of India!

To-day the opportunity is offered! While other Christian Communities, from England, Scotland, Germany, and America, are pressing forward; while the legions of infidelity are mustering; while the emissaries of Rome are marshalling their well-appointed ranks; shall the episcopal churches of England and America abide in their protected domains, "among their sheep-folds" and their "ships?"

The Committee, at their last Anniversary, declared their ability and their readiness to send out forty additional Missionaries. A mere fraction of that number has, during the past year, been supplied from home. Yet, more than that number are wanted for India alone. Then there is all Africa, and its now unfolding prospects—Palestine—Rupert's Land!

The Committee will not now mention any particular number as the index of their wants; but they state, in the presence of this vast Meeting, and before the Church at large, their willingness to accept any number of true-hearted Missionaries, who may appear to be called of God to the work. They will send out any number, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking.

Western Africa.

CHURCH MISSIONARY SOCIETY.

FREETOWN.

The Pademba-Road Congregation.

CIRCUMSTANCES occurred, during the half-year ending Sept. 30, 1852, which brought out, in a very touch-

ing manner, the affection which the congregation at this Church, and the Christian Africans generally throughout Freetown, entertain towards the Rev. J. Beale, who has long, faithfully, and affectionately laboured among them. The particulars will be found in the following extracts from Mr. Beale's journal for the period above mentioned—

Additions to the Church.

March 14, 1852—After careful selection and special instruction, I this day admitted 22 individuals into communion with the Church—5 to baptism and 17 to the Lord's Supper. One of them had been a noted country-fashion man. May our God keep them steadfast in His covenant, and preserve them by His grace unto eternal life!

Farewell Sermon, and Embarkation for England.

April 4: Lord's Day—Expecting to depart on the morrow, I preached a farewell sermon to my dear people from Acts v. 20. They were deeply affected and attentive.

April 7—Having engaged our passage for England in the "Dart," a Madeira Packet, the captain sent word for us to go on board to-day. Since Monday our house has been thronged with our affectionate people, rendering us every assistance that love could dictate. As the time of separation drew on, it was moving to see the people, from the highest to the lowest, in and out of the Church, with copious showers of tears, and blessings on our heads, bringing their parting tokens of affection, in the shape of oranges, pine-apples, fowls, arrow-root, &c. At twelve o'clock we paid a last visit to our poor dying Christian Visitor, which was most affecting to us all. We then hastened to the ship, Mr. Young joining us by the way. Could the friends of Missions have witnessed the scene presented at the wharf, they would have felt that the Africans are as affectionate and grateful for favours received as ever, and do highly value the labours of those who bring tidings of life and peace to them. They did not know the hour of embarkation, and scarcely the day; yet a large concourse of old and young had assembled to take a parting look. It was difficult to get through the people, and still more so for their hands to release ours. The ship moving from the harbour was

the signal for us to proceed on board, when such a burst of heartfelt grief rent the air as would have affected any heart. The scene reminded us of Paul parting with the elders of Ephesus—Acts xx. Mr. Young declared he had not witnessed such a scene for many years.

Departure, and Shipwreck.

April 8, 1852—The "Dart" finally left the anchorage at four p.m., and proceeded to sea in company with Her Majesty's brig "Sea Lark." In a short time, the land we love for the Lord's sake disappeared from our view.

April 9: Good Friday—All on board is in confusion—putting the ship in order. How different from the holy-day of our brethren on shore, of whom we often thought, and longed to be in the midst of their worshipping assemblies.

April 12: Easter Monday—A day ever to be remembered for the loss of our beautiful "Dart," and, but for divine interposition, of our own lives! We were looking for a pleasant and speedy voyage to our native land; but, alas! how soon were all our projects brought to nought!

On the 11th, Easter Day, they distinctly saw Cape Verd, and during the night, although standing to the west, saw on the horizon the reflection of fires on the shore. At six o'clock on the evening of Easter Monday, as the vessel was going from four to five miles an hour, she ran on the Conflict Reef, in lat. 10° 20' N. and long. 15° 17' W. Such was the heaving and straining of the ship, that it was with difficulty the boats could be launched, and the passengers and crew be got into them. Their sufferings subsequently are thus described by Mr. Beale—

April 13—I cannot pass over the events of this day without recording our distressing situation. On the mighty ocean, sitting in water, and soaked to the waist; in a boat so small that when we, four in number, sat down, there was not room for our feet without treading upon each other; nothing but raw provisions, and little water; no rudder, no proper sails, no mast or anchor; a sea that broke over us continually, and endangered our lives; and no one knowing what inhospitable shore we might be compelled to land upon!

The poor sailors had been in the boats more than twenty hours, and for sixteen hours had been rowing with all their strength—to gain, if possible, one of three vessels, whose top-masts at different times were seen on the horizon; and, if not, to reach the shore, as yet out of sight. About four p.m. the wind much increased, and forced our little bark rapidly through the heavy swells. It at length brought down, with a sudden crash, our temporary mast and sails, almost breaking the leg of Mrs. Beale, tearing away the seat and timbers, and snapping the ropes by which it was fastened. The men did what they could to secure them, but the rope was rotten, and the pressure of wind so great that it broke away as often as fastened, and fell into the sea.

Arrival at Ropas.

April 17—The sight of a civilized spot cheered all our hearts, and we thought our troubles at an end, especially when we found at Ropas so many ships at anchor. Our chief wish was, to get a passage to the colony. The two days which had now elapsed since landing, had enabled us to replace what was needful in the way of clothing. Our hospitable host and his two daughters, as well as the merchants, did every thing in their power to aid us, and we had hoped the shipping would do the same. At a meeting of the passengers, certain gentlemen were empowered to obtain a vessel for Sierra Leone, when to our surprise 2000 dollars were asked, the cash to be paid at once. Others were applied to, but all our pleading could not bring them down to less than 1000 dollars. As for paying at once it was impossible, as some had lost every thing, and the rest much; so that the money could not be made up. In our dilemma, the Belgian Consul, a very kind, sympathizing man, came to our help, and generously placed at our disposal a small French Brig. It was finally arranged that the captain should receive 400 dollars for the passage.

Whilst with Mr. Beale we were visited by several persons belonging to Sierra Leone. Some of these had been in my School. They deeply sympathized with us, and helped us in every way they could. By request, Mr. Young and myself preached to them, and much enjoyed the opportunity of speaking a word for the Lord in this moral wilderness, and of pouring out our grateful hearts in prayer and praise. It was a solemn and re-

freshing season. They begged hard for the Society to remember them in this lonely spot.

The Europeans here seem to be in tolerable health. Should the Society do any thing for the Soosos again, this town and neighbourhood would seem to afford facilities not to be had elsewhere among this tribe. The town itself covers a larger space of ground, I think, than any I have seen out of the colony, either north or south. The trade in ground-nuts is very considerable. On the day we entered the river, six vessels passed up. Mr. Beaise, the princely merchant of this place, informed me that there were only about 600 inhabitants in the town, but usually about 1000: many had left at present on account of the war. There are two other large towns within a short distance. Mr. Beaise assured me that there would be no difficulty in establishing a Mission there, and promised that he would do all he could to aid me if one were established.

Return to Sierra Leone—Arrival.

April 18, 1852: Lord's Day—All was hurry and confusion, as the Frenchman would proceed with us to Sierra Leone. We entreated him to remain over the Sabbath, but were compelled to yield. We started with wind and tide in our favour, and descended rapidly for about an hour, when, at a sudden bend of this serpentine river, we were pitched stern on into the mud, which defied all our exertions to get her off. As the tide receded the vessel heeled over, and the bow settled down with the water, whilst the stern was high and dry. The soft mud allowed her to slide forward as the water decreased, leaving an immense deep gully in the black mud. It was not till Tuesday Morning that we could get clear of these noxious smells and mangrove trees. Exposure to the sun in these swamps by day, and to the heavy dew at night, without any proper resting-place, was very trying to our health. As more than four could not sleep in the cabin—only about six feet wide—the bare deck was our only bed beneath the falling dew. We had one good meal per diem. The captain was very kind and sympathizing. On his vessel we had one privilege which had been denied to us in the more elegant "Dart"—family prayer and praise, under the broad canopy of heaven, at which all were generally present.

April 21—Towards evening a tornado gathered, which made us very uneasy, as

we had no means of sheltering ourselves from it. The heavens were very black, and the lightning very vivid; yet our Heavenly Father, who holds the winds in the hollow of His hand, suffered it not to descend upon us. Most of us had not taken our clothes off for the past ten days, and felt sadly jaded for want of rest. The ill effects of these exposures within the tropics became visible in every countenance: especially we felt concerned for Mr. Young, as he appeared to be weakly, and fast sinking. At night the rain came on, and drove so many into the little cabin for shelter that the heat became insupportable, and the fatigue such as to compel us to seek rest on the hard deck, regardless of the falling rain.

April 22—At daybreak the blue mountains of Sierra Leone were once more discernible in the distance. At dark we reached the anchorage, much exhausted. On landing, our unexpected appearance caused great consternation, as nothing had been heard of our fate. Mr. and Mrs. Jones received us with much kindness and sympathy at the Mission House. After a refreshing cup of tea, Mr. Jones kindly drove us to Pademba Road. Just as we reached our house a heavy tornado fell. Never shall I forget our feelings of gratitude that night. When we retired to rest, such was our sense of mercies past and mercies now possessed, that we slept not for the joy and gratitude which filled our hearts to our gracious Deliverer and kind Benefactor.

Sympathy of the Africans.

April 24—The report of our wreck soon spread, and our dwelling became a continued scene of sympathizing people. "Oh, master! thank God, thank God! Hush, master! Hush, mistress! No mind, so long the Father spare life. He will give you more than that," &c. After a few hours, we were obliged to keep our beds from pain in the head and ears, and fever, which was only increased by the excitement. The people had but just loaded us with tokens of their affection on leaving, and yet now seemed not to know what to do to evince their sympathy in our distress. Besides presents of fowls, yams, loaves of sugar, and butter, they sent us many articles of wearing apparel—as shoes, stockings, shirts, trowsers, pieces of muslin and print for dresses, &c. Only in one case was money received for shoes, the master being out. Shortly after, the money was returned, with an

apology. Such facts need no comment. They only lay me under a deeper obligation to my God and to His people.

April 25, 1852: Lord's Day—Having somewhat recovered, we attended Divine Worship, to give public thanks for our merciful deliverance from shipwreck, and felt it good to be there.

Death of the Christian Visitor.

Early this morning Mr. Johnson, my zealous, devoted, and useful Christian Visitor, entered into that rest for which he had long been waiting in the "patience of hope." He was a strong, robust man, of the Yoruba Nation—one of the early converts in Leicester Mountain. During the mania for emigration, about ten years ago, he went to the West Indies, and there remained about three years. Finding his privileges as a Christian curtailed, he returned to this colony. On arriving out, he was placed on an estate where was a Roman-Catholic Chapel. On the first Sabbath he went, he was surprised to find none of that simplicity to which he had been accustomed. On the Monday he went to his master and said, as related to me by himself, "Please, Sir, this place cannot do for me. I go to Church, but it is not like what I am used to: I do not understand what the Minister says. I want a Minister who can tell me words which I can hear" (understand). It cost him much trouble to get a passport to remove to another estate; but though the distances he had to walk were great, and before he succeeded he had to go many times, he never rested until he could go to a place where the Gospel was preached. On his return hither he settled in the west of Freetown, but joined himself to the Congregation in Kiskey Road. His house was very distant from the Church, but no man could be more regular in his attendance on the Means of Grace. On our Church being built on this side the town, he was chosen by the people as Christian Visitor, an office for which his bold and earnest spirit well fitted him. Though the emolument was small for a man of his standing, with a large family, yet he accepted it for the Lord's sake, and set himself zealously to work, not only to visit the sick, but to seek and call in the Heathen. Many, I trust, will acknowledge him, in the last great day, as the first instrument to lead them to a Saviour. Many of his countrymen quail before the "country-fashion" man, but not Johnson. On one occasion, when

preaching in the grass field, after my address I took out some idols from Yoruba, and explained to my hearers that these had once been worshipped, but that now the worshipper had become a Christian, and cast them away. After I had done, Johnson took the gods, and, lifting them up before a number of idolaters, delivered a most touching and earnest address. "Mind," said he, "they are wood; they can burn! They have eyes, but cannot see," and so on, and so suited the action to the word that it went home to every heart. About eighteen months ago, whilst engaged in his work, he bruised his foot against a stone. For some time the wound was very small, but it did not heal. He tried various means, but in vain. At length I requested him to put a man in his place, and rest it, placing him, at the same time, under the care of our medical man, who attended him for some time. It did not heal, however, as was wished, and he was recommended to go to the Kiskey Hospital. Like others of his countrymen, he had a great aversion to that place, and at first could not consent. At length he went, and the foot improved daily. On the medicine being changed, as he said, it got worse, and he sent to me. I went, and found him in a dreadful state of suffering. He told me, that for more than a week he had not slept night nor day. At his request he was brought home, but still got worse. We had another doctor to see him, but he also pronounced the case hopeless. The knowledge of his danger did not terrify him. He "knew whom he had believed." As his end approached, the whole limb became awfully swollen and dreadfully ulcerated. Under all his sufferings he was very cheerful and contented, and looked forward with confidence to a better inheritance in heaven, through a crucified but risen Saviour. To one who said to him, "Well, Johnson, how do you bear all this?" he replied, "He that gives the pain gives also the power to bear it." It was a common feeling among his brethren, who went to visit and comfort him, that he would, in his turn, be their comforter. Seldom did any one leave his couch without a word of warning or encouragement. He ever manifested deep interest in our spiritual Zion, and longed, not only for the members to increase in number, but in spirituality. In the last few months, as he ripened for glory, these feelings deepened much. His sufferings

were of no ordinary kind, but he was wonderfully supported under them. Grace has seldom, among us, shone forth with greater lustre than in him. He wanted no light talking—nothing but experimental Christian Society, and holy fellowship with brethren of a like spirit. He was highly respected by all Christians. The members of Kiskey-Road Church would come and join my own, in prayer and praise around his couch.

Last evening, feeling a little relieved, Mrs. Beale and myself made our first visit to his dying bed. We had not expected to meet again on earth. On entering his room, we observed a great change for the worse in his appearance. The day before, those about him had been looking for his removal, and he had spoken little. It was evidently a pleasure to him to see us once more. He desired to sit up, and was raised by the friend who supported him. "I want to sit up good"—to be raised higher, he meant—"to talk plainly to master." Hope beamed in his countenance, though it was a dying effort. "Master, I hear all your trouble. I trouble on account of you. I sorry. And you trouble on account of we poor Africans. I hope God will reward you. Since you go, Mr. Peyton has been very kind to me." I replied, "Yes; I trouble for you, too, when I see you suffer so much." He answered, "I soon done now: I shall soon be with Jesus." These were his last words. A few hours after, he fell asleep, and entered into the mansions of the blessed. This evening Mr. Peyton and myself read the Burial Service over his remains, in the presence of a large number of sorrowing friends, all anxious to pay their last tribute of respect to one who had been a bright ornament to his Christian Profession. He leaves behind, to lament his loss, a bereaved widow and seven children.

¹ *Tokens of affection from the people.*

May 14, 1852—The few days elapsing between our landing from the wreck of the "Dart," and sailing again in the "Mail," has afforded our people further opportunities of manifesting their sympathy besides the substantial marks mentioned on the 24th of April. We were surprised to receive three notes, each from a few members of Kiskey and Pademba-Road Churches, begging our acceptance of 6*l.* 7*s.* 1*d.* and 10*l.* 13*s.* 6*d.*, making together 17*l.* 1*s.* 7*d.*

May 18—Many things had seemed to say, "God has work for you to do here yet;" but the arrival of the steamer full from the Cape, for the first time since they began to run, left no further doubt in our minds as to the path of duty. We therefore (D.V.) remain at our post another year, and cheerfully resign the pleasure of seeing our son, family, and friends; only praying for grace and bodily strength to be useful in our Master's vineyard.

Perseverance amidst difficulties.

Aug. 6—We have from time to time experienced some opposition from the idolaters in the grass field; but last week my people returned, sadly discouraged by the taunts and reproaches giving way to more open violence. As they were ringing the bell, one of the idolaters came impudently forward to know what auction was going to be held. On being told it was not to be an auction, but for the people to come and hear the Word of God, he became very violent, asking the Visitor what he called God, and who made the marks upon his face if not his country god. Becoming still more violent, he at length struck the Visitor on the face two or three times. My people looked upon this as a set thing, not of that man only, but of a combination of the heathen, and were disposed to use the strong arm of the law to put it down. I however wished them rather to "take it patiently," as suffering for Christ. I therefore went this evening myself; but before preaching I went round, visiting the people by house row, and conversing with them until the time. In this way we visited several streets, and dropped a word or two in many houses. All received us kindly, except one family. Seeing badges of superstition, I was not willing to take the promise of attending the meeting without some signs of preparation. When the woman answered my importunity with a rough "No by force, Massa," I replied, "Yes, by the force of love, such as the angels showed when they took Lot by the hand to bring him out of Sodom, lest the fire should destroy him." In this way we got a considerable assembly. I mounted a stone, and, after singing the hymn, "There is a fountain filled with blood," and prayer, I preached on the love of God in the gift of His Son to a very attentive assembly. All returned thankful and encouraged.

North-West America.

CHURCH MISSIONARY SOCIETY.

LAC-LA-RONGE STATION.

Various Trials—Unsuitableness of the present locality.

At this distant outpost, the northernmost of all our Stations, the Rev. R. Hunt and Mrs. Hunt have had many trials and discouragements, amidst which they have been permitted to experience the truth of the promise, "As thy days, so shall thy strength be." Mrs. Hunt has suffered under long-continued illness, although now happily convalescent; the progress of the Indians in Christian Knowledge and experience has been apparently slow; and the unsuitableness of Lac-la-Ronge for a permanent Station, and the necessity of selecting some new locality, have caused them much solicitude. On this latter point Mr. Hunt thus expresses himself—

Many circumstances have occurred to induce me to conclude that this particular spot will be untenable, or that, at the least, my former anticipations were correct—that, if the Station remain at this exact locality, every thing must be on a small scale. Accordingly, my plans and preparations for building have been contracted more and more; till a Church, a separate house for ourselves, and a distinct School-house—all of which, however, would have been built of logs—have shrunk within the same walls under the same roof: and latterly, during the whole winter, in fact, the carpenter has made nothing that could not easily be removed.

In these matters I have endeavoured to do the Lord's will, as indicated by providential circumstances. Perhaps I have held this spot—which was occupied as the Station before my arrival; and to improve which I have laboured, working with my own hands—too tenaciously; but I have not, till lately, seen any way open, or any sign of God's finger pointing, to a better. But now I think I see the darkness around me beginning to be enlightened, and the pillar of fire about to move. This movement is partly manifested by the external improvement of

June 1853.

our Indians, which has altered their opinion of this locality. The little land here contributes so scantily toward their sustenance, that they find it necessary to wander away from the Station, and take many of their children with them; instead of sending them to School, and remaining themselves near to God's House, especially in summer, to enjoy the benefit of more frequent and more continued daily instruction. This benefit is what the majority of them now declare that they desire; and this is, in fact, what they all greatly need, in order that their spiritual progress may appear. If we may judge from externals, the desire they express for improvement is sincere; for in all, and more especially in the women, the improvement in decency of habits and mode of dress, since our arrival, is very manifest.

We now refer to Mr. Hunt's journals, first introducing some extracts which will explain to us his position at Lac-la-Ronge, and the aspect of his Missionary Labours there; and then, others which detail the measures pursued by him with reference to the selection of a more suitable locality.

Severity of the climate, and incommodiousness of the dwelling-house—State of the People.

Nov. 30, 1851—Very cold—probably sixty or even seventy degrees of frost. Both the thermometers we brought from England were destroyed at Red River. The cold warped the boxwood frame of one till it broke the tube: the other had a metal and ivory frame, but on its being brought too near the fire, from intense cold out of doors, the sudden transition burst the bulb.

Dec. 1—Up to this time the School-room and our own little dwelling have remained unmudded for want of proper and efficient help; that is to say, many of the crevices between the logs have remained open to the weather, or been only partially closed by the hoar frost and ice generated on the inside of the walls by the freezing of our breath and other moisture.

Our people are away, hunting furs, &c., but in about three weeks will begin to assemble, to be here at Christmas, one of the three periods at which we com-

2 N

morate the dying love of our Lord at His table. Immediately after, they will all be off again, except such of their children, and aged and destitute persons, as we can encourage to depend upon us for support. We should have more hope of seeing the converting and sanctifying effect of God's Word upon them if they could remain longer under its influence: and this even the men could do in the summer, and their wives and children a good part of the winter also, if the land were more capable of improvement. As it is, they are discouraged: and one or two of their little plots of ground would have returned to a wilderness state, during the owners' absence, if I had not sent to weed them. And this is a picture of the state of their hearts and minds—with this additional disadvantage, that, during the greater part of the year, most of them are scattered so far and wide that we cannot follow them, or send to them, with instruction and admonition; and thus their old natures and habits overrun and choke the seeds of truth they had received, and peradventure welcomed, at the Station. They say we ought to find some place where the plough could at once be put into the ground, and where they could also keep some cattle, neither of which can be done anywhere in this neighbourhood.

Christmas-Day Services, 1851

Dec. 25, 1851: Christmas Day—If we were to judge of our dear people entirely from what we see when they are around the Lord's table, as on this day, how very favourable would our impressions be! In our little log School-room—probably as mean a building as that in which the Lord of life first drew a breath—forty-nine of us offered to Him this day our sacrifice of praise and thanksgiving, and after such a scene one might have almost expected the angels to repeat the song, "Glory to God in the highest, and on earth peace, good will toward men." The total number of Communicants is sixty-two.

Sickness among the Indians.

Jan. 24, 1852—The weather is uncommonly mild for this time of the year—almost a thaw. There has been a considerable amount of sickness among the people in general, as well as in our own house, which might raise a question as to the salubrity of this locality; but as God first sent us here, here our affections have

taken root; and while we can keep our little flock around us in any thing like Christian Order, we think this the happiest place in the world, though buried in boundless forests, lakes, and swamps. If, however, we could lead our charge to a better place, of easier access, and under the guidance of the chief Shepherd, few would regret to leave this spot, whose disadvantages they now begin to appreciate.

Preparation of manuscripts in the Syllabic character.

Jan. 31—I am now engaged in making manuscript copies of some of the most important passages of Scripture—comprising the creation, fall, and corruption of man; and the plan of salvation, and promises of God through faith in Christ Jesus; concluding with a short prayer, the Collect for the sixth Sunday after the Epiphany. Settøe has translated the whole into Cree, and I have put them into the syllabic characters, which most of the Indians can read. I wish every Indian to have a copy to carry with him in his wanderings. My dear wife will, when able, make some copies for the women; and then, we trust, they will be in possession of the primary doctrines of the Bible in a form to which they may refer to refresh their memories, and, by the Holy Spirit's aid, reanimate their Christian Affections and resolutions.

Death of a School-child.

Feb. 28—The remains of poor Margaret Bird were brought to the Station. She is the fourth child called from the School by death since our arrival here: of some of them we have a good hope that they sleep in Jesus. It seems that poor Margaret's last words to her old grandmother were, "Try to save your soul." Perhaps she had become more careful about her own, in which case she would know to whom to go for its salvation. As we look upon those who are left, and know not whose turn it may be next, our anxiety increases to bring them to Jesus—every one.

Feb. 29: Lord's Day—With reference to Margaret Bird's death I spoke twice to-day from Christ's words, "I am the resurrection and the life," &c.

The English River, or Missinippi, separates the Cree Indians, amongst whom our Missionaries are located, from the Chepewyans to the north

—a distinct nation, speaking a different language, who extend, in various tribes and subdivisions, until they meet with the Eskimos within the arctic circle. Increasing opportunities of communicating with this people, and giving them Christian Instruction, are being afforded to Mr. Hunt.

Arrival of Chepewyans at the Station.

March 16, 1852—Three Chepewyans came to the Station, two of them Roman Catholics, the other not baptized. They at first complained that they had no ammunition. I gave them a little, and then paid them some more for a little smoked meat.

March 17—I had the Chepewyans in School to teach them Mr. Evans's syllabic characters, that they may be able to read a copy of my little abstract of Scripture Doctrines. One of them understands Cree very well, and another of them had learnt these characters from the Roman-Catholic priests at Isle-a-la-Crosse, who, I find, are making use of them.

Visit to Carp River.

The next paragraph refers to a visit made by Mr. Hunt to a place called Carp River, about eight or ten miles distant, to examine its suitability for a Missionary Station. It affords us a lively picture of Missionary Travelling in this quarter in the month of March.

March 23—I set out for Carp River, to see the aspect of the place; and took the fisherman with me, and a net, to test the reports in this particular; and the carpenter to examine the wood in the neighbourhood. We arrived near the place too late to set the net, or to find a sheltered place to sleep in; or sufficient dry wood to make a good fire. We dug a hole in the snow, had supper and prayers, and did the best we could; that is, we partially lined our snow room with pine brush-wood, and thus made a bed of white and green, with furniture of the same; and a dissolving view over head soon furnished us with a coverlet as white as snow.

March 24—We rose early, cold and unrefreshed. We had prayers and breakfast, and then went to set the net, and examine the ground in eight or ten places on each side of the river; first

digging the snow away with our large snow shoes, which we took off for that purpose, and then with an axe cutting into the ground one or two feet deep. The soil itself was as good in some places as I expected, but the extent of good land was greatly exaggerated, if we saw it all. Before I can form a more decided opinion I must see it again, when all the snow and frost are gone; but without doubt it is much more free and safe from redundant moisture than where we are. At night we were better provided than before, and enjoyed our supper, reading, prayer, and bed, much more than last night.

An unusual event.

April 5—A whole deer brought by James Allcott, the very first whole animal that the Indians have let me have, although one man sometimes kills five or six animals. I told them, last Christmas, that, if they had brought us meat to sell, as they certainly ought when they had it to spare, I should have been glad to give them all a Christmas Dinner together. The deer now brought I intend to divide among them and the residents at the Station on Easter Monday.

Good Friday and Easter Services, 1852.

April 9: Good Friday—My subject at the services was, God's plan of salvation. "How shall man be just with God?" "What shall I do to be saved?"

In the afternoon I had my harmonium at the School-room, at the request of the Communicants, who very much enjoyed the music. I attempted to accompany their voices while they sang some of their own Cree hymns; and then explained and sang to them some English hymns. Their Cree hymns are rough and lengthy translations, without either rhyme or rhythm, of English hymns, which they sing to English tunes, so crippled and distorted—in order that they may keep pace and measure with the long and limping Cree Translation of the hymns—as hardly to be recognised. Still, the dying love of Christ can enter their uncultivated ears and hearts, even through this channel.

April 11: Easter Sunday—My subject was a continuation of that of Good Friday. The length of the Cree Services makes it advisable—if not necessary to the profit of the Indians, whose minds are unaccustomed to long-continued efforts—that we should have the first part of the Communion Service, including the Epistle

and Gospel and the Creed, at our early Morning Service. This we do every Sunday; and the rest of the Morning Service, including the Litany, is still long enough, as it is always followed by a discourse by myself, translated, as delivered, into Cree by the Catechist. I feel that my progress in learning the language is not so slow as it has been; but it is not yet so satisfactory as Mrs. Hunt's. For the above reasons I administer the Communion in the afternoon, and have a short Service in the evening, on these occasions, and a full one on other Sunday Evenings. We find the people exhibit fewer signs of drowsiness than before I adopted this plan. My addresses are necessarily long, in general, because every thing must be explained and illustrated: you cannot, as in England, bring a subject of reference before the minds of the people by a single name, or short quotation. There were fifty Communicants this afternoon, including two new ones.

Arrival of more Chepewyans.

May—More Chepewyans came on the 26th of April—altogether, six men, nine women, and twelve children: eleven of the latter come to School, but they are very careless. Mrs. Hunt also meets the women, two of whom understand a little Cree. We have been able to make ourselves pretty well understood through an interpreter, one of themselves. In addition to their attendance at our daily Morning and Evening Services, at which they are not very regular, I meet them in their tents every Sunday Afternoon. One old man—brother to David, the Chepewyan whom I baptized last year—is very ill. He caught cold while extricating one of their children from a hole in the ice. The Crees have their faults, certainly, and the Chepewyans seem to have theirs; one of which appears pretty plainly to be self-conceit and self-righteousness, which arms them against the Gospel. I fear they are likely to be satisfied with the little they know of Christianity from the Roman Catholics; unless they think they can get more of the good things of this world from Protestants.

Whit Sunday at Rapid River—Proposed occupation of a new locality.

On May the 28th Mr. Hunt set out on a journey to Rapid

River, English River, and Frog Portage. Whit Sunday was spent at the former place, and we subjoin Mr. Hunt's notice of this season.

June 3, 1852—I arrived at Rapid River on Saturday, May the 29th. I enjoyed a refreshing season among such of our dear people as were assembled there. During Whit Sunday, Monday, and Tuesday, my addresses to them were chiefly on the person and offices of the Holy Spirit; and I humbly trust that His presence was manifested among us as the Spirit of power and love. We have a log house there, which we share with the Hudson's-Bay Company, and there is no longer any necessity to have prayers, &c., in the open air. During these few days, I fancied I saw more indications of the influence of the Gospel upon the conduct of several than I had ever hoped they were capable of exhibiting: quite enough to justify the assertion that the Word and Spirit of God, Church Communion, Church Discipline, and other ministerial offices, are imparting saving, sanctifying grace. Till lately, one might have compared them to children playing at Christian Soldiers, who felt themselves at liberty to throw aside the character assumed whenever any other pleasure sufficiently attractive presented itself. Now, in the conduct of not a very few of them I think I see more decision, sincerity, earnestness, faithfulness—a feeling that old sinful habits are not to be surrendered to, but combated by the grace and help of God: and my dear wife and myself enjoy more of their sympathy and love. May the Lord Jesus Christ, and God the Father, and the Holy Ghost, increasingly and abundantly magnify their glorious name in and by us all!

It was pleasant to hear that, upon the settlement of their accounts with the Hudson's-Bay Company, very few of our Indians were in debt at all, and a good number of them have repaid what was advanced to them: I know that some of them have been making extra efforts lately. I have not thought it inconsistent with my office to exhort them that a Christian Hunter should be as "diligent in business," and "fervent in spirit, serving the Lord" in his lawful calling, as a Christian of any other occupation should be.

We observed the land well on both sides of us as we came down to this place, forty or fifty miles from Rapid River;

but such is the character of the country here—large masses of primitive rock, and forests of stunted pines—that we had occasion only once to suspend our rapid course, to examine closely into the nature of the ground, and that place disappointed us. I therefore retain my preference for a point of land about eight miles above Rapid River, where the Missinippi, or English River, swells out into a lake.* There is good land, enough at least for a branch Station; so, if the Lord will, I shall erect two or three very inexpensive log buildings there; and if my dear wife's health allow, she and I, and as many of the children as we may hope to feed, will pass a few months there, probably from about September to May next, by which time we shall have ascertained the capabilities of the place, and the number of Indians likely to frequent it. I must leave Settee at the old Station, with a fisherman, the rest of the School, &c. The carpenter being with me will be a sufficient interpreter, as we have now a young Indian Woman, for a servant, who speaks Cree more purely than Settee, and is, moreover, very distinct in her pronunciation, and communicative of what she knows. We shall therefore hope to make good progress in the language. I shall visit the present Station whenever, and as often, as desirable, and perhaps hold all our sacramental Services there.

At Frog Portage Mr. Hunt was met by a Chepewyan Chief from Deer Lake, to the north-east, deputed by his countrymen to ask for a Protestant Missionary. He stated their anxiety on the subject to be very great; that it was never absent from their thoughts, as they felt that they were passing out of the world without any right knowledge of God, or the world to come, and do not know how to get instruction.

From the Red-Deer Lake, to the north-west, a similar application has been made. We trust Mr. Hunt's path will be made plain to him.

FAIRFORD, MANITOBA.

Our first extracts from the jour-

* This point, they told me the other day, was fixed upon by Mr. Hunter before the Station was fixed at Lac-la-Ronge by Settee.

nals of our Missionary at this Station, the Rev. A. Cowley, refer to the latter part of the year 1851.

Preparations for Winter.

Oct. 18, 1851—I am still under the necessity of repairing my house with my own hands ere winter is upon us, and have this week secured the outside mudding, so that we are not afraid of the cold. We have a greater number of settlers; but, this fall, those of them who are able are busily employed with their own houses, &c., while many are sick. I make a point of never hindering any of them, if possible, from their own work, conceiving it of the utmost importance to get them on toward comfortable independence.

Oct. 25—I have been engaged this week in a great variety of occupations—working at the children's home, the out-houses, and inside our own house; engaging Indians to assist with the fall fishing, furnishing them supplies in advance, in the shape of warm clothing, &c.; and sending them off to the fishing-ground, visiting the sick, conversing with them, and prescribing for their respective maladies. Thus the time passes, one scarcely knows how.

Nov. 1—Some of the sick have recovered, but others are still very unwell. One old woman seems on the verge of death,* and one has passed through the dark and dreary valley into the unseen world.

The School—Acknowledgment of supplies from home.

The School, which always in harvest time, and during the necessary repairs prior to winter, suffers some hindrance, is now again in activity, I trust for the winter. It is a great labour to provide food for the children; but the School is the most hopeful part of my charge, and therefore I strive to support it.

I have introduced the reward tickets

* Nov. 3—The old woman continues on the verge of eternity. I think she can be little less than a hundred years of age, as her great grandchildren are numerous, and all her children, that I know, are beginning to look and be called old.

Nov. 6—The old woman seemed a little better. She always listens very attentively, and seems very thankful when I go to see her. I have some hope that the Lord is indeed opening her heart, at the last hour, to attend to "the things which belong unto her peace." I do not remember visiting any heathen with more pleasure. The question, "Do you pray in your heart to God?" she answered in the affirmative; and she seems to receive instruction relative to eternal life with God with peculiar satisfaction, so far as I can judge.

kindly furnished us by Mrs. Rumsey, through her good nieces the Misses Donkin, of York, who, while sojourning in Bristol, kindly got up among their Christian Friends a box and cask of most useful articles for our School-children, and forwarded them to us. They seem likely to be very serviceable, as the children are quite pleased with them. The Scripture Prints, I believe, will prove not only interesting, but highly instructive, but I have not yet tried them. While thus remembering these kind friends, I desire also affectionately to record the worthy names of all others who, like them, have remembered us in this land of desolation and wretchedness extreme, and assisted us in many "things that be needful." And first, gratitude demands a prominent position for Miss Mary Heighway, of Marlborough, and her connections, who for many years past have not forgotten our School, but contributed annually to its support. Then, what could be more seasonable than the boxes of admirably-selected wearing-apparel sent us by Mrs. Ridgeway, Mrs. Blenkinsopp, and Mrs. Johnson, the Misses Donkin and Colborne, and the Rev. A. Rogers and Mr. Raven. I trust the Committee will not fail to announce publicly the great pleasure and gratification both Mrs. Cowley and myself have felt, in being thus highly favoured. We esteem it as done to ourselves. May God reward them all a thousand-fold, both here and hereafter!

Illness and death of a baptized Indian woman—First Christian burial at Fairford.

Nov. 3, 1851—James Brooks' wife, I am sorry to find, is laid prostrate with an affection of the chest: it has made rapid advances, and threatens to be serious.

Nov. 5—Poor Sophia Brooks no better. I was sorry at having to reprove them for want of confidence in God's faithfulness and all-sufficiency in the time of extremity, evinced by allowing a conjurer to drum over their relative. I told them to give themselves entirely either to God or heathenism, as they could not serve both, and strove to incline them to God. To this they gave heed, and promised to admit me, and not the conjurer, to give medicine. I have no objection to Indian Medicine, but to the heathen practice which seems ever to accompany it.

Nov 6—Sophia is quite delirious. It is painful to witness her distressing state. God have mercy upon her! I have done

what I could, and have not ceased to pray for her; but their fears are greatly excited, and they desire again to try Indian Medicine. To this I told them I had no objection, provided they would abstain from heathen practices. Their knowledge is limited, and their faith weak.

Nov. 7—I had not been long in School before a messenger came to say that Sophia was gone. This is a solemn case, and a warning to us all. She was a young woman, and the other day in the bloom of health. Her relatives wished her buried at once—the Indians always like to bury as soon as possible after death has taken place—but she had been baptized, and, as a Christian, was entitled to Christian Burial. It appeared that what was done by her heathen friends—drumming over her—was in opposition to her will and word, and hence we determined that her right was inviolate. In the evening all was ready, and I invited all the baptized persons in the settlement to attend. As many as could, I believe, did so, and they and the School-children met the corpse on this side of the creek, and formed a long procession of followers to the grave. The bell tolled solemnly as the funeral procession neared the house of prayer. The evening was dusk and wild; the snow was falling fast, and, driven by a fierce north wind, rendered all out-door employment, independent of the sadness of the occasion, any thing but pleasant. So we walked perhaps somewhat faster, than, under other circumstances, we should have done, and I ended the verses within the rails—we have no desk nor pulpit. Next followed the Psalm appointed, and in a moment all bustle, noise, and confusion, were hushed in the stillness of reverential awe. In the midst, resting upon two forms, and covered with a dark cloth, lay the remains of one, who, but a few days since, seemed as full of life as we; while on both sides of the School-room, and even round to the door on each hand, were those who had met to perform for her the last sad rites, or to witness the ceremony of a Christian Burial. After reading the very impressive and appropriate lesson for the occasion, I proceeded to improve the event to the very different classes of persons assembled, some of whom were heathen. We now proceeded to the grave, where, in a very short time, owing to the state of the weather, ended the sad solemnities of the first Christian Funeral at this place since the

establishment of the Mission in 1844. I have constantly viewed it as a special mercy, that the Christians of this place have been preserved, while numbers of the Heathen have fallen; and I desire to record it to the praise and glory of God our Saviour, that not even from the School has one child been cut off by death. May the same gracious and merciful God continue to exercise toward us His loving-kindness and tender providence, and to His holy Name I hope ever to be able to give the praise!

Inundation at Fairford.

Dec. 1, 1851—John Daniels, whose house is further down the stream than ours, and on lower ground, has been working here to-day, but was called home ere it closed, to rescue his property and family from inundation. The river, which till now successfully resisted the action of the atmosphere, has at length begun to freeze; but ere it was encrusted the floating ice and drifting snow well-nigh blocked its passage, and, preventing the current, forced its waters over the banks at the lowest parts. The ice, which heretofore bounded the river's brink, now giving way, was lifted from its former bed, and afforded an easy egress to the hitherto-restrained water, which flowed in a continuous stream to poor John's house. He and his family left it for the night, hoping that, as the river was now set in, the water would return to its former level, and that they likewise would be able to re-enter their house.

Dec. 4—The waste water has deluged nearly all the low lands. Our own house is about a foot out of water, but I fear the School-house is somewhat less, and it is still gaining upon us. I have thought of trying to dam it out; but this is hopeless, as the water thaws the earth and enters through the substrata. I must go to the Upper River to-morrow, and seek a place whither to flee, in case we shall be driven out of doors by it. As to ourselves, we could live up stairs, but we cannot find upstairs room for all. And then there are the cattle! what is to be done with them? However, we "know in whom we have believed," and that He is both able and willing to protect us in every emergency. "The sea is His, and He made it," and He holdeth the waters in His hand: they cannot rise one inch higher than He permits. No! if I can only believe, all will be safe. May my faith fail not!

Dec. 5—The water is very high: it has come into our cattle-yard and into the hay-yard, and part of the hay is standing in the water, as is also Mr. Mackay's hay. The water has even flooded his cattle-house, so that the poor animals cannot be housed therein. I have been to the Upper River to look out for a place where we may, if necessary, make a temporary shelter for the School-children. The land there is quite high yet, some of it as much as ten feet above the present water level, so that we have a place to flee unto nigh at hand. For this I am thankful to God.

I felt happy to-day to stand upon the height of land, and look at the water ten feet below. When we first came here, our faith was too small to believe that God would change the heart of the Sauteaux, and give us a permanent possession; and in this unbelief we located upon the plain open country, that being less difficult to cultivate, and affording greater facilities to Missionary Enterprise at a small expense. Now I feel in duty bound to take possession of the Upper River, in the name of Jesus Christ, and there build our mill, and, if the Committee sanction it, our Church also. Thither, also, do I hope gradually to remove the School-buildings, and our own house. I feel justified in taking this step now, as there is a prospect, or rather an earnest, of permanent success. The distance is less than four miles in a straight line, or by land, though a little circuitous by water.

Dec. 7: Lord's Day—We had a large Congregation this morning. The first lesson was beautifully applicable to the circumstances of many of my people. I strove to apply it as spoken to them. May God bless His Word, for Jesus' sake! The School, too, was well attended.

Quonina and his family.

Dec. 8—More cause for thanksgiving and praise to God. Quonina and his wife and family, I now hope, need no longer be kept waiting for Baptism. They profess all that is required of persons to be baptized.

My heart is ready to weep for joy—yea, while I write, my eyes fill with water, under a grateful sense of God's mercy. Surely this is of God, for who could have been less likely to embrace Christianity than this woman. And there is one circumstance of this case that will especially rejoice the heart of all who know it, if they love the Saviour at all. Emma—

yes, Emma—who more than once, like Onesimus of old, ran away, has never, since she was at School, joined her friends in the Indian ways! And here I cannot but admire the beautiful adaptation of the Christian Religion to the state of man. The father, when speaking of the baptism of himself and wife, said, “We wish also that our children should be baptized with us, as it will be very bad for us to go one way and them another.” “The promise is unto you, and to your children.”

Christmas 1851.

Dec. 27, 1851—On Christmas Day we had two Services, as on Lord's Days, and School once; and I was happy in the thought that all had in some measure the means of being joyful on that day.

Mrs. Cowley reminded me, that on the first Christmas Day we spent here all the Christians, and all the heathen then upon the spot, dined together in our room, 13 feet by 16. This Christmas Mr. John Mackay entertained nearly, or quite, forty adult Christians to dinner. We do rejoice in this altered state of things, and bless God for His mercy. I have seen, and in a feeble measure prepared, all the Communicants for the solemn ordinance of the Lord's Supper. I find among them much weakness and ignorance; but they all seem sorry for sin, and desire to share the love and mercy of God our Saviour. Last night they drank tea with us, and conducted themselves with decorum.

Dec. 28: Lord's Day—Beside the ordinary Services of the day, we have celebrated the Lord's Supper. We were, in all, 17.

As the clock in the School-room was frozen, I kept the Congregation too long. We did not get home till nearly three o'clock, and the Evening School suffered in consequence. This, however, enabled us to have Evening Service a little earlier, and it was better attended than usual.

It is painful to reflect, that of those who communicated to-day only one was of *Saulteaux* origin. The *Saulteaux* are indeed a depraved race, and one can scarcely believe that the present generation will rise to any thing like nobleness of soul. Every exertion for their good is viewed with suspicion, and, I have reason to fear, long treated with contempt, as unnecessary and vain.

Missionary Tours to Berens' River and Fort Pelly.

Mr. Cowley was joined by the

Rev. C. Hillyer on the 17th of January 1852. Immediately after his arrival, Mr. Cowley set out on a Missionary Tour through Lake Winnipeg to Berens' River, returning by the Saskatchewan, and reaching home the latter end of February.

FORT PELLY.

Fort Pelly is a post of the Hudson's-Bay Company on the route from Fort Garry, on the Red River, to Fort Carlton on the southern Saskatchewan; its distance from the former point being about 394 miles, or fifteen days' journey; and from the latter, about 276 miles, or twelve days' journey. It lies in a S-W direction from Fairford, Manitoba. Fort Pelly is sheltered on the north by a range of woods, and has the Assiniboine River in front: the cold in December is very severe sometimes—44°, equal to 76 degrees of frost.

The Native Catechist, Charles Pratt, was sent forward, with his family, from Fairford to this advanced post in May 1851. From his journals we introduce some extracts.

Hostility overcome.

Aug. 11, 1851—More Indians arrived at the Fort. A little after, they all came to my tent, and were glad to see me. After a while, they inquired what was my intention in coming to them. I immediately began with Scripture. They listened with wonder and attention to what I told them, particularly when I said that God so loved the world, that He gave His only begotten Son to die for it. People of every nation and tongue under heaven were lost, but He came to look for the lost sheep. I continued my speech till midnight. Before they went out they told me, “Do not be disappointed: wait a while, and then you shall have your wish, when all the Indians come together.”

Aug. 12—At even, Indians from the plain arrived here—a principal man, named Cha-wah-cis, with a few others. The said old man came to my tent at night, accompanied by his young man,

with his great conjuring article in his hand, quite displeased with me, and forbidding me to build here. He said the following words—"Who told you to come here? I never told you to come and build on my lands. Go back! go back from whence you came; and do not presume further to build: and if you still build, you shall find the dread of me so long as I live. You shall not be safe. Go back, and build on your own land." I told him, "There is but little wood on my land to build with; but if you wish me to build on my own country, I shall build on the middle of your territories." He sat studying awhile, and then asked me, "Do you pray?" I replied, "Yes, my friend, I do pray to the Almighty God our heavenly Father, who made heaven and earth, and all things that are therein." He answered, with a high tone, "I don't pray. God tells me all the praying-men go to the devil; and as for me and my children, we will not pray." I told him, "Let me speak my turn, my friend. The god that told you to hate prayer is the devil, who never wearies to destroy men's souls in everlasting fire. And now I will tell you what my God—who is the God of gods and Lord of lords, who created the heaven and the earth by His word, and in whose hand our life and breath depend—tells me. He says that you, and I, and everybody, must pray to Him, through His Son Jesus Christ, with all our hearts." And I told him further, "The great God says, 'The wicked shall be turned into hell, and all the nations that forget God.' Think, my friend, how all our countrymen are passing their lives—without God and without hope in the world." He still, however, threatened me closely, when an Indian came in and seized him by the right arm, and led him out. I scarce had any sleep this night, for he came the second time, and began at me again; but some other Indian came in and led him out, so he did not come again.

Aug. 13, 1851—I paid a visit to the old man, with a piece of tobacco, and I had a long discourse with him. He seemed very sorry for what he had said to me last night, not knowing that I was one of his countrymen. At even he came with another Indian to my tent. After supper, I took the great Bible, the Old and New Testaments, the present which I received from the Rev. W. Cockran, and, holding the two volumes in my hands, I said,

June 1853.

"Look at these great books of wisdom and knowledge. In these lie the unsearchable riches of Christ, the everlasting Father, offered to all mankind of every tribe through the whole known world." They made deep sighs. I continued, "I suppose you wonder to see such books. You have seen the outside of them, and now I will tell you something from the inside." I then began to read the first chapter of Genesis.

Aug. 14—The plain Indians are returning to the plains. The old man went off quite pleased. He told me to build on, and try to get the house up. "Do not be afraid," said he: "there will be no danger."

Conversations with Medicine Men.

Sept. 7: *Lord's Day*—Every Sunday Morning and Afternoon I hold an Indian Meeting at my place. I was very happy to find that the Little Shell, a great medicine man, had collected all the Indian Women and children. About fifty came to my tent. I commenced the third chapter of Genesis. The Little Shell thanked me, and said to his family, "We must give ourselves up to God, and leave off our old ways, and be baptized. I have worked long enough in my own way, but I see and know nothing to guide me to the true God: we must turn, we must turn;" repeating these words twice over. Moreover, he said, "My own way tells me nothing about my soul—where I am to go after death. Let us, then, listen to this great book that is coming this way to us. This way may be true." I added, "Do so, my friend. Take good heed to the word of life, and you shall not be ashamed at the last."

Sept. 12—Gabriel Cote, one of the principal conjurers, came to my tent today. He said, "I am very glad to have seen you again. I heard of you before, that you were coming this way. I am thankful I see you now." Soon after, I began to read from the tenth chapter of St. John's Gospel, concerning the Saviour of the world, who came to seek and to save the lost. I continued about three hours, and ended the subject of the chapter. He sighed greatly, and said, "I have never heard such news. The best news I ever heard in this world!" He said further, "Wait a while, till we have all come together, and then we will speak to you." I said, "My friend, we have no time to lose. The time is very pre-

2 O

cious, for we have lost so much of it already. We do not know what a day may bring forth. And another thing—we must not depend on other people, for God judges every one according to His work, whether it be good, or whether it be evil. God's book tells us, that, 'though hand join in hand,' the wicked 'shall not be unpunished,' and so we need to take great heed. Death is fast approaching, as fast as it can roll on."

Sept. 20, 1851—At even, the Little Shell came to me, and said, "I think a great deal of what you tell us—how we ought to live, and how we are to get to God. I have been uneasy ever since you have been telling us." He added, "I know nothing to prevent me from joining with you. I have long enough walked in the dark. I know I have not a long time to live now. It will be a wonder if I live over the winter. I have great need to be thankful to the great God, who has not forgotten us poor Indians, by His Son." While he was talking, Gabriel Cote came in. After sitting some time, he said, "I wish to hear the Word of God read. My thoughts have troubled me ever since I heard you. I am very sorry that we are going to pitch off so soon, but we have nothing to eat." I then opened a subject from the tenth chapter of the Epistle of Paul to the Romans, telling them concerning the Gospel of Christ the Son of God, who came down from heaven, bringing glad tidings of salvation to all upon earth, and sending His servants all over the world, telling them that He would be with them always, even unto the end.

Visit of the Rev. A. Cowley.

In March 1852 Mr. Cowley proceeded to Fort Pelly, for the purpose of ascertaining what progress Pratt had made in his preliminary efforts. The following is Mr. Cowley's narrative of his journey—

March 17, 1852—I left Fairford to visit the Indians at Fort Pelly, and such as we may find on the route thitherward. Mr. Hillyer accompanied me through the woods to Lake Manitoba, a distance of six miles. We did not reach the lake till late in the evening, owing to the great fall of snow, which had covered the track to the depth of about twelve inches. The late heavy snow-storms will make our journey very tedious and laborious.

March 23—Our journey to-day has been through the Winnepagusis towards the Duck River, where we arrived late at night. Here the Papists have had some kind of an establishment for many years, but lately they abandoned it altogether for the Manitoba, and since then they have deserted that also. A few Canadian half-breed families are wintering here. They received us in a very friendly manner, and we took up our abode in the house of the first man who offered it to us. The Indians of the place, hearing of my arrival, came to pay me a visit.

March 26—We have been detained till now by the bad weather, and by waiting for the track to freeze. During my stay here I have visited all the people, 114 families—28 half-breeds and their families, of the Roman-Catholic Faith, and 86 Indians and their families, partly Papists, partly Heathen. It is lamentable to hear the devotions of this people, as poured forth in the worship of the Virgin and other saints. I urged that Mary is no God, but a dead woman; but they did not seem affected by it. I spoke with all the people by families at their respective abodes. They certainly seem prepared to receive a Teacher, and I think that if a Schoolmaster could be stationed here it would be well.

April 3—We reached Fort Pelly to-day at about 10 o'clock, and arrived at Charles Pratt's, which is nearly a mile beyond, in a few minutes more. Fort Pelly comprises a number of one-story buildings, with lofts, crowded together in a very small space, and is surrounded by stockades. The Fort is built upon the edge of, and is nearly surrounded by, a large swamp, which, I am told, in summer is in many parts impassable. The little house built on behalf of the Church Missionary Society lies to the west of the Fort, and, though small—of but one room—is truly very creditable to Charles's industry, considering the circumstances in which he has been placed. Charles and his wife were glad to receive us, and several Indians soon came to pay us a visit.

May 3—Early this morning an Indian from the Crees rode to the Fort to announce the arrival of the Crees. The guard-post people come in with them. The Crees halted at Pratt's, as I believe is their custom, to dress, and prepare to appear at the Fort. This gives Charles an opportunity to speak with them. When

painted, &c., to their satisfaction, they left Pratt's on their way to the Fort, firing salutes at intervals as they advanced; but no flag or salute replied from the Fort. Still they fired as they proceeded, till they reached the Fort, where they arrived in due marching order. In the same stately order they proceeded through the yard, and into the room where I was sitting. The Chief walked first, an old Ojibwa followed, and after him all the rest in single file, and very stately. I had never seen any thing like it among Indians before: there was a dignity in their deportment which was quite imposing. The room had been previously prepared for their reception, and they took their seats in the same dignified manner in which they had hitherto conducted themselves. Tobacco was on the table, and the interpreter filled and handed a pipe to the Chief, who, having smoked a little while, passed it on to the next. Meanwhile the interpreter filled another pipe for him, which he used as before, and so the pipe of peace went round.

May 7, 1852—From what I can learn respecting this tribe, I conceive that a Missionary may travel among them, as Fox did among the Teloogoo People, with acceptance, and with a good prospect of success. This I must recommend. In the plains no settlement can be formed for want of wood. The nearest favourable place for locating Indians is, I believe, in the neighbourhood of Fort Pelly. If a Missionary should travel, and collect a number of Christ's sheep from among the Crees, he might in time induce them to locate upon available lands near Fort Pelly, whence, like the settlers of Red River, they could make trips to the plains for provisions, and thus there might be another happy Christian Village of Native Indians, to the praise and glory of God our Saviour.

Departure of the Rev. C. Hillyer to occupy the Station.

From Fort Pelly Mr. Cowley proceeded to the Red River, returning to Manitoba on the 18th of June. Five days afterward Mr. Hillyer left Mr. Cowley's Station, to enter upon the new and important sphere of usefulness presented at Fort Pelly.

June 23—Mr. Hillyer leaves to-day. I have done what I could to prepare him

for his future duties. He goes in the little boat, with a full cargo and a good crew. There embark, the crew, consisting of three men, Charles Pratt, his interpreter and guide, whom I brought round with me, and himself. I, Mrs. Cowley and family, Mr. and Mrs. Mackay and family, most of the School-children, and several of the settlers, accompany him through the Partridge-Crop Lake, to take our leave of him and his party at the mouth of the Upper River, where we all encamp for the night.

June 24—We took our final leave of Mr. Hillyer and party, and returned home, after having commended them and their cause to our heavenly Father in prayer by the river-side. He goes upon a most glorious and blessed work, with a fair prospect of success. May the gracious God go with him, bless him, and make him a blessing, for Christ's sake!

It has long been my earnest wish to open Missionary Operations in the district of Fort Pelly, and now God has gratified my desire beyond my most sanguine expectations, for which I bless His holy name. I trust He will yet give me grace to seek its welfare, by pouring out upon me the spirit of prayer, and the grace of supplication, that I may wrestle with Him successfully in "effectual fervent prayer."

The following brief extract from a letter of the Bishop of Rupert's Land, dated February 8, 1853, contains all the intelligence which has reached us respecting Mr. Hillyer since his departure from Fairford—

I heard accidentally to-day of Mr. Hillyer, but have no letter: the mail from that quarter may be expected in about seven days. He was reported as well, among the Indians and half-breeds at Touchwood Mountain, some little distance from Fort Pelly.

MOOSE FORT.

Ordination of Mr. Horden, and Arrival of the Rev. E. A. Watkins.

Mr. Horden reached this Station, formerly occupied by the Wesleyan Missionary Society, in August 1851. Having, in his efforts for the instruction of the Indians in true religion, to contend against the efforts

of Romish Priests, he soon found the disadvantage of not being in holy orders. Anxious to place him in a favourable position, the Bishop proceeded to Moose Fort from the Red River, reaching his destination in August 1852, after a voyage of upward of 1000 miles in a birch-rind canoe. Shortly after, the Rev. E. A. Watkins, sent out from England by the Society, reached Moose Fort; and the Bishop having been thus enabled to ordain Mr. Horden, had the satisfaction of leaving behind him two Ordained Missionaries in charge of this remote district, one of them, the Rev. J. Horden, remaining at Moose Fort, the other, Mr. Watkins, to be stationed at Fort George, or Big River, on the east side of James's Bay, whither he was to remove at an early period, there to open communications, not only with the Indians in that quarter, but also with the Eskimos.

The extracts from Mr. Horden's journals, to which we now refer, are comprehensive of many points of interest. The successful introduction of the syllabic character amongst the Indians, by which the elongated words of the Cree Language are abbreviated in writing, and access to the Scriptures amazingly facilitated, comes out in a very interesting manner in these journals. The Indians write beautifully in this character, women as well as men. They carry about with them their little books within two boards joined by a string; and thus, when on their hunting expeditions, and far distant from the Means of Grace, are able to read for themselves portions of the Holy Scriptures. Mr. Horden's rapid acquisition of the Indian Language, so as to be able to speak to them without an interpreter at the end of nine months' residence amongst them, also deserves attention.

Pastoral Work—Departure of Indians to their hunting-grounds.

Oct. 26, 1851: *Lord's Day*—After tea I walked out to see a woman who was lying sick, but did not find her, in consequence of a mistake in the name. On returning home. I heard a voice from Oo-le-kit-chesh's tent. It was the voice of prayer: he was pouring out his soul to God before he retired to rest. I remained until he had finished, when I approached him, and found also a woman, who had brought to the sick man some warm food. Here, I think, are some evidences of Christianity, fruits which cherish and refresh the Missionary's heart, and cause him to feel that his work is "not in vain in the Lord."

Oct. 30—Oo-le-kit-chesh came to bid me good bye. In the afternoon my kitchen was full, there being at least thirty men, women, and children. This really looked well. I commended them in prayer to Almighty God. On parting, almost all had some remark to make, either, "I will try to remember the good things you have told me," or, "I will not work on the Sabbath unless I am starving." May God shower His blessings on them, protect them when no one is near to hear their cry, console them in difficulty, and give them strength and health!

Arrival of Indians from Albany.

Dec. 9—I was informed that some Indians had arrived from Albany, but had some difficulty in finding them, as they had gone a great distance in the woods to protect themselves from the cold. I found fourteen or fifteen in the tent. One family had come 100 miles for the sole purpose of seeing me. I remained with them a long while, telling them of the great love of Christ; after which I prayed, but, I am sorry to say, in English. One said she thanked God I could now speak to them a little in their own language. It is indeed a very little that I do know, but I must persevere.

Dec. 10—The Indians came to my house, and I instructed them in some verses of the Scriptures and in the syllabic characters. They certainly wish to know all they can, paying the strictest attention to what is said to them, and allowing nothing to pass without understanding it.

Cheering Indications.

Dec. 14: *Lord's Day*—The cold intense, 38° below zero; but it was quite cheering

to see so many at church soon after seven o'clock—more than I had seen there for many a day. I had two English and two Indian Services.

First Visit to Albany.

Albany, to which reference is made in the next series of extracts, lies on the west side of James's Bay. It is the head-quarters of Romanist Effort in this remote region.

Jan. 5, 1852—I arose early, and prepared for departure to Albany, having commended my wife and myself to the care of Almighty God. Soon after seven A.M. we walked to the Factory, where most of the people were waiting to bid me God speed. I stepped into my open sleigh, drawn by five small dogs, miserably harnessed, and soon set off, attended by two Indians. After riding a few miles, feeling very cold, I was glad to get out and walk, but could not do so long, as the dogs travelled much faster than I could, not having been initiated into the art of snow-shoe walking, nor of running upon the snow without snow-shoes. About one we stopped for a little while to take dinner, after which we pursued our journey until half-past four, when we halted for the night. We left the sleigh on the edge of the woods, into which we walked about two miles. Here the snow was very deep and soft; and, although I wore snow-shoes, I sank nearly a foot at every step. Two or three times I fell down, and found it quite impossible to rise again without assistance. Having reached our quarters, the Indians cut a large quantity of brush and wood—the former for our bed, the latter for our fire. A piece of canvas was spread at our backs, and a good fire made. After supper I devoted some time to the instruction of my companions. One of them, who understood English, read to me, translating what was read into Indian. We commended ourselves to God in prayer, and I lay down, they covering me with my blankets. I slept tolerably, but my feet were very, very cold.

Jan. 6—We started about half-past seven. The atmosphere was very thick, which made travelling uncomfortable. About ten the mist cleared, and the sun shone brightly; but it revealed nothing new in the landscape. On one side was the bay, lying in heaps, and on the other the woods. We halted about the same time as yesterday, but had not so far to

go into the woods. Our encampment to-night presented one of the most beautiful pictures I ever beheld. In front of our fire was a small circular area, surrounded with lofty pines, the brush of which was covered with snow, and on this the moon shone in all her beauty. This, together with our bivouac, presented something on which the eye and mind could rest with benefit and pleasure. We finished the evening as on the preceding day, and I afterward enjoyed comfortable repose.

Jan. 7—At four o'clock this morning I was awoke by the men, who told me it was time to get up. After breakfast, as they were preparing the sleigh, I marched on alone. The moon shone brightly, and I enjoyed the scene. The cold was intense, and I was frequently obliged to open my eyes with my hands, in consequence of the moisture freezing. I was overtaken by my companions when I had walked six miles, and soon after got into the sleigh, and rode for two hours, when I again walked. At two we took a little refreshment, and *shod* the sleigh. This is performed by planing the runners, and pouring water thereon. For a mile or two our route lay over a piece of ground entangled with small wood, where the snow was very deep, when we again entered on the frozen bay. Hour after hour passed on, and I became thoroughly tired and weary. I sat in the sleigh for a time, but soon became very cold, and the dogs were so tired that I considered it cruel unnecessarily to add any thing to their load. They had now nothing to draw but our blankets and provisions, which were, however, too much for them, the men being obliged to assist in hauling. Time passed on, but we were not near any putting-up place. At twelve, one of my companions went to look for a suitable place for encampment, but could find none; for although at a distance the coast appeared well wooded, yet upon nearer approach we discovered that it was merely covered with willows.

Jan. 8—At three o'clock A.M., after some difficulty, we found an Indian's House, and on entering a strange sight presented itself. Around the room lay fifteen or sixteen Indians, each wrapped in a blanket. There was a little fire, which revealed the countenances of a few. They now arose to bid us welcome, and made a good fire. I endeavoured to eat, for beside my own victuals they provided me with fish, and, to my great astonishment, brought me a table, about eighteen

inches square. Yet, with these luxuries, I was too much fatigued to eat, and was therefore obliged to content myself with a little tea. I had walked nearly forty miles, sometimes in snow-shoes, and occasionally over slippery ice. One man, a Moose Indian, was very ill. Having spoken words of comfort to him, I addressed myself to the rest, with whom I conversed about an hour; when, having offered my prayers and praises to Almighty God, I had my buffalo rug brought in and spread on the floor. I lay down, and soon fell asleep, sleeping as soundly and securely as if I had been lying on a down bed, surrounded by my relatives. Having slept about three hours we arose, and I again instructed the Indians, and took breakfast, after which we prepared to depart. In this I was assisted by the inmates, the whole of whom came to see me off, with the exception of the one who was ill. The eldest of them, a very old man, said to me, "I did not hear all you said, as I am rather deaf: pray tell me again." I did so, giving him a summary of it. The woman whose husband was ill, with tears in her eyes, said, "I do not think you will see my husband again." I comforted her with a passage from the Word of God, which I think both she and her husband love. After rewarding their hospitality by giving them a little tea and sugar, I stepped into the sleigh, for I could scarcely walk. The dogs, too, were in a dreadful state; and after riding four miles, I got out and walked the remaining ten; and found, to my benefit, the truth of the encouraging words, "Cast thy burden upon the Lord, and He will sustain thee." I was very kindly received by Mr. and Mrs. Wilson, and after taking a little refreshment visited two families who reside at Albany, and remained with them an hour. On retiring to rest my sleep was sweet.

Jan. 9, 1852—An Indian came in this morning, but wished to depart directly. He had heard of my arrival, and, as soon as he saw me, hastened off. I followed him, and induced him to return, when I instructed him for half an hour, and commended him to God. I then went to the only tent on the island, where I saw four old women. After conversing with them for a time, and telling them some of the Word of God, to my surprise one of them took a parcel from her bosom, which she presented to me, saying that the Priest had been to her two or three times before she would receive it. It contained two

strings of beads, with crosses and medals attached to them; two pieces of figured cloth, the use of which I did not understand; and a print, representing the Virgin Mary sitting on a throne, and looking in a most pleasing manner on some infirm and lame people, one of whom was presenting a garland of flowers to her. Another of the party gave me a crucifix. They said they were glad to hear me speak of heaven. On my return to the house, I found five Indians, whom I had seen at the Indian House, waiting to see me. I instructed them for two hours. In the afternoon two families from the north came in, but would not come to see me. I therefore went to see them, and found them in the tent, taking their evening meal. I had a long talk with them, in which one told me that he did not always pray, but he counted his beads. On asking what the Priest taught him, he said, "Just the same as you do." I pointed out to him the difference. May the Almighty have mercy upon their souls!

Resumption of Missionary work at Moose Fort.

March 13—The weather being fine and warm, the snow in some places disappeared, and a little grass was visible. With what joy did we look upon it, and with what delight did we walk on the verandah in front of the house. Every thing appeared to be covered with its most beautiful dress, and the mind to cast off a load which unknowingly had rested upon it. Let us praise God for His goodness; for although we have a long winter, yet the fine days, with which we are occasionally favoured, cause us to feel more grateful for them than we otherwise should.

May 10—Many Indians came in today, and we had a good number at the Church in the afternoon. Most of them appeared intent upon learning to read, and becoming acquainted with the Catechism which I have written for their use. Now, at length, has the river given way. Water has again made its appearance, after having been congealed for nearly six months. The canoe is now in requisition, the birds are raising their voices, the budding of the trees is perceptible, and every thing is proclaiming the return of spring. May its appearance be a token of the springing up of the fruits of holiness in the hearts of the poor Indians entrusted to my care!

May 21—At the meeting this evening,

after having spoken on Christ's coming to judge the world, I exclaimed, "What do you think of it?" One answered, "True, true, I believe it; I believe it;" and another, "True, true; I believe it, and all the words Christ spake." I was speaking without the aid of an interpreter, and I think I was tolerably understood. May the Lord assist me, that I may be enabled thoroughly to master the language, which is of such consequence both to me and my flock!

May 28, 1852—Two women were at my house, writing books. They were there also yesterday. They required constant attention, as they had never attempted any thing of the kind before. However, they persevered, and performed their work tolerably.

I instructed the women at the Church this evening. About half-past nine, wishing to enjoy the beauty of the night, I went to take a short walk in front of my house. The moon shone brightly—the river was without a ripple on its bosom—scarcely a breath of air stirred—not a note was heard from any bird, and among the lower animals the frog alone broke the silence. But another sound caught my ear. It proceeded from a suppliant Indian Widow, who, before she lay on her humble bed, was offering to her Maker and Saviour, surrounded by her family, the sacrifice of prayer and praise.

Arrival of the Bishop, and subsequent proceedings.

Aug. 3—I wrote an Indian Book in the morning, and in the afternoon met my people at the Church. Soon afterwards the Bishop arrived, and I was therefore unable to meet him on his arrival. For a long time had I been anxiously looking for him, that he might strengthen my hands and settle the place of my destination. Now I have met with a reward due to patience.

Aug. 4—In the afternoon I took the Bishop to the houses of most of the inhabitants. Here I certainly learnt a lesson on Christian visiting. An example was placed before me, which, by the grace of God, I hope I shall follow. The Bishop's affectionate manner, his entering into their little concerns, his soothing and edifying advice, and his simple yet comprehensive prayers, shewed that he was well acquainted with this, one of the principal, if not the principal, duty of the Christian Missionary.

Aug. 5—In the afternoon we visited

the remainder of the families, one case causing us great anxiety. In the evening we had Service in the Church, which was well filled with Indians. They read their books and sang, after which the Bishop delivered a delightful address, stating the reasons which had brought him here; and one could observe in the countenances of the Indians that his words made some impression on their minds. May they produce fruit a hundredfold!

Aug. 8: *Lord's Day*—We had Service in the Church at seven o'clock, when, according to their usual custom, the Indians offered up extempore prayers. That of Oo-le-kit-chesh was very beautiful. He commenced by thanking God for sending the Bishop here in health; then asked God to help him to teach them. Taking in his mind the whole inhabitants of the island, he requested that the blessing of God might rest upon them, and that, of His infinite mercy, he would turn both Englishmen and Indians from their wicked ways. Pleading his ignorance and insufficiency, his heartfelt prayer was that God would assist in the training of all the children in the ways of godliness. Acknowledging his sins, he pleaded that his and those of all present might be washed away in the blood of Jesus. Throughout it was marked with that deep humility of soul, yet fulness of heart, which characterise importunity, yet unworthiness.

In the forenoon we had prayers, and a sermon by the Bishop from Rom. i. 9—12. We had Indian Service in the afternoon.

Aug. 15: *Lord's Day*—As we were walking to the Church, thinking on what was before us, the sun shone most brilliantly, a very gentle breeze played over the island, the river was almost without a ripple, and there was not a single musquito to be seen. If thus fair outside, how could the interior of the house of God appear otherwise, when we beheld an attentive Congregation, eager to offer to their Lord the sacrifice of prayer and praise? Six adults were received into the bosom of the Church by Baptism, making confession of their faith. They all appeared to feel the solemnity of the occasion.

In the morning the Bishop preached from the words, "What mean ye by this service?" in which he dwelt on the nature and benefits of Confirmation; after which twenty-three renewed their baptismal covenant, binding them still closer to their heavenly Father.

In the afternoon the Church was full to

overflowing, and the Service very impressive, when 105 Indians received the rite of Confirmation. Every thing passed off with the greatest quietness and order, although, in consequence of the fulness of the Church, the difficulty of moving was great. The Bishop's address was in unison with the rest of his discourses—plain, practical, good—and the attention of the Indians was quite marked.

At the early Morning Service great excitement was felt by all parties. At the close, "Ke-sha-che-man! Ke-sha-che-man!" ran through them—"The ship is come! The ship is come!" Thanks be to God, who has thus, of His infinite mercy, protected its inmates while crossing the mighty deep!

Aug. 18, 1852—It is happiness itself to meet with others engaged in the same noble work of evangelizing the Heathen. A threefold cord is indeed strong, and here we were—the Bishop, Mr. Watkins, and myself; brought together by God for the advancement of His glorious kingdom. May the Lord of might and love be our director, protector, and assistant, in our deliberations and engagements!

Aug. 22: *Lord's Day*—At the English Service there was a large Congregation, when the Bishop delivered a most impressive discourse from Ex. xxviii. 36, bringing out most beautifully the benefits and hopes arising from ordination and the reception of the Lord's Supper. May the advice he then gave me remain deep and long in my heart, and there be watered by the Holy Spirit of truth! My Ordination then took place, in which Mr. Watkins assisted. A tolerable number then partook of the Lord's Supper.

In the afternoon my soul almost enjoyed heavenly delight. I admitted fif-

teen into the visible Church of Christ—six adults and nine children: but what was my greatest joy but to see, the doors being shut, twenty-seven of my flock, over whom I had watched and prayed, and with whom I had spent many, many happy hours, partake, for the first time, of the sacrament of the Lord's Supper. Their devotion was quite exemplary, their humility marked, and it was quite delightful to hear them speak of their self-abasement and unworthiness to partake of so great a feast.

Aug. 25—We had Morning Service, when I received Ordination for the priesthood.

Aug. 29: *Lord's Day*—We met the Indians at seven o'clock, when we had prayers, and further catechized some adults, Candidates for Baptism. At the English Morning Service the Bishop most kindly read prayers for me, and I preached from Mark vi. 50. Soon after dinner we had an Indian Service, when I had the happiness of admitting fifteen as members of Christ's visible Church. The Bishop delivered an excellent discourse to the Congregation, which I interpreted for him. It was a most happy meeting. In the evening we had English Service. I read Prayers, and the Bishop preached from Zechariah iv. 7.

Aug. 30—This morning the Bishop had all the Albany Indians assembled, and gave them a very excellent present. At twelve he stepped into his canoe. All were present to bid him farewell: many a tear was dropped, and many a hearty wish uttered for him. May the Lord protect him, and take him in safety to the place whither he goeth! I left at three o'clock, travelling in a small canoe until three the following morning.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. J. Beale and Mrs. Beale, and the Rev. N. Denton and Mrs. Denton, left Sierra Leone on the 21st of April, on account of ill health, and arrived at Plymouth on the 10th of May—The Rev. A. Klein arrived in London from Jerusalem on the 2d of May—The Rev. C. C. Schreiber left Bombay on the 20th of December last, on account of ill health, and arrived in London on the 27th of April—The Rev. J. Chapman left Madras on the 29th of December, in consequence of ill health, and arrived in London on the 26th of April.

WESTERN AFRICA.

Church Miss. Soc.—The afflictive intelligence of the removal by death of one of the

newly-arrived Missionaries has just reached us. The Rev. R. C. Paley died of dysentery on the 1st of April, after a few days' illness.

CHINA.

Church Miss. Soc.—The Rev. R. H. Cobbold and Mrs. Cobbold safely arrived at Ningpo in January last.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—The Rev. C. G. Pfander safely arrived at Agra on the 24th of February last, to resume his labours there.

Baptist Miss. Soc.—The Rev. W. Carey, of Cutwa, died on the 3d of February, after labouring as a Missionary for more than forty years—The Rev. John Trafford has arrived at Serampore.

Missionary Register.

JULY, 1853.

Biography.

MEMOIR OF GUERGIS,

A CONVERT FROM AMONG THE NESTORIANS, AND CONNECTED WITH THE NESTORIAN MISSION OF THE AMERICAN BOARD OF MISSIONS.

Mr. COCHRAN, after an acquaintance of three years with Guergis as one of his pupils, and Mr. Coan have given an account of his life, whence we gather the particulars which we now lay before our readers. He died at the early age of seventeen.

Guergis came to us a rude mountain boy, having little in his external appearance to recommend him to our favour; and he scarcely exhibited more than ordinary capabilities or attainments until after a residence of two years with us. Immediately on being brought under religious influences, he is reported to have abandoned profane language, to which, from his earliest speech, he had been much addicted.

In the spring of 1849 one of our number was at Gawar, and—walking out to visit an old church, the walls of which only are standing—he accidentally overheard this lad engaged in prayer; and he was so struck with his humility and fervour as to feel assured that the youth had learned the language of Canaan.

The revival of the succeeding winter wrought a still greater external change in Guergis. His convictions of sin became more powerfully pungent, and his prayerfulness and interest in the welfare of souls more earnest. I well remember questions of conscience and of duty, which he proposed during that season of religious interest, that impressed me with his discrimination and sincerity in seeking the Truth, and placed him perhaps before any other person in the Seminary in these respects, unless a single exception be made. His prayerfulness since has probably seldom been equalled. During the period of greatest interest, he would occasionally pray for nearly the whole night. Ordinarily he was among the last in the evening at his private devotions, and the earliest in the morning; and quite frequently he would rise at mid-

July 1853.

night and repair to his cold and dark closet, which he ever found warm with a Saviour's love and radiant with His presence. He was often known to spend two hours at a time in prayer; and in his gifts and capabilities in this exercise, as might be inferred, he soon excelled many of his superiors in scholarship and natural talent.

Such traits, united with his consistent life, his spiritualmindedness, and his clear and vivid apprehensions of saving truth, rendered him, in the estimation of all, a jewel of rare worth and loveliness. During the summer vacation his family bear testimony to the uniform consistency of his Christian Walk. He was untiring in his efforts to assemble the people of his village for religious services on the Sabbath, and fearless in reproofing profaneness and other sins. Godless women used to remark, "Guergis prays so much and talks so much, that he saddens our hearts."

His industry, dutifulness, and manly bearing are mentioned as no less remarkable than were the developments of sanctifying grace. His physical and mental growth were rapid and premature. At the commencement of the present term of the Seminary he gave much higher promise as a scholar than formerly, and his humility and piety were particularly noticeable. In a solitary instance he was momentarily provoked to an angry altercation with a school companion; but on being called to my study, two or three days afterward, he frankly and penitently confessed his fault, and stated that he had become reconciled to his companion, and

2 P

that they had prayed together for pardon.

A death-bed so happy and so uninterruptedly illumined by the Saviour's presence I have never before seen, either in this or my native land; and I feel my utter incapacity to describe the emotions of gratitude, as well as of grief, which the dying scene has awakened. The effect of his decease on the spectators was truly overwhelming; and we may hope that its admonitions will not be without profit, either to ourselves or to the Nestorians. A discriminating Native remarked, "Our people have never known such a death."

Mr. Perkins, in conducting the Funeral Services, used the following language in relation to these scenes: "I have been happy, during his sickness, to try to alleviate his bodily pains; but I have also been greatly refreshed in spirit, and I have been instructed, admonished, edified, and comforted, in watching the remarkable exercises of his mind and the ardent longing of his soul after Christ and heaven. Since the death of Mrs. Grant, more than twelve years ago, I have been present at no such rapturous death-bed scene, nor have I ever beheld any more interesting or wonderful."

Dutifulness and respect to his parents marked the whole of his Christian, and perhaps of his earlier, life. During his sickness the names of his father and mother were almost constantly upon his lips. "Oh, my parents, my beloved parents! My heart burns for you. When shall I see you? You are far off." Then, as if to console himself, he would exclaim, "My father is in Gawar; but Jesus is near: He is at my side. Precious Saviour! I can see Him bleeding on the cross for me." His father, not aware of his son's illness, and leaving his home, as he avowed, for the sole purpose of seeing Guergis, by a most merciful Providence, arrived at Seir the night preceding his death, and in time to receive the parting recognition of his beloved child. His grief seemed almost unbounded; but the efforts of the son to comfort him continued as long as his strength remained. "Fear not, my father; God is merciful; God is good," he would often remark. When the father said, "But what shall I do, my son?" the reply was, "Trust in the Lord." By this counsel we may hope the bereaved father, himself a child of God, as we believe, will not fail to profit.

The self-abasement of this youth seemed

as deep as it was sincere and artless. More than once he called to his bedside his uncles, three of whom were present, kissed them, and begged that they would forgive him every offence, and request his parents and all his friends to do the same. On one occasion he was asked if he had a father; but Guergis, being absorbed with eternal things, and realizing his ill desert, most feelingly responded, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." In his most cheering views of the glories that awaited him, he would exclaim, "I am a sinner; I am vile; my face is black."

His clear apprehension of the Lord Jesus Christ, as his righteousness and his salvation, should also be mentioned. At one time, having mistaken the conversation of some persons in the room, and supposing that there was an intention to make a sacrifice and vow in his behalf—a custom formerly very prevalent among the Nestorians—his abhorrence of the idea could hardly have been less than was that of the Apostles, when the idolaters of Lycaonia were about to sacrifice to them as gods. "No! no!" he violently exclaimed, "Christ is my sacrifice; He is my offering: I have given myself to Him, and He requires no more." The great doctrine of redemption by the blood of Christ seems to have been implanted deeply and intelligibly in his mind, as the only foundation of his faith and his salvation.

Although conscious of his own vileness and ill desert, his confidence, in regard to his personal acceptance through this last great sacrifice, seemed never for a moment to be shaken. As at the commencement, so at the end of his sickness, he could humbly but confidently affirm, "I have chosen Christ, and I know He will love me."

His familiarity with the Scriptures, considering the extent of his studies, appeared to us in a high degree remarkable. He was frequently delirious; but even at such times his recollections of Scripture incidents were always correct. Ordinarily his mind was wonderfully active, vigorous, and communicative; and the scenes of Bible History, the dealings of the Lord with Abraham, Isaac, and Jacob, the labours of our Saviour, the scenes of Gethsemane and the cross, were described accurately, and dressed in the habiliments of the most glowing and captivating imagery.

His spiritual apprehensions may be regarded as characteristic developments of his sickness. On the Sabbath before he died, as an uncle who was attending on him expressed a wish to hear Mr. Perkins preach, he replied, "He is a mere man; but the Lord Jesus is preaching here. Can you not see Him? He is there." pointing upward. "He is crowned with glory. Myriads of angels surround Him, and are chanting hallelujahs to His praise." And in the glow of his emotions he began to sing a hymn, "Would that I could rejoice with your joy!" Soon the vision changed, and he cried out, "Oh, wretched sinners! Wretched millions going down to hell! My heart bleeds for them! How near is Jesus! Will they not look to Him and be saved? One prayer of the penitent thief would save them all." He was much in audible prayer, and Khamis at one time, fearing the effect of over-exertion, requested him to cease from the effort for a season. He answered, "How can I cease? In your sickness last year you were not awakened, else you would have prayed more. I must pray: I cannot cease from it. If my mouth were shut, my heart would still pray and praise the Lord."

His views of God, and of the glories of the eternal world, seem wholly unaccountable, save on the supposition of a special illumination given to departing spirits. Their originality and sublimity were marvellous in the extreme. The eternal throne, the persons of the God-head seated there, the solemn transactions of the final day, the joys of heaven, the garments of celestial glory, were successively passing before his mind, as things of un mistakeable reality. "Moses on the mount," he remarked, "did not see God as I see Him. But no mortal has seen Him as He is. His glory is inexpressible. I cannot tell you any thing about it. Oh, the ravishing beauties of heaven, the shining garments of the blessed! What is all earthly beauty compared with these?" His joy and exultation were overflowing. In the midst of the severest pains he would break forth in songs of praise. He saw himself, as it were, surrounded by glorified spirits, and he longed to mingle his hallelujahs with theirs. He almost believed himself one of them.

Such was the peaceful end of this happy spirit. Death had lost its sting. The swelling Jordan, as to the dying Payson,

appeared but an insignificant rill, and the celestial city was fully in view. Among his last words were, "Father, I am Thine. Christ, I have chosen Thee."

I have often seen (says Mr. Coan) the power of the Gospel to sustain in a sick and dying hour; but never have I beheld richer displays of that power than in the case of this young person.

His sickness was very severe, so much so as to deprive him of reason at times; but no murmur escaped his lips. On one occasion he called me to his side, and, after expressing himself in the most grateful terms for the little attentions he had received, he proceeded, of his own accord, to say, "I am very sick, I know; but I think I may recover. On one account I wish to get well, namely, that I may serve God by labouring in His vineyard." After expressing the deepest solicitude in regard to his absent parents and the people of his native Gawar, he remarked, "But if God should not help me, what could I do? Let him throw His hand from me (that is, let me die); the sooner the better. Why should I live longer to sin against my Saviour?" He then said, "I wish to die; I want to see my Saviour." I asked him, "Is not Christ near?" "Yes; He is very near to me. He is at my side. My eyes hang on Him. I see the crown of thorns on His head. I see the blood flowing from His side. I see the print of the nails in His hands and feet."—"Guergis, have you faith in Him? Do you receive Him as your Saviour?" "Oh yes; my faith is strong in Him."

He then closed his eyes, and offered one of the most touching prayers I have ever heard. It were in vain for me to attempt to repeat it. He began by expressing a desire to die and be with Christ; but he checked himself by saying, "Not my will, but Thine be done." He then proceeded, in a most humble and penitent strain, to speak of his own vileness and utter unworthiness, and to adore the sovereign and unmerited love of God in calling him to be an heir of His grace, and in making him a partaker of promises which had been given to Abraham, to the Prophets, and to the Apostles.

His humble confession of sin; his strong confidence in the efficacy of the great atoning Sacrifice, even for him, sinful as he was; his entire renunciation of all righteousness of his own, and all dependence upon any thing save the grace of God in Christ, were deeply affecting. He ceased,

and on opening his eyes he saw us weeping. "Why do you weep?" said he. "If it is the will of God that I die, my heart is burning to see Christ, and behold Him in His glory. My heart is burning, my heart is burning." I was much overcome by his simple, child-like faith, and his unwavering confidence in his Saviour; and I thought, Surely here is a monument of grace worth infinitely more than all the treasure and self-denial which have been expended by the Church in the whole history of Missions. Not long afterward he called Deacon Tamoo and Khamis to him, and, having asked their forgiveness, exhorted them to greater prayerfulness and faithfulness.

This triumphant believer, not many months before his decease, was a degraded, ignorant, profane boy, having his home in the wilds of Koordistan. And it is to produce such mighty transformations in lost and darkened minds that Missionaries are labouring in all parts of the earth.

There was an unusual concourse at the funeral of Guergis. Instead of the usual haste of this people in burying their dead

out of their sight—in some cases almost immediately after dissolution—his remains were kept till the following day. They were then placed in a rude box, covered with a black cloth, brought into the Seminary, and placed upon a table.

Mr. Perkins conducted the funeral exercises, and preached from the passage, "Blessed are the dead who die in the Lord," &c. Remarks were made by different members of the Mission at the close. The silent tear of suppressed grief was upon every countenance, and took the place of the more boisterous and loud lamentations for the dead which ordinarily characterise Nestorian Funerals. The father of the deceased, in the agony of parental grief, frequently rose from his seat during the exercises, and bent forward, with streaming eyes and agitated frame, to gaze on the coffin which contained the remains of his dear and only son; and it seemed as if his heart would burst. But he has borne himself like a Christian throughout this severe trial.

After the customary Burial Service was read, the body was committed to the grave near the Seminary.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT THE JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

UNITED KINGDOM.

Labour in distributing the Scriptures eternal in its results.

AMID this array of willingness and power now gathered on this platform to join in a great act of filial love and homage to the Parent Bible Society, I feel profoundly that every ministrant who is called upon to take part in the rite should keep rigidly to that which will have least risk of marring or overlaying the general effect, or grating on the combined harmony. Disavowing for myself all claim to any special service on this occasion, I shall only endeavour to make my weak note of praise chime in with the general chorus of acclamation and triumph at the progress and prospects of the Bible Cause throughout the world. I think, indeed,

it is well for us to be thus assembled. Our common Christianity—as far, at least, as it is likely to be represented here—does not exact or encourage many outward exhibitions of pomp or pageantry; but if it does not, like the elder faith of which it is the complement and consummation, lead forth its solemn dances by the brook of Siloah, or ascend amid the clang of trumpet and graduated songs the long flight of steps to the portals of the temple; if, in its ordinary modes of working, its ministrations are principally to be found in acts of self-denying labour and unostentatious love, its shrines in the hearts of its worshippers, yet there are seasons when we may point to such occasions and to such assemblies as the present, and feel that we, too, have our festivals, our galas, and our strains of triumph: there

is a Christian as well as a Jewish Jubilee; and the achievements of which you have this day heard the recital, and of which we now perpetuate the memory, are not unworthy of lending a new chord to the harp of David or the lyre of Isaiah. You will all feel that, primarily, the whole praise, honour, and victory, are due to the Omnipotent; and you will feel next, that, so far as He has been pleased to own and bless human instruments, the praise then chiefly belongs to the humble and laborious agents and servants of the Society, whether at home or abroad—to the travelling agent plying his unwearied round of visits, even amid the listless and indifferent, to the secretary working at his desk, to the translator amid overwhelming difficulties and intricacies of idiom and dialect, to the Colporteur toiling under unkind and chilly skies, and often amid the even unkind threats of his fellow-men, to the Missionary, a word always synonymous with the exile, and often with the martyr. It is to their persevering, often unobserved, and seemingly unrewarded labours, we are to trace our 8000 Bible Societies, our 148 languages, and 43,000,000 copies of the Scriptures. This is indeed a magnificent result. How continuous and how triumphant has been the series of its operations, how innumerable its fields of labour, how unflagging the wing of that angel who flies in the midst of the heavens, "having the everlasting Gospel to preach to them that dwell upon the face of the earth!" It is not only in the polished and cultivated realms of Europe that the healing has been manifested;—in that France, from which we mostly derived so much learning and piety through her exiled ministers and servants at the time of the revocation of the edict of Nantes, and to which this country has now in some degree repaid the debt; that Germany, which has so much kinship with us both in blood and character, the country of the Reformation and of Luther; that Italy, pale and fair sister of sorrow, with whom it would seem hardly to be in keeping with the holy calm of this occasion if we gave full vent to our sympathies. But beside all these, Asia, with its worn out civilization and obliterated dynasties, caste-ridden India, mysterious China, the swarthy Arab, and the coal-black African, together with the new world, America—now entering into such noble competition with the old in

the Bible and Missionary cause—all, all these—shores scarcely open to commerce, and islands new to geography, are now welcoming the foot prints of the messenger of peace—are drinking in the accents of Almighty love. Yet, thrilling and glowing as this statement is of what has been done, and what is still doing, in this noblest of all undertakings—the sobriety of the truth and the force of the obligation devolving on us all—forbid it to be concealed how much, how enormously much, remains still to be done; to what countless numbers, over what unmeasured spaces, the message of the Redeemer has not yet come; and until it does come, what dark abodes of superstition and cruelty must still remain, what obscene rites must still insult the face of heaven, and what altars of false gods reek with human victims! Well, then, if these things exist, let me call on you to say whether they shall still continue. In the midst even of this our legitimate Jubilee, this recollection arises before us, and arouses us to continued, aye to increased zeal, hope, and prayer, and their only trustworthy fruits, personal liberality and personal exertion. Let this be the real trumpet-call of our Christian Jubilee. How long, I say, is the state of things to which I have alluded and which is to be lamented to continue? If we were not dealing—I hope I may say it without irreverence—if we were not dealing with the work of Him to whom "a day is as a thousand years, and a thousand years but as a day," I might be tempted to say, "Let not the full centenary of the Bible Society be completed before the whole world has become the dominion of the Gospel, and paganism and infidelity, unsound belief and doctrines been swept away for ever from its ransomed population." But although I feel most emphatically, that with respect to the future, it is not for man to feel assured, far less to dogmatise; and though the whole field of unfulfilled prophecy is by no means thrown open to familiar and presumptuous access, yet, judging by the tenor of past predictions, and comparing them with their ascertained fulfilment; comparing them, again, with the tenor of predictions still remaining unfulfilled, I cannot resist the impression that the world around us may even now be big with the throes of crisis and of conflict, and may I not add, of deliverance. Oh! and while the waters of the mystic Euphrates seem to be daily

drying up, and we cannot read a single leading article in our intelligent, though on this point apparently unconscious, press, which does not serve as an illustration of the views of the chief commentators on Bible Prophecy—while in the whole of the western empire, Rome seems to be redoubling her ancient, though now somewhat spasmodic efforts, and refurnishing the weapons of her ancient armoury; while infidelity scarcely ever before exhibited such bold malignity; superstition such shameless effrontery; or priestcraft such subtle ambition—while through all these, above all these, conquering and to conquer all these, the blessed Gospel summons, even in this our Jubilee strain of triumph, is gathering strength from resistance and exaltation from depression, mingling our prayers of earth with the hallelujahs of heaven, it is impossible not to think that prophecy may touch on its fulfilment, and the mystery of time be heaving to its completion; and even the intenser gloom we now witness and shudder at may be fringed with the uprising rays of the coming glory. What, then, my kind hearers, before whom I have ventured to touch, all unworthy as I may be, on such majestic themes—what is the warning and admonition they convey to all of us? Is it not, that next to the great work of personal holiness, and, of course, in subordination to those immediate duties belonging to the position in which Providence has placed us, we ought to labour intently, as our opportunities and spheres of action permit, in the sublime work of the evangelization of the world, which, we must all of us think, will be probably the prelude and preparation for the world's final happiness. And, at least, it seems to me, that we who are now here assembled shall be justified in embracing fully this conviction, that whatever else may pass away and perish in a perishing and passing world—its pleasures, its pomp, its labours, its heroism, its genius, its winning comeliness, and its dazzling grandeur—that at least the work of the Bible Society will not be among the things that will be included in the final dissolution of the passing and perishable, but that it will leave its traces, aye, even in the succeeding eternity.

[*Karl of Carlsruhe—at B F Bible Soc. Jubilee.*

The Eventful Crisis at which the B F Bible Society was commenced.

We have been reminded that this So-

ciety first sprang into existence in the year 1804. Now I think I see the Divine Goodness specially marked in God's having put it into the hearts of His servants to establish this Society at that particular epoch. Never, perhaps, according to human observation, was there a period in the history of the world when such a Society was less likely to have had a sphere of labour. It was in that year the power of Napoleon had culminated to its zenith, and the French Empire was founded. It was then that the ports of the Continent were hermetically sealed. It was then that all commerce was interdicted, and that all enterprise was prohibited between this island and the nations of the Continent; and yet, it was at this period that the little seed was dropped which was destined to become so great a tree. Well might the Scriptures declare that the ways of God are not as our ways, nor His thoughts as our thoughts. When the Society had passed the infancy of its existence, prepared its Bibles, and got its machinery into order, the ports of the Continent were opened as the result of the downfall of the French Emperor; and thus the British and Foreign Bible Society was enabled to carry to the people of those nations the book of peace, instead of the implements of war.

[*Bp. of Winchester—at the same.*

Demand for the Scriptures greater than ever.

A retrospect of the life of this Society encourages energy and action. Notwithstanding the vast issue of Bibles—from 4,000,000 (the number supposed to have been printed before the formation of the Society)—to 43,000,000, the supply, whether at home or abroad, is by no means equal to the demand. The progress of the past, however successful it may have been, should serve as a stimulant to further exertion, remembering that dying people are waiting on the energy and faithfulness of Christians. All the records of this Society go to prove the fact, that there is an increased desire on the part of the people to possess the Book of Life. The communications of all our Agents prove this. There is a growing consciousness that nothing but the Word of God is capable of stopping the progress of error; and it becomes the duty, therefore, of Christians to place it within easy access. Popery, of course, will oppose with all its might the success

of our efforts, and the reason is plain. It is remarkable how Popish Priests themselves have borne witness to the fact, that their system and the Bible are diametrically opposed. Pope Paul V. said, on one occasion, "The Holy Scripture is a book to which, if any man keep close, he will quite ruin our faith." Such is the testimony of Rome herself to the danger she is in from the circulation of the Holy Scriptures. Upon real Protestant Christians such testimony will have no other effect than this, that it will stimulate them to increased exertion for the circulation of the Word of God, looking to Him for a blessing, and doing all with the simple desire of being made the humble instruments of promoting the glory of His adorable name. [*The Same—at the same.*]

The Bible the Repeller of Popery.

It was once said by Sheridan, in relation to a corrupt Ministry, "Give it the prerogative of the crown, the keys of the treasury, a venal House of Commons, but give me the liberty of the press, and I will explode it all." Now I will say something like this of Popery—Give it a triple crown, give it all its claims of keys and swords, give it the Inquisition, give it that detestable grant to Maynooth, give it a Cardinal Wiseman, canon law, and a hierarchy, and with that little instrument, the Bible, with freedom for its universal circulation, and, by the blessing of God, I will effect its complete destruction. With the Bible at the low price of tenpence, with education going, as I hope it will go, over the country, on Bible Principles, and that Bible in every man's hand, and every man taught to read it, to understand, and to practise it, I think we may allay some of our fears about the aggressions of Popery. [*See, J. A. James—at the same.*]

What is our Duty for the Future?

We have more reason to feel humiliated that we have done so little, and not done it better, than elevated by the thought that we have done so much. Let us regard our position as the Right Reverend Prelate has so beautifully admonished us to do, ascribing all the glory to God and none to ourselves, and let us go forth to the future with earnest prayer, and in the spirit of dependence on God. The next generation—the present will soon be off the stage—will see greater things than have yet been witnessed. Let none of us, however, forget that a time of success

is a time of danger. When an instrument becomes mighty, there is a tendency to repose on it: and it becomes all the more important that we should not forget that our sole dependence must ever be on the Most High. Go on, then, I would say; go on, my country, to support this and kindred Institutions; go on to guard the sanctity of thy Sabbath from desecration; go on to circulate God's Word, and exhibit it in all thy conduct; go on to consecrate thy power, thy commerce, thy wealth, thy science, thy art, to Him from whom all thy greatness proceeds, and then never will come the time when thou shalt be seen, like ancient Tyre, a dreary and barren rock for fishermen to dry their nets upon; but thou wilt be preserved in thy strength and thy majesty, and be foremost among the nations that shall bring their glory and their honour into the new Jerusalem, the most munificent contributor to the splendour of the Millenium, and the largest and happiest sharer of its ineffable felicity. [*The Same—at the same.*]

The Bible the Test of True Doctrine.

It is my firm conviction that the great mass of the people in Roman-Catholic Countries would be ready and willing to read and acknowledge the authority of the Bible if allowed to act freely for themselves. I am very desirous, not only upon this occasion, and upon this platform—where extreme language is sometimes said to be used—but upon no occasion whatever, to utter one word disrespectful toward the religious convictions of any body of people in the world; but I will say to those with whom I disagree—If such be your religious convictions, come and defend them upon that one ground upon which Christian Doctrine must ever be founded and defended. I entertain no feeling of bitterness whatever against the Roman-Catholic Church, but I confess that I mean by that word not the priesthood, but the great mass of the laity of that Church; and the only feeling of indignation which has been excited in my mind against that part of the Christian World is occasioned by the fact that the office-bearers in that Church should dare to stand between the people and access to the Word of God. Why can they not defend their doctrines upon that ground? They say, "We hold the keys of Peter." Why do they not refer to his living words? Why do they not come to the ground upon which the Apostles preached, and

defend their opinions as all other communities of professed Christians do, and upon that ground alone? There is one other point to which I will refer before sitting down—the part which has been taken by some of the civil governments of the Continent for the purpose of preventing the free circulation of the Bible. I can conceive no insanity, no madness, so great as is indicated in the course pursued by those governments. [*Duke of Argyll—at the same.*]

Why is Britain so eminent among Nations?

At the beginning of last century this little island of the ocean could scarcely be said to have any connection with foreign lands, except, perhaps, North America. At that time, too, this island of ours had almost entirely lost its living Christianity. But about the beginning of last century began a wonderful series of events in two directions. We recognise, according to our creed, Christ, not only as King and Head of His Church, but King and Governor of the nations; and we then behold Him as King and Governor among the nations, raising up this little island so that its power and dominion gradually spreads over the globe. Then, at the same time, we find him re-entering, as it were, the bosom of the Evangelical Church, rekindling the lost light and the lost life, and that, too, by a series of events almost unprecedented in the history of the Christian Church; until, about the beginning of the present century, we find these two parallel events meeting in one. If there were a voice from heaven speaking to us, could it speak more emphatically in our ears than these events put together speak? It is Christ, the King and Governor among the nations, saying, Not for your sakes, but for the manifestation of my own glory, I have raised you up to this pre-eminence of power and dominion over the nations of the world; at the same time, I have given you a larger possession of pure evangelical knowledge and principle than to any other empire in Christendom, and therefore freely you have received, freely give, in order that this bread of life may be distributed over all the nations.

[*Rev. Dr. Duff—at the same.*]

The Bible Britain's Defence.

This is the greatest of all Defence Societies; because this is a Protestant Country; it is pre-eminently Protestant; its strength, its beauty, its glory, its stability,

consist in its Protestantism. For, what is Protestantism? Not, as it is in vulgar estimation, a mere negative, a mere protest against the errors of the Church of Rome. It has in its bosom something wondrously positive. For the right origin of the term, go to the Diet of Spires, and see what originated the term Protestant. Ought we not to be reminded, in a day like this, that "the Bible, and the Bible only, is the religion of Protestants?" The attempt was to put down the Reformation: this was found too much: then they said, "Let there be no further reformation or innovation; let those who are reformed remain so; let those who are Popish remain so; let the whole be stereotyped." Then what did the noble Reformers do? They said, "No; we cannot submit to this stereotyping. God has said, 'Go ye into all the world and preach the Gospel unto every creature.' We therefore acknowledge not the natural right, but the divinely constituted right of all men to hear the Gospel, and to be put in possession of the Scriptures which contain the Gospel; and therefore we protest against any of this stereotyping; we protest in favour of an unfettered and unrestricted Gospel—a free, unfettered, unrestricted Bible circulation." This was the origin of Protestantism. And let us remember, this being so, how from this our land we find that God continually interposed for our deliverance when we were most thoroughly Protestant. Yes; in the time of the great Protestant Queen Elizabeth, when the blasphemously-called Invincible Armada appeared on the waters, and when the country was ill prepared to receive it, He who holds the winds in His treasures, let them loose upon the surface of the waters, and down went the fleet and the warriors to the bottom of the deep. Then again, in the time of James II., when this country was threatened with a Popish Ascendancy, came the deliverer from Holland; yes, the winds and the waves, according to Bishop Burnett, prospered his way, and the wave landed him safely on our shores. So, also, when our French Neighbour sent his formidable armaments against this land the winds were again made to interpose. And we therefore hold it for truth, that it is only when we maintain the Bible, circulate the Bible, and thereby uphold the Protestantism of this realm, that this realm can be gloriously free and gloriously strong. [*The Same—at the same.*]

BRITISH AND FOREIGN BIBLE SOCIETY.
FORTY-NINTH REPORT.

Introductory Remarks.

YOUR Committee had never to make their Report under circumstances of greater interest than those which attach to the present Anniversary. It finds the Society in the midst of the celebrations of its year of Jubilee: some of these have already passed, and will be recorded in their proper place; others are in contemplation, both in our own country and in distant parts of the world. Beside which, schemes will this day be propounded, which will, it is hoped, under the blessing of Almighty God, render the coming year one of much enlarged usefulness, as well as of hallowed joy.

But the first and immediate duty of your Committee is to review the transactions of the year now closed—a year that will bear a gratifying comparison with any of those which have preceded it, whether as to the amount of its receipts and issues, in both of which there has been an increase; or as to the extent of its operations, which were never more widely diffused and encouraging; or as to the harmony which has characterised the counsels of the Parent Society; in all which your Committee trace and desire thankfully to acknowledge the hand of God.

Patronage.

Your Committee have first to advert to the death of Sir Digby Mackworth, Bart., one of the Society's Vice-Presidents, and one of its most devoted and active supporters, whose personal services, as well as influence, were long and cheerfully consecrated to the cause of the Bible.

Your Committee would also make honourable mention of the late lamented Professor Scholefield, who, though not officially connected with the Society, was one of its most sincere and steady friends, and who rendered it valuable service in its literary department, as also by his able and frequent advocacy of its claims.

Your Committee have added to the list of Vice-Presidents the name of the Lord Bishop of Meath, who, as Dr. Singer, was known for many years, and highly esteemed, as the efficient and faithful Secretary of the Hibernian Bible Society.

The Rev. George J. Collinson has resigned his office as one of the Secretaries of the Society, having accepted an appointment to St. James' Chapel, Clapham. Your Committee have invited the Rev.

July 1853.

Robert Frost, M.A., Incumbent of St. Matthias, Manchester, to succeed Mr. Collinson, as Clerical Secretary, who has acceded to this request, and proposes to enter on his official duties at Midsummer next.

Funds.

The receipts of the year have increased, irrespective of the contributions received for the Jubilee Fund, which are not included in the present year's income.

The total receipts, apart from the above fund, amount to 109,160*l.* 10*s.* 8*d.*, being 711*l.* 9*s.* 10*d.* more than those of last year, which were 5118*l.* 18*s.* 2*d.* more than in the year preceding. The chief increase of the year has been in the Free Contributions from the Auxiliary Societies, which are 2422*l.* 16*s.* 11*d.* more than last year: a most gratifying and encouraging fact.

The sum applicable to the General Purposes of the Society is 54,587*l.* 11*s.* 6*d.*, viz.—Free Contributions from Auxiliary Societies, 36,523*l.* 15*s.* 11*d.*; Legacies, 9762*l.* 7*s.* 7*d.*; Donations, 5317*l.* 1*s.* 11*d.*; Annual Subscriptions, 1752*l.* 19*s.* 3*d.*; Dividends, 1096*l.* 12*s.* 10*d.*; Collections, 134*l.* 14*s.*

The receipts for Bibles and Testaments have amounted to 54,572*l.* 19*s.* 2*d.*, being an increase of 2807*l.* 6*s.* 5*d.*

The Legacies have amounted to 9762*l.* 7*s.* 7*d.*. The Donations have amounted to 5317*l.* 1*s.* 11*d.*

The expenditure of the Society has amounted to 95,507*l.* 2*s.* 6*d.*, being a decrease in the net payments of 8423*l.* 7*s.* 4*d.*. The engagements of the Society amount to 55,239*l.* 3*s.* 10*d.*

Particulars of the Receipts and Expenditure were given at p. 258 of our Number for June.

Issues of Scriptures.

The Issues of the year have amounted to 1,168,794, viz. From the Dépôt at home, 840,552; from the Dépôts abroad, 328,242; shewing an increase of 14,152 copies over the preceding year.

The total Issues have now amounted to 26,571,103.

Auxiliaries and Associations.

The number of new Societies formed during the year is 184. The number of Societies now existing in England and Wales is 3270; viz. Auxiliary Societies, 445; Branch Societies, 365; Bible Associations, 2460; making a total of 3270.

2 Q

The number of Meetings held during the year has been 1967. Of these 1073 have been attended by the Officers, Agents, or deputed Visitors, and 522 in Norfolk, Suffolk, Nottinghamshire, Derbyshire, Durham, and Northumberland by Local Agents. Since 1832 the number of Meetings has increased from 557 to 1967.

Grants and Gratuitous Issues.

A grant of 300*l.* has been made for the purposes of Local Agency in the counties of Derby, Nottingham, and Lincoln; 350*l.* to Manchester, and 100*l.*, beside 6149 copies of the Scriptures, to the Merchant-Seamen's Auxiliary.

To the Day and Sunday-School Fund the sum of 500*l.* has been set apart, and during the year 8997 Bibles and Testaments have been granted, making a total of 127,384 copies from this fund.

To the London City Mission there have been further grants made of 1289 Bibles and Testaments.

Direct grants have been made for the benefit of emigrants, amounting to 566 copies: this is irrespective of supplies furnished through the medium of Auxiliaries and special Agencies.

The London Society for Promoting Christianity among the Jews has received 724 copies of the Scriptures.

To the Home and Colonial School Society 172 Bibles have been granted.

To various Theological Colleges and other Institutions grants have been made, in Hebrew, Syriac, and other languages, to the number of 199 copies.

The Ladies' Negro Education Society has received a grant of 250 Bibles and 250 Testaments.

Scotland—Numerous grants have been made to Scotland during the year, among which may be specified 60 Gaelic Bibles and 350 Testaments for Emigrants from the Island of Skye; 20 Gaelic Bibles and 500 Testaments to Dr. M'Leod, of Glasgow, for Highland Emigrants; 220 Bibles and Testaments in English and Gaelic to the Rev. W. Sinclair, of Lochalsh; and 100 Gaelic Testaments to Rev. A. Clerk, of Kilmanie, also for Highland Emigrants.

Mr. Low, of Greenock, has been occupied in supplying the Emigrants sailing from that port.

Ireland—The Annual Meeting of the Hibernian Bible Society, lately held, was more numerously attended than for many

previous years. It was presided over by the Lord Bishop of Meath. The issues of the Society during the year amounted to 67,026. The total number of copies issued by the Society since its formation is 2,138,437.

To the Sunday-School Society for Ireland grants have been made amounting to 14,300 Bibles and 17,500 Testaments.

Your Committee have had the pleasure of receiving the sum of 456*l.* 19*s.* 2*d.* in return for books granted to the above Society.

The Baptist Irish Society has received a grant of 1000 Bibles and Testaments in English, and 250 in Irish.

To the Irish Society of London have been granted 300 Bibles and Testaments in Irish.

Jubilee Proceedings.

On the approach of the Society's fiftieth year, your Committee thought it right to consider whether so interesting an epoch in its history should be accompanied with some special commemoration; and whether, following the example of other religious and benevolent institutions, it should be celebrated as a Year of Jubilee. After much deliberation, the measure was resolved upon, and a circular was drawn up and issued, accompanied by the Resolutions of the Committee on the subject.

Scarcely had this document gone forth when communications poured in from all quarters, expressive of a deep and widespread sympathy in the proposed commemoration, and a cheerful willingness to take part in it. Your Committee were thus encouraged to proceed at once to the preparation of other Papers and Appeals, adverted to in the above Resolutions. The "Jubilee Statement," to contain a brief Review of the History and Operations of the Society, was confided to the Rev. G. J. Collinson. The assistance of other friends, not officially connected with the Society, was solicited and kindly proffered, and several papers have been selected and published.

Your Committee soon found it necessary to appoint some competent person to whom might be more immediately committed the charge of this novel and interesting movement, and they were happy to be able to secure the services of the Society's agent for Wales, the Rev. T. Phillips.

The first Meeting held to celebrate the

Jubilee was on Monday the 7th of March, the day on which the Society entered its fiftieth year. It was convened at the London Tavern, Bishopsgate Street, in the room in which the Society was originally formed.

On the next day, Tuesday, March the 8th, a Public Meeting was held in Exeter Hall.

The Resolutions adopted by the Committee for the celebration of the Jubilee, and given at pp. 193—195, were at this Meeting confirmed, and some extracts from the speeches delivered were laid before our readers at pp. 195, 196, and pp. 292—296 of our present Number.

At this Meeting the Jubilee Fund was formally and publicly opened; and, before the close, the contributions announced amounted to 7000*l.*, including sums of 500*l.* and even 1000*l.*; which amount has since been increased to 17,000*l.*, and additions are being daily made.

On the following day, Wednesday, March the 9th, a Commemorative Sermon was preached at St. Paul's Cathedral, by His Grace the Archbishop of Canterbury. The Lord Mayor and several of the Aldermen, with the Chamberlain and other Members of the Corporation of London, were present, in their official characters, on the occasion.

These Meetings have already been followed by others of a most gratifying nature.

In regard to the appropriation of the Jubilee Fund, of the responsibility of which trust your Committee are deeply sensible, they beg to announce that they have already resolved on the following measures:—To open a correspondence with the several Presidencies in India, and with their friends in China, with a view to some more extended efforts for the benefit of those countries; to send out a deputation, consisting of one or two suitable persons, to Australia and New Zealand, possibly to touch also at some of the other Islands of the Pacific; and further, to employ some accredited Agent of the Society to visit the Colonies of British America and the West-India Islands.

They have also adopted a scheme for a more extensive system of Colportage throughout Great Britain, in connection with the Year of Jubilee.

Thus auspiciously has the Jubilee com-

menced. Your Committee feel encouraged to hope, from the intelligence which has reached them from our Colonies and Dependencies, and other distant parts of the world, as well as from our numerous Auxiliaries and friends at home, that, as the year advances, the feeling which has been awakened will increase and spread, more especially by the observance of the 12th of October as a day of Jubilee celebration; and that the next Anniversary of the Society will shew an amount of good accomplished, as well as of sacred pleasure enjoyed, that shall render this year of the Society's Jubilee truly and delightfully memorable.

Conclusion.

Are not the circumstances under which we are this day assembled such as to call forth and justify the abundant utterance of joy and praise? The review of the year just closed affords much cause for thankfulness; the retrospect of the past half century, with its changes, conflicts, and triumphs, viewed in connection with the position which the Society now occupies, is adapted to fill our cup of gladness even to overflowing. What an amount of goodness and mercy does the history of our Institution present! "The Lord hath done great things for us, whereof we are glad;" He hath done for us exceeding abundantly above all that we could have asked or thought. "O come, let us magnify the Lord, let us exalt His name together."

Let our joy, however, on this occasion be a chastened joy; chastened by the remembrance of the many infirmities which have intermingled with, and often marred the work of our hands—chastened by an overwhelming sense of the incompleteness of our labours, which have fallen so far short of what the spiritual necessities of our fellow-men, of what the wants of the world demand—chastened by the sad spectacle of many adversaries, adversaries not so much of us as of the truth, for whom it becomes us to pray, "Father, forgive them, for they know not what they do."

But though tempered, and softened, and interrupted, it may be, for a moment, even by sighs and tears, still let the voice of grateful praise be heard: let it be heard in the assembly and in the secret chamber; let it be heard throughout our own borders and in distant lands; let it be lifted up even from the ends of the

earth—wherever the blessings of the Bible have been spread abroad.

And while we thus “give unto the Lord the glory due unto His name,” let us not omit to “bring an offering” too. Gifts and offerings are the natural tribute of the grateful heart—the appropriate accompaniment of joy and praise. The Jubilee Fund has already received a gratifying amount of gifts and offerings; let them be greatly multiplied.

At the same time, we must also prepare ourselves for further efforts. Our Jubilee, let us be reminded, finds us in the midst of an unfinished work; with a vast amount of labour still before us—for that which has been accomplished is small indeed compared with what remains to be done; it calls on us and encourages us to attempt great things for the future, as well as to erect a memorial of the past. It is already proposed, as you have heard, to send forth the British Colporteur, to scatter more widely the good seed of the kingdom at home. It is also proposed to explore our more distant fields of operation; to visit and strengthen our outposts, and thus to lay the basis for enlarged and more vigorous action abroad.

Other practical measures wait to be matured, and all this in addition to the ordinary operations of the Society, which even now embrace no inconsiderable portion of the globe, and grow in interest and magnitude from day to day.

Who among us is willing this day to consecrate himself afresh to this great work? rather, we would ask, who can refrain? It is the Bible—an open Bible—the Bible for the world—for which we plead, and for which alone we strive. In meekness and forbearance, in brotherly kindness and charity, let us join hands with all who are willing to unite with us in our one simple and glorious object. And then, putting our trust in Him, in whom is “everlasting strength,” and humbly invoking His aid, let us move forward, a peaceful yet determined band; resting not, fainting not, until the voice of the Lord, speaking through His written word, be heard in every land; until the records of redeeming love be read in every tongue; and until each member of the fallen family have in his own possession that which is his rightful heritage—the precious volume of his heavenly Father’s grace!

Then shall go up in louder, sweeter strains, a Song of Jubilee!

Western Africa.

CHURCH MISSIONARY SOCIETY.

FREETOWN.

WE now lay before our Readers some further extracts from Mr. Beale’s Journal.

Resumption of Ministerial labours.

May 19—To-day Mr. Peyton delivered up charge of the Church to me, and I began my work by occupying the pulpit in the evening.

May 24—I went down to the north-east side of the grass field, but could prevail nothing with my hearers until I named the troubles through which we had passed on the sea, and how we only now wished to do them good, and lead them to God. One of the people caught the word, and muttered, “He the minister whose ship broke in big water.” Several exclaimed, “That him!” and in a moment all their sympathies awoke. They shook my hand, telling me, “Hush, daddy, hush!” Such an unexpected burst of feeling from strangers touched my heart, and gave me free access to them. Thus our God brings good out of seeming evil.

May 28—I have paid pastoral visits every day this week. I this morning, by request, saw and conversed with a young man, formerly a member of our Church, and felt greatly distressed at his present condition. Some time ago he was cast out of the Church for forsaking his family and walking disorderly. He cast off all restraint, and entirely forsook the Lord’s House and people. Now I found him, bodily, broken up. On inquiring into the state of his mind, he used a number of cant phrases about God’s mercy and goodness, but seemed to have no sense of the enormity of his sins. He rather endeavoured to excuse his vileness. My reproof, and efforts to undeceive him, and bring before him his real character, seemed very unpalatable, and I left him with a heavy heart.

In the evening I preached in the open air to a group of Heathen, in that nest of idolatry behind the new burying-ground. This place, at the foot of the mountain road in the east, has long excited my compassion. There, as in the grass field at the west, the tomtom never ceases among the thunder worshippers. At these places a large number have been grouped together for years undisturbed. They never

enter any Place of Worship, and know little more about Christianity than the Heathen in the deep forests of the interior. God helping us, and by His strength, this foul blot shall be done away. Henceforth we purpose carrying the gospel to their very doors, and, with holy violence, compelling them to come in.

May 29, 1852—In the evening I met my helpers, to choose a Christian Visitor in the place of poor Johnson. His intimate friend was selected—James Lisk, also formerly of Leicester Mountain. The monthly subscription brought in for the same purpose was *2l. 3s. 1d.*

A Christian Death.

July 9—Whilst catechizing the school-children I was sent for to see one of my members, who had been taken seriously ill. On reaching the house, I found him in a dying state. He was quite conscious but able only to leave a few words of consolation to his bereaved family. To my question as to the foundation of his hope in this trying hour, he replied with difficulty, "I live—in the hand—of Christ—no more but Him." I went home for means to revive him, but a messenger returned immediately, telling me he was no more. He was in my house yesterday, though not quite well. How little did we look then for such a change. What force does it add to the apostle's words, "The time is short."

Conversion of a noted Idolater.

Sept. 2— I received as a Candidate Mary C., a noted dealer in superstition and idolatry. For more than thirty years, twelve of which she has spent in this town, she has resisted the glorious Gospel. She said she knew me in Bathurst, where I had helped her children when sick. The last time I remember seeing her was in a public idolatrous procession, bearing an iron instrument, with many branches and a sort of bell to each, and a cow's tail at the end—all badges of idolatry. She was then dancing in the most indecorous manner through the streets, and seemed the most unlikely person in Freetown to make the present application. She gives up because she finds no benefit, and "her heart no let her sit down. When she looked her children, some belonging Church, and herself outside, she was compelled to give up." Many incidents in her life she recounted with deep emotion, as, how she had been brought up under Missionaries in the Liberated African Schools, and could read, but yet had

been blindly led to follow country fashion until now. Grace is performing in her a mighty work. She now comes to Church, Morning Prayers, &c., to the surprise of many. All this, and much more, she related in such a subdued tone that no one could have believed it was that boisterous country-fashion woman so well known in these parts.

Conclusion, September 1852.

For the first time since my return to Africa in 1845 I have been tolerably free from buildings, and consequently have been able to devote my time and strength to the great work of making Christ known. I have given two hours' daily instruction to the first division of boys and girls in the School, except on Mondays. On Fridays the whole School has been catechized, and instructed in divine things. The Church Catechism has been the groundwork.

The Sabbath School has had its share of attention, I always being present in the morning, and sometimes in the afternoon. I have also occasionally catechized. Their interest in the Word of God does not at all diminish, and there has been a little increase in numbers.

Mrs. Beale continues to attend to her department among the females as usual. She has the girls daily for two hours, takes the first class in the Sabbath School, meets the Female Communicants for religious instruction once a fortnight, &c.

The two lectures among the Heathen in the east and west of the town are working their way, and have been well sustained during this half-year. In the Church I believe there are improving signs of unity among the members, zeal for God, and Christian Love. I thankfully record my sense of the help of Mr. Peyton in the Public Services of the sanctuary, and also of my Schoolmasters and Visitor, especially my youngest Schoolmaster, for his deep interest and attention to the Heathen near the burying-ground.

Thirty-eight Inquirers have been received into the different classes since I took charge in May last. Eighteen Candidates for the Lord's Supper will be admitted to full communion at the next celebration, making a total of 130 members. Two have been excluded for walking disorderly, but one returned in deep penitence, and was admitted as a backslider. The third year since the Church was opened is now closing. We have increased from 40 Communicants to 130, leaving 80 Candi-

dates in the classes, making a total of 210 souls; whilst our worshipping assemblies are serious, and gradually increasing. I trust we can feel that our people are "edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, are multiplied."

We have raised during the half-year, for various purposes, 51*l.* 14*s.*, not including the sum of 17*l.* 1*s.* 7*d.* presented to Mr. Young and myself on account of the wreck of the "Dart."

Such is a brief review of the work at this Station for the past six months—enough, I think, to shew that the Lord our God is working with us and by us. There is a shaking among the dry bones, a movement for good throughout the district, and a growing concern among all classes respecting their salvation. We now see why we were not permitted to leave these shores in the beautiful "Dart," or the Cape Steamer. Health, and many private family matters, seemed to call us to our native land; but the Lord had a work to be done—a people to gather to Himself, and He chose to use us as instruments.

Kissey-Road Church.

From the journals of the Native Pastor, the Rev. T. Maxwell, we present extracts bearing on various points of interest connected with his ministerial work.

Penitential Confession.

In my journal of the half-year ending September 1851, I mentioned the death of Mary Fox. I was pained at the time by a wake being kept on the occasion, at which some of my people were present. With the exception of one of them, these persons afterward expressed much sorrow for their conduct. Fearing their example might lead others into similar inconsistencies, they entreated for an opportunity of publicly confessing their fault, as well as their sorrow. I was but too glad to comply with their entreaty. Accordingly, on a Friday Evening, when both men and women were assembled, after we had sung a hymn, read a portion of the Scriptures, and prayed, I called upon them to make their confessions. One of them said, "My friends, I little thought I was doing wrong when I went to Mr. Fox's that night. I went simply to pay my compliments to him, and to sympathize with him on the loss of his mother. But from the Sermon our

Minister preached last Sunday, I feel that, as a young man professing to be a Christian, I ought not to have been there. When I returned home from Church, I felt convinced, as David was when the prophet said to him, 'Thou art the man.' I am very sorry for my conduct; and lest you might think, because we who attended the wake are colony born, who have had greater advantages than yourselves, that therefore our conduct was not sinful, we ask for this opportunity of confessing before you that we have done wrong, and we hope none of you may follow our example." Another said, "My brethren and sisters, I only have to say I ought not to have been at the wake. I am very sorry for my conduct, and hope never to repeat it: as the Apostle says, 'If meat make my brother to offend, I will eat no flesh while the world standeth.' I hope you will all forgive me: above all, I hope God will forgive me." These simple confessions, mingled with signs of real sorrow, produced a solemn effect on the whole assembly. Prayers were offered for the offending brethren, after which the people departed. All appeared much pleased at the humility which had marked the behaviour of the penitents on the occasion. These persons have since been received again into the Communicants' Class, are consistent in their walk, and regular in attending the Means of Grace.

Betsy Paul.

Oct. 29, 1851—I visited several persons, among whom was Betsy Paul, a sick Communicant. She was lying on a sofa, and reduced almost to a skeleton. On seeing me she rose, and, wondering, said, "Who shewed you my house?" "I found it by asking," I said. After a while, I said to her, "Betsy Paul, you are much afflicted." "O yes!" she replied, "cough has brought me to nothing." She was afflicted with asthma, and often she was thrown into violent convulsions. I said to her, "Should the Lord remove you out of this world now, are you prepared to die?" "I am glad to go now," she said, "if it be the Lord's will. I am only waiting His time. I have suffered much in this world. I long to enter into rest." "Wait patiently," I said. "God's time is best. But through whom do you hope for salvation?" "Through Christ only," she said: "I put all my trust in Him." I prayed with her, and then left.

A short time after this I visited her

again, and found her hope in Christ still unshaken. She was often visited by the females of my Congregation, who prayed with and for her, and comforted her. I have since committed to the grave the remains of this much-afflicted Christian Woman, "in sure and certain hope of the resurrection to eternal life."

Missionary Prayer Meeting.

March 13, 1852—In the month of February last, at a Missionary Prayer Meeting, I brought before my people an appeal of Mr. Crowther for subscriptions towards the purchase of a bell for the Sierra-Leone Church, Abbeokuta. I told them that the Congregation at Wellington had subscribed more than 2*l.*, and expressed a hope that they would not be behind. This morning I felt much happiness in being able to forward to Mr. Crowther, by my Visitor, the sum of 9*l.* 10*s.* 5*d.* Of this sum three pounds were collected by persons not belonging to my congregation, but who wish well to the Yoruba Mission.

African sympathy.

April 22—About eight o'clock in the evening, as the Congregation were leaving Church, one of the wardens suddenly apprised them of the wreck of the "Dart." All who heard him stood motionless with anxious surprise; but he proceeded to inform them that the passengers were safe, and that Messrs. Beale and Young had come back. It is difficult to describe their feelings on hearing these tidings. Exclamations of joy and sorrow instantly broke out from every lip.

For several weeks the preservation of these brethren from a watery grave was made a subject of thanksgiving to God in Kissey-Road Church. The people, according to their ability, and without my knowledge, contributed a small sum, which they gave to Mr. Beale as a token of sympathy, love, and gratitude; an humble but pleasing proof that Africans are not without feelings.

A tried Christian.

May 13— I visited several persons, among whom was an afflicted Female Communicant. She spoke freely to me of the different ways in which the Lord deals with her. Sometimes, she said, she was so bowed down with sorrow that she could not help murmuring; and she often thought that she alone was afflicted, or that her afflictions were greater than those of others. At other times she rejoiced in her afflictions, and felt that Christ was near her. She could not refrain from

tears the whole time I was with her. I told her that hers was not a solitary case; that the people of God in all ages have been a suffering people; that God had some wise and gracious ends, unknown to her at present, in afflicting her; and that, while the season of affliction is one of blessing to the Christian, it is also one of much spiritual conflict with the powers of darkness, when Satan is most apt to assault the soul with doubts and unbelief. I encouraged her to fix her trust more firmly in Christ, with the full assurance that He is "too wise to err, too good to be unkind." I quoted Heb. xii. 5, 6, prayed with her, and then left her—I trust in a better frame of mind.

Adult Baptisms.

June 13: *Lord's Day*—I had the pleasure of admitting, for the first time, to the Church of Christ by baptism eight adults—seven men and one woman. They had been Candidates for two or three years. A few weeks before they were baptized, I prepared them by a special course of examination, and felt satisfied with the knowledge they had generally of the nature of the vow they were about taking upon themselves. May they continue Christ's faithful soldiers and servants to the end of their lives! I preached from Gal. vi. 15.

Commencement of a Bible Class.

June 16—For some months past I had been thinking on the desirableness of forming a Bible Class for young men, in connection with Kissey-Road Church, by which means I hoped to be able to draw their minds to think on religion. On this day, blessed be God, I was able to commence this class with five young men.

I am happy to report that the list now (September) numbers 17. Nicholls' "Help" is our text-book, and is followed by devotional reading. At present they are reading the "Pilgrim's Progress," and they appear to enter into the spirit of the work. May the Lord bless this humble effort to the benefit of growing youths in this neighbourhood, and to His glory!

General View, September 1852.

In reviewing the past half-year, we behold a twofold picture of light and shade—a lovely summer sky, here and there overcast with clouds. Success and disappointments generally mark the progress of our work; and while there are many things to cheer and warm our hearts with gratitude, there are others to make us humble. During this half-year I have been forced to the painful duty of

removing, I hope only for a while, three persons from the Communicants' Class. Thus, while God is blessing us by bringing numbers into the fold, Satan is busy in sowing tares among the wheat.

During the last year the people of Kiskey Road have raised 38*l.* 1*s.* 1*d.* as school collections, and during the past half-year more than 26*l.* for local and other purposes; such as churchyard fence, lighting the church, a new pall for church members, &c., and contributions for Mr. Crowther, mentioned in my journal for March. Contributions for the Society are, however, small; and although I am aware that more ought to be done than has been done in this respect, yet some excuse may be made for the people when we consider the pressure of the times on the inhabitants of the Colony generally, and the poverty of the majority of my flock, not to mention the many calls which are constantly being made on them for the support of private objects among themselves. There is a willingness to give, but the ability is greatly wanting. As a proof of this, I may mention a case which accidentally came to my knowledge. When it was proposed that contributions should be made toward the purchase of a bell for the Abbekuta Mission, a list of names of contributors was handed to me. I was struck to find in it the names of some poor women, who, from age and bodily infirmity, are unable to provide for themselves, and are therefore thrown on the government allowance of one shilling per week, but who had contrived nevertheless to give sixpence each towards that object. I was reminded, by this circumstance, of St. Paul's testimony concerning the self-denying liberality of the Macedonian Christians—2 Cor. viii. 1—4. Truly, out of the depth of their poverty these poor women gave their pence, in order to supply the lack of their heathen countrymen! "With such sacrifices," no doubt, "God is well pleased."

The latter part of the half-year has not been marked by any striking signs of success in regard to pulpit ministrations, although we believe the great work is going on imperceptibly. It has not been as in times past, in which a week seldom passed but I had the pleasure of receiving one or two inquirers into Church Membership. The Spirit appears to withhold His breath. Nor ought this to be wondered at. The dispensations of grace are analogous to those of nature. Even

in the middle of the rainy season, days or weeks may elapse without a shower. It is to be hoped, however, that this state of things will not long continue; but that soon the Spirit may descend, with His life-giving influences, and give efficacy to the word. On the 20th I received three persons into the class of Candidates for baptism and the Lord's Supper. One of them said, "I wish to join Church, because I feel that I have a soul to save. I must die, and this is the time for me to make ready." Of the Communicants and Candidates generally I am happy to report favourably. They are being established in the faith, and "walking in . . . the comfort of the Holy Ghost."

The work of visiting has been regularly attended to every week, my dear wife frequently accompanying me. The people are always glad to see us, and I have experienced the truth of the saying, "A house-going minister makes a church-going people."

The Day and Sunday Schools, with a small falling-off in the latter, owing to reasons stated above, are continuing their usual steady progress. The elder girls of the Day School have the advantage of Mrs. Maxwell's superintendence three days in the week, from nine to half-past ten in the morning, in reading, writing, Scripture history, &c., and on Mondays and Fridays, inclusive of those three days, from twelve to two P.M. in needlework.

The following are the statistics of Kiskey-Road Station — Communicants — Men, 115; women, 149: total, 264, being an increase of 45 members above the total of last year. Candidates—Men, 81; women, 69: total, 150. Day School—Boys, 144; girls, 132; total, 276: average attendance, 207. Sunday School—Men, 173; women, 77; total, 250: average attendance, 122.

WILBERFORCE, ABERDEEN, GODERICH, &c.

The Rev. H. Rhodes has under his charge a group of villages not very far from Freetown. The district is one which, until his arrival, had not been included within the circle of the Society's Labours. The aspect of it, in a spiritual sense, is wild and uncultivated, and the character of the labours in which he is engaged is Missionary, and not pastoral. His journal presents, in this respect, a contrast to the ge-

nerality of those received from Sierra Leone.

Sabbath Services at Aberdeen and Wilberforce.

Oct. 12, 1851: *Lord's Day*—After Morning Service at Wilberforce, I went over to Aberdeen to take the Afternoon Service there, during which I baptized the infant child of one of our members. I was much gratified to see our little Place of Worship full, and to witness the orderly and attentive behaviour of all present. I preached from the last two verses of the first lesson, Ezek. xviii., and embraced the opportunity to allude to the sudden death of one who had lately worshipped with them, and from whose grave they had just returned.

Oct. 16: *Lord's Day*—This morning the attendance at Church was larger than usual. I could not but rejoice to see the gradual improvement in this, as well as in the afternoon and Thursday-Evening Services. O may the word of life, which is preached Sabbath after Sabbath, be rendered effectual to the salvation of many, by the life-giving influences of the Spirit!

Opening of the new School at Goderich for Divine Service.

Oct. 30: *Lord's Day* — Mr. Peyton having kindly undertaken my duties at Wilberforce, I started early this morning for Goderich, to open the new school-house for public worship. There being no bell, a large horn was sounded instead—reminding me, for the moment, of Joshua's assembling his people for warfare against their idolatrous foes. Truly every Missionary feels, that, on the commencement of a new Station, he is engaging in a warfare against the strongholds of the devil. I had a better Congregation than I expected, for I knew that several evil-disposed persons had endeavoured to prejudice the minds of the inhabitants against us. There were 42 men, 50 women, 16 boys, and 14 girls present. In the afternoon I preached again to a smaller number, about 70. A Sunday School was also commenced. In the morning there were present 19 men and 8 women, and in the afternoon 34 men and 26 women; at the conclusion of which 12 men and 2 women remained behind, begging to be admitted into our Church. Three of them were formerly members when living at Gloucester. It was gratifying to see their desire to return

July 1853.

to the Church in which they had been instructed in divine things, and they were not backward to tell me that they always liked our way. I took down their names, and promised to commence at once a class for their religious instruction.

Marriage of an aged couple—their admission as Candidates.

Dec. 11 — This morning I married a couple from Aberdeen, who have been living together for more than twenty years. The only reason assigned, for their not marrying at first, was the man's desire to make a large feast for all his friends, which he felt unable to do. His marriage was thus deferred year after year, till some of his children were grown up to manhood. His eldest son, a consistent member of our Church at Aberdeen, has been the chief instrument in prevailing on his parents to take this step. He has been working on my premises as a carpenter for months past, and from his praiseworthy exertions and little earnings has enabled them to marry respectably, although without that ridiculous display and feasting which his father at first contemplated, and which is far too much practised here.

Jan. 12, 1852—To-day I had the pleasure to receive into the class of candidates for religious instruction at Aberdeen, the elderly couple whom I married on the 11th ult. They have been regular in their attendance on the Means of Grace, and I have reason to believe that their son has been made an instrument of much good to them. May it please God to keep them steadfast unto the end!

Admission of Candidates from Aberdeen.

Jan. 23—Yesterday nine persons came to me from Aberdeen, and this morning five more—with recommendations from Mr. Wilson, our Native Catechist, as to character, &c.—desiring to be received as members of our Church. After examining them as to their religious knowledge and motives, I admitted them into the class of Candidates.

Establishment of a Relief Company at Goderich.

Feb. 2—Our Church Members at Goderich having heard of the recently-established "Church-Relief Companies" at Wilberforce and Aberdeen, begged that I would begin one for them; and I accordingly went over there to-day for this purpose. Fifteen men and eight women agreed to the regulations which I proposed, and a

2 R

"Church-Relief Company" was at once commenced. The majority of our Members, both at Wilberforce and at Aberdeen—and I find it to be the case here too—are much dissatisfied with their old companies, because the relief given is very limited, and too often the regulations are not strictly adhered to, to say nothing of the objectionable practices sanctioned by them.

I admitted, also, five men and seven women into the class of candidates for religious instruction.

*Sermons by the Rev. S. Crowther—
Missionary Meeting.*

Feb. 15, 1852: Lord's Day—This afternoon my friend Mr. Crowther preached a faithful and enlightening sermon here to a numerous, eager Congregation—I trust and hope not without effect, if I may judge from the attention manifested. Several Aku Heathen were present, who I found were a little disappointed, as were also some of my own people, because he did not preach to them in their own tongue; but on being promised that they should see and hear him again at a meeting, they went home more contented.

April 18: Lord's Day—Mr. Crowther having promised to perform my duties at Wilberforce, I went over to Aberdeen, to take the Morning Service there, and to administer the Lord's Supper. In the afternoon an opportunity was afforded me of hearing a sermon from Mr. Crowther, and I was thankful that my people were privileged to have the Gospel preached to them by one of their countrymen. On any difficult point, or where there was the least danger of misapprehension, he had resort at once to his native language, and thus rendered gospel truths simple and plain to their understandings. Several who had never entered a Church before were induced to attend, nor was our little Place of Worship ever so well filled on any previous occasion. May the Lord bless the word spoken to the salvation of many souls!

April 20—The Missionary Meeting, which I usually hold on the first Monday in the month, was postponed till to-day, when Mr. Crowther promised to address the people. There was a good attendance, and all were intently anxious to hear him. The account he gave of their first entrance into Abbekuta, the rise and progress of the Missionary Work in that place, persecution, &c., were graphically

described, and interesting to all. The country names of persons whom he mentioned were familiar to many, and were not heard without emotion. Many Heathen were present, and had an opportunity of hearing from an eye-witness, and one of their own nation, of the great and good work that is being carried on in their own country. A small collection was made, and handed to Mr. Crowther for his Church.

*Review of the six months ending March
1852.*

In reviewing the past six months I am thankful to say, that, with a tolerable degree of health, my duties have been performed with scarcely an interruption.

During the last rains our Day School was fluctuating, the number at the close of last half-year being 69 on the list, with an average attendance of 55. During the last six months there has been a gradual increase, and we now number 90 on the list, with an average attendance of 70.

Our present numbers of Communicants and Candidates are—

	Commu- nicants.	Cand. for Lord's Supper.	Cand. for Baptism.
Wilberforce -	27	40	13
Aberdeen -	18	26	9
Goderich -	2	30	4

Easter Season.

April 9, 1852: Good Friday—This day I could not but observe the orderly conduct of my people, and their good attendance on the Means of Grace. It was really cheering to see so many cease from their daily labours to join in the solemn services of this holy day, which has certainly had more the appearance of a Sabbath than the two former which I have spent at this Station.

April 11: Easter-day—I preached from John xx. 20—"Then were the disciples glad, when they saw the Lord." Truly there is in the name and salvation of Jesus a fountain of joy which can never be exhausted! Reflecting on the greatness and preciousness of that salvation, my own heart could not but rejoice and be glad at the return of the present season. And I am not without hope that many, in my little Congregation, are beginning to know by experience the power of true religion in their hearts, as also to participate in the joys of salvation through a crucified and risen Saviour. Twenty-two partook of the sacrament of the Lord's Supper.

First Communion at Goderich.

June 6, 1852: *Lord's Day*—This morning I rode over to Goderich, to administer the sacrament of the Lord's Supper for the first time. The candidates for this sacred ordinance have been under instruction for more than six months past. I spoke particularly on the institution and nature of the sacrament, pointed out plainly what was required of them in order to a worthy partaking of it, and concluded by pressing upon them the important duty of self-examination, together with fervent prayer to God for His blessing. Six men and three women then celebrated the dying love of their Redeemer, and my earnest desire and prayer for them is, that they may have grace to adorn their Christian Profession by a consistent walk and conversation.

Commencement of Missionary Work at Murray Town and Lumley.

June 9—During the last two or three days, my mind has been much occupied with a plan for having a cottage lecture during the week at Murray Town and Lumley, each about two miles from Wilberforce, but in opposite directions. Murray Town contains a population of 700. Notwithstanding its proximity to Free-town, but little effectual good has been produced. The population of Lumley is between 600 and 700, with Bassa Town annexed. Both these villages have been sadly neglected, and, consequently, idolatry and immorality prevail. Many a time, when I have passed through Lumley on the Sabbath, on my way to Goderich, have I had to regret that hitherto, owing to my building occupations, I could do nothing for them. I have therefore now resolved, if possible, to commence a weekly cottage lecture at each place. For this purpose, both yesterday and to-day I have been out in search of houses, as well as to ascertain whether any persons would be likely to come. In both villages I met with encouragement, and the promise of a house in each. I returned home with a thankful heart that the way was thus far opened.

Adult Baptisms.

Aug. 22: *Lord's Day*—After breakfast I proceeded to Aberdeen, where I baptized and received into the visible Church of Christ eight persons. For some months past they have been under Mr. Wilson's teaching; but I have met them myself, and examined them individually, at my own

house, and all of them have given me much satisfaction. After the Service I administered the sacrament of the Lord's Supper, of which the newly-admitted members partook.

Sept. 19: *Lord's Day*—This was a refreshing day to me, and I believe to many in my Congregation at Wilberforce. I received into church membership nine persons, with two others whom I baptized after the second lesson in the Morning Service—one, a liberated African youth, the other, a man who was formerly a dancer in heathen processions. The first mentioned, a native of Angola, was apprenticed, when about thirteen years of age, to Mr. Bickersteth, one of the Society's Schoolmasters; but he now lives on his own little lot, near to my house. He has persevered in attending the Sunday School, and can now read his Bible very tolerably. His conduct altogether has been orderly and satisfactory, and his attendance on the Means of Grace so regular, that I could in all confidence admit him into the Church by baptism. Nor has the other, a Yoruban, been less promising; though his being older, together with his former connection with heathenism, is a drawback to his comprehending Christian Truth so quickly. This man I have mentioned, in an earlier report, as having come out from his heathen associates, with whom I at first found him parading the street, and left off their practices altogether. He is now, I have reason to believe, a sincere, humble Christian. I afterwards administered the sacrament of the Lord's Supper to 31 persons—an earnest, I trust, of similar additions here to the Church of Christ.

Application from Bassa Town and Lumley for a Place of Worship.

Sept. 21 — This evening I was much gratified by receiving from the inhabitants of Bassa Town and Lumley, or rather from those chiefly who have been in the habit of attending the weekly lecture, a petition for further help from the Society, accompanied by a subscription of 17. 4s. 2½d. towards the erection of a temporary Place of Worship. It was the more gratifying, as it emanated entirely from themselves. Limited as this effort for Lumley may have been—with one or two exceptions, I have gone regularly every Friday Evening—here is a proof, I trust, that my visits have not been in vain. The average attendance has been about 30.

The attendance at Murray Town has been less regular; but it is my opinion,

that, were there a small place of worship erected, and a teacher placed among them, we should soon have a congregation. At the request of several young persons, I have recently commenced a Sunday-school in the house where I have the lecture, which is conducted by one of my schoolmasters from Wilberforce. A Bible class of six has been formed, and the attendance has been about twelve.

MOUNTAIN DISTRICT.

Liberated Girls' School at Charlotte.

From Mrs. Clemens, who has charge of this Institution, we have received the following

Report for the half-year ending March 1852.

The children continue to learn in School zealously, so that it is quite a pleasure to me to teach them. In their behaviour and manners they improve, so far as I can judge, being much more civil and mild, and in their appearance more pleasing and neat. But I am often grieved to see that the effect of careful instruction and constant watching is still only in outward improvement, not having yet touched the heart. Any temptation, especially to anger and wrath, will call forth their wild passions, of which, I see it daily, nothing can cure them but the heart-renewing grace and power of God. Therefore it is my ardent desire and constant prayer that a rich blessing from above—the outpouring of His Holy Spirit in an abundant measure—may graciously be granted unto us, that this wilderness may be changed into a garden of God, full of plants of righteousness, to His honour and praise.

My Bible Class I continue as before, and I hope it is the means, through God's mercy, of impressing the young minds of some with the importance of seeking, above all things, to "remember their Creator in the days of their youth."

In January I obtained from the hospital two new Kusso Girls—one, now my youngest child, only about four years of age; the other about seven. They were received with shouts of joy by my children, and, though they did not understand a word of English, seemed to be immediately at home. They have never cried, and imitate all that they see and hear very cleverly. In washing, ironing, making their own cloth—indeed, in every kind of needlework and knitting—they all improve greatly. One poor girl is especially clever in all such works, but has been deaf, it seems, from her birth, and consequently,

though she has a good voice, has not learned to speak. This poor child, about fourteen years of age, is, in diligence, obedience, and steadiness, quite an example to all the others. She understands easily all that I tell her by signs, only of the "one thing needful" she must of course be quite ignorant. As she sits day by day near me, never idle, always attentive to my wishes, I am often urged to pray for her with tears of compassion; and then, as well as in our family prayers, she kneels with such a devout, serious expression, that it sometimes gives me hope that the Holy Ghost may have, in a direct way, His work in this young heart. I therefore cannot help earnestly wishing that some pious friends of the Africans might pity this promising girl, and place her for a year or two in an establishment for such poor children. It would be a work of great mercy, and that not only for herself, as I hope and believe she could afterwards be very useful in the schools.

Through the kindness of a Christian Lady, who has interested others in her behalf, this poor girl has just reached England.

We conclude our notice of the Mountain District by some extracts from the journals of Mr. J. C. Taylor, the Native Assistant at Bathurst.

Retrospect of a Liberated African.

April 5, 1852—About a quarter to four o'clock a man from the neighbouring village, whose wife I had buried about two months ago, called to see me. As we were conversing together, he said, "I hope to meet my wife when I die! But my heart is too bad, and I am not fit to die, although God has delivered me from great danger, even before I came to this Colony. In the kingdom of Dahomey I was tied to the stake, to be offered as a sacrifice; but the Almighty delivered me from my cruel enemies. Forty of us were bound, our hands being tied behind our backs, to be killed. As soon as the signal was given, the executioner began to perform his atrocious office. Thirty-eight persons' heads were cut off, but before the man could come near to take off my head, the king said, 'Stay.' Then he sent to inquire of what nation I was, whether Yoruba or Popo I told the messenger that I was a Yoruba Man, and the other man that was next to me also. Therefore the King sent to take

me away, and the other man likewise, and he sent out two persons to take our place. In our presence these two persons' heads were separated from their shoulders. Forty persons must be killed daily for sacrifice." After he had related all that had happened to him, he exclaimed, "Ah! are not all these great mercies?" I replied, "It is great mercy indeed that the Lord saved your life from that savage nation, who are sporting with the blood of their fellow-men." How wonderful and mysterious was the deliverance of this man from being killed as a sacrifice to dumb idols of wood and stone, which have eyes, and see not, feet, and walk not, &c.!

—
SEA DISTRICT.
YORK.

The Rev. C. F. Ehemann is in charge of this village. Besides the duties of the Station, he has been much engaged in the study of the Sherbro Language, and has accomplished a Missionary Tour in that country, which occupied him nearly two months. The following are extracts from his journals—

First Baptisms at York.

Nov. 30, 1851—I added 8 men and 3 women to the visible Church of Christ by baptism. This was the first time I had had the privilege of administering this sacrament to adults at York. All of them had been under regular instruction from the first half-year after my arrival at York. The knowledge of some is not very great, and I think they hardly would have been any wiser after several years' more instruction; but I have the satisfaction to see that they make good use of the little they know of the truth, as all have hitherto been leading a blameless life, so far as their conduct is noticed by the eyes of men. Over some I can fully rejoice that my labours have not been "in vain in the Lord." My prayer for all of them is, that their names may be recorded in the book of life, that I may be enabled to say at the last day, "Behold I and the children which Thou hast given me."

One of them has already gone to his rest, of whom I can entertain the hope that his end was peace. He was very patient under his severe sufferings, and manifested a child-like trust in his Sa-

viour, of whom he liked to hear. As he had nobody to nurse him, blind Jem, one of the eleven whom I baptized, cared for him in his sickness. It was a touching sight to me to see this poor blind disciple of Christ—who, not without reason, might have made excuses for himself—thus faithfully fulfilling the office of the merciful Samaritan, and the words of our Lord in Matt. xxv. 36.

YORUBA MISSION.

The Missionary Force—Death of the Rev. R. C. Paley.

After the departure of the Rev. I. Smith from Yoruba in March 1852, the Rev. Messrs. Townsend and Gollmer alone remained in charge of the Mission—the former at Abbeokuta, the latter on the coast—but they were enabled, with the valuable aid afforded by the Native Catechists, to sustain the work. On June the 14th of last year the Rev. S. Crowther, with Mrs. Crowther, accompanied by Mr. S. Crowther, Mr. T. Macaulay, and other Native Labourers from Sierra Leone, reached Lagos, and after a short delay proceeded to Abbeokuta, where he arrived in safety on the 3d of July. The Rev. D. Hinderer and Mrs. Hinderer, the Rev. R. C. Paley and Mrs. Paley, accompanied by an Infant-school mistress, and Mr. Hensman, medical adviser to the Mission, landed at Lagos on the 6th of January 1853, and reached Abbeokuta on the 20th of the same month.

It is with deep regret we have to announce the diminution of this little band, in the removal by death of our most promising young Missionary, Mr. Paley, whom it has pleased an all-wise and gracious God to transfer to his heavenly rest, just as he had placed his foot upon the threshold of the interesting field of labour which opened before him. He was attacked by dysentery, which terminated fatally on April the 1st.

We desire to bow with profound

submission to His Divine will, and to commend the young widow to the prayers and sympathy of the people of God. May that same God, who has removed a valuable young Missionary at a moment when the wants of this and other Mission Fields are so urgent, and European Labourers so slow to offer themselves, graciously raise up many to supply the place of the one we have lost!

BADAGRY.

Alarms from Dahomey.

During the first six months of the past year Mr. Gollmer continued to reside at Badagry, with occasional visits to Lagos. Badagry was kept in continued alarm by rumours of an attack from the Dahomians. We find a reference to this in the following extract from Mr. Gollmer's journal—

March 8, 1852—This morning Commander Wood, H.M.S. "Alecto," came on shore to communicate the distressing news of the King of Dahomey's bad behaviour to Her Majesty's officers, and of his intention to destroy Badagry, which he had just heard from Commander Beddingfield, of H.M.S. "Jackall," who saw and spoke H.M.S. "Philomel," Captain Forbes, at Whydah yesterday. The intelligence we received was, that the King of Dahomey would not receive Captain Forbes and Mr. Fraser, nor allow the commodore's letter to be read to him; and said if they did not quit his presence he would take off his shoes and give them a flogging; that he did not care—we might blockade all his ports, and five years hence he would be as strong as to-day. We might bring an army of 20,000 men against him: half would perish from want of water, and the other half he was ready to fight. He would receive no more officers, for they play a game which he could not understand. "One of them goes to Abbekuta, and teaches them to fire big guns, to fight me; another goes to Porto Novo, and makes a treaty with one of my boys; and another comes to me." He would treat with an ambassador only. Badagry, he said, he would destroy, and warning must be given to the white people there to go

away. He did not want to kill any of the white men, but if his people should do so he could not be answerable. He would stop all communication between the sea and the interior, and if he should catch any white man he would make him a prisoner.

Continued spiritual apathy.

The people at Badagry continued to manifest the same indisposition to spiritual instruction, as will appear too plainly from the following extracts—

May 19, 1852—About twenty-nine people, belonging to the Yoruba Nation, arrived from the Brazils. They had purchased their ransom at a high price. Some of them brought a little property, but no religion. They were followers of the false prophet before leaving the country, and returned as such; but they would have allowed their children to come to our School, being alive to the importance and value of knowing how to read and write, but for the Sierra-Leone Mahomedans, who dissuaded them, as they do not send theirs.

May 20—As our Thursday-Evening Service was so badly attended, I keep a Prayer-meeting instead.

May 21—I kept the Candidate Class as usual. Six only attended, four of whom I intend to baptize shortly, as I believe them to be sincere.

June 3—I went into the town to visit some people, and to speak a word. At a Popo House I spoke of God's goodness daily shewn to us, and asked, "What do you for God? Do you pray to God?" "Yes," replied the woman, "when I get up in the morning I pray."—"And what do you say?" "God keep me, and give me food and children." I endeavoured to lead them into the path of truth and life. Passing on, I met a man sitting under his piazza. "What is your employment?" I asked. "Priests' work," he replied; and, to convince me, he fetched a small bag, and shewed me a handful of scraps of paper with Arabic Writing on them. "We are sinners, and need a Saviour," said I. "This book can save me," he rejoined. Then I pointed out our only Saviour, Jesus Christ. I then called at Honbati's, one of the principal men here. Some time ago he attended our Services, and was attentive. A short time after, when the treaty was made here, I hinted the pro-

bability of my removal, as we labour in vain. "This must not be. You labour not in vain. Have patience, and you will see your Church full of people. All will come. I am just thinking to change my mind, and where I put my head all my family will." Since that time, however, neither he nor his people have come to hear God's Word, so I went to inquire into the cause. Excuse, as usual, was the subterfuge. I spoke for a long time about the creation, fall, and redemption, to which he and his people listened with marked attention.

June 4, 1852—I went into the town, and addressed a party under a tree. Some Mahomedans listened also, and said, "True words he speaks;" but when I said, "We all are sinners, without exception; God is holy and righteous, and He declares that no liar, no deceiver, adulterer, covetous person, nor any unclean, can have communion with Him;" they went away. I then went to the house of an Abbeokuta Man residing here, where I met several people, to whom I spoke "the truth as it is in Jesus."

In the market, also, I took my seat under one of the little sheds, and spoke for some time to the people. I shewed the goodness and love of God, which is greater than that of a father toward his beloved child; and I asked, "What do we for God? Will not a father or mother be grieved if their child is ungrateful for all their care and kindness? and shall not God be angry with us if we disregard Him, and are unthankful for all His mercy?" "Too much trouble," a man replied, "is the cause of our not doing more for God." "See this child," said I. "If there be danger, will it run away from its parents? No, the danger will drive it to them. So, trouble is designed, not to drive us *from* but *to* God." Some of the people were attentive, and answered my questions freely, whilst others wished me to be off; and one, especially, said to the man who answered most, "Don't reply any more. Let him go." "My friend," I said, "hear God's Word when you may;" but he beckoned with his hand for me to go away.

Retrospect of past labours.

Mr. Gollmer, under date of June 22, 1852, thus notices the conclusion of his labours at Badagry—

With the close of this quarter we have arrived at an important era, viz.

the close, or nearly so, of our Mission at Badagry, and the forming of our chief coast Station at Lagos. As this will be my last journal from this place, I must take a retrospective view. In January 1845 we arrived here from Sierra Leone, destined for Abbeokuta; but God closed up our path into the interior by the unexpected and sudden death of *Soḍeḱe* the king and war chief, so that we had no alternative but patiently to wait here. Mr. Townsend, Mr. Crowther, and myself, lost no time in commencing our work. Mr. Crowther kept regular Service under a tree in town, whilst Mr. Townsend and myself alternately kept Service either at home or at one of the chief's houses, or elsewhere, besides visiting both chiefs and people, when we always endeavoured to make known to them God and His Word, and to lead them into the path of truth and life. For eighteen months we thus continued our work here and in the neighbourhood, when a slave-trader forced the Abbeokuta Road open, that slaves might be brought down to him. Of this our friends Townsend and Crowther availed themselves to proceed to Abbeokuta, whilst I was appointed by the Parent Committee to remain behind—I might almost say "by the stuff"—as we found, by experience, that a Mission in the interior demanded a Station on the coast.

For another two years I carried on my work here alone, and apparently not altogether in vain, since the chiefs and people gave up some of their children for education; and in 1848, when, after upwards of six years' residence in Africa, my health rendered it necessary to return to Europe for a season, I left a promising Boarding School of thirty boys and one girl. The Rev. I. Smith carried on the work of God during my absence of nearly two years, with neither increase nor decrease as to numbers; and on my return I found things much the same as I left them.

Since that time, for twelve months, the late Mr. Van Cooten and myself carried on our work of faith and love; and when I lost his valuable aid I prosecuted my labours alone, and I trust I have done so faithfully, though in much weakness.

Well may we now ask, What is the fruit of your seven years' labour at this place? Alas! I see but little—I had almost said, "I have laboured in vain, and spent my strength for nought;" for, after

seven years' labour, there is not one from among the Popos whom I can consider converted to God. They are as averse, a few excepted, to God and His Word as in former years. Even the judgment of God—the war last year—made but little impression upon them. They will listen for a time, when we go to their houses or meet them in the streets; but ever foremost is, "I am hungry." "What shall I eat and drink, and wherewith cover myself?" As for coming to our Church to hear God's Word, or to our Sunday School to learn to read, they will not. Why? They prefer darkness to light, because their works are evil. Remarkable it is, that even the Mahommedans have not made one proselyte during the long time they have been here, although the Popos could of course embrace Mahommedanism with less self-denial than the Christian Religion. But no! they are wedded to their idolatrous and superstitious systems, and will not depart from the ways of their ancestors. Not one Mahommedan, not one real Christian! A few were baptized, not by us. The promising Boarding School, like a beautiful flower scorched by a mid-day sun, withered away, because no immediate temporal advantages accrued to the parents from their children's attainments—in plain words, because we *only* fed, clothed, and taught them free of expense, and did not pay them a good salary besides, they took them away, and sent them to the bush to cut sticks; so that, of the thirty boys, there remain but half-a-dozen with us.

But although we see no fruit from among the Popos, I do believe that our labour has not been "in vain in the Lord." Many people from Abbeokuta, coming down to trade, have heard God's Word here: and may we not hope that a grain has fallen in good ground, and brought forth fruit? Moreover, some of the strangers, Yorubas and others, residing here, have heard God's Word. Some are convinced of the truth, some waver, some strive with the devil, the world, and the flesh, to come out. Others have gained the victory, and live by faith. Fourteen adults—Yorubas and Egbas—and thirty-six children, have been baptized, and one marriage and eighteen funerals have taken place. The monuments of our Mission at this place are the four Missionary Graves, which remain as witnesses of devotedness to our work among the people of Badagry.

In consequence of the war at this place last year, the still unsettled state of things, and the opening at Lagos, Badagry has dwindled down to a small and unimportant place. Many people are removing to Lagos, so that fewer still attend our Services, and no more than a dozen children remain in our School. By these events we consider that God has clearly marked out our path to depart from those who so long have despised Him and His Word, and to carry it to those who have hitherto sat in darkness and in the shadow of death. May God open their hearts to receive the blessed Gospel, and Christ, without whom there is no salvation.

Meeting with long-lost relatives.

Mr. Isaac Willoughby, Native Catechist, remains in charge of Badagry, assisted by Mr. Wright, who arrived with Mr. Crowther from Sierra Leone. The following account of Mr. Wright's meeting with his relatives is interesting—

July 22, 1852—This afternoon Mr. Wright, the Visitor, was with me, and we were surprised by seeing five men and three women enter the yard, whom we concluded were from Abbeokuta, and would stop with us. Mr. Wright guessed they were his long-lost relatives, and after several words two of the men came to us, one of them being Mr. Wright's uncle. He seemed to recollect Mr. Wright, but held his peace, and fixed his eyes on him. The other man called Mr. Wright by his country name, and asked whether he was not in the yard. Mr. Wright was lost in wonder, and after a pause he asked them how they came here, and how did they know the man of that name. Having explained themselves, Mr. Wright could not refrain himself any longer. He told them that he was the man. The uncle fell on his neck, and was about to shed tears of joy. Mr. Wright forbade him, and said *he* had rather rejoiced, and he went with them to the rest, whom he found, with great joy, to be his sister, brother, uncles, and aunts. A joyous day, and a striking scene! For one, after about thirty years' separation, to meet again with his relatives, is a matter of the greatest joy. Let abundant blessings from above be poured on Britain's Queen and on her dominions; and may the Gospel "loud resound from pole to pole." Mr. Wright has been very busy in shew-

ing and explaining to them the goodness of God and the generosity of the English. He told them of the God who carried him away and brought him in again, and the end for which he came; and thus he drew an inference of the vanity of idols.

General View, December 1852.

Badagry continued to the end of the year to be distracted by rumours of war, and apprehended dangers from different directions; and the minds of the chiefs and people have been in a state altogether unfavourable to the reception of serious impressions. Still, our Native Labourers persevere zealously, and not without some encouragement.

Mr. Willoughby thus concludes his journal for the quarter ending Dec. 25, 1852—

Dec. 19—Alarm that the Esos were coming spread everywhere in the town. Oh, when shall war cease! When shall the vulture be a dove, and the tiger a lamb! May the Prince of Peace soon bring the desideratum!

Dec. 22—Our Communicants and Candidates are attending regularly, more than usual, and we hope all will be true Christians; and that the time will soon come when all Africans, or our heathen relatives, will know the true and living God. That this may soon come to pass is our constant prayer.

LAGOS.

Cheering results of the abolition of the slave-trade by the British.

Lagos is about thirty-six miles to the eastward of Badagry. It is a large and populous town, having water communication far into the interior, as well as for hundreds of miles along the coast. It has been hitherto a great centre of evil, the head-quarters of the slave-trade in the Bight of Benin, from whence suffering has been dealt forth with an unsparing hand on the surrounding nations. Expelled from Lagos, that inhuman traffic, under which Africa has so long and grievously

July 1853.

suffered, is extinct along the coast, and Lagos is now a Missionary Station, the landing-place of our Missionaries, and our door of access into the interior. We adduce various testimonies, from the journals of our Missionaries, as to the beneficial results to Africa from the occupation of Lagos. The first is from the journal of our Native Catechist, Mr. James White.

The taking of Lagos by the resistless arms of England is a circumstance which should inspire every true Christian, and particularly every friend of Africa, with heartfelt gratitude to God. We deeply regret the loss of so many British in the late war. Had we been able to do any thing, even to the laying down of our lives to save theirs, we would have done it with pleasure. By the taking of Lagos, England has performed an act which the grateful children of Africa shall long remember. Let not England so much grieve for the loss of her sons, as consider the benefits that must accrue from the result. A few gallant men have sacrificed their lives to save those of a whole population. Fortified by nature, and commodiously situated for commerce, Lagos was proud of this superiority above the rest of her countrymen, and mightily oppressed them. Not satisfied with desolating other places, she set out with an expedition to bring even Badagry in iron fetters to Lagos. But God's justice overtook her. Her forces were recalled to cope with one more powerful. Just at that moment, one of H. M. ships of war arrived to engage the attention of haughty Kosoko, and thus freed Badagry from his intended invasion. Let not the delicate feelings of pious men induce them to look with horror on the dark side of the picture, if they are the true friends of Africa. Lagos is taken. One of the principal roots of the slave-trade is torn out of the soil. The chains of the wretched prisoners are broken; and we anticipate that the place, once filled with groans and murmurs, shall in future years echo the praises of the Redeemer. Afric's sons are not only morally declared free by England's banners, but this circumstance is subservient to the spiritual restoration of that untutored race to liberty by the heralds of the Messiah, when that great event shall succeed.

2 S

The next is from a letter written by the Rev. S. Crowther, September 22, 1852.

Our little schooner anchored off the place from which I was shipped for the Brazils in 1822, thirty years ago. I could well call to recollection many places I knew during my captivity, so I went over those spots where slave barracoons used to be. But what a difference! Some of the spots are now converted into plantations of maize and cassava; and sheds, built on others, are filled with casks of palm-oil, and other merchandise, instead of slaves in chains and irons, agony and despair. The resources of the country are being called forth since the abolition of the slave-trade at this place. Those chiefs in the interior who felt the loss of their favourite trade in slaves attempted to shut up their markets against other trades for a time, in sympathy with the expelled usurper; but those who rejoiced at the downfall of the slave-trade—and they by far the greater number—took advantage of it to supply the merchants with abundance of palm-oil, ivory, and camwood. The slave-trading party was dreaming that the abolition was but for a time, and that the trade would soon revive; but when they saw no prospect of its revival, two markets were immediately thrown open for the above-mentioned produce, and the usurper was cautioned by those chiefs in whose country he took shelter never to disturb those markets at his peril.

I can assure you from personal knowledge, and from the expressed admission of many chiefs in this part of the country, that the abolition of the slave-trade at Lagos, and they hoped from Whydah also, was the greatest deliverance that ever was wrought on behalf of this country. The barriers which had been put between one tribe and another, and which made travelling very unsafe, are now being removed, so that one tribe is open to another; and they are travelling together in the interior for mutual trade and intercourse, while the farmers in many parts begin to feel security in the pursuit of their peaceful occupations. How many ejaculatory prayers have been and are offered from thousands of hearts to God to bless the English Nation, their friend, and the deliverer of their country from utter destruction through slave wars! Here is an instance of the security the people begin to feel that they shall not now be made slaves. I have encouraged

the people of the Otta Tribe to assist me to improve their roads from Lagos, through their country, to the boundary of the Egba Territory. From the confidence they have that their country will be secure from molestation by their enemies, through our influence, they have promised to turn out, when the weather permits, to improve the roads according to my wish. This no one could have persuaded them to do while the slave-trade existed at Lagos, because good roads would facilitate the approach of the enemy to their towns; whilst their object was literally to hide themselves in the thickets of the forest, to screen themselves from those who would enslave them.

This is a brief statement of the impressions which the abolition of the slave-trade at Lagos has made on the minds of the chiefs and people of the interior. They long wanted an umpire to decide the case; but, all being guilty in the blood of their brethren, none could act the part of one, although they felt the evil which they could not cure. The chiefs have suffered the loss of relatives, as well as the people at large, and they have been led, through a curious tradition, to look for an umpire from white men beyond the waters. The tradition is to this effect—That in old time, when their country was in a state of agitation and confusion, some white men, preceded or accompanied by black men, came from beyond the waters, set the country to rights, and then returned. It is added, that these white men introduced into the country at that time such sweet fruits as bear the name of oyibo—an inhabitant beyond the waters—as *osàn-oyibo*, orange; *osàn-oyibo*, pine-apple; *ñibo*, the paw-paw. This tradition has been told me time after time, both by priests and people, in conversation. It was mentioned even this very morning. "This is the second time the country has been so," say they, and they believe that only white men can set things to rights again. Without attempting to deny or assert the truth of the case, I have always taken advantage of such circumstances to deepen the favourable impressions thus made upon them—that they should learn, from these circumstances, to receive, believe, and act upon, all that comes from the white man's book.

Occupation of Lagos as a Missionary Station.

The importance of the place decided Mr. Gollmer on transferring

the head-quarters of the Mission on the coast from Badagry to Lagos, and, until his own personal removal became possible, to occupy it with a Native Catechist. Mr. James White, therefore, was placed in permanent residence at Lagos in the middle of February, Mr. Gollmer remaining at Badagry until July the 20th, when he also reached Lagos.

Intercourse of James White with the people — Opening of Day and Sunday Schools—Arrival of native helpers from Sierra Leone.

We refer, in the first instance, to Mr. White's journals, which present many interesting points of information.

On the 18th of February, about seven o'clock P.M., we left Badagry with our assistant-schoolmaster, in a canoe, and arrived at Lagos at twelve o'clock on the 19th.

Feb. 22, 1852: Lord's Day—Having yesterday informed Akitoye that to-day would be the Sabbath, I went this morning to tell him that it would soon be time for Divine Service; but he told me that he had been sent for by one of H. M. ships, and consequently could not attend—promising, however, to tell his people to assemble in his absence to hear the Word of God. A short time after he went on board, with a great number of his people, in large canoes. When it was time I went out, but, finding nobody assembled for Service, John and I went out into the streets. As we were leaving home we passed by a Mahomedan's apartment, and found him making charms for various purposes. I asked him a few questions, and what he charged for them. Having satisfied me, I left him for the present, as I had no inclination to attack him before I had got to the bottom of all his absurdities. We next visited two smiths' shops, and told the people that we had come to offer them the gospel of peace; and we further asked whether they would not give us their children for instruction. They told us they were quite willing.

As we left these places, our curiosity was roused by the front of a house that was marked with various figures of different colours. Just below is a fence inclosing a fetish-house. We walked up to the man, who was sitting in the piazza, and asked him whose house that was. He

told us, the headman of all the Ifa worshippers at Lagos. I told him we were going to build a Church, and asked whether he would not attend, and also give up his children to be instructed. He told us he was bred up an Ifa worshipper, and could not exchange his religion for a new one. I told him he had taken a wrong way, if he wished to serve God aright and go to heaven, and that we had come to shew him the right way. He told us we might shew others, but not him. I asked whether he would not shew the way to a man who wished to go to Abbeokuta, but who had taken the way to Badagry. He said, "Yes." "So you are mistaken," I told him, "and we wish to shew you the way." He asked us whether we would consent to worship his Ifa. I told him I would if he were the true God; but being a false god I considered it mean to bow down to him, and I trusted the time would come when he would find out the true God. He replied, that he hoped the time would come when we should bow down to his Ifa. "Ifa!" I said, "I have known all about Ifa. You need not tell me any thing about him; but you have never tried our religion. Try, and you will find we are telling you the truth." After a lengthy conversation he took us to his house, confessed the truth of what we told him, and promised to attend Church as soon as one was built. During the conversation, men, women, and children were gradually drawn in as spectators; so I now turned to them, and told them that the same word applied to them all.

In the evening Akitoye returned home, and asked me how I did. I told him I was sorry he had disappointed me; that nobody assembled for Divine Worship, as he told me, and therefore we went to speak God's Word in the streets. He said he was sorry; that he had left orders for his men to assemble, and he hoped it would not occur on another Sunday.

Feb. 23—About six o'clock P.M. Mr. Gollmer arrived, with one of our teachers, two boarders, and some other men.

Feb. 29: Lord's Day—Mr. Gollmer kept the Morning and Afternoon Services at the king's courtyard. In the morning he preached from John iii. 16, and in the afternoon from Acts iv. 12. There were not many assembled in the yard; but in the spacious room which opens to it were many men and women, either afraid or ashamed to enter. I was therefore obliged,

during the devotion, to ask them to walk in. In the afternoon I told Akitoye when it was time. He sent for his chiefs and people to come and hear the Word of God, many of whom were only *compelled* to join us. This, which is a novelty to them, we trust will soon be familiar. The people paid very great attention at both Services; and it was well worth their admiration to behold one of a different colour standing up in the midst of them, and proclaiming the glad tidings of the Gospel in their own native tongue. May the time come—yea, soon come—when the people will learn to appreciate the word of life, and joyfully say, "I was glad when they said unto me, 'Let us go into the house of the Lord!'"

March 14, 1852: Lord's Day—We kept our Morning Service at Akitoye's back-house, a much better place than the other. The King, Pellu, and some others were present, and I spoke to them from Isaiah xlv. 8. In the afternoon I had not many hearers, but the king, Pellu, and others were present, and I continued our morning discourse from the same passage of Scripture.

March 21: Lord's Day—We kept our Morning Service at the King's other house, and addressed the people from Isaiah xlv. 9—20. In the afternoon I went into town.

March 23—As I was going to attend the labourers employed about our house, I met with a man who told me that he was much pleased with the words I had spoken at the King's house, because they were true. In the afternoon another came to me at my lodging, and told me that he and his friends love me, and that much is said of me, and of the words I have spoken at the King's house. These are encouragements. May the Lord water the seeds that are being sown in the hearts of these people!

May 1—Mr. and Mrs. Gollmer left us for Badagry. This evening, about seven o'clock, a Mahomedan Priest, my neighbour, paid me a visit. We have several times before repulsed each other in arguing about Christianity and Mahomedanism; and we have often left off the conversation, neither side being willing to acknowledge the other victor. This evening he began by saying, that, though we know much of God and His laws, there is still something in which we are deficient. "What is that? pray tell me," I replied. "You do not pray always, but on Sundays," he answered. I told him, "A man

without prayer is spiritually dead, and to be a Christian without prayer is to be without Christ. A Christian prays, not only on Sundays, but every morning and evening, and, indeed, he is to 'pray without ceasing.'" He said, "But we do not see you." I told him, "We are commanded, when we pray, not to be, 'as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men;' but we are to 'enter into our closet, shut too our doors, and pray to our Father which is in secret.'" "But you do not pray in the name of Mahommed, without whom no one can get to heaven." I replied, "Mahommed is an impostor, and our Bible tells us, 'Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved,' but the name of Christ." He told me, "Mahommed was a great prophet, and even greater than Christ." I answered, "I will not dispute who is superior, because I know you will not acknowledge Christ, and our argument will continue *ad infinitum*; but, as the tree is known by its fruit, let us contrast the characters of Christ and Mahommed, and we shall be able to form a better judgment." I then began relating the history of the first man, and how he fell; which gave rise to the first prophecy, that "the seed of the woman should bruise the serpent's head." I continued, that, as time advanced, the prophecies respecting our Lord became more minute; and that not only the time when, and the place where, He should be born, but the tribe whence the Saviour should spring forth, the circumstances respecting His birth, His character, His sufferings, His death, His resurrection and ascension, were all predicted several hundred years before the events took place; and thus a continued chain of prophecy, having its fulfilment in no other but in the person of the Messiah, sufficiently evinces that He is the promised seed of the woman. I then gave a brief account of the history of Mahommed, directing my antagonist especially to their own morals, and then asked him which he thought preferable. He seemed convinced, though he would not own it. During our discourse I was much assisted by three of our converts from Abbeokuta, who came here to trade, and, unwilling to mix with the Heathen, took their lodgings close by us. Being able to speak the language more fluently than myself, they se-

conded me, and reasoned so acutely with him, that, being too much exposed, he blushed and ran away. Thus God is making Abbeokuta a light to lighten the surrounding countries.

May 4, 1852—I went to the chief Bajuläi, and spoke with him a long time about the Word of God. He is a very intelligent young man, and had been to the Spanish Country, where he had seen many curiosities. He talks of our mode of worshipping as similar to what he had seen in that country, with the exception of wearing the cross, image-worshipping, invoking the saints, &c. I told him, "We strongly protest against these things, for they are idolatry, only in another shape, and we are commanded to worship none but God, and that it is very sinful to worship the creature instead of the Creator." Seeing an idol in his house, I asked him the name of it. Having told me, I asked him why he worshipped it, since it is a helpless object. He replied, that it is his mediator, and presents his prayers to God, and through him God bestows on him those things which he asks. I told him that we have a far more excellent Mediator, Jesus Christ, the Son of God, and the Saviour of a sinful world. He said they were only pursuing the works that their ancestors left them. "But your ancestors have not seen those things which you see." "Truly," he replied, and so we closed the conversation.

May 17—This morning Ajinia, the chief, in fulfilment of his promise last week, sent me two boys. Two of Aki-toye's sons, and one of his servants, also came. Committing these to the care of one of our elder boys, who came with us from Badagry, I went about and collected seven more children. With these twelve I opened the School, praying that God's blessing might rest upon our feeble efforts. The curiosity of many young men and women was roused on the occasion, and many seemed desirous of joining the children. This School, though it is apparently a "small thing," we trust will be the means of converting many a perishing soul from the error of his ways. May it awaken a spiritual desire after heavenly things, and be subservient to the great end for which Christ came into the world!

May 27—At seven o'clock p.m. I visited one of our neighbours, an Ifa Priest, and met him sitting on the ground, with his family, and some other men, around

him. I thought this a seasonable opportunity to speak God's word to them. Though I met with the usual objection, yet I took pains to illustrate to them the beauty of worshipping the one true God. They told me that Ifa and their other idols are only mediators, who carry their prayers to God. I said that their notion of a Supreme Being was correct as to the necessity of a middle-man, through whom we can communicate with God. If we require a mediator, therefore, that mediator should be touched with the feelings of our humanity, and therefore must be man; and as God is a holy being, the mediator must be sinless, and without spot—must, indeed, possess the divine nature, and be God—to enable him to be an able and suitable advocate. "What an insult is it to God, therefore," I continued, "when we employ insensible and irrational objects to intercede with Him for us. There is only one Mediator, Jesus Christ, who unites the divine and human nature in Himself—God and man joined together, and qualified for the office He is to fill. Believe in that Jesus, and you will find God accepts your prayers through Him." They seemed convinced. Some of them proposed several questions to me; and having satisfied them all, I left them to reflection.

May 29—This morning, as I went to remind the king of the ensuing Lord's Day, I found him and some of his chiefs offering a sacrifice. They had nearly finished. Two pigeons were the victims, besides some broken pieces of kola nut. As soon as he saw me his countenance indicated the internal commotion of his mind, and he exclaimed, "O ri mi?" (Hast thou found me?) How true and forcible is the language of Scripture—"The word of God is quick, and powerful, and sharper than any two-edged sword." "O King!" I replied, "how often have I told you to put aside these absurdities!" "Give me a little time," the King replied, "and I will soon do what you say." Soon after, he left off sacrificing; and, taking his seat, he said, "You see I am not yet confirmed on my throne. It is only five months since I returned home, and I am altogether a stranger to my people. At present every thing is topsy-turvy; and I am trying to do all in my power to gain the affection of my subjects. Still, I do not forget what you so often tell me."

June 6: Lord's Day—To-day I was enabled, through God's assistance, to open

the first Sunday School here, that adults—who, for want of leisure, cannot conveniently attend the Day School—may avail themselves of this opportunity of being taught to read the Word of God in their own tongue. A party of young men, the servants of the chief Bajuläi, whom I have frequently visited, attended, not to mention the Abbeokuta Converts. I introduced to them the Yoruba Alphabet, and taught them to pronounce the letters after me. In order not to weary them with one continued exercise, I next brought before them Mr. Crowther's translation of Watts's first Catechism, which I found to be of much service. What a delightful scene it was to behold in these young men such anxiety to get up these simple elements! Their eyes were stedfastly fixed upon the book, and they tried to sound the letters as exactly as the teacher. After this I taught them to kneel down with me, and join in prayer. This being done, I asked them to wait till Divine Service was over. They did so, and I addressed them from Acts xvii. 30. They paid great attention during the whole devotion, and tried to follow after the other people in the responses. In the afternoon they all attended School, and remained with us to the close of Divine Service. Upon the whole, I felt how cheering were such opportunities of doing good to perishing souls, when there are people willing to listen to the Word of God. May the Lord bless our weak endeavours to bring Lagos under the power and influence of the Gospel!

On the 14th, the ship conveying Mr. Crowther and several Native Catechists from Sierra Leone arrived at Lagos. Mr. White thus notices this joyful event—

June 14, 1852—This morning we went with Mr. Gollmer to the beach, to welcome our dear friends who have just arrived from Sierra Leone, after a voyage of six weeks. This was a season of truly Missionary joy to us—a season to give thanks to God for His answer to the prayers of His servants. We need this supply more especially, as the Lord is everywhere opening a way for the spread of His Gospel. Under the present crisis, triple the number of labourers sent would find a ready field of labour. We feel cheered, and we are enabled to go on in our work rejoicing. After an interview with our dear friends, accompanied with several tokens of reci-

procal joy, we conducted them home. While on our way home, we were touched with the relation of our dear friend, Mr. Charles Young, of the manner in which he was taken as a slave, and shipped on board one of the Portuguese Slavers; and it struck us that he could, after several years have passed, point his finger to the very house from which he was sold. He asked whether his master were still here, and was told that he had gone to Brazil. We joined him in acknowledging the kind providence of God, that had attended him from the time that he left to the time of his return to Lagos.

June 18—Equally striking is the case of Mr. Gilbert Lawson, one of our newly-arrived friends. He was sold to one of the Portuguese by his master, Aşogbõn, one of the chiefs here, early one morning, when he least expected it. This morning he requested me to accompany him to Aşogbõn, and accordingly I went with him to his house, and requested his servants to inform him that we had come to see him. After some time he came, and asked us to sit down. I introduced Lawson to him, and asked whether he could recollect who he was. He said he could not remember any thing of him. Lawson replied, "I am the man who some years ago was your slave, and whom you sold to one of the Portuguese. God mercifully delivered me from the cruel hand of the Portuguese slave-dealers, by the kind interposition of the British Cruisers, took me to Sierra Leone, and has brought me back to tell you what good things He has done for me. You have been living in sin, and doing what is wrong in the sight of God: but now attend to the word that God's messengers have come to proclaim to you. Little did you think to see me again, when that morning you ordered me to be sold to the Portuguese. Such, indeed, are God's mysterious ways!" The confusion into which the chief was thrown can be better imagined than described. He tried to change the conversation several times, and betrayed much uneasiness in his mien. What a contrast between the slaves of the chief and Mr. Lawson! While the former, miserable as they are, approach their master in humble prostration—compelled to flatter and approve his every action—Lawson was dressed in a better style, and seated on the same form with the chief, freely conversing with, and faithfully reproving him. The miserable condition of these

slaves is a proof of the neglected state of their souls, while Lawson's exterior is, we trust, an indication of the better state of his immortal soul.

July 13, 1852—This day Akitoye lost one of his servants—the first boy who came to us for instruction after our arrival here. He was able to say the Lord's Prayer in Yoruba, and had begun the Primer. I went several times to the king, to ask him to allow him to stay with me, or to permit him to go to School, but he obstinately refused. He was anxious to learn, and came to School several times by stealth. His fellow-servants, who were jealous of him, reported him to the King, who threatened to put him in chains should he find him any more at School. Since then he continued to come secretly to us, though he was laden with more than his usual work. Yesterday, about 10 P.M., I was informed that he was seriously ill—deprived of speech, and past recovery. Sacrifices were offered, to propitiate the gods to spare him, but it was all to no purpose. I mention the circumstance, because he was a promising lad, and likely to become one of the fruits of our labour.

July 31—I visited a Lagos Man, who has been a constant attendant at Church. He said he had given up his Ifa, and that his other companions are displeased with him for it. I told him he would have to endure much affliction and tribulation if he wished to become a child of God, as the children of Satan would always be at enmity with the children of God. "As for me," he said, "I wish to serve God from the bottom of my heart, and I do not know any thing in the world which will turn me away from it." I told him to look up to God for strength to support him. When I asked him whether he remembered that the Sabbath was approaching, "Yes," he said, "and I have bought all that I want for Sunday, so that I can devote my whole time to my book."

Aug. 15: Lord's Day—I kept our Morning and Afternoon Schools and Services. In the morning I addressed a Congregation of 150 men from Heb. ix. 11, 12, and in the afternoon another of 86 men from Heb. ix. 13, 14. It is a pity to state that few women come to see or hear us, either because they are too much engaged at their trade, or because they think it is a point of duty which belongs exclusively to the stronger sex. The wives of the King, as is the common practice in Africa, are scarcely permitted to come out of

doors. Mrs. White, on visiting them, asked why they did not come to hear God's Word. They replied, "The King does not permit us to go out, but if you speak to him, he may be pleased to allow us." Mrs. White, therefore, went to the King to obtain leave for them to attend Church. The King, however, would not allow them to go out, but said Mrs. White might go in and speak God's Word to them. To-day, therefore, she went and spoke to them. They all, she remarked, heard her with great attention, though some of them scorned and laughed at what she told them. We thank God that, though the King does not take an active part in the religion we profess, yet he greatly tolerates it. This, of course, is the effect of that part of the treaty, between Her Majesty and the King of Lagos, which is much in favour of Christianity.

Aug. 19—This day we had the testimony of a Mahomedan protesting against the religion she embraces. She came to see one of the Abbeokuta Converts, who was her relative, and who was telling her to try and come to Church every Lord's Day. Immediately, therefore, I interfered, without knowing that she was a Mahomedan, by drawing a contrast between Christianity, on the one hand, and Mahomedanism and idolatry on the other. In confirmation, therefore, of what I had told her, she gave the following brief narrative of herself. "I was brought here from Jebu as a slave, and I used to worship Sango; but the man who bought me made a wife of me, and caused me to embrace Mahomedanism. I brought a boy with me from Jebu, whom he wished to convert also; but he continued to refuse from day to day, and looked with contempt on their religion. One day he fell sick, and my relatives, who were idolaters, took him away to attend to him. After his recovery, the Mahomedan Priests, fearing the people would attribute this deliverance to their idols, and thus lessen their influence, held a conference, and determined that the boy should be killed. One day, therefore, one of them was despatched to carry this wicked design into execution. He came to my house and asked for my boy, and the lad immediately came out to see him. He took the child on his lap, and, pretending to whisper a blessing on him, poisoned him, in a manner nobody could account for. Immediately after the Priest was gone the boy began to complain of headache, and died towards even-

ing. My husband was privy to it, and joined them in all they did. Nor was his own son spared. Some time after, I left home and went to trade in another town; and I dreamt one night that a destructive potion was given my boy to drink. In the morning, feeling rather uneasy, I returned home, and found my little boy, who ran to me, and embraced me, saying, 'Mother, I drank it,' which he repeated till he breathed his last. These are only what I have experienced myself: I say nothing of other people, and the numberless injuries committed against them."

Aug. 29, 1852: Lord's Day—I kept our Morning and Afternoon Schools and Services. In the morning I addressed 105 persons from Jer. ii. 13, and in the afternoon continued the discourse. Previous to our morning devotion I went to see the King, to tell him to prepare for Church; but not finding him at home, I went to the chiefs, Sabba, Akodu, Asoḡbon, Soenu, and Bajuläi. Asoḡbon and Bajuläi attended, as they promised. They seemed to be moved with the charge, brought against the Jews in the first place, and then against the whole idolatrous world, of "forsaking the fountain of living waters, and hewing them out cisterns, broken cisterns, that can hold no water," and they frequently repeated the expression, "Lord, have mercy on us!" To-day the King, in a beautiful equipage, attended by his retinue, went out to visit the merchants. While passing our schoolroom he called on me in the School, and, saluting him, I said, "I went to your house this morning to ask you to attend Service. You should have given this day to God, and go and visit your friends some other day. The two chiefs, Asoḡbon and Bajuläi, immediately told him that they had attended the house of God in the morning. "I praise you," said the King: "that is what I wish you to do. Should I not be able to attend at any time, you can attend for me." On his return from his visiting, I asked him to walk in. He therefore entered, and sat on his chair, that was borne abroad for him by one of his servants. His elders, forming his privy council, sat next after him, then his military officers, &c. As soon as I had begun to address my Congregation the King interrupted me, and proved to the chiefs the veracity of what I had said, appealing to me for the correctness of his statements. Attributing this unusual boldness in the King to the power of ardent spirits, I respectfully ad-

monished him to wait till the Service was over, and then to ask me any question he pleased, more especially when he requested me to digress from the topic the text required me to dwell on, and to speak of the serpent through whose enticement our first parents transgressed.

Sept. 11—The last few days the people have been much engaged in singing, dancing, and sacrificing to the memory of a chief, who, they say, died seven months ago. I went to the house where they said the body of the dead lay, and saw a heap of clothes piled up in the form of a coffin. As it is customary, at the funerals of such great men, to offer as sacrifice some of the most beloved wives, and a great many slaves, to serve the deceased in the regions of the dead, every body suspected that a great number of men would be killed; but Mr. Gollmer quickly interposed, by sending a warm message to the King, reminding him of that part of the treaty which forbids human sacrifice, a violation of which would bring on him the severity of the English. Thus another great evil is remedied by the taking of Lagos.

Labours of the Rev. C. A. Gollmer—Erection of a Mission-house—A Contrast.

Some extracts from Mr. Gollmer's journals will close, for the present, our notice of this Station.

Aug. 8: Lord's Day—I had a large and attentive Congregation under a shady tree, and visited one of our sick Communicants in the afternoon. I made arrangements with my native helpers to go out into the streets and lanes, to urge the people to come in, that the Lord's house may be filled. Mr. White keeps his two Services, as usual, in our temporary schoolroom at the east end of Lagos; Mr. Young goes out into the streets, &c., at the east end of the town; whilst Coker, Pearse, and myself, preach the Word of God at different places at the west end of Lagos; so that, as often as possible, the glad tidings are made known in five different parts of the town, and to a goodly number of people. Coker and Pearse also keep the Afternoon Service alternately under my tree, which is almost better attended than the Morning Service.

Oct. 17: Lord's Day—I kept the Service in the street, and had a small but attentive Congregation. Samuel Pearse re-preached my sermon in the afternoon, when many people were present. I have

adopted the plan of making my two Assistant Schoolmasters, Pearse and Coker, re-preach my sermon of the morning alternately, with a view to make the people understand well the "word" we preach; and I find it is a good plan, for if I cannot sufficiently express or explain myself in Yoruba, they can do it.

Oct. 23, 1852—Our new Mission-house being so far completed as to be partly habitable, we to-day moved from our dark and dismal barracoon, after a three months' imprisonment, into our light, airy, and comfortable new house—a change for which we are truly thankful. The day before yesterday it was three months since we commenced the work. The house is almost a wonder to me, for in every thing I experienced God's blessing most signally. Wisdom, health, and strength, were given me and my people, and materials and labour were blessed alike. The house is a Mission Ebenezer. May it be a beacon for the misguided, a light for the benighted, life for the dead, and a house of prayer and praise!

Dec. 25: *Christmas Day*—I kept Service under the tree, and made Christ's coming into the world known to my hearers.

In conclusion, I would acknowledge the goodness and mercy of God, so richly bestowed upon us during the year now closing. Twelve months ago we were surrounded by war and rumours of war, and the horizon threatened a fearful storm. It soon burst forth, drove the deadly exhalations beyond, and left the cool refreshing air behind for us. The destruction of Lagos dispelled all the dangers and anxieties of war, and brought us tranquillity and peace. What a change for Lagos! Twelve months ago it was in full possession of the prince of darkness. Now, his stronghold is broken open, his bulwarks are overthrown, and his banner must give place to the standard of the gospel of Christ Jesus. Twelve months ago, thousands of poor people were under an iron sceptre, degraded below the brute creation. Now, an air of comparative liberty pervades the place, and cruel oppression is reprobated, changing the expression of despair into a happy smile. Twelve months ago, the king, chiefs, and people, invoked their gods, and called the neighbouring gods, even, to their assistance, and bloody sacrifices abounded. Now, many people assemble to hear God's Word, sacrifices are

July 1853.

discontinued, idols thrown away, and the true God believed and worshipped at least by some. What a change! What has God not wrought! What an earnest for Africa's speedy salvation! God hasten the time!

ABBEOKUTA.

Death of Mr. Hensman and Mrs. Paley.

The intelligence received from the Western-African coast since the publication of our last Number acquaints us with new bereavements. Mr. Hensman, the medical adviser of the Mission, has been removed by death, and Mrs. Paley, the widow of the late Rev. R. C. Paley, died at sea a few days after her embarkation for England. Such has been the will of Him, whose "way is in the sea, and His path in the great waters, and His footsteps are not known." Mysterious as these and similar dispensations appear to our shortsightedness, yet, in the exercise of faith, we are persuaded they are for good. "What I do thou knowest not now; but thou shalt know hereafter." The foundations of the Sierra-Leone Mission were laid amidst bereavements and afflictions of this nature; and the Yoruba Mission, in its commencement, partakes, to a certain extent, of the same character. Such appears to be the seminal principle of Christianity—"except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Value of the Native Labourers.

We stated in our last Number, that, during the three months preceding July the 3d of last year, the Rev. H. Townsend was the only European Missionary in Abbeokuta; there being three distinct Stations within the walls which required superintendence—Ake, Igbein, and Ikija—besides Osielle, about eight miles distant to the north-east. Mr. Townsend bears

2 T

the following testimony to the services rendered by the Native Assistants during this period—

June 20, 1852—I feel it to be my duty to state, that my native helpers in Abbeokuta have rendered me all the assistance they could since I have had the whole of the Churches under my charge—as, indeed, they have always done—and have shewn much ability in teaching in the native tongue.

Death of Sarah Oguntolla.

Jan. 13—On my return from Otta, before I had entered the yard, I heard, the sad intelligence of Sarah Oguntolla's death. She was the daughter of John Freeman, one of our Communicants, an emigrant from Sierra Leone, and a man of good character. She breathed her last yesterday morning, and her remains were interred in the evening by Mr. Townsend. Her illness lasted only three days. Her death was much lamented by all, and I myself felt it very deeply, for she was very loving to every body. She had been with Mr. and Mrs. Crowther for a good while, till a short time previous to her marriage and their departure for Sierra Leone, when she went to her father. As regards her attendance on the Means of Grace she was very regular. Unless through illness, her place, both at Sabbath School as a teacher, and at Divine Service, was never, to my knowledge, once seen vacant since my residing in this Station. I am informed by her father and other friends, who were present with her two days before her death, that, though unable to speak, yet was she found now and then on her knees in the attitude of prayer, committing herself to God. It is the belief of all that she has joined the celestial throng above. The fortitude and Christian Resignation with which the father patiently submitted to this heavy affliction was quite instructive to all the heathen around.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

KARACHI.

Moral Condition and Prospects of the Sindhis.

MR. Matchett's first journal is prefaced by the following observations—

If God will only bless our labours, I

see no reason why Sindh should be a barren spot in the Lord's vineyard. It is true, the people, as regards civilization, are almost savages; and they are as much lacking in morality as in civilization. Like the Cretians, one of their besetting sins is lying: so notorious have they become for this vice, that the Persians have a proverb, "Let a serpent escape, but kill a Sindhi." Yet the Sindhis are a noble-looking race; and, if one may judge from their fine open countenances, there is reason to believe that, when they are converted, they will be as great an honour to the Christian name, and as great a comfort to the Christian Missionary, as were the Philippians in Paul's time. They are more vigorous, more spirited, and less compliant, than their neighbours of India. They have the credit of being greater liars than the Hindus; but this arises from the fact, not that their lies are more monstrous or more numerous, but that they tell falsehoods less cleverly than the Hindus. A Hindu's lie is clever and specious, and often truth-looking: a Sindhi's lie, on the other hand, is so barefaced, that you cannot be deceived.

I am satisfied that the savageness and immorality of Sindh may, in a great measure, be fairly attributed to the wicked and unjust government of the tyrannical Amirs. If the rulers were oppressive, extorting, and overbearing, was it not natural that the subjects should become savage and immoral? and, where they were not able to oppose force to force, that they should seek to outwit by lies those whom they could not by physical force overpower?

God has now blessed the Sindhis with a good government and righteous laws, under which they may possess their property without fear of plunder: and may we not hope, that, when to the blessings of His providence He adds the riches of His grace, we shall see this barren and thirsty land become, in every sense, a garden of the Lord?

The study of the native languages has hitherto been the chief labour of the Missionaries. The sowing time has scarcely yet commenced in the Sindh Mission. We introduce a few extracts from Mr. Matchett's journals.

Visit to the native town—Instruction of the two Converts.

May 22—This morning I visited the

native town! What a filthy, ill-smelling place. The smell sticks to one's clothes for hours. The flies were in such swarms, that it was with difficulty one could distinguish the articles in the butchers' and grocers' shops. I saw weavers, hatmakers, combmakers, and shoemakers, at work. Oh, how glad shall I be when I am able to preach to these people, out of a full heart, the blessed Gospel of the grace of God!

May 23, 1852: Lord's Day—I began to-day to devote an hour, from twelve to one, to religious reading, conversation, and prayer, with the two young converts. I pray that this weekly hour may be good both to their souls and my own. I feel much interested in these youths. Their ages are about twenty-two and twenty respectively. They are amiable and teachable; but much remains to be done. May God make them to see and feel that they are sinners, and stand in need of a Saviour, as well as to see, what their understandings appear to be convinced of, that idolatry is false.*

Visit from two of the Beni Israel.

June 26 — To-day two Beni Israelites called upon us. Their names were Shalom and Moses. They understood Marathi, but very little of Hebrew, except how to read the Hebrew Character fluently. We pointed them to one or two Psalms in the Hebrew Bible. One of them read a verse in the Hebrew, and then the other read the same verse in the Marathi Bible, and so on. This put me in remembrance of Nehemiah viii. 8. Their manner of reading resembled the intonation in our Cathedrals at home. Their pronunciation of Hebrew is the same, with one or two slight exceptions, as that adopted by Mr. Heisch in the Church Missionary College. Mr. Rogers spoke to them in Marathi about Christ. They freely acknowledged, that before Christian Missionaries visited India they had sunk into idolatry, and that they were indebted to them for their deliverance from it. Would to God they had gone a few steps further, and not stopped with Judaism! We pointed their attention to some of the principal texts

* Five weeks later Mr. Matchett writes—"I hope and pray that the hour I spend with the young men may result in their everlasting good. They appear to attend with much seriousness to what I read or say. May God work upon their hearts!"

in the Old Testament which are generally brought forward by Christians against Jews. I admired the good sense of one of them, when he said that he would not give an answer until he had thought more of the texts.

The Ramazan.

June 30—This is a fasting month—Ramazan—with the Mahomedans. They must eat nothing from sunrise to sunset; but they eat before sunrise and after sunset—and eat so much, too, that they become quite stupid. During this month Mussulman servants are very little worth. How much like Popery is this!

Lingual Difficulties.

July 14—Learning the Hindustani. I felt very much cast down to-day, that I knew so little of the language. What a pleasure it will be to me to go and tell the Mussulmans and Heathen, in the language which they understand, that "there is none other name under heaven given among men, whereby we must be saved," but the name of Jesus! I now feel very much how great a gift the gift of tongues on the day of Pentecost must have been.

End of the Ramazan.

July 19—This is a great feast day with the Mussulmans. What a concourse of them I have seen to-day—well-dressed men, women, and children, riding on camels, horses, and asses, and walking. Shall any of these ever take up the cross for Christ's sake? God grant that many of them may do so! Ramazan is over. The devout followers of Mahomed are now at liberty to divide the quantity they eat into three or four meals, instead of devouring it all before sunrise and after sunset.

The late Mrs. Schreiber.

August 16—In the afternoon I accompanied Dr. Nicholson to Munura, a very rocky, healthy spot, at the mouth of the harbour—a kind of sanatorium. I met there a lady who had nursed dear Mrs. Schreiber in her last illness, and who spoke in strong terms of the meek, Christian spirit which our departed sister shewed throughout her sufferings.

Oct. 14—I had conversation with a pious gentleman this evening, who spoke much in praise of Mrs. Schreiber. Her zeal was manifested in her progress with the language, and in the many schemes which she had laid out for future usefulness among the Sindhi Females.

Laying the foundation of Trinity Church, Karachi.

Sept. 9, 1852 — At the Rev. W. K. Fletcher's request, we attended the laying of the foundation-stone of Trinity Church, Karachi. The scene presented was very striking, the assembly being composed of military men, and a large number of Natives, beside the wives of the officers. The Native Christians were present.

Visits from Arabian Jews.

Sept. 15—This afternoon three Jews called, two of whom had lately arrived from Arabia. It appeared that the Jews of that country had excited the indignation of their Mussulman rulers, and that a large number of them were in consequence cast into prison; among them, the fathers of the two who called on us. We argued together for some time, apparently without any good result.

Sept. 16—The Jews called again to-day. They appeared to think that the Old Testament afforded no proof in favour of Christianity.

Sept. 18—The two Arabian Jews came to-day. They were offered a trifling assistance toward the liberation of their fathers; but they refused to take it, this day being their Sabbath. One of them is twenty-five years old, and the other seventeen: the latter, he said himself, was of the tribe of Judah: he had a fine countenance. As we could make nothing of them, we thought it better to give them six written questions on the subject in discussion, and to answer six written questions put by them. To this proposal they agreed. They appeared to have a good knowledge of the Old Testament, but no knowledge at all of the New.

Native-Christian Marriage.

Oct. 11—I married two Native Christians. It was a very interesting ceremony, the Hindustani Service, the native dress, &c., tending to make it so. The bride and her mate had been instructed by Seal in the nature of the vows which they were about to take upon themselves, and made the necessary answers very distinctly.

MADRAS.

General View.

This Mission Field may be divided into four distinct departments, in each of which we find the Missionaries of the Society labouring, with a greater or less measure of result,

according to the time from whence the commencement of the work dates, and the blessing which the Lord has bestowed upon it—for “Paul planteth, Apollos watereth, but God giveth the increase”—Madras, the Telugu Mission, Tinnevely, and Travancore. In these four departments there are, according to the statistical returns for the half-year ending December 31, 1852, 32,546 individuals connected with the Mission, of whom about 20,944 are baptized, and 11,602 under instruction preparatory to baptism. Compared with the returns of December 1851, the following increase presents itself—in the grand total, of 2732; in the baptized, of 1872; and in the unbaptized, of 860. The Communicants also have increased, during the same period, from 4180 to 4800; and the school-children from 9742 to 10,285. We now proceed to the separate consideration of these districts.

The Rev. J. Bilderbeck, the Rev. J. B. Rodgers, and the Rev. Dewasagayam Gnanamuttoo, continue their Missionary labours in this populous city. We shall take the statistics for December 1852, introducing into the general extracts from the journals any interesting points which present themselves since June 1851, the period when our last review terminated.

Black Town.

The congregations at Black Town are under the pastoral charge of the Rev. D. Gnanamuttoo, from whose report for the half-year ending December 31, 1852, the following are extracts—

There has been no material change in the number of the people in the congregation, no adults having been admitted by baptism, nor any received from the Church of Rome, during the six months. The average attendance on Sunday Mornings at the Church-Mission Chapel has been about 162, including men, women, and children. The Sunday and Wednesday-

Afternoon Services at the Central School have been, on the whole, well attended, averaging about 150 in all; but this includes many Heathen also, who usually stand without and hear with much interest. The number of Communicants on the list is 135, and the average attendance at the table is 45.

In conclusion, I rejoice in the Lord that our labours have not been in vain, being blessed to many in the congregation, if not to all; for several of those in the habit of regularly attending the Means of Grace have manifested a growing attention to the Word, and perhaps, unknown to us, there may be other precious fruits of our labours in the Lord, which eternity alone can disclose!

John Pereira's and Mount-Road Congregations.

These congregations are more especially under the care of the Rev. J. B. Rodgers. In the list of them there has been an increase, during the half-year ending December 1852, of 15 adults and 7 children. Of the adults, 4 are converts from heathenism, and 9 from the Church of Rome, the 2 remaining being native Protestants. The Communicants are 74 in number. In reference to the people connected with these Stations Mr. Rodgers remarks—

I might say, respecting the congregations generally, that they are in a satisfactory state, judging from their regular attendance on the Means of Grace, their devout demeanour there, and the absence of any outward misconduct among them during the half-year. I have visited them at their own houses, and have been much gratified by my intercourse with them.

Tinnevelly Settlement.

In this crowded and daily increasing locality a neat and substantial building has been erected, and was opened for Divine Service on Whit-Sunday of last year. The attendance was most gratifying, the building being filled chiefly by people on the spot; and the occasion, interesting in itself, was rendered still more so by the baptism of three

adults, of whom, in his report for the half-year ending June 30, 1852, Mr. Bilderbeck gives the following account—

Two of them were from this neighbourhood, and the other was a travelling Vulluva Guru, who had joined me when I was out on a Missionary Tour. This man now not only assigned his reasons, like the rest, for renouncing heathenism and embracing Christianity, but also took off his sacred thread, and, with his bundle of heathen books, gave them both up publicly, as he drew near to the water. Thus was our Bethel dedicated to God with earnest prayer that He "who taught, as at this time, the hearts of His faithful people, by the sending to them the light of His Holy Spirit," would graciously shed upon us the influences of "the same Spirit," and vouchsafe to us such a measure of blessing as that those now baptized should only be an earnest of that fuller harvest which shall hereafter here be gathered into the fold of Christ's flock! In order to provide tats, blinds, mats, and other conveniences for the place, I am indebted to the liberality of several Christian Friends, who contributed toward it to the amount of nearly 123 rupees, which I desire thankfully to notice.

In Mr. Bilderbeck's report for the succeeding half-year we find further notice of this Station.

Our new building at the Tinnevelly Settlement has been found well adapted to answer the objects contemplated. My colleagues and myself meet there every Monday for mutual prayer and conference on the business of the Mission, when we hear the journals of our Catechists and Readers, and make our arrangements for the week; so that nothing transpires in our respective spheres but what we are all cognisant of, and endeavour, as far as practicable, mutually to promote. Public Worship is also conducted here once every Sabbath, and an evening lecture every Thursday. At other times, two Native Schools are continually at work, one in which English is taught, and another purely vernacular. Often several persons resort here for conversation—they come, indeed, without difficulty, whether men or women, and tell me whatever is turning in their minds; for, from its open and inviting aspect, the building offers a

friendly shelter to all, pitched as a tabernacle in the midst of a dense native population.

The Word of God has been dispensed, not only at this locality, but also elsewhere, at places adjoining it and remote. During the half-year three Services have been held every Sunday, as follows—In the Tinnevely Settlement at 8 A.M.; in the Leper Hospital at 10 A.M.; and in Perambore and Central School alternately at 4 P.M.: the attendance on these occasions has been generally very good. As these congregations chiefly consist of a large proportion of Heathen, it is pleasing to observe the interest with which they listen, and the order they generally maintain. Sometimes they ask questions which shew that their minds are properly exercised by what they hear, and often the same people are seen to repeat their visits so regularly as to lead one to hope that they appreciate these seasons of public instruction.

The extension of Sabbath Services and preaching to the Heathen, at the different places above mentioned, and the generally good attendance, present an interesting feature in this Mission, which we doubt not will be attended with the happiest results. We can well identify ourselves with the feelings under which Mr. Bilderbeck penned the following passage—

While I have occasionally taken a duty for my colleagues in their Churches, it has been my privilege more exclusively to devote myself in preaching to those who are still without the pale of the Church, remembering those precious words of the Lord, so full of hope and promise, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Yes, scattered and hidden as these may be among the mass "that know not God, and that obey not the Gospel of our Lord Jesus Christ," yet are they to be sought after and brought in, "that my house may be filled," saith the Lord. At any rate our duty is plain—

we are not to be "weary in well doing," but to go on declaring "the unsearchable riches of Christ" whether men hear or forbear; knowing it to be now no more a "mystery," but a truth unfolded designedly with a view of its answering as a moral remedy for all the moral diseases of men.

On week-days as well as Sundays the work of preaching to the Heathen has been vigorously prosecuted, as will be seen in the next extract—

Independently of the three Sabbath Services, I have been engaged during the week in reading and expounding the Scriptures at the Tinnevely Settlement, Monegar Choultry, Mount Road, Egmore, and Black Town, almost every day—once, twice, or thrice, according to circumstances. In these exercises profitable conversations often ensue, which enable me to meet objections, remove doubts, and apply the truth according to the state of mind discovered by inquirers. As the result, many have called on me for books and further conversation. Some of these have candidly acknowledged the error of their ways, and professed to be well affected toward the Gospel; but, as is frequently the case, they have felt timid as to the steps they should take, and therefore, Nicodemus-like, they have come under cover of the night; yet I could not resist the feeling that at least a few of them were "not far from the kingdom of God," and must sooner or later decide for Him. Were I not afraid that I should do more harm than good, I could easily enter into further details; but I had rather let time and circumstances develop their case, without attempting to forestall the one or force the other. Meanwhile, "it is good that a man should both hope and quietly wait for the salvation of the Lord." Missionary Work, at the best, let us remember, is still but a "work of faith," and still but a "labour of love." The first should prompt, and the last should satisfy. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. William Stagg and Mrs. Stagg left Gravesend on the 11th of June, for York Fort, to join the North-West-America Mission—Mr. and Mrs. Acheson left Calcutta on the 12th of February last, in consequence of ill health, and arrived at Blackwall on the 31st of May—The Rev. J. H. Bernau, on account of failure of health, and Mrs. Bernau, accompanied by Mrs. Lohrer, left Bartica Grove on the 11th of May, and arrived in London on the 30th of that month.

Wesleyan Miss. Soc.—With deep and solemn regret we record the sudden death, on Wednesday, the 13th of April, of the Rev. Benjamin Clough. He was one of the Missionaries who embarked with Dr. Coke for Ceylon at the close of the year 1813; and the Mission in that island had the benefit of his able and zealous services for a quarter of a century, the results of which appear to this day. Since his return to England, his interest in that Mission has been unabated.

WESTERN AFRICA.

Church Miss. Soc.—Mournful intelligence has again reached us from this Mission. Mr. W. Hensman, the medical adviser of the Mission, died at Abbeokuta on the 10th of April, after a short illness. Mrs. Paley, who, in a very reduced state of health, left Abbeokuta on the 25th of April, with Miss Apthorpe, for Lagos, with the view of returning home by the African Steamer, died at sea on the 6th of May, of fever, within sixty hours of Sierra Leone.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—Mrs. Sandys, wife of the Rev. T. Sandys, died at Calcutta, on the 20th of March, of cholera.

NEW ZEALAND.

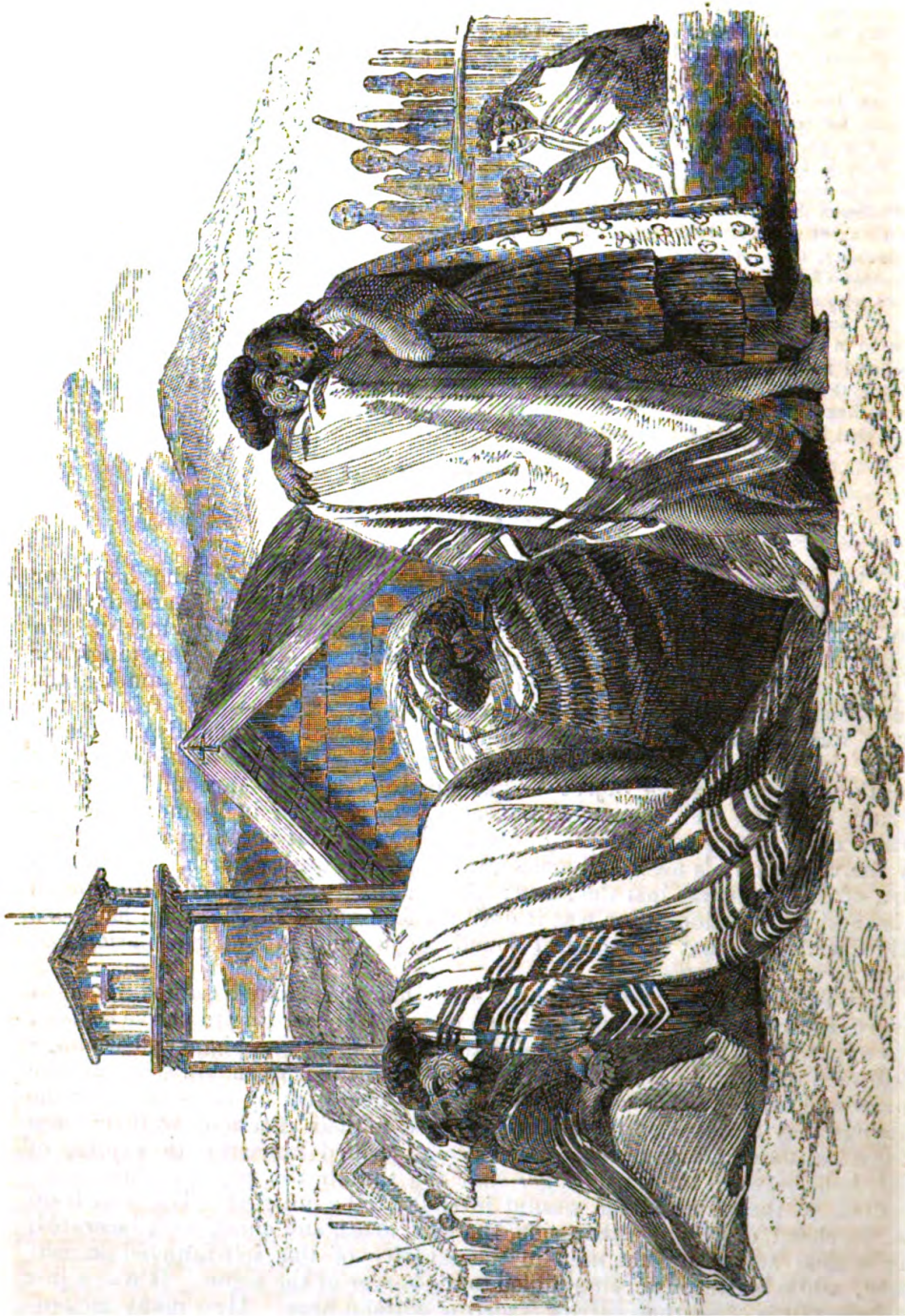
Church Miss. Soc.—Mr. and Mrs. Booth, Mr. J. Stack, and Tamahana Te Rauparaha, safely arrived in New Zealand in December last.

Miscellanies.

A NEW-ZEALAND HONGI.

THE Engraving on the following page represents a New-Zealand hongī, or rubbing noses. This is the substitute for our shake of the hand, and the custom continues to be universal, though not so much used as formerly. On important occasions the hongī is generally accompanied by the tangi, or cry—a singular outbreak of strong feeling, which was usual among the New Zealanders both in joy and sorrow. On the departure of friends the tangi was heard. Expressions of mingled grief and affection display themselves in the countenance of the wailer. Tears glisten in his eyes. At length, approaching the object of his lament, he clings around his neck, crying bitterly, and earnestly embracing him; while in former times, to evince more strongly the depth of his feeling, the flint was unsparingly used by the wailer on his neck and arms until the blood gushed forth. On the return of friends it was just the same: their arrival was greeted with doleful cries and lamentations; nor was it until the formalities of the tangi had been duly discharged, that the natural sounds of joy and mutual gratulation had room to express themselves.

It was, however, when a chief died that the tangi assumed its most severe aspect. The body, having been decorated according to native fashion, was exposed in view of the assembled tribe, and bitter weepings and wailings continued night and day, until the sun had three times risen and set. All the immediate friends, relatives, and slaves of the deceased, by the severity of the cuttings they inflicted on themselves, testified to their affection and their sense of the loss they had sustained. Each person armed himself with a piece of flint, held between the third finger and the thumb, the edge protruding according to the depth of the wound intended to be inflicted. The face, from the forehead down on either side, the legs, arms, and chest, were lacerated, the women surpassing the men in the severity of this self-inflicted punishment, while boisterous crying added to the horror of the scene. It was a just representation of heathen sorrow—sorrow without hope. How many mournful scenes of this kind are going forward throughout the heathen world! The New-Zealand tangi, as an universal ceremony, is fast being laid aside. On the death of the great chief Te Rauparaha there was no tangi, except by a very few, chiefly owing to the endeavours of his Christian son Tamahana to put it down.



A NEW-ZEALAND HONGI.

Missionary Register.

AUGUST, 1853.

Biography.

OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN WESTERN AFRICA.

WE collect from the Journals, and other communications from the Labourers in Western Africa, several notices of hopeful converts who have died, it is believed, in the faith of Christ. Such instances of the happy effects of Gospel Truth may well encourage Christians to acts of persevering self-denial in their endeavours to spread among the Heathen the knowledge of a Saviour's love.

Mr. King, in his Journal, gives an account of the

Death of a School-girl.

May 10, 1852—We this morning had the painful task of committing to the grave the remains of Maria Makanju, one of our scholars, about twelve years old. She was the daughter of a Native Communicant. Her illness lasted about three weeks. She afforded a proof that our Lord and Saviour is working here in the hearts of the young as well as of the old. Before her death, she gave good evidence that a change of heart had been wrought in her, and that she placed unshaken confidence in Christ, the Rock of Ages. Her elder sister once brought her medicine from an idolater, but she refused it with disdain. On another occasion her mother was going to buy something for her, and, as there was nobody at hand, manifested deep concern because Maria would be left alone. The poor girl checked her mother's needless anxiety, by saying that she was not alone, since *Jesus was with her*. Two days before her death she begged to be removed to her uncle's, because her mother's grief and anxiety, she said, did her harm. On the day before she died she mentioned the great benefit which she had derived from attending School. The instruction which she had there received greatly assisted her now to bear her severe pain, and she recommended that all parents should send their children likewise. On that day I visited her as usual, accompanied by Mr. Barber, and asked her

August 1853.

whether she were afraid to die. With a smile on her face she earnestly said, "Oh, do ask Him to take me away at once!" This, we told her, was wrong, and advised that she should patiently wait the Saviour's own good time. After this we knelt down and prayed with her. We then took leave, and it proved to be for the last time. Yesterday—Sunday—as she turned her face to the wall, after telling her friends that she was going to take a little sleep, her spirit took its flight without a struggle. Her friends might have been ignorant of it, had not one of them been stedfastly looking at her as she turned her face.

If, among the multitudes that stand around the throne, and who "have washed their robes, and made them white in the blood of the Lamb," there will be children also to swell the chorus of redeeming love, it is the conviction of all the Christians here that Maria Makanju will doubtless be one of them.

Mr. King also informs us of some particulars respecting the death of

Abraham Kaşon.

May 27 — To-day I committed the remains of Abraham Kaşon to its kindred dust. His death was a cause of much grief to all. He was one of most decided character among our people, and had been one of Mr. Crowther's most confidentials, as well as with myself. He had undergone many trials by persecution, and was one of those who fled to Bada-

gry on the last outbreak. He, with his companions, about eight in number, had been to Lagos to trade, and, on their return, were attacked by a kidnapping party of the Ijebus, on the banks of the river, on the 24th, about seven A.M. While defending themselves, Abraham received a shot between the rib and thigh, and an attempt to extract it was quite useless. Lying all day in the canoe, he bled much through the oppressive heat of the sun, and was brought home on the evening of the next day. In spite of all we could do, he breathed his last yesterday, about one o'clock.

Difficulties arose as to the interment of the remains, which are thus explained by Mr. Townsend—

May 27, 1852—Engaged the chief part of the day in obtaining permission from the Chiefs to bury A. Kason. He being an oboni, the oboni law is that he must be buried by them according to their secret custom. I had more trouble with our own converts than with the Chiefs. They had collected guns together, to bury the body by force, if the obonis should refuse. I would not permit one of them to go with me when I went to the Chief about the funeral, and without trouble obtained, not only consent to bury the corpse, but also a decision that the oboni fee should not be paid by our converts, but by the relatives, who, out of anger, made the young man an oboni in the time of persecution.

We now revert to Mr. King's Journal.

Having placed the coffin on the bier, and stretched the pall over it, we started for the Church. The procession was grand and numerous, all the converts at Ake, and most of those at Abaka Road, being present. As soon as we descended the little hill, and had come to the central part, between Igbein and Igbore, great lamentation was heard from the numerous crowd for our departed friend. I must say that he was one of our living epistles, "known and read of all men." Whether at home or abroad, he never omitted telling his friends and companions what he had heard and tasted of God's mercy. He was one who had undergone great self-denial, on whom the keen edge of persecution had been fully levelled, and

who, rather than give up his faith, fled to a distant place, in order to maintain his hold and confidence in the Rock of his salvation. If it be inquired why such a sincere and honest Christian Man, of decided character, should suffer such a death, the reply can be no other but this—that he unhappily fell a victim to violent revenge for the loss of the slave-trade, as the Ijebus are nothing but Kosoqo's instrument in all these things.

Mr. Crowther's Journal contains an account, which we now lay before our readers, of the

Death of Mary Coker.

Oct. 26—To-day I committed the body of Mary Coker to the earth. She breathed her last yesterday. She was a meek and pious Christian, and one of exemplary character. She was very helpful to me in seeing after the female members of the Church, especially the sick. She had been for a long time an invalid, but a patient sufferer all the time. She got worse, and was able to attend Church but once in July last, the first Sunday after our arrival. From that time she was altogether laid up; and was visited many times both by Mr. Barber and myself. Nor was her house ever empty: some one or other of the members of the Church would attend, and render her needful help. She was all the time supported from the Church-Relief Fund. On one occasion I questioned her on the prospect of death, when she replied, "I leave myself entirely to the will of our Master. I would not be impatient, but make His will my own." I asked her whether she did not feel very great bodily pains. She replied, "I feel more than I always talk, but it is of no use to complain, because I deserve more than that." I asked her, "What is your hope and support in your affliction?" She replied, "Jesus is my hope and support. All the gods of the heathen are lying vanities." I tried to impress on her mind the great necessity of resting upon that sure anchor of the soul, on whom whosoever puts his trust shall never be confounded. I then commended her in prayer to the care of the great Shepherd, who has engaged to lead His helpless sheep through the valley of the shadow of death, and whose rod and staff will be their comfort and consolation.

OBITUARY NOTICES OF NATIVE CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT MADRAS.

THERE have been twenty-six deaths connected with the Congregations. Interesting notices of some of this number occur in Mr. Bilderbeck's Reports.

Among those removed by death were some who had adorned the Gospel while living, and experienced its comfort while dying. One was a real loss to the village in which he lived; as from his age, experience, and knowledge of the Scriptures, he long shone in it as "a light in a dark place," ordering himself and his household after God. We were accustomed, at his request, to meet in his house every week for reading, exposition, and prayer, when he used to get his friends and neighbours together to profit by the word; and often did he beg us to warn and admonish the careless. When the infirmities of age disabled him from actively promoting their best interests, he still continued to witness for God, by his steady and consistent profession, till the taper of life was exhausted, and then "he came to his grave in a full age, like as a shock of corn cometh in in his season," declaring that "the Lord was his Rock, and there is no unrighteousness in Him!" He died at the advanced age of 75.

Soon after this, we committed to the grave the remains of another aged disciple, who had also given satisfactory evidence of a change of character, and of good hope in her Lord. She had lived upward of thirty years in a Christian Family, and since her conversion had maintained such an unblemished and exemplary character as to secure the confidence and esteem of her employers, who now treated her more as a member of the family than a servant. I visited her often during her illness, and found her mind at all times clear as to the ground of her acceptance with God. Death seemed quite divested of all fears to her; and though her language, with respect to herself, was low and unpretending, yet she could speak of Christ as her "all and in all!" In short, her removal was felt quite as a bereavement in the family, and can scarcely yet be adverted to but with touching emotions.

I shall allude to but two more, Senavoppoo and Sinnapen. The former was a young woman educated in the Central School. Though born and brought up a Romanist, her training in the School was

afterward made the means, in God's hand, of opening her mind to the errors of that Church, and also of giving it a serious direction. She began to read the Scriptures diligently, to frequent the House of God regularly, and to evince an attachment to His people. Mrs. Winkler, to whom she owed much, always spoke of her with interest and affection, and in course of time had the satisfaction of seeing her comfortably settled. After marriage she went with her husband to a station in the country, where I sometimes met them during my occasional tours, and always found them contented, active, and happy, their employers, at the same time, bearing them good testimony. She here used to assist in teaching a Native-Female Charity School, conducted by one of the ladies of the house, and was thus voluntarily helping to forward a good cause in a quiet way. But "she hath done what she could," and is now one of those who have fallen asleep in Christ, waiting for the resurrection of the just, and the glory which shall follow. Her death took place at Madras, she having been taken suddenly ill between this place and Punamalli, on her way to the Presidency.

Sinnapen was one of those who spoke at the last meeting of our Native Association, and ably aided in carrying forward our views. Little indeed did I think, in writing an account of it, that I should have to record his death while the ink was still fresh in giving the details. "Even so, Father, for so it seemed good in Thy sight." His removal is truly to us a great loss, for he was a most valuable and respectable member of our Congregation at Black Town. He always led our singing in Church, regularly took a class in our Sunday School, was punctual in attendance on all the Means of Grace, and assisted us greatly as an efficient and active member of our Church-Fund Association. His talents were of a high order, and would have fitted him for any situation. He was one of those who not long since challenged examination, and obtained a government prize of 200 rupees. Having been educated in our Mission Seminary at Palamcottah, and subsequently at Bishop Corrie's Gram-

mar School, he came out thoroughly finished, and qualified to take a superior standing in native society, to which he might have proved an ornament and a blessing had he been spared. But "God's thoughts are not our thoughts, nor are His ways our ways." Caste was his stumbling stone; but it was evident he did not feel tenderly about it for its own sake—family influence alone prevailing to bias his mind. It seems therefore to have given him no little pain, in his last moments, to think that he should, on any account, have passed for one of its advocates. The tempter also took occasion, from it, to becloud his mind and distress his conscience, endeavouring to fill it with this and other misgivings, and for a time appearing to deprive him of every comfort. But he was a child of God, notwithstanding, and the tempter therefore could not long prevail. The cloud, through God's goodness, was soon dispelled, and he was graciously permitted to triumph over the last enemy "by the blood of the Lamb." Peace was restored, and he died happy in the arms

of his blessed Lord.

I send these little obituaries, not to praise the dead, but to magnify God's grace and goodness to poor sinners, and as a record of the power of the Gospel in the happy experience and peaceful departure of so many of our native sisters and brethren in this heathen land, more especially as these are flowers which fall unobserved. It was well said by one, "Tell me not how a man died, but how he lived;" and the instances here given will, I trust, shew how the Gospel tends to transform the character in life, and to support the mind in death. How precious, then, must be that legacy of our blessed Saviour which thus gives the "promise of the life that now is, and of that which is to come!" And if it does so much, should we be justified in withholding it from myriads of our fellow-creatures who in this country neither know how to live nor how to die, and who, if the Bible is to be believed, "have no hope, and are without God in the world!"

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

The Religious Condition of the Labouring Classes.

WHEN you consider the great extent of that which is called education—the vast amount of literature now circulated and the avidity with which it is received—when you consider the intellectual and the moral position of the great mass of operatives and artisans in our large cities, and in those hives of industry, the counties of Lancaster and York—I think you will see that there is much to excite your attention, much to stir your fears, and much to call on you to use redoubled energy in the great work which you have undertaken. Of destitution, no doubt, there is a sufficient abundance, both in this metropolis and in other parts of the kingdom; but I think there is a great deal more indifference than destitution; and it is for us and for you to consider whether indifference be the sole or whether it be the main cause of the fact

which nobody can gainsay, and which I shall not presume to attempt to explain—the fact of the almost total absence of the great mass of the working classes from Places of Worship, whether they be of the Church of England or of Dissenting Denominations. Now, in such an assembly as this, and before a great body of the most experienced and worthy of our Clergy, it would not become me, perhaps, as a layman, to enter into the causes of this apparent indifference. I will only take the liberty of indicating it to you as a matter worthy of the most serious consideration. The state of things in this country is pretty nearly this. The wealthy, and what are called the higher classes, have been touched in a much greater degree than they were heretofore. Many of the lowest and poorest of the working classes have been reached and wrought upon by your administrations. But there is a large intermediate class, comprising persons of intelligence, artisans of comparative affluence, persons

who are working their way even to a higher position than they now occupy, who hitherto have escaped, who hitherto have been beyond the reach of all the efforts that have been made to overtake them. This, I think, is a matter well worthy of consideration, and I indicate it to you now because I am quite sure that the time is come when, by a vigorous and concentrated effort, that great class may be overcome. I do not believe that there is within them any inherent dislike whatever to the Church of England. On the contrary, I believe there is rather a tendency to the Services of the Church. But it is for you to take such means as may make these Services inviting, and make your own persons acceptable to them.

[*Earl of Shaftesbury—at Ch. Past.-Ald Soc. An.*

Present Condition of the Diocese of Llandaff.

I will endeavour to give you some little information relative to those districts in which your Clergymen are at work. And first, with respect to the diocese as a whole. You are, no doubt, aware that the Diocese of Llandaff consists of the county of Monmouth and of the greater part of the county of Glamorgan. Through the centre of that district, and parallel with the Bristol Channel, there runs a lofty ridge of hills, intersected by numerous valleys, which slope gradually down toward the water's edge. These hills and these valleys and the adjacent country, form the extremity of that large coal-field which is the chief geological feature of South Wales. It abounds in the richest deposits of iron ore and of coal of excellent quality, admirably adapted to the purpose of steam navigation. The increased demand for iron for the construction of railroads and other purposes, the demand for coal, and the great facilities for export afforded by the Bristol Channel, have caused a complete alteration in the condition of that part of the country within the last half century. At the commencement of this century the Diocese of Llandaff was a remote, a quiet, and a rural district. Our mountains were little better than sheep-walks, and our retired and sequestered valleys were frequented only by a few farmers and persons of that description. But now the whole face of the country is changed. The population has increased in a greater ratio than in any other part of the United

Kingdom. Your Noble Chairman, in his opening address, alluded to the condition of Lancashire and Yorkshire. I know not what may have been the case in the last decennial period, but in the interval that elapsed between 1831 and 1841, while the increase in the population in all England was 14 $\frac{3}{10}$ per cent., while the increase in Lancashire was 24 $\frac{7}{10}$ per cent., and in Durham 27 $\frac{7}{10}$ per cent., the increase in the county of Glamorgan was 35 $\frac{3}{10}$ per cent., and the increase in the county of Monmouth was 36 $\frac{2}{10}$ per cent. In fact, since the year 1800, our population has more than trebled itself by 40,000 souls. I believe that the population in 1800 was 117,000; and although the last returns are not yet published, I understand, from private information, that the present population of the diocese is 357,000. But even this does not represent the whole of our difficulties. Supposing the whole of this vast population had been equally distributed over the whole of the country, the pressure being diffused through the various parishes, a portion of it would have been borne by every one, and the effects on our spiritual condition would have been less disastrous than it is. But from what I have already said, you will see that this mass of people has been cast on one particular portion of the country, and on precisely that portion of the country which was least able to bear it, for a century ago it was nothing but a mountain waste and sheep-walks. The parishes are very large—one of them containing 80,000 acres; for this is not the parish with only one Church—with perhaps only one Church, and the tithes being exceedingly small. You may readily suppose what must be the condition of such a country as that, and how unable it must be from the resources of the Church to meet any thing like the demand which such a condition of things must necessarily entail on it. Now just observe the course of events in that part of the country. A coal-pit is opened in some remote district, and some 500 persons, with their wives and families, are all at once brought to the spot. While the Church is lingering and unable to do any thing for the spiritual condition of the people there assembled, some ten or twelve meeting-houses are built; and before we can establish a Church with or without a miserable endowment, the Clergyman finds the people steeped in immorality and infidelity, or

utterly alienated from the Church of which he is a Minister. But is this all we have to contend with? When a Clergyman is labouring in the populous streets of Birmingham, or in the clothing districts in the Diocese of Ripon, he has the happiness of reflecting that those by whom he is surrounded are all associated by the bond of one common tongue. He has not to contend, as we have, with the strife of tongues. It is true that the use of the English Language is increasing among all classes; it is true that the young people are beginning to speak it familiarly. Cheap English Literature is being most extensively circulated; and you will perhaps be amused when I tell you, that so anxious are the people to learn English, from a consciousness that it tends to promote their worldly interests, that in one parish where I had thought it my duty to insist upon a Welsh Service, a petition was got up and numerously signed by the Welsh Workmen, praying that I would allow them to have an English Service, in order that they might have the opportunity of improving in the English Language. Now observe the practical difficulties arising from this state of things. If we were altogether Welsh, or altogether English, we should know how to adapt our Services to the circumstances of the case. But the two languages are mixed together in all conceivable proportions; so that if we have an English Service we disgust the Welsh People, and if we have a Welsh Service we disgust the English, and if we have a mixed Service we please neither the one nor the other. If we have an English Service in the morning and a Welsh Service in the afternoon, perhaps we hear complaints that the order ought to be reversed. In proportion as a man is spiritually-minded, and feels the necessity of religious instruction, he will be offended if he cannot have two Services a day. If we endeavour to make the same building accommodate both parties, we find that the hours clash, and again we offend both. It is therefore absolutely necessary that we should have two Ministers and two Places of Worship, and that, too, in parishes where we are often unable to support one; for, with the exception of the Diocese of St. David's, there is no part of the country in which so large a proportion of the income properly belonging to the parochial Clergy, was alienated from them in Roman-Catholic times; and at the Reformation, instead of being restored to its original

purposes, that property was unfortunately given into other hands. I believe the actual rent-charge of such property in the Diocese of Llandaff was 59,605*l.*, and out of that sum not less than 25,624*l.* was thus alienated. So that, what between appropriation and impropriation, our Clergy have been greatly despoiled, and it is calculated that the average amount of the parochial incomes is under 140*l.* a year. [Bp. of Llandaff—at the same.

The Observance of the Sabbath a test of a Nation's Character.

I look on the Sabbath as a great practical triumph of Christianity, a sign of our Lord's supremacy, and a visible token of the nation's acknowledgment of the religion of Jehovah. Do away with its observance, and what is there to testify of any people that it is a Christian people? I consider, therefore, any thing which tends to diminish the reverence of the people at large for the observance of the Sabbath does injury, not only to the cause of religion in the country of which they are citizens, but to the cause of morality and good order throughout the world. Undoubtedly where the Sabbath is least observed, there the nation is least moral, least observant of the plainest duties of humanity and of mutual kindness. On the other hand, where the Sabbath is best observed, we may regard its observance as a token that the Christian Virtues are more highly prized; that the people at large are more deeply impressed with a sense of their Christian Duties and privileges; that the sovereignty of Jehovah and the mediatorial kingdom of Christ are felt and acknowledged to be realities; and, therefore, even if we could not base the duty of observing the Sabbath on a distinct Divine Command, yet the consequences which flow in upon a people from the faithful observance of the Sabbath, or, on the contrary, from its desecration and neglect, are such as justify us in saying that the observance of the Sabbath is a duty incumbent upon all, not less by the plainest maxims of policy than by the express declaration of the Word of God, and the obligations connected with the ordinances of his Church.

[Bp. of London—at the Lord's Day Obser. Soc. An.

The Working Classes desire the Sabbath to be kept sacred.

I look upon this fact, that the most unhesitating expression of respect for the sanctity of the Sabbath, and the most determined opposition to the opening of the

Crystal Palace on the Lord's Day, have proceeded from the working classes of this metropolis. I look upon this fact, I say, as one of the most encouraging symptoms of the times in which we live. Of all classes, perhaps they were the last from whom many persons would have expected such an expression to emanate. Although I have much greater confidence in the religious principles of the working classes than it is the fashion for many people to express, yet, being sensible of the unfortunate position in which numbers of them are placed, and from which it is not their fault that they are not extricated, I must confess that I did not expect such an expression of feeling in reference to Sabbath Observance as has proceeded from them. I think the memorial presented by a deputation of the working classes to Viscount Palmerston is one of the most encouraging documents I ever read. It is probable that many persons now present have not had the advantage of perusing that document. I am not going to read the whole of it; but I must say that I am extremely gratified to find the labouring classes holding such language as this: "We object to the Crystal Palace being opened on the Sabbath, because it will be opened for merely secular and commercial purposes." Undoubtedly, if the Crystal Palace be opened by legislative sanction on the Lord's Day, a very short time will elapse before we shall see opened on that day not only the British Museum—for which, perhaps, something might be said, as that building is full of the treasures of science and art, and is calculated, in the case of a rightly-constituted mind, to increase a feeling of reverence for the beneficent Creator of the world—not that I think for a moment that would justify the opening of it on the Lord's Day. But let the British Museum and the National Gallery be opened on the Lord's Day, and we shall very soon see all our places of public amusement opened; and then what will become of the sanctity of the Sabbath in the metropolis, or what will become of our character as a God-fearing nation? The memorialists also touch on what appears to me one of the most important and irrefragable of the arguments against the opening of the Crystal Palace on Sunday. I say, that whatever tends to deprive the working man of any portion of the Sabbath, or to employ him compulsorily on that day, by bringing others into competition with him as regards his labour, tends to render

him a less affectionate husband, less attached to his children, and less attentive to all the sweetest relations of life, while it tends to deprive his own mind of the benefit of the ordinances of religion and of the reading and hearing of God's Word. How gratifying it is to find the working classes holding such language as this: "We believe that Sabbath labour socially degrades man, and, speaking commercially, injures him." That is perfectly true. I remember that in the evidence taken by a Committee of the House of Commons with regard to the observance of the Lord's Day, it was distinctly stated by more than one person, and among the rest by that eminent and pious physician Dr. Farre, that labour on the Sabbath diminishes the value of that which is performed on all other days of the week; and that a man who works seven days in the week will neither work so well nor so long as one who works only six. That is an argument for the Utilitarians, and were there no other, I think it would be sufficient; though I would not base the duty of Sabbath Observance on such low grounds as that. I say, then, that I consider that memorial of the working classes to be of inestimable value, and one of the most encouraging symptoms of the times in which we live. It convinces me that the Church is doing her work—silently, unobtrusively, gradually perhaps, but zealously and certainly. [*The Same—at the same.*]

Impediments to the Gospel.

The Ministers of religion, and the agents supported by this Society, have in the course of their labours to contend not only against these physical disadvantages, but against moral disadvantages, against great and crying evils and temptations of the most urgent nature, which are not only tolerated, but sanctioned by the Government of this Christian Land. I do not hesitate to say that the whole economy of our public-houses, gin-shops, and beer-shops—the whole economy, in short, of the drinking system of this country—requires a searching investigation at the hands of the Legislature. Whilst our Legislators are often wasting time, precious time, in party debates and political strife and partisanship, they are allowing many great moral and spiritual questions to lie over, and lie over while, in the mean time, the moral and spiritual vitals of the country are being diseased and distempered to an extent that can

hardly be calculated. We pray day by day to our Father in heaven, "lead us not into temptation;" and have we any right to lead our poor fellow-sinners and fellow-countrymen into temptation every day and every hour? They cannot pass out of their dreary cellars or their impoverished dwellings; they cannot go out at an early hour to the factory, but there is the gin-palace decked out with all its glittering meretricious attractions. The blazing gas is lighted to catch their glance, and the tempting liqueurs, with the light shining through them, appear the more attractive to their wistful eye. Weary, benumbed, and half awake, at that early hour in the morning, it is not unnatural for them to steal in and drink the liquid fire. And then begins the fatal habit, which so often ends in premature old age, debauchery, misery, and death! And what shall we say of those even still more pestilent sources of temptation and mischief, the

beer-shops of England? I do not hesitate to say that there never was a more immoral or mischievous measure passed by the Legislature of this country than the beer-shop system of England. These beer-shops have diffused and scattered the seductions of intemperance. They have furnished facilities for crime, for unhallowed combinations, and unhallowed resort to an extent that it is not possible to over-estimate. And what good have they done? Does the poor man get his beer cheaper, or less adulterated?—Does he take it home to his own fire-side, to share it with his wife and children? So far from that, I believe that, in ninety-nine cases out of every hundred, these beer-shops do unabated and unmitigated evil and mischief. If, then, we acknowledge the existence of this evil and mischief, why not grapple with it manfully, Christianly, nobly, and effectually, as we ought to do?

[Rev. H. Stowell—at Ch. Past.-Aid. Soc. An.

RELIGIOUS-TRACT SOCIETY.

FIFTY-FOURTH REPORT.

Introductory Remarks.

THE public events of the year have called the attention of the Committee to various subjects of deep importance connected with the Society's Operations. They have felt it their duty to give every facility to the circulation of the prize and other works opposed to the doctrines of the Church of Rome, both in Great Britain and Ireland and in the colonies of our land.

Sabbath Day—The various attempts which have been made to obtain a Royal Charter, sanctioning the opening of the Crystal Palace at Sydenham on a portion of the Sabbath Day, led the Committee to present a memorial to Her Most Gracious Majesty, praying that in any charter to be granted a clause might be inserted requiring that the building be entirely closed on the Lord's Day, in the same way that the Great Exhibition was closed. The memorial was graciously received. In furtherance of the Sabbath-Day object, grants of suitable Tracts have been voted to the extent of 67,900; about 10,000 were placed with the Agents of the London City Mission, and an offer was made to the Society's Auxiliaries to supply 100,000 Tracts at half-price.

Jubilee of Bible Society—The Committee and friends of the Religious-Tract

Society feel themselves called on to present their hearty congratulations to the Committee and friends of the British and Foreign Bible Society on the attainment of its Jubilee Year, and on the encouraging and prosperous circumstances connected with its present position. The origin of the Bible Society in a Committee of the Religious-Tract Society is regarded by this Committee as one of the most interesting facts connected with the Society's own early history, and leads to a feeling of special interest in the extensive and successful operations of the British and Foreign Bible Society.

Leisure Hour—The Committee directed the special attention of their friends to this new work in their last Report: they are glad to state that it has met with the kind approval of the Society's supporters, and is a popular serial among the working and other classes of our land.

Duke of Wellington's Funeral—This interesting national event led the Committee to prepare several Tracts and a handbill for special circulation on the day of the funeral. They hoped that some persons waiting for the solemn procession might be induced to receive "the word in season" presented to them. The Committee caused a large gratuitous circulation to take place. The total issues amounted to 145,000: about 130,000 of

these were efficiently distributed by the Agents of the London City Mission, who kindly undertook the work.

The Persecutions of the Madiai.—The great public excitement justly produced by these persecutions induced the Committee to publish a full account of the facts. To secure the co-operation of many friends, they offered to furnish the Tract for gratuitous circulation at half the catalogue price. It gave the Committee sincere pleasure to find that 31,000 copies of the little work were circulated in a few weeks, and that at least 25,000 were given to the Sunday-School Children at Liverpool and Manchester. It is hoped that this record of the faith and patience of modern confessors of the Gospel will be greatly blessed to all branches of the Church, and lead many to "contend earnestly for the faith once delivered to the saints."

Issue of Publications.

The total issues of the Society's publications during the year have been TWENTY-FIVE MILLIONS, EIGHT HUNDRED AND FIFTY-ONE THOUSAND, EIGHT HUNDRED AND FIFTY-ONE, being an increase of THREE MILLIONS, THREE HUNDRED AND FIVE THOUSAND, ONE HUNDRED AND FOUR, and the largest annual circulation hitherto attained. The total circulation of Tracts and Books, in 112 languages and dialects, including the issues of affiliated Societies in foreign lands, has been about six HUNDRED AND EIGHT MILLIONS.

Grants for Great Britain and Ireland.

These grants form a large portion of the Society's miscellaneous circulation, and include many objects of deep interest. The friends who have felt the deep importance of counteracting Popery and infidelity in all their varied forms, have been assisted with the needful means. The wretched cellar has been visited; the hospital and the prison have not been overlooked, nor the wants of the soldier in his barrack, the sailor in his berth, or the lonely navigator employed in the Arctic Expedition.

London City Mission, District Visiting, Town Mission, Scripture-Readers' Christian Instruction, Loan, Tract, and similar Institutions	Tracts and Books.	1038676
Sabbath-Day Circulation		67898
Soldiers, Sailors, Rivermen		237166
		<hr/>
		1393710

August 1853.

British and Foreign Emigrants	732709
Prisoners and Convicts	17562
Patients in Hospitals	8213
Workhouses and Union Houses	2214
Pleasure Fairs	98115
Races	23750
Agents connected with Home Missions	14712
Foreigners in England	10844
Miscellaneous — being about six hundred and fifty grants for various objects, particularly to counteract Romanism, Mormonism, Infidelity, and other errors; also, the Christian Spectator, Reports, and Specimens sent gratuitously to Subscribers	1198560
Ireland	445019
Scotland and Orkneys	181553
Wales	20787
Total	<hr/> 4,150,778

The value of these publications is 5756*l.* 3*s.* The publications voted to the London City Mission in the year have been 835,404, and the portion of their value actually granted has been 477*l.* 19*s.* 9*d.* Many have run to and fro, and it is hoped that moral and religious knowledge has increased.

Notices relative to Domestic Grants.

Libraries for Destitute Districts—Libraries supplied on reduced terms have been 328; the amount granted, 874*l.* 19*s.* 10*d.*

Libraries in Union Houses—Several years since the Committee offered to Boards of Guardians and Chaplains a selection of Books, of the value, at the catalogue prices, of 13*l.* 6*s.* 8*d.*, on payment of 5*l.* The offer has been accepted by a large number of the Unions, and the books have been found extensively useful. The above offer is still available to those Unions which have not yet received the grant; and the Committee are willing to make a further grant of books, as an addition to the Libraries already obtained, to the amount of 6*l.* 13*s.* 4*d.* at catalogue prices, on payment of 2*l.* 10*s.* Extensive good has resulted from the Society's grant: 16 Libraries have been granted.

Libraries for Emigrants—Libraries have been prepared, containing instructive and valuable Books, which may be had in cases, at 10*s.*, 20*s.*, and 40*s.* each to non subscribers—the usual allowance being made to subscribers and booksellers. It would confer a great benefit on persons intending to emigrate to present

them with one of these Libraries, which would supply means of religious improvement, though far removed from the public means of grace. Catalogues may be obtained at either of the Depositories, or will be forwarded on application.

Tracts for Emigrants—A volume has also been issued entitled "The Emigrant's Friend," being a collection of Tracts, bound together, which will serve as a token of remembrance to many, when separated from those they love. A good assortment of Tracts is likewise made up, and may be had for one shilling.

Emigrant Series—Four small books have been issued for the special use of emigrants. They are entitled, 1. "Emigration, what it is; what it includes, and what it requires." 2. "Homes beyond the Seas: the Australian Colonies." 3. "Outward Bound; or, Hints to Emigrant Families." 4. "The Young Working Man Afloat." These new works are adapted for their special object, and the Committee strongly recommend their wide circulation. The Society's Agents have visited about 450 emigrant vessels, and have given the packets to 16,535 families, and 28,714 single emigrants, containing about 542,126 publications. This special effort has called for the appropriation of 1936*l.* 18*s.* 7*d.* It gives the Committee pleasure to thank many generous friends for the contribution of 2074*l.* 5*s.* 11*d.*, in aid of the object. As emigration is likely to continue to a great extent, the Committee trust that the special fund will still be maintained.

The Committee have availed themselves of the agency of many friends; among these, they notice "The British Ladies' Female-Emigration Society;" "The Highland Emigration Society;" "The Emigrant's-Library Association," among the Society of Friends; and Mr. Sidney Herbert's Society to assist emigrating needlewomen. The operations reported must be a work of faith as well as a labour of love.

The extraordinary progress of emigration has called the Committee's attention to the high duty of making the best preparation in their power for the moral and spiritual good of their countrymen. Viewed only in relation to the immediate interests of the individuals who are now colonizing our dependencies, the subject claims the attention of every friend of humanity; but when it is considered in reference to the character of the commu-

nities of which they will be the founders, it becomes a matter of still greater magnitude, as involving the well-being of unborn generations. During the ten years ending December 1849, one million and a-half of emigrants left the United Kingdom. In 1850 there went forth 280,849, or nearly double the preceding annual average. The Society secures the regular visitation of all the emigrant vessels by pious and competent Agents at the different ports. Each emigrant family, when ready to sail, has received a neat packet, consisting of a popular and practical volume, a variety of Tracts, together with a selection of small picture-books for children. Each unmarried emigrant has received a smaller packet, containing an appropriate selection of Tracts.

Libraries for Lunatic Asylums—It has appeared to the Committee, that among other ameliorating means for the benefit of the afflicted occupants of lunatic asylums a judicious employment of Libraries would be of service. A careful selection of interesting books has accordingly been made, which it is wished to introduce, under the sanction of the medical authorities, into houses for the reception of the mentally afflicted; and the Committee offer volumes to the amount of 4*l.*, on the payment of 2*l.* This offer has been already accepted in several instances, and the medical superintendent of one asylum thus writes: "I beg to express my thankfulness to the directors of the Religious-Tract Society, for their extreme liberality in sending out so large and excellent a supply of books, at such a small cost. They appear to me to be especially adapted to the wants of a lunatic hospital; and many a poor lunatic, during the next winter, will gather temporary solace from their perusal."

It should be stated that there is nothing in these volumes which has any tendency to wound the feelings, excite the mind, foster delusion, or to create unfavourable impressions. While they are imbued with a religious spirit, they are not likely to lead to religious discussion, or to induce religious depression or alarm. On the contrary, they are suited to inspire hope, confidence, and faith, and to afford, even to diseased minds, cheerful and instructive reading. There have been twenty-one Libraries granted, amounting to 40*l.* 4*s.* 8*d.* Two Libraries have also been furnished to asylums for *idiots*—a class of the afflicted who have

recently become objects of Christian Commiseration and charity, and on whom also a course of wise and gentle treatment has produced the most hopeful results.

Select School Libraries—There have been seventeen Libraries, containing 100 volumes for 2*l.*, granted to various places; and four select School Libraries, containing fifty volumes, have been granted to other places.

Books for Ministers on their Ordination—The Committee have received thirteen applications from Ministers and Missionaries of limited resources, for books for their private Libraries. These selections have amounted to 84*l.*

Books for National and British-School Teachers—The applications received have been eighteen; and the total value of the grants, 38*l.* 16*s.* 6*d.*

Offer to Sunday-School Teachers—The Committee offered ONE THOUSAND copies of the "Pocket Commentary," either Old or New Testament, at half the catalogue price, to Sunday-School Teachers. The offer has been thankfully accepted, and the whole number has been supplied. This "Commentary" is compiled from Henry, Scott, and other approved writers. The work also contains a large variety of notes, illustrative of the sacred text, on the manners, customs, topography, and natural history of the East.

Wales—The Society's Agent, the Rev. John Hughes, has superintended the issue of new works, and the Society's general objects in the principality; and the subscriptions and donations obtained have been 50*l.* 18*s.* 10*d.* The new Welsh Tracts printed in the year are "Reasons for Faith," "Believe and be Saved," and a volume entitled "The Solar System," by Dr. Dick. Mrs. Roberts, of Benarth, Conway, has given 8*l.* 8*s.* for stereotyping four Tracts in Welsh, namely, "Old Andrew," "The Lost Soul," "The Brazen Serpent," and "Poor Joseph." The grants of Tracts for Wales during the year have been 20,787. The Bishop of St. Asaph, by the assistance of the Society's former grant of Books, has been enabled to form parish libraries in his diocese. The Committee have voted twenty-five copies of each of six books selected by his lordship for similar objects, at half the catalogue prices.

Scotland—The Society's travelling Secretary, the Rev. Philip John Saffery, has again visited the principal towns, and

has been permitted to collect in many of the Churches. The Public Meetings have been marked by a growing interest in the Society's objects. The aggregate of the collections was considerably larger than in the preceding year. Matthew Greenlees, Esq., of Glasgow, has again greatly promoted the circulation of "The Leisure Hour," and has advanced, to a considerable extent, the general objects of the Institution. The annual subscriptions and donations received by him from Glasgow and the west of Scotland have amounted to 377*l.* 5*s.*, and the sum of 292*l.* 0*s.* 6*d.* in aid of the Emigrants' Fund. The grants to Scotland have been 184,553 Tracts, and 256 Libraries. Among the grants may be noticed those made for emigrants. About twenty-two vessels have been visited at Glasgow and Greenock, and packets given to 620 families and 1047 individuals.

The total grants to Scotland, exclusive of Libraries, have been 144*l.* 2*s.* 11*d.*

Ireland—The condition of the people of Ireland has excited many friends to increased labours in the circulation of pure truth. During the year, the circulation of Tracts has been much larger than usual. About 445,019 Tracts and Children's Books have been voted to Societies and friends for gratuitous circulation. The dread of the priest has been removed from many minds, and there is a more cheerful reception of the Word by which the people can be saved. The results of Colportage during the year have not been satisfactory. The sales have only realized 110*l.*, and to obtain these returns the Agents have received 70*l.* 17*s.* in wages, and 36*l.* 13*s.* 6*d.* in commission. The expenses have, therefore, nearly exhausted the returns realized. There are many difficulties in the way of Irish Colportage, particularly the poverty of the people, and the constant counteracting influence of the priests of the Romish Church. On the recommendation of the Dublin Committee, it has been determined to continue the services of the Colporteurs at Kingstown, Parsonstown, Tullymanse, Dunshauglin, and Ballinasloe. Although the fruits of Colportage have not equalled the expectations of the Committee, yet they believe that the labours undergone have not been altogether in vain. Tracts in the Irish Language and character have been more generally circulated than formerly. About 100,000 copies have left

the Society's Depository during the last two years.

Total number of Libraries—The Libraries voted in the year amount to 874, without including those sent to foreign lands. The total value of these Libraries amounts to 397*l.* 15*s*; the portion gratuitously voted being 1894*l.* 17*s.* 10*d.* The number of Libraries granted since 1832, for Great Britain and Ireland, is

For Destitute Districts . . .	2972
For Sunday and Day Schools, . . .	4350
Select School Libraries . . .	589
For Union Poor Houses . . .	198
Factory Libraries	60
For Lunatic Asylums	21
For National, British, and other School Teachers . . .	245

Total 8435

the reduced price gratuitously voted being 21,434*l.* 1*s.* 1*d.*

New Publications.

During the year ONE HUNDRED AND SEVENTY-ONE new Publications have been issued.

Notice of New Publications.

The Leisure Hour—The observations and experience of another year have served to increase the conviction that secular knowledge should be brought under the influence of a Christian Spirit, and in this form widely diffused through the country. There are numerous cheap serials, which are not only powerless for good, but, finding affinities in the corrupt heart, they pander to the lowest propensities of human nature. Every attempt, therefore, to enlist the weekly or monthly periodical on the side of morality and godliness, claims the support of the friends of the Religious-Tract Society. The measure of success which has already attended the "Leisure Hour" shews that the public were prepared to sustain such a work. A cursory inspection of the contents shews its adaptation for a family journal, combining the instructive, the pleasing, and the useful. It is, however, felt that its circulation in the number form is far below what is desired: the sale of the weekly number is indicative of the extent of its circulation among the working classes. From among the latter purchasers, the deleterious and irreligious portion of the press finds its chief support.

Annotated Paragraph Bible—A third

part of this edition of the Holy Scriptures has been completed, forming, with the preceding parts, the first volume, from Genesis to Solomon's Song: the plan and merit of the work for family or private use can now be appreciated. Its brief yet comprehensive notes are compiled from the most learned and evangelical critics: they will be found perfectly consistent with the Society's great rule of abiding by the doctrines in which the Reformers were agreed; and in every practicable way they will tend to promote the right understanding of the inspired text.

Works on Romanism—"The Gospel and the Great Apostasy" is the successful essay which received the prize of 100*l.* offered by the Committee of the Society on the subject of Popery. It is a searching analysis, and powerful exposure of the dogmas, seductive arts, and religious despotism of the Church of Rome. The book is eminently adapted for the times, and is distinguished by vigorous thought, historical correctness, range of subject, and evangelical sentiment. "The Great Usurper (2 Thess. ii. 4)" is a spirited controversy on the usurped authority of the Church of Rome, conducted between a young Christian Lady and her uncle, a dignitary of the papal communion. The subject-matter is not fictitious, but consists of the substance of an actual discussion, suited to establish the tempted and waverer in the true faith, and to convince misguided opponents. A small work on "Penance and the Confessional" exposes a prolific source of evil—a practice alike unscriptural and immoral.

Books suited for Presents and General Reading—The "Rose-Bud" is chiefly designed as a superior present for the young. Pious sentiments are conveyed in descriptive scenes and tales. Prose, poetry, and beautiful pictures combine to render it instructive and attractive. "The Lights of the World," by the Rev. J. Stoughton, presents illustrations of the cardinal graces of spiritual life, as seen in the character and conduct of eminent believers. "The Book for the Seaside" is a companion for those who wish to make their visits to the coast profitable and truly recreative. The various objects of marine, vegetable, and inanimate life are described by a competent hand, and in a popular manner. "The Method of Grace," by John Flavel, is a reprint

of an old favourite piece of divinity, rich in evangelical truth, and will be esteemed by those who relish the plain and forcible statements of our Puritan Writers. "Old Humphrey's Friendly Appeals" is written in the affectionate and cheerful style of the author. A large variety of topics are touched upon, and the whole is suited to animate to virtue and piety. "Quiet Thoughts for Quiet Hours" consists of original prose and verse; domestic tales and pious reflections are blended in the hope of agreeably engaging those hours which are devoted to the improvement of the mind.

The Monthly Volume—This series has been sustained during the year by volumes not behind the earlier issues, whether for comprehensiveness, interest, adaptation, or the moral and religious principles in which they are written. "Dublin," "Old Edinburgh," and "Venice," are the titles of three volumes combining much historical and general information. "Tyre" supplies a variety of facts associated with sacred and profane history. "The Life of Caxton," with striking biographical incidents, treats of the progress and present position of the art of printing. "Charlemagne" is a graphic sketch of this celebrated king of the Franks. "The Greek and Eastern Churches" contains a variety of particulars on the doctrines, ceremonies, and influence of the Oriental Communion. "The Palm-Tribes" gives an account of the physiology and geographical distribution of this division of the vegetable kingdom. "The Wonders of Organic Life" is a popular view of phenomena connected with the vital principle. "Money" treats of the subject not only as a branch of political and commercial economy, but regards wealth in its moral uses and responsibilities. Two parts of the "Lives of the Popes" are a valuable contribution to Protestant Literature. Low as is the price of these twelve volumes, they will be found to be written by competent and talented authors, and well suited for family reading, or the school and village library.

Children's Books—The "Children of the Bible" is printed in large type, and adorned with coloured plates of a superior description, produced by a new process. A "Book about Animals" is in the same style of artistic embellishment. These two little volumes have been welcomed by thousands of children in the middle

and higher ranks of society. "Three Months under the Snow" is a tale founded on fact, teaching the young what they can effect, when thrown upon their own resources, by steady diligence, a pious resignation to the will, and a firm reliance on the aid, of Divine Providence. "Way-side Fragments" pleasantly communicates instruction on every-day objects. "Helen's Adventures" is a record of incidents, suited particularly to interest young females. "Frank Harrison," a tale for boys, shews that the ways of sin lead to disappointment and ruin. Old Humphrey has added two little volumes to the shilling series. "Hymns for Little Children" are simple and appropriate, and may be introduced into the nursery.

Almanacks—The "Christian Pocket-book," "Christian Almanack," and the three smaller works of the kind, as in previous years, have been rendered suitable to Christians in various walks of life, embracing much useful information—astronomical, chronological, legislative, statistical, political, domestic, agricultural, and general.

Emigration Series—Four small books have been published suited to advise, guide, and encourage an increasing class of persons. It is a matter of first importance that our departing population should receive such counsel, given in a Christian Spirit, as may regulate their conduct during the voyage, when arrived at their destination, and in their movements in the land of their adoption. The attention of emigrants, and all who are interested in the present colonization movement, is invited to these works.

Card Boards for the Afflicted—Four cards, of a quarto size, have been printed on both sides, in large type, containing portions of Scripture and hymns. They are designed to lead the thoughts of the sick and dying to the great truths of the Gospel. They will be useful in hospitals, infirmaries, and chambers of affliction.

Tracts—The funeral of the late Duke of Wellington presented an opportunity for publishing two Tracts and a handbill. The working classes have been addressed on the evils, considered socially and religiously, which would arise from the opening of the new exhibition at Sydenham on the Lord's Day. The persecution of the Madiais called forth two Tracts, in which the intolerant and persecuting spirit of the Church of Rome was faithfully exposed. Three others of these little

compendiums of truth have been directed against papal arrogance and errors, and one against the absurdities and delusions of Mormonism.

A series of "Biographical Tracts" has been commenced, printed on good paper, and stitched in a neat wrapper. They contain brief accounts of eminently Christian lives, selected from the different sections of the evangelical church. Persons in the higher grades of society may be disposed to receive these publications, to whom the ordinary Tract would not be acceptable.

Publications in Welsh and Foreign Languages—The second part of Dr. Dick's work on the "Solar System," and several Tracts, have been added to the catalogue, in *Welsh*:—Dr. Robinson's "Harmony of the Gospel," the "Missionary Book for the Young," Barth's "Bible Stories," in *French*; Luther's "Family Sermons," Müller's "Spiritual Refreshment," Arndt's "True Christianity," and "Prayers," and several other Books and Tracts, in *German*; and a few handbills in *Dutch*.

State of the Funds.

At pp. 260, 261 we laid before our readers the particulars of the Income and Expenditure of the Society for the last year. The Report says, in reference to the Funds—

It is a source of thankfulness to find an increase of 1582*l.* 6*s.* 6*d.* in the ordinary benevolent income: this has partly arisen from the efforts made for the Emigrants' Fund. Still the Committee cannot but regret that the income placed at their disposal is inadequate to the ever-opening prospects before the Society. The contributions from Auxiliaries have been 1854*l.* 12*s.* 8*d.*; being a small increase of 227*l.* 9*s.* 8*d.* The general donations and life subscriptions are 1155*l.* 4*s.* 3*d.*; being a decrease of 129*l.* 8*s.* 4*d.* The annual subscriptions have been 3613*l.* 17*s.* 3*d.*; being an increase of 327*l.* 11*s.* 11*d.* The congregational collections have realized 228*l.* 11*s.* 3*d.*; being an increase of 99*l.* 7*s.* 1*d.* The Christmas collecting cards 65*l.* 15*s.* 1*d.*; being a decrease of 26*l.* 18*s.* 9*d.* when compared with the previous year. The legacies amount to 895*l.* 6*s.* 6*d.*

The following are the amounts of special contributions received:—

Special Fund for India.....	126	14	0
" " for China, including Donations for Col- porteurs, and Divi- dends on Stock....	174	0	9
" " for the Jubilee Fund, 120	9	7	
" " for Emigrants.....	2074	5	11

The total benevolent income arising from subscriptions and donations, including the sums contributed for special objects, has been 9497*l.* 12*s.* 10*d.*

Gratuitous Issues—The grants of money, paper, and publications to India, China, the British Colonies, and foreign countries, together with grants voted for Great Britain and Ireland, including emigrants, amount to 12,134*l.* 5*s.* 8*d.* They have been—Foreign Money Grants, 1014*l.* 11*s.* 3*d.*; Foreign Grants in Paper and Publications, 3479*l.* 6*s.* 4*d.*; Domestic Grants, 3862*l.* 11*s.* 6*d.*; Emigrant Grants, 1882*l.* 18*s.* 9*d.*; Grants in aid of Circulating Libraries, 936*l.* 6*s.* 8*d.*; Grants in aid of School Libraries, 857*l.* 14*s.*; Grants in aid of Union House Libraries, 60*l.* 12*s.* 6*d.*; Grants in aid of Lunatic Asylum Libraries, 40*l.* 4*s.* 8*d.*: Total, 12,134*l.* 5*s.* 8*d.* These grants have considerably exceeded those of the preceding year, and have actually called for the appropriation of 3057*l.* 17*s.* 2*d.* beyond the benevolent receipts of the Institution for the year, arising from subscriptions and donations. The foreign supplies could not have been made, but must have been declined under most pressing circumstances, had it not been for the appropriation of 1344*l.* from the Jubilee Fund.

Sales for the Year—The sales have been 58,473*l.* 8*s.* 1*d.*; being an increase of 8136*l.* 3*s.* 4*d.*

Cash received for Sales—This sum has been 55,930*l.* 9*s.* 6*d.*; for the gratuitous issues, 9216*l.* 15*s.* 8*d.*; making a total of 65,147*l.* 5*s.* 2*d.*; being an increase of 9780*l.* 9*s.* 6*d.*

Total Receipts—The total receipts, including the balance in hand in 1852, amount to 77,690*l.* 11*s.* 2*d.*; being an increase of 9563*l.* 19*s.* 10*d.*

Concluding Remarks.

It is a cause of sincere thankfulness to the Committee that the sales of the Society's Publications have not only been maintained, but increased through another year, a large portion of the increase having arisen from the circulation of "The Leisure Hour." Looking, however, to the great activity of the sceptical

and irreligious press, the Committee trust that their friends will continue their zealous efforts on behalf of the Institution.

The Committee cannot refrain from expressing their earnest desire that the permanent income of the Institution may be liberally increased. It has been seen, by the statements which have been made, that the ordinary receipts of the Society cannot meet the demands made on the Committee. The fact has been frequently placed before the Society's Friends, that all the expenses of the gratuitous operations are paid out of the Society's business funds, and that not a fraction from the Subscriptions and Donations is taken for such expenses. In addition to the payment of these charges, the gratuitous issues for home and foreign objects exceeds the entire voluntary contributions by 3057l. 17s. 2d. The Committee, therefore, express their earnest hope that an Institution, catholic in its principle, devoting the whole of its funds to the diffusion of truth, without any charge for expenses, and granting its publications to all sections of Christians, and to all parts of the world, will have in future an income commensurate with its ever-enlarging objects.

The Committee have now presented a report of the Society's varied labours during another year, and, through the Divine Blessing, they trust that its past agency has not been in vain in the Lord. It is their earnest prayer that it may continue to be one of the means through which "His way will still be made known upon earth, His saving health among all nations."

In looking to the future operations of the Institution, both at home and in distant lands, the Committee would calmly advance in the path of duty, in humble dependence on the Holy Spirit. They would in patience possess their souls, and say not to the Most High, by unbelieving anxiety for the early success of their enterprise, "Let him make speed, and hasten His work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it." The anxious desire of the Committee in every future effort is humbly to follow the clear leadings of the Lord in His providence, and to look for encouragement in every "work of faith and labour of love," not so much to the evidence of success, as to the sure promises of God, "which are yea and amen in

Christ Jesus." Our foes are mighty: we have to contend with the gross ignorance of the people of all lands, with the treacherous course of Romanism, the daring opposition of infidelity, and the chilling indifference of formalism: "but our sufficiency is of God." The enemy may come in like a flood, but "the Spirit of the Lord will lift up a standard against him." Let, then, the bright visions of prophecy cheer us forward, and faith realize the scene, when "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEOKUTA.

Alarms of a renewed attack from the Dahomians.

ALARMING reports of the approach of the Dahomian Army continued to prevail throughout the earlier period of the year. Early in January, it was rumoured that, in consequence of an oracle from Ifa, it was intended to offer two individuals in sacrifice, in order to ensure victory over the Dahomians. The late Commander Forbes, who was then at Abbeokuta, immediately proceeded to remind the several Chiefs that the treaty which they had entered into with England prohibited human sacrifices, as well as slave traffic and the persecution of Christian Converts.

The messengers of the king of Ifè arrived subsequently. The following extract from Mr. King's Journal narrates the meeting held on that occasion—

Jan. 30, 1852—Informed at Ake yesterday that there would be a meeting of the Chiefs to-day, I went, in company with the Rev. H. Townsend, to learn what they had to say. The meeting was convened at Šodeke Market. After waiting for a good while for the return of the war chiefs, who went to the late Chief's

house to hold a private conference among themselves, the meeting was commenced by the Ifè messengers delivering their errand, which was as follows—That, in the way of advice, the king of Ifè cautions them against three things; viz. to beware of the evil of civil war among themselves; to accept no offer of assistance from any one—meaning such as the Ibadan People; and that, as no agriculturist would dispose of any part of his seed for sale without having first planted or sown his own field, so they should not sell gunpowder and muskets to any till they had finished combating with their enemy, the Dahomians. By way of prediction from Ifa, the speaker's master desired him to tell them, that not one of them should miss before they had defeated their enemy; that his master had spent ten bags of cowries in sacrifices on their behalf; and that nine sheep were to be offered to Sango for the same purpose. He concluded, that the King of Ifè has already routed the King of Dahomey from his seat at Ifè; that, as the King of Dahomey was gifted for much charms at the beginning, he has now deprived him of the power. After this, some of the warriors, about four in number, delivered speeches, of which Obbasorun was the last. They all spoke to this purport—That, as they are expecting the King of Dahomey within a few days, those among them who cannot contain should at once begin to flee; and, as a check to confusion, all who should be found with loads on that day should be plundered by the soldiers with impunity: that all those who went to Lagos should return in a short time; and should any be absent at the time of the battle, such should be put to death, or never permitted to return to the town. Particular care should be taken of all the Dahomey Captives taken in the last battle—their masters should see that they be put in chains; and a reward of ten bags of cowries was promised by Obbasorun to any one who should get the King of Dahomey secured, which caused very loud and hearty cheers among the whole assembly. Five bags of cowries were brought out, one of which was given to the messengers from Ifè, and three to the Mahommedan Deceivers, for their pretended prophecy respecting the result and success of the expected war. We were quite astonished to see them crowning the whole of their proceedings with such folly—yielding to the imposing cheats of the Mahomme-

dans, and the messengers of the king of Ifè.

This, however, seems to have been done rather out of deference to the King of Ifè, than from any confidence in the power of heathen or Mahommedan Charms, as will appear from the following extract—

Feb. 13, 1852—Another meeting of the Chiefs was convened to-day. It was a more severe and awful one than they have ever held since my arrival here. About eleven o'clock I went to learn the design of their convention, but it appeared that I went there too soon: many of the Chiefs were not yet come. I returned without delay, which freed me from witnessing a most awful scene; but I was informed by one of our men of all their proceedings, which were reported thus—That Obbasorun and the elders should not omit doing any thing for the protection and safety of the town, by adhering strictly to whatever thing the white men should say to them. Moreover, the babbalawos and Mahommedans, in irony, were told to do whatever lay in their power for the protection of the town. As a test of their pretensions, each one of them was challenged to foretell what would be the result of the approaching war. In this respect the babbalawos did not shew their heads. To wipe off the shame from their faces, on account of the three bags of cowries given to them last time, one of the Mahommedans affirmed that they would take the King of Dahomey prisoner this year.

The conclusion of the meeting was attended with more solemnity and severity, by the execution of four men who were detected to be in great attachment with the Ijebus, acting the part of traitors by divulging all their private proceedings to the latter, as well as being their guides in the several attacks made by them of late.

The agitating influence of such reports is thus referred to—

Feb. 17—About ten o'clock at night, a general alarm that the enemies were near took place. Criers with gongons were dispersed about, affirming that one of the hunters who were sent out as spies had returned, stating that the Dahomians have crossed the Oyan, a tributary of the Ogun, ten miles on the north. Conse-

quently all the men were turned out to take their stand by the walls till break of day.

Feb. 18, 1852—About seven o'clock A.M. I went to see the men by the walls, as well as to ascertain how far the reports were true that were circulated about, and returned home after nine. As the reports appeared to be false, I ordered the School to be opened; but in about an hour after, another was given, which was more exciting than that of last night, the women crying in all directions, "Up in arms! up in arms! the enemy are come!" while the men who had just returned from the walls, and scarcely laid aside their muskets, much less taken any food, were obliged to run with all speed again to the wall. We were obliged to dismiss the children immediately, so that the parents might have charge of them. On my return from the walls, I met ten muskets, a keg of powder, and some thousands of shots, sent by Captain Forbes to be distributed to our people, who are without ammunition, on condition, should the news be false, to return them back to the store. These were accepted with cordial gratitude by the people.

Feb. 19—I kept the Evening Service as usual. About seven o'clock, Mr. Barber, returning from a walk, stated that he heard something like a rumour among the people in some part of the town, which, in a short time, became general. It was affirmed that the Dahomians were seen coming, some miles distant, on the opposite side of the river. The men, in consequence, were obliged to lodge by the walls, as on the night preceding.

From this threatened danger the town of Abbeokuta has been happily preserved; and the anniversary of the previous assault was gratefully remembered by the Native Christians as a day of merciful deliverance.

The first series of extracts from the Journals of Mr. Townsend and Mr. King, and referring to various points of interest, extend over the earlier six months of the year; Mr. King's journals embracing the whole period, Mr. Townsend's the second quarter only, his journal for the first quarter having been in-

August 1853.

cluded in our last review of the Mission.*

We refer, in the first instance, to Mr. King's Journals, as commencing from an earlier date.

Earnest anxiety of a Communicant for the salvation of his heathen relatives.

Feb. 29: Lord's Day—Both the School and Service were well attended this morning. I preached to the people from Mark xvi. 16, endeavouring to explain what it is to be lost. After the Service, one of our Communicants, who was deeply affected, and much concerned for the souls of his heathen father and sister, came to me, and wept aloud. To my question, "What is the matter with you?" he replied, "See, even the heat of the sun, though coming from such a distance, is quite insufferable; much more the sufferings of those eternal flames you have been speaking of to-day. I have a father at Okeodan, who might be advised to come and live either at Otta or thereabout, beside my sister, who is at Otta, as you saw when you went there last time. If these glad tidings were to be made known to them, they might be led to believe. You said that nothing but unbelief will condemn a soul. Oh, how shall my relatives and countrymen hear these glad tidings!" He was of the Otta Tribe or dialect, and was sold here when young; but his redemption was procured some time ago, by the assistance of the Rev. Samuel Crowther. I endeavoured to comfort him, and advised him to pray much for them, that the Lord may send His word to them by and by.

Native-Christian sympathy with sisters in trial.

Although every thing of open persecution is now prohibited, yet our converts are exposed to much domestic suffering. A woman, who had been redeemed from slavery by her husband, subsequently incurred his displeasure by becoming a Christian, and persevering in the same, notwithstanding the severity of the persecution to which the Native Christians were exposed in 1849. To this she had added the crime of placing a son by a previous husband under the care of

* Mr. Townsend's Journal for the first quarter reached us in July 1852: Mr. King's, for the same period, in the succeeding November.

the Missionaries. The husband eventually separated from her. On his sudden death, his relatives, who shared in all his hostility, demanded from her the price of redemption; and, on her inability to pay, delivered her to be sold. It will also be observed, that, although foreign slave-trading is at an end, domestic slavery still exists. This can be removed only by the gradual and imperceptible action of Christianity on the national mind and polity. An appeal was made by Mr. Townsend to the Christians to help a fellow-member under such circumstances; that they ought not to expect the Missionaries to bear the burden; and recommending them to take the case into consideration. The result is stated in the following extract—

April 8, 1852—The Converts having convened themselves together, according to the aforesaid admonition, the first thing was to ascertain the sum of the woman's redemption. Having determined the price to be fifteen dollars, or heads of cowries, it was decided that the females should bring five heads, the males likewise five, and the remaining five should be our share. The sum, being made up, was carried to the seller, and Mary Ann Kuforijì, our sister, was set at liberty, and appeared among her friends this evening in His house, uniting with us in prayer and praise to Him who came to proclaim liberty, and to make us free from sin, hell, and the grave. What a striking demonstration that Christianity possesses and inculcates sublimer doctrines than Mahomedanism or Paganism, viz. love to God and to one another! And thus, step by step, our people are training to the habit and practice of a self-supporting system.

A similar instance occurs in Mr. Townsend's Journal.

June 29—Two of the Communicants of Ake Church came home to-day from Adu. They found there in slavery a woman who had been a candidate in the Igbein Church, but had been secretly sold away by her master, being a home-born slave. They at once paid the sum asked

for her, and brought her home to me, trusting that the members of the Church at Igbein would refund the money paid, in which, doubtless, they will not be disappointed. We are thankful to witness this fruit and evidence of true religion.

The native Convert Ewusu.

The following account of this Convert exhibits the same element of steadfastness in the profession of Christianity under trying circumstances—

April 2—I have received a woman into the class of Candidates to-day, a relative of Mr. Barber. A short detail of what led her into this new change would, I trust, be somewhat interesting. She has been a devotee to Orisàko, or Orisa-oko—the god of the farm—belonging to their family; and though, for want of cowries, the rites of full initiation were postponed, yet the idol was committed to her safe custody by the family. Though Oro, the national god, from having some connection with the civil power, is considered as the first in rank, yet Orisàko belongs to the class of affluence, and of genuine and noble birth; for which twenty bags of cowries, or two hundred dollars, are spent in making. For that purpose the young woman and her mother have been strenuously endeavouring to collect cowries. Beside, the young woman, having three or four times sustained the loss of children, has been very zealous in propitiating Orisàko most earnestly, that, should a child be granted, and be preserved from dying, she would worship the iron with all the wealth she can acquire. A child having been born to her, she exerted herself to the utmost in rendering the gods propitious to her and her offspring, that it might not die. But in spite of all her zealous devotions, by costly sacrifices, the child died. In no better way could she vent her grief, at the moment the child expired, than by interrogating the idol in words most similar to those of the prophet—"What could have been done to this iron that I have omitted doing, that this child might live?" And at that moment she took hold of the iron and threw it out of doors. Neither was this the whole, but she determined to cast it into the river, had not some one wrested it from her hand. Thus she became so entirely disgusted with the object of worship, that she saw the necessity of turning her attention to a better and a

greater one. By Mr. Barber's speaking, as well as my calling on them, they both commenced coming to Church. The relatives, having knowledge of this, once came upon her, threatening, if she dare disgrace and contemn that which constitutes their honour, esteem, and the respect of their family, that they would distress her for it. She told them to come and take the idol, or iron, from her house, as she would have nothing more to do with it. Once, one of them coming with sacrifices to be offered to the idol, when Ewusu—for that is the young woman's name—was coming to Church on Sunday, she resolutely prevented the offerer, remarking that no sacrifice should be made to it in her place, as she herself has nothing more to do with it. Since that time the Orisako has been taken away from the house. Therefore the sum of one bag, or ten heads, of cowries, she had once given toward the business, was demanded to be restored.

April 5, 1852—Though the flame of persecution, as regards the public, is, as I have observed, comparatively quelled, yet the underneath fuel of the furnace is still raging, more or less, at one time or other; a proof that the leaven of the Gospel is still spreading. I have been about all the day on account of Ewusu, whom her husband, after severely flogging yesterday, put in irons, simply for coming to Church. I first went to Lissa, of Igbore, to remind him of the treaty that the Egbas have lately made with the English. In the whole of his answers to me he fully justified the husband's conduct.

April 23—Last Tuesday, the 20th, poor Ewusu again came to acquaint me with the sad tale of her suffering for the faith in Christ. Her husband, seeing that he could prevail nothing by the severe punishment already inflicted on her, concluded that the threats of divorce would accomplish what severe scourging and confinement could not produce. He therefore went to the mother, and requested, that, as he will by no means brook with any woman that is going to Church, or following book matters, and Ewusu would not give up so doing by any means, she had better come and take her daughter, and return his cowries back to him. In vain were all the mother's entreaties and arguments to assure him that his wife has not refused him, but is ready to do him any lawful service. As no apology of that kind could

satisfy him, Ewusu's uncle called the other relatives together, five days ago, to decide the case. The uncle, with the rest, concluded that nothing less but severer punishment than the husband had inflicted would compel the young woman to give up this church-going matter. Therefore the uncle took the active business upon himself, which he did manfully, by severe blows and kicks. Her mother, also, was not altogether exempted from the affliction, but was turned out of doors, because they were of opinion that her daughter would not have been in such stubborn persistence had she not been a prop underneath her.

As soon as this was told me, I went to Oja, the War Chief of Igbore, to acquaint him thereof, and to assure him, that, unless a stop be put to such proceedings, Sagbua and Başorun will be apprised of the same, for it is a breach of part of the articles in the treaty lately signed by the Egbas. I met Oja sitting at the gate. "I come to acquaint you," I observed, "with the fact, that persecution is still carried on in your district with our people, after you entered into a promise to do no such thing." Besides Ewusu's, I brought the other woman's case forward, who, on the death of her husband, was delivered up to be sold by the relatives, which would not have been the case, had it not been for church matter. Having inquired who the women were, and I had told him, he said, that unless I should bring both together with me to his place he could not tell who they were. To-day I took both of them to him. After they had related their cases, he said, that, as the other woman's case was already past, he could say nothing to it. Next, he inquired closely as to whether Ewusu had not already chosen another husband, which he strongly suspected to be the cause why the husband demands his cowries. Being assured that such was not the case, he next guessed that declining to join with him in any kind of homage and adoration to Orisa and Ifá, looking upon them as objects of ridicule, might have been the cause; to which she assented by a smile. "It is a known fact," continued he, "that every one who has undertaken this church-going matter never performs any duty toward worshipping any thing, much less joining in the act. On the other hand, the husband cannot receive all this with coolness: this is the cause of persecuting her. Only the great achievement

in the destruction of Lagos, and the expulsion of Koroḱo from thence—which the whole of Ibadan, Ilorin, and Ijaye, in conjunction with Abbeokuta, could not have effected, and which will be told to succeeding ages—strikes them all with surprise, and in great measure checks them, so that they cannot say any thing now against the white people; else the bigoted idolaters among them would not have been now so quiet." In conclusion, he promised to call for and check the husband about it. So the women and I came away.

A new Inquirer.

April 6, 1852—To-day, Somogun, a subordinate officer, or lieutenant, came to pay me a visit. For some months back, he has been regular in attending the Services on Sunday. He was a lieutenant to the late Baṣorun. To-day he asked for a primer; but, as we have no more in hand, I gave him an old one that has been in use for some while. He said that many will, in a short time, join us through him. I shall perhaps be too quick in saying that he is decided and resolute in professing Christianity. He assured me that nothing should cause him to look back; and that he is quite willing and ready, should he be called, to die for the same. I rejoice with fear and trembling, humbly trusting that the Sun of righteousness has begun to illumine his heart, as he is one from whom we may expect much.

Opening of the Abaka-Road Church.

Mr. Townsend's Journal for the quarter ending June 25 is brief, as might be expected from the multiplicity of his engagements. We add to those already introduced, one extract, which will be interesting to our young friends.

April 11—I kept Service for the first time at the new Church built by Mr. Smith on the Abaka Road, close to his residence there. It is a very suitable building, erected by funds collected through the "Children's Missionary Magazine." We are requested to call it the "Juvenile Church;" but our kind young friends forget that we live in a foreign country, where the English language is unknown. Probably the natives will call it "The House of God on the Abaka Road." There was a nice Congregation present, who were

very well pleased to be assembled in the new Church.

Journey of the Rev. S. Crowther and party from Lagos to Abbeokuta.

The month of July opens with the reinforcement of the Mission by the Rev. S. Crowther and his party; and we introduce his account of the journey from Lagos, and their arrival at Abbeokuta.

June 30, 1852—After much bustle in landing, unpacking and re-packing, I sent up our luggage to Abbeokuta by the river Ogun for the first time. God has given us the advantage and use of this river, which we have long desired, and for which we have prayed, to facilitate the evangelization, and the trade and commerce, of the countries of the interior. Oh, what a debt of gratitude we owe to Him to whom the earth belongs, and the fulness thereof, for mercies bestowed upon Western Africa by the abolition of the slave-trade from Lagos—and I hope also from Whydah, the two most notorious and strongest holds of that inhuman traffic on this coast! May we never be slothful in seizing every favourable opportunity to spread the Redeemer's name to those to whom He is yet unknown!

We ourselves arranged to travel by land; and purposed starting on Monday; and accordingly gave directions to our men to take the horses round from Badagry, and wait for us at the ferry at Lagos; but, owing to disappointments in receiving the remainder of our things from the vessel, we could not start till Wednesday. We got ready about noon; and King Akitoye ordered his large canoe to convey us across the Ossa, and sent seven men to escort us to Abbeokuta. On our landing on the opposite shore, no houses were to be found. The horsemen concluded, as we could not come on Monday or Tuesday, that we should not be able to start for Abbeokuta that week; and, as there were no houses for them to stay in, returned to a village about eight miles from the ferry. We therefore betook ourselves to our journey on foot under heavy rains, and contrary to the good account of this road we heard at Lagos. I never travelled here before: it was full of puddles—I may say a continual splash for miles, so that Messrs. Macaulay and Crowther, jun., were obliged to take off their boots and socks,

and walk barefooted for fifteen miles to Ogba, an Otta Village, where we were glad to halt for the night, and dry ourselves near large fires kindled in the centre of the huts. Though we got to Ogba under most disadvantageous circumstances, yet we felt more comfortable in our little huts, on our way to Abbeokuta, than in the king's palace at Lagos, in which we never felt at home.

July 1, 1852—Having got our two horses ready, and provided two sets of carriers, after the usual difficulties attending such provision, we left Ogba at half-past seven A.M., and arrived at Otta Town about three P.M., under very heavy rains: this of course made the sight of a large fire very welcome, which the head chief immediately kindled for our comfort in his own unfinished house, where he lodged us. The Sierra-Leone Emigrants soon made their appearance to salute us, and not long after the elders of the town assembled and followed their example. Both parties were highly delighted when I brought them the tidings that Mr. W. Morgan, a Native Catechist, was appointed to labour among them. I requested them to find him a suitable place for a school-room, where he also would keep Service—which I advised them to attend themselves, as well as send their children—and also a comfortable house for his lodging, till we can build our own places. I pointed out to them, at the same time, the folly of resuming the worship of a tall palm-tree, around which I observed, as I was going on the road, the bush had been cleared, which I judged to be with no other intention but adoration. I brought the subject abruptly before them, thus—“Yonder palm-tree used to be worshipped before your town was several times destroyed, and the numerous inhabitants killed, made slaves, and dispersed; yet the palm-tree stood there all the while, without affording you any shadow of protection. For what do you now wish to worship it? For its inability to keep you, or for protecting your old ruins in your absence?” These poor old men were confounded, and were not able to answer a word. I then requested them to listen to Mr. Morgan, who would shortly come among them from Abbeokuta. He would point out to them an object worthy of their adoration, even Jesus Christ the Son of God, who came to seek and save those who were lost.

July 2—We left Otta at six A.M., rather

dry. We travelled much better, and arrived at Papa, the mutual resting-place for caravans, either from Lagos by way of Otta, or from Badagry. Several persons arrived here the day before from Abbeokuta to meet us on the road, supposing we had started on Monday or Tuesday, the time previously fixed; but not finding us, nor hearing of our coming, they retraced their steps to Abbeokuta much disappointed.

July 3—We started from Papa early this morning, that we might get to Abbeokuta before night, though under a heavy rain. When we were five hours' journey to Abbeokuta, we met some of our converts and monitors, who had come thus far to meet us, with those who had returned home from Papa: it was a very cheerful meeting, and under more encouraging circumstances than when we left them in April last year. The number of our welcomers increased as we approached Abbeokuta; and toward evening we were once more surrounded by a host of friends, from all directions, to hail our arrival, the Chiefs sending their messengers to salute us.

I cannot look back upon my short absence from the Mission without feelings of unutterable gratitude to the God of Missions, for His protecting care over me and mine, when passing across the wide sea; and now I am brought back to the place of my labour in peace and safety. “The Lord hath done great things for us, whereof we are glad.” May we ever be found faithful, as good stewards of the Lord Jesus Christ!

We shall conclude Mr. Crowther's journals before we resume Mr. Townsend's.

Printed copies of Yoruba New Testament.

July 4—I took Service in my Church to-day; and as we are blessed with some printed translations of each part of the New Testament, I introduced the reading of a chapter in the Gospel, or in the Acts, in the morning, and a chapter in one of the Epistles in the afternoon. Thus our Congregations will be brought more acquainted with God's Word, by hearing it thus publicly read according to the established rule of the Church; and thus our Church Service will be gradually introduced in its regular and complete order.

To this we append the following

paragraph from the conclusion of the Journal—

Many of the Natives, who can read the Yoruba Testament well, acknowledge its worth. The Catechists and Schoolmasters confessed it made them to understand their English Testament better, because it expresses with clearness, in their language, many passages which were obscure to them in English.

I cannot pass without notice a hopeful event in the instruction of the young and rising generation in their mother tongue, with which I was particularly struck when in the Sunday School at Ake. I went round the School, and heard a great many adults applying hard to read their primers, Catechisms, and Testaments—some with great difficulty, others with ease and freedom. When I came to a class of schoolchildren, and heard each one standing up in his turn and reading off his verse with precision, I lifted up my heart in prayer to God for them, because in them are the hopes of the evangelization and civilization of this extensive country. I could not but call to mind the protecting care of God over the Jewish Nation, as applicable to the preservation of Abbeokuta from destruction: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all."

Formation of a new Station at Owu.

Owu and Gbagura are large districts of Abbeokuta, lying along the east bank of the Ogun River, southward of Ikija, and west of Ake and Igbein. To these we have at length obtained access.

Sept. 13, 1852—Two years ago, Mr. Hinderer laboured hard to obtain land for our fourth Station in Owu District; but he was unsuccessful, on account of the unwillingness of the owners of portions of the land, especially the owner of an iron furnace newly built in the centre of it, to part with their shares for any price. They were the more unwilling to do so, as Christianity was very unsavoury to the taste of this people at that time, and Lara, the head chief, being a leader, or chief babbalawo. I have been paying what attention I could to this district, but nothing short of a permanent Station, as Igbein or Ikija Station, could prove effec-

tual among the populous Owu and Gbagura, who would not mix with the other people, the Egba Alake, as they distinguish themselves. I took the opportunity of Mr. Lewis's* visit to Abbeokuta, his relatives being in Owu, to touch upon the subject of the lands refused us two years ago. From that time I had a promise that I should have the place—they would persuade the owners to give it up. According to appointment, being accompanied by Mr. Barber, I went to Lara's house to meet the Chiefs about the ground. I took with me the prismatic compass, which was kindly given me by Christian Friends in Bristol and Clifton, by which I astonished the old Chiefs, first by screwing off the brass cap and opening the rod into three legs, upon which I placed the compass, and, finally, by touching the brass catch, which set the card to play upon the needle. I tried to explain the use of the instrument, but they would exaggerate my explanations when telling it to others; viz. that wherever the instrument points out to us that the line must run, and the house must stand, its direction must be obeyed. I thought, Surely if they would but put in practice what they superstitiously believe of the dictates of the compass, I would get the instrument to point toward some most eligible places for a Mission Station among them, which are at present occupied by rude square houses.

I took a letter to Lara, which was sent to him by some of his relatives from Sierra Leone. The old Chief wanted me to shew, on the address, how I could find out his name, Lara. I moved close to him, and pointed to Lara, his name; Owu, the town of which he was Chief; and Abbeokuta, of which Owu was a part. "Now I begin to learn white man's book," said he; and, putting his trembling finger upon Abbeokuta, he showed it to his brother chief, and said, "This is Lara," and with his finger upon Lara, "This is Owu;" and touching Owu, he said, "This is Abbeokuta." His friends, as may be expected, admired his quickness in learning the white man's book. One of the Chiefs, being a babbalawo, said if he were taught it, as he was taught to divine by Ifa, he could cypher it. After the letter had been read, which requested him to search out for the relatives of individuals named therein,

* Probably a native merchant from Sierra Leone. — Ed.

which pleased them very much, two messengers were sent with us, that we might point out to them the extent of the lands required, that they might know how to set about persuading the owners to give them up, being private property. After this we returned home, and the messengers went to report to their Chiefs.

Painful Inconsistency and Backsliding.

It would be a great error, however, to suppose, amidst all we have to be thankful for, that no disappointments occur amongst the Converts at Abbeokuta, and that they all are, as our Missionaries would desire them to be, genuine and consistent. This was not the case even in apostolic times, nor is it so either in Abbeokuta, or in any of our Mission Fields. The Gospel net cast into the sea gathers "of every kind."

Sept. 27, 1852—Bankolle, one of our first baptized converts in Abbeokuta, who, about four years ago, entered into an engagement to marry a young person, was at this time disappointed by meeting a refusal from his intended wife. He took violent steps to frighten her to consent to their marriage, according to the wicked custom of the country. He went so far as to stick himself with a knife in the thigh, so as to implicate the young woman and her relatives in case he should die through it. This evil arises from parents engaging their children to persons when quite young, before the person engaged is capable of judging for herself. In the mean time cowries are received by the parents to ensure the pledge. Thus, when she comes of age, she is under the necessity of yielding to a marriage not of her choice, and in case of refusing is liable to many acts of violence, even from the parents themselves, to force her consent. The present case is worse still, inasmuch as all the persons concerned are connected with the Church. As the matter happened in the absence of Mr. and Mrs. Townsend, the investigation is left till their return, the young woman being in their house.

Thomas Aina, who was baptized at the same time with Bankolle, grew lukewarm, and was very backward, some time ago; but since my return I have not seen him once: so he has gone back, and would no more walk with the Lord and Saviour

whom he openly professed before many witnesses. These are cases which call forth sympathy with our infant Church, and ardent prayers for the outpouring of the Holy Spirit to sanctify all we do. These remind us that our Church here is not exempt from the same evil which, more or less, tries the faith of the servants of God in other Missions—great disappointment in those of whom we have thought well at first. This will be the case, inasmuch as it is the same evil spirit which is going to and fro in the earth, to entice unstable souls to relapse into their former habits and customs. These cases have excited much sympathy and prayer among all our Converts here: they pray for the return of their backsliding brethren, when at the same time they are paying due attention to St. Paul's warning—"Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. x. 12.

Oct. 3—I took Service in Ake Church this morning, and preached from the above text, so as to impress the present feelings of the people more home to the heart. Many persons shed tears during the time of preaching, especially when I alluded to the occurrence of last Monday as being one of Satan's devices, by which he deceives the unwary till he entangles him in an evil net.

Abbeokuta at war with Adu.

Intestine wars have not yet ceased in the Yoruba Country. It is our earnest hope, however, that as the Missionaries, occupying new towns, and thus extending themselves over the face of the country, are enabled to bring the influence of Christianity to bear on different sections of the population, the various causes of agitation and discord will be hushed to rest, and peace be given to the land.

Oct. 29—All the War Chiefs have started for a war against the people of Adu, who continue to adhere to Kosoکو, and, as they believe, are also in league with the King of Dahomey. Possu, of Badagry, took refuge here; and Kosoکو wishing, through him, to gain a footing at Adu, and, if possible, to get to Badagry, Possu had been using all the means he could get to beg the Egbas to take him back to Badagry. The latter, professing

to be sincere, sent Atamballa, one of the War Chiefs, to entice Possu out, under a pretence of taking him to Badagry, so as to weaken the strength of Adu, and to make away with Possu, or deliver him to the admiral. As soon as that was effected, the warriors left Abbeokuta, but Possu was privately informed of the plot laid against him, and he escaped back to Adu three days before the army arrived. They have determined to subdue the place before they return home.

Progress of Biblical Translations.

Mr. Crowther thus concludes his Journal for the year 1852—

I have completed a translation of the book of Genesis. Those who are capable of judging will find, in many instances, that the Yoruba Language is in some degree Hebraical. The marginal renderings have been followed in many places, which renders it easy to translate. The usages and customs alluded to in Genesis are very similar to the usage and custom of this country. I have derived valuable help from Wilson's Bible Student's Guide, presented to me last year by Miss Rigden; and also from Gesenius' Manual Hebrew Lexicon by Gibbs. I hope these first attempts to put the Yoruba Nation in possession of translations of portions of the Old Testament may be accompanied by the blessed influences of God's Holy Spirit.

I am glad also to mention that a translation of St. Matthew's Gospel, by Mr. Thomas King, will be received at the same time. I have carefully read and revised it through with him, so as to prepare it for the press with Genesis. I am glad for this help, and for other advantages derived thereby by consultation and discussion upon different subjects in the course of our reading.

We now resume Mr. Townsend's Journal for the quarter ending Sept. 25, introducing various points of interest.

Discipline exercised.

Aug. 9, 1852—I heard that Thomas Okiji, one of my Communicants, had been guilty of offering new yams to the spirits of his ancestors, according to the custom of the heathen.

Aug. 14—In class this evening I called upon Thomas Okiji to account for his conduct in offering yams to the spirits

of his ancestors. He acknowledged it, and also that he did it through the fear of man. I took advantage of this circumstance to call the attention of the members of the Church, as well as Candidates, to the sinfulness of the act, and the need of being always prepared to suffer for Christ. In my sermon on Thursday Evening I also made mention of the same subject.

Aug. 16 — Thomas Okiji expressed great sorrow for what he had done. I laid this upon him to do, to shew his sincerity—to go, in the presence of some member of the Church, and tell the senior members of his family that he had sinned against God in complying with their heathen custom, and that he would never more do so. He promised to comply.

Attachment of the Chiefs to Mr. Townsend.

In August of last year Mr. Townsend was contemplating a journey to Ijaye, a populous town two days north from Abbeokuta. The Abbeokuta Chiefs were under much anxiety lest Mr. Townsend should think of transferring himself to Ijaye; and their determination not to part with him comes out forcibly in the following paragraph—

Aug. 17—I received a visit from Basorun, to express his good wishes for the success of my journey to Ijaye. His children dwelling with us came to him crying, to tell him that their mistress was going away, and that they could not tell what to do in consequence. They were comforted on being told it would be only for a short time. Basorun wished to insist on my not leaving Abbeokuta for any length of time—that the Chiefs and people knew me, and that I had become to them as one of them, therefore they were glad for me to visit and know the Yoruba Country; yet they could not suffer me to reside permanently anywhere but among themselves. He said, also, that as many white people as please could reside anywhere, as they saw fit, in the interior.

Aug. 18—I received visits from Ogunbonna and Sagbua. The former said he was deputed by his brother chiefs to tell me that they wished me a prosperous journey, &c.; and repeated, as their general wish, just what Basorun told me yesterday.

We now conclude our review of this Station with a few extracts from the journals of Mr. Samuel Crowther, jun., who is engaged in the practice of medicine amongst his countrymen, and is availing himself of the influence which he acquires over them, to bring them to the knowledge of "the truth as it is in Jesus," prefacing them by the following paragraph from his father's journal for September 1852—

Many things have conspired about this time to work favourably to the prosperity of this Mission, one of which is Samuel's knowledge of physic. Our Christian Converts, who have long since separated themselves from the practices of their heathen countrymen, especially from the priests, who are also doctors, were very glad to have one thus qualified in the Mission, who could render them bodily assistance in time of sickness; but the Heathen would not leave the Christians to enjoy this privilege alone. At first they sought to have access to him through the medium of their friends who were Christians; but when it was known that no difference was particularly made between Christians and Heathen in the sale of medicines, the prices being fixed, and the hours to serve them daily being appointed, they gladly availed themselves of the opportunity; so that, in the course of three weeks, the number of patients increased to fifty daily; and it required a much longer time, and great labour, to examine them individually, so as to be able to give them proper medicines for their maladies. I thought it necessary to reduce the days of issuing medicines to Monday, Wednesday, and Friday, three days in the week, exclusive of any other duties, so as to give him the remaining days of the week for school and reading. No fewer than 110 persons applied to-day for medicines, but only seventy of whom he could serve. Not only the poor and common people reap the advantage, but persons of influence and respectability also, who had heard of the beneficial effects of the English Medicines upon others, applied also for help, though known to be, not long ago, great opponents to Christianity, and to those who embrace it. One of the elders of this district, who, about three years ago, severely persecuted our people in defence of their superstition,

August 1853.

hearing of the good effects the English Medicines had on those who had used them, sent to me to help him in his own case. But, as he was an elder, he could not appear by day among the crowd who went for medicines; and wished to be examined privately in any place I would name, that he might also partake of the same advantage. I sent to tell him, if he could walk to Samuel's house at Ake in the evening I would meet him there, and so he did; neither did I lose the seasonable opportunity to give him lectures on their hostile feelings against Christianity, and those who embrace it, and for withholding their children from being instructed in the Schools, in order to favour their priests, who are very unprofitable to them and their people.

The following extracts are from his son's journals—

On the 29th of September a man called at my place, with his friend, with the sole intention, as I afterward ascertained, "of seeing sights." Being rather engaged, I could not spend any time with them for conversation, but told them to look to their hearts' content, and enjoy the sight of whatever they might think a curiosity. My visitor immediately led his friend to the window opposite the dispensary, through which he pointed out all the medicines, and attempted to explain the uses of each—this for stomach-ache, and that for fever. These valuable explanations aroused my curiosity, and I therefore listened more attentively. He then said, looking to his friend, "Where in all this land, whether Egba, Yoruba, or Jebu, are such fine bottles to be seen, filled with such effectual drugs, if not among the English. There is," continued he, "one great difference between Egba and English Medicines: in the former, there must of course be medicines of deceit with the true ones; but among the English Medicines there is no deceitful drug intermixed, for the identical effect that their doctors assign to any of their medicines, on its administration to a patient, is exactly what will subsequently be experienced.

Oct. 9—I understood this morning, from three of my patients, that the babbalawos are quite in a rage against me, for two reasons; first, because I spoil the trade, by charging too little for my medicines and advice, and have, as they say, secret means of drawing all the patients

2 Z

to me; and secondly, because, in consequence of this, many of them have been obliged to take to farming. They then thought, as it seemed, of having recourse to poisoning; but these things very little affected me, as I was aware that they were brought about by the momentary impulse of some old crafty priests, who have long been, and perhaps will ever be, enemies to the cross of Christ—and of humanity, as long as their craft is in danger. These unpleasant feelings I was then confident would very soon wear away; and so they did. Not very long after, one, and another, and another, joined themselves to the list of my patients.

Oct. 13, 1852—This afternoon Mr. Philip, the Schoolmaster, brought a man to my place. He told me that the man was a babbalawo, or country doctor, and a magician, reputed to be very skilful in all crafts and cunning tricks; and that he boasted very much of his skill and greatness, and defied him to stand before a charm—a lump of dirt, as Mr. Philip explained it—which he intended to bring on the next day. This I thought was a fit opportunity to shew some of the wonders of chemistry, thereby to convince our proud magician that there are a great many wonders, produced by scientific men, more curious and astonishing than his lump of earth, and which are only produced for the improvement of the arts and sciences, and for the expansion of the knowledge of man, and upon which no dependence is put for salvation. Mr. Philip then told him that I was his brother in the medical profession—"indeed, an English doctor!" said he. The babbalawo had a charm around his neck, which I asked him to shew me. After a long refusal, he produced it; telling me that it was worth three dollars, and that it preserved him from danger. I immediately added, "From death too?" at which he laughed heartily. I counted the number of cowries it had on it, which was thirty=three farthings; and told him that it was not worth more than that. "You may say what you think," said he: "I know I cannot let it go except for what I say." I asked him to allow me to experiment upon it, and prove whether it had the power of preserving itself from danger. I soon found out that it was he who was preserving his charm, and not his charm him, for he begged, and was in great earnest, to have it immediately. I told him that I knew nothing about charms, but if he would wait

he should see a wonder. I brought some chlorate of potash and sulphuric acid, which I made to inflame in his presence. He immediately ran out from my house in great alarm, exclaiming, "Oibo! Oibo! the Oibos are not to be trifled with." He then asked me to attend the annual festival of the babbalawos, and told me that my presence would honour it; "only," said he, "do not forget to bring this thing with you;" to which I flatly objected. He then offered me five bags for my attendance. I told him I would not go for ten. "If you will not agree to this," said he, "give me some of that wonderful thing to experiment with in the market." This I also refused; and, after a long conversation, he went away, promising to relate all that he had seen and heard to his friends. Since then, neither Mr. Philip nor myself have ever seen him. We did not let him go without pointing him to the only true source of confidence and hope, to the only powerful and mighty, to Him who alone can do all great works; and exhorting him not to depend on man, "whose breath is in his nostrils;" for what a man is able to do he does through the knowledge that the Almighty bestows on him, and we should not therefore boast of our might and power.

—
IJAYE.

Hopeful Indications.

Mr. Charles Phillips was left behind in this town, as Native Catechist, on Mr. Townsend's departure for Abbeokuta on the 1st of last December, and we introduce one extract from his journal subsequent to that date.

Dec. 18—This day, about four o'clock P.M., we went to Arę's place for the purpose of reading to him the letters of the Rev. H. Townsend and Mr. T. King. We met him with some of the principal men of his town, conversing together. After a few minutes, I embraced the favourable opportunity of introducing myself into their conversation, Arę, with his inferior chiefs, listened to me with prayerful attention. Such listening to the Word of God I never once witnessed from any of the Chiefs I used to visit. Among the words I spoke to them was the explanation of the Ten Commandments, which I read and explained to them fully. After I stopped, Arę himself

was engaged to interpret the same words to those who came afterward.

No contradiction whatever is here to be met from any of the people, in teaching the Word of God either in public or private. The town possesses only one head. All other Chiefs willingly submit to the one head, Aré, or king's chief warrior.

India within the Ganges.

CHURCH MISSIONARY SOCIETY

MADRAS.

Baptisms.

FROM the united labours of the three Missionaries there have resulted 37 baptisms during the year 1852, of which number 13 were adults and the rest children. Of some of them the following account is given by Mr. Bilderbeck, in his June report—

One was a man who came down from Travancore to seek redress for some wrongs done to his wife by the subordinates of a native court: he continued for some time among the Tinnevely settlers, and there heard the Gospel, which soothed his mind. Unwilling to return as a heathen to his country, and anxious to avoid hindrances in the way of a profession when he got there, he expressed an earnest desire to "put on Christ," offering to remain, and defer his journey, till he had acquired some more knowledge, that he might be able to teach his family when he went back, and induce them to follow his example.

Another was a servant in our dear Mr. Ragland's employ. He had been formerly under his predecessor, Mr. Tucker, and had therefore many opportunities of observing the genuine influence of true Christianity in the development of character. But, though the Gospel seemed thus recommended to him in many ways, he had yet to learn what its springs of life were; and its truths he gradually discovered as his master, Mr. Ragland, collected his servants around him every morning, to read and pray with them in Tam l. That excellent Reader of the Christian-Instruction Society, Vathamuttoo, used likewise to frequent Mr. Ragland's dwelling, at his request, to read and explain to his servants; and as God often owned this venerable man's labour to the benefit of

others, so they were blessed to this servant also by leading him in time to see the error of his ways, and to choose Christ for his portion. He now listened with interest whenever the Gospel was preached in the Church Mission Chapel, and was enabled at last, by the grace of God, to come out of heathenism and to profess Christ, Mr. Ragland himself standing surety for him at baptism. His wife, however, still continues opposed to the Gospel, and he suffers no little anxiety on her account.

Schools.

Of this department Mr. Bilderbeck thus reports at the end of 1852—

There are twelve Schools, of which five are Girls' Schools, and seven Boys'. There has been, therefore, an increase of two during the half-year. One is that recently opened by Miss Giberne, at the Tinnevely Settlement, for caste girls, and the other a little Native-English School for boys at the same Station. The above number also includes the two Schools under Miss Walton and Miss Hogg, which are superintended by the "Ladies' Committee for Native-Female Education." Their public examination this year was not only numerous and respectably attended, but the result appeared to be such as to give general satisfaction. The statistical returns for the half-year shew an increase in the number of the children under Christian Instruction, being, in all, 540—264 boys and 276 girls. Our Female Boarding School, whose number is also included in the returns, contains now 27 children. They continue to give us much satisfaction, and we have reason to believe that, while all are advancing in knowledge to a greater or less degree, there are some amongst them of whom we shall have cause soon to rejoice in the Lord. Our vernacular Boys' Schools are not all that we could desire them to be, but we are not without hope that, on the whole, good is being done by them.

Native Association and Endowment Fund.

Our Readers will mark with interest this indication of a growing consciousness, among our Native Christians, that that they are under an obligation to exert themselves for the support of their own pastors. The origin of this movement

is thus stated by Mr. Bilderbeck in his June report—

This little Society was originally got up with a view of providing for the wants of the poorer members of our native congregation at the Church Mission Chapel; and hence it acquired the name of the Poor-Fund Meeting, though the object was not exclusively secular. In the second year of its existence a little more of Missionary Spirit came to be infused into it, for it not only relieved the temporal and spiritual wants of poor Christians, but also helped to publish the Gospel by means of a house hired for that purpose in one of the greatest thoroughfares at Madras, and contemplated likewise bearing the expense of a Scripture Reader. In all this our people willingly joined to contribute their mites, and at its third anniversary they shewed themselves prepared even to go further. Our Society at home having, by a recent circular, intimated their desire that Native Churches should, as much as possible, in future be made to support their own pastors, in order to allow of their sending more Missionaries abroad, we seized this early opportunity of laying it before our people, and framed the Resolutions so as to elicit the views and feelings of our native speakers on the subject—one of these Resolutions being a proposal to hand over at once, as a first instalment, to the Church Missionary Society the sum of 100 rupees out of a balance of 127 rupees now in favour of the fund, to be applied by them toward an endowment for a native pastor for them. Although the meeting was not numerously attended, yet a delightful spirit pervaded the whole, and a rich unction of grace and wisdom seemed to rest upon the speakers, who not only cordially concurred in the Resolutions, but also spoke with such effect in support of them as to excite and enlist the hearts of all, and to make us feel that the Spirit of God was indeed amongst us for good. One of the speakers maintained that 100 rupees was too small a sum to be paid as a first instalment for the proposed endowment; and by a strong appeal, calculated to arouse his brethren to a sense of their many obligations to God, and to the Church Missionary Society under God, pressed home upon them the duty of giving more. Unwilling to restrain the feeling of grateful love kindled by this touching address, my esteemed

brother, Mr. Gnanamuttoo, who occupied the chair, now asked such as were willing to contribute more to come forward and subscribe as the Lord had prospered them; and as the result, within a short time afterwards, we collected nearly 190 rupees more, so that, with the balance voted from the Poor Fund, I shall now be able to forward 290 rupees* toward the object recommended.

The further progress of this movement is thus adverted to in the report of the same Missionary at the end of the year—

Other sums have since been paid toward the same object; and there are now, we believe, 400 rupees in its favour with the Committee. Mr. Gnanamuttoo has prepared a memoir, both in English and Tamil, of Sinnappen Pillay, late a valuable member of the congregation under his charge, which it is intended to publish if approved. The surplus of any money which may be collected, after defraying the cost of printing, is intended to be applied toward this fund. May the offerings thus freely presented by our Native-Christian brethren on the altar of the Redeemer's cause, be graciously owned and accepted by the Giver of "every good gift and every perfect gift," and made subservient to promote His glory!

Conclusion.

Mr. Bilderbeck thus concludes his report of this interesting and improving Mission:—

In conclusion, I cannot refrain from noticing the movement which is now taking place in this great city among Hindoos of every class. Some of the most respectable inhabitants are now forming Societies among themselves to reform many of their civil and religious practices. They have agreed to allow their widows to remarry; to discountenance, as much as possible, the habit of giving away their daughters early in life; and to put down those grosser superstitions, connected with their festivities, against which common sense and common decency revolt. They have resolved upon such measures, and are carrying them on even amidst much abuse and opposition from their equally respectable and influential fellow-citizens. Now this is a great step towards reform;

* 230 rupees being *bond fide* from our Native-Christian brethren, and sixty rupees being given by us.

and it is certain the movement will not end merely there, for the prevailing desire seems to be a conformity, gradually, to the customs and manners of a nation who "fear God and work righteousness," and whose religion, laws, and institutions, they are learning only now to appreciate. True, they may never be able to overtake a people so much in advance of them in every way; but they appear determined to "follow hard after" them; and are already, in their habits, trying to vie with each other as to who among them shall look most English. The poorer classes, on the other hand, even down to the horsekeepers, and grasscutters, and kulis on the Mount Road, are now more enlightened. They are becoming every day more convinced of the error, and ignorance, and degradation in which they have hitherto been held; and are growing in intelligence and knowledge so far as to be ready to laugh at their former superstitions, and to question the superior pretensions of the Brahmins and Pandarums. Hence there is now on every side a pressure upon the popular system which threatens its existence. Give way eventually it must; for "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Great is the truth, and it must prevail.

TELOOGOO MISSION.

The Rev. Messrs. Noble, Sharkey, English, Darling, and Nicholson, are occupied in the various departments of this important field of labour. The leaven of Gospel Truth is being prayerfully and laboriously introduced, but it is yet hid in the meal. The statistics of Missionary Results at Bunder shew that it is there "the day of small things," there being, in December last, 52 baptized persons in connection with the Mission, and 100 unbaptized, with 18 Communicants, and 169 pupils in the Schools, 56 of whom are girls.

We shall refer to reports received from the Missionaries at different periods of the year, from whence an estimate of the condition and prospects of this infantile Missionary Work may be more clearly perceptible. The following extracts are from a

Report of the Rev. T. V. Darling, for the quarter ending March 31, 1852.

I left Madras for my Station, Masulipatam, on the 7th of January, and availed myself of various opportunities, during my journey, to preach the Gospel to the poor Heathen, sometimes in their own streets at other times at the travellers' bungalows. I was always quietly listened to, and my books were gladly received.

Tamil Congregation.

Immediately after my arrival I took charge of the Tamil Congregation, for whose welfare I intend, with God's help, to lay myself out to the utmost of my power. When I took charge of the congregation, I entered thirty-four members in my register. Since, nine others, having come to the Station, have joined also, making the total, nine men, sixteen women, and eighteen children. Of these, fourteen are Communicants, and twenty can read their native tongue. Most of them, however, are very ignorant, and some are very lifeless Christians. There are none that I can speak of in terms of perfect approbation.

Native English School.

Mr. Noble and Mr. Nicholson having calls upon their time, previous to the visit of our Bishop, from my arrival at Masulipatam up to the 6th of March I was very agreeably employed, sometimes half, at others the whole day, in teaching in the Native English School, which is, I believe, a most valuable branch of our Teloogoo Mission. I am happy to be able to say that I have perceived in it a great improvement, compared with what it was when I left Bunder in September 1850. Better discipline is certainly maintained. Boys who at one time were almost uncontrollable, now keep perfect silence when once called to do so. A desire to stand high in their classes, combined with a respect for their teachers, is what appears to influence them. But the improvement I chiefly refer to is the state of feeling which now exists, and which, I think, is pretty general throughout the school. Formerly, I never examined a class without being pained with the disputatious spirit manifested by one and all of the scholars, and their objections were sometimes really blasphemous. Now, however, that spirit appears to have greatly subsided; and it is, moreover, encouraging to find that there exists a greater desire of inquiry regarding truth. When this does not shew itself, a disposi-

tion to remain perfectly quiet—with a few exceptions—rather than dispute, when Christianity is again and again recommended to them, is most evident. Their arguments in favour of their own religion appear to be quite exhausted; but the carnal mind being still at enmity with God, they are yet unable to receive “the truth as it is in Jesus,” simple as it is, and freely as it is offered. Soon, however, I hope the time will come, when “the Day Spring from on high” will shine upon their hearts, when they will be turned from gross darkness to the marvellous light of the Gospel of Christ.

Visit to Gudur and its surrounding villages.

Accompanied by Mrs. Darling, I passed a month at Gudur; during which time, twice a day, morning and evening, I visited Gudur, and some of its surrounding villages, twenty-three in number—not one of these is distant from the centre more than three miles—taking them in succession. To some of these my dear wife accompanied me, and collected by her presence—for many of the people had never seen an European lady amongst them before—large audiences, to which I was enabled, undisturbed, to make known the glad tidings of salvation. At Paleaveram we had at least two hundred people around us, including several women; and on that occasion some of the most friendly of our hearers begged we would visit them again, and also that we would establish a School in their village. On naming the Tracts I held in my hand, some of the men recognised not a few of them, and, as they had already perused them, begged for others, which I was unable to supply. This was an interesting discovery, and proved that it was not simply a desire to procure books to use as waste-paper that influenced them, but that they might have them to read.

At most of the villages I was kindly received, and if we could but visit them oftener, and establish a vernacular School in some of the largest, I doubt not that our labours would be crowned with success—so far, at least, as to arouse the lion from his lair. Some of us, even if a few fall in the chase, will kill him at last.

Caste Girls' School.

Seeking help from the Lord, my dear wife purposes to persevere in trying to establish a School for caste girls. We made an effort at Gudur to persuade a few girls to come to us, in order to pave the way for future usefulness, and suc-

ceeded in getting first one, then two, and at last four little ones, varying in age from six to ten years, to attend our house pretty regularly, to learn to sew, but not to read.

Leaving books out of the question altogether, for a time, is policy on our part, and the plan answered well at Gudur. The Hindoos being much opposed to female education, the plea that we wished to instruct their daughters has hitherto failed to bring them and ourselves together. By our new scheme, however, which we hope to be able to carry out as soon as we can get a house near enough the town for the purpose, we offer to teach only sewing, knitting, fancy-work, &c. This will, I hope, bring the girls within our reach, either by their coming to us, or by our going to their houses. In time, I am sure, a feeling of confidence and attachment will be established: by getting access to the females the ice will have been broken, and then permission to begin with books will also easily follow.

Baptism of two Pupils of the English School.

In July last our friends were cheered by two interesting cases of conversion from among the pupils of the English School. The particulars will be found in the following extracts.

Mr. Noble, in a Letter dated August 7, 1852, thus refers to these first-fruits of his labours—

You will rejoice to hear that God in mercy has at length given us, what I believe to be, good fruit from our School.

Last Thursday week, a young Brahmin and a young Vellama, each nineteen years old, both very respectable in connections and character, and both having read nearly five years in our School, ran away from home, expecting never to be allowed to come to School again, and told me they wished to be baptized. One had come in February last, and the other had repeatedly made such striking answers, before the whole School, when questioned by me, and was so very exemplary in character, that, after a few questions, I did not hesitate to receive them. That night they were taken before the collector. The next day the doctor and assistant collector came again to see them at my house, as their relatives had preferred a charge before the

collector that I had given them medicine, and that they were mad. That night they broke caste. The next day the assistant collector was sent to see each privately, and about half-past seven the collector's decision reached me—that he could not interfere further than to secure the peace, as evidently the youths were of full age, in their right minds, and voluntary agents. The ferment had been very great indeed, and is so still. We had determined to baptize them early on Sunday Morning, but this became known to the Natives, and, as my compound is very large and open, I feared a general outbreak. I therefore proposed to our brethren, whether, to keep the peace, we should not baptize them at once. They thought it would be well. I baptized them accordingly, about half-past eight on Saturday Night, by immersion.

Our School, from 90, with 42 Brahmins and 10 Vellamas, has been reduced to 13. To-day there were 16 present. The dear youths are well and happy, I think.

The following are extracts from official memoranda connected with this case. They exhibit very clearly the opposition of the relatives, and the conscientious steadfastness of these young men amidst very trying circumstances.

On the afternoon of Thursday, the 29th of July, the magistrate received a letter from the Rev. R. T. Noble, intimating to him that two young men—a Brahmin named Munchala Venkutrutnum, and a Vellama-caste Brahmin, Lynala Nagabhooshanum—attached to his School, who had several times asked baptism from him, had come to his house, requesting that they might be protected from violence.

The magistrate at once sent peons to the gate of Mr. Noble's compound, instructing them to prevent any person from entering his premises without his permission.

On leaving the *kachári*, at half-past six P. M., the magistrate saw several people assembled in the road opposite to Mr. Noble's house, some of whom stated that they were relatives of the two youths who were in Mr. Noble's house. The magistrate summoned them to his house, when the father of Nagabhooshanum, and the mother of the wife of Venkutrutnum, among others, entreated that the young men might be summoned to the presence

of the magistrate, questioned, and allowed an interview with their relatives. They admitted that they were upward of seventeen, and the magistrate entertains a firm belief that on this occasion they allowed they were eighteen years of age.

The magistrate immediately sent for the two youths, and intimated to the Rev. R. T. Noble that, should he wish it, he or any one else could attend to observe what took place.

On the arrival of the young men, they were accompanied by Messrs. Noble and Nicholson, and fifty or sixty persons, relatives or friends of the youths, came at the same time. The greater portion of these entered the room in which the magistrate was seated, and, before them all, Nagabhooshanum and Venkutrutnum declared that they had gone to Mr. Noble's house of their free will, as they had abandoned their former religion; that they had long considered the subject; that they had taken the step deliberately; and that they were determined not to return to their relatives, from religious objections. On some of the relatives appearing to object to the presence of Mr. Noble and Mr. Nicholson, they at once left the room of their own accord, and the magistrate then directed the relatives of both young men to go into the next room, to sit down and speak with them before the magistrate again called upon them to declare their wishes.

Some time was passed in thus conversing with their relatives, and an attempt was made by some of the friends of Nagabhooshanum, the Vellama youth, to carry him away by force, when he rushed into the room where the magistrate was, to seek his protection. The magistrate then again called upon the young men to state their wishes; when they repeated that they would not return to their relatives, and the earnest entreaties of their friends and relatives, male and female, produced no influence on their determination, the young men declaring that, were their relatives to pass days with them, they could not effect any change in their determination, and that they would not go home with them. Several of the relatives, including Munchala Audenarrainah, English Writer in the Sessions Court, then requested the magistrate either to send the young men home with them, or to place them in the public *kachári*.

The replies of the young men appeared to shew that they were acting of their

own free will, and there appeared to the magistrate obvious objections to either course. The lateness of the hour, 8 P.M.—the interview having lasted from a quarter to 7 to 8 P.M.—prevented any written statement being taken down that night, and the young men, at the suggestion of the magistrate, promised that they would do nothing by which they could forfeit their caste that night. Mr. Noble, who was again called in, after the youths had refused to yield to the solicitations of their relatives, promised also to do all in his power to prevent their loss of caste until they should have an opportunity of again seeing their relatives on the following day; and the magistrate, declining either to compel their return to their relatives that night, or to place them in custody in the police *kachari*, took steps to prevent them from molestation on their way back to Mr. Noble's house.

On the following day the relatives presented to the magistrate some petitions, on which it is remarked—

On referring to these petitions, the magistrate was unable to see that there was any thing which at once called upon him to act as justice of the peace. There was no charge against an European of assault, forcible entry, or other injury accompanied with violence; but as one of the petitioners expressed his belief . . . that some noxious drugs might have been given to the youths to derange their minds, and both expressed their opinion before the magistrate that the intellects of the youths were deranged, and that this had probably arisen from the above cause, the magistrate took immediate steps to ascertain their condition. The magistrate accordingly called upon the acting civil surgeon, assistant-surgeon Scales, to proceed to Mr. Noble's house, accompanied by the head assistant magistrate, by the petitioners, and by three other relatives whom they wished to take with them, with the view of questioning the two youths, of ascertaining clearly their state of mind, and of also being able to declare his opinion of their ages and their discretion. Assistant-surgeon Scales conversed for a quarter of an hour with them, and, in his deposition before the magistrate, declared, on solemn affirmation, that they were in a sane state of mind, not in any excitement, answered his questions with readiness and without hesitation, and were in no way under the influence of

any noxious agent. That such was their state he pointed out to the relatives; and he had no hesitation in declaring his conviction that both were about nineteen years of age—Nagabhooshanum being probably about six months older than Venkutrutnum—and that, in determining that they would not return to their relatives, they were acting on an opinion formed after deliberate reflection, and that they were fully capable of forming a judgment for themselves.

The magistrate was most anxious that there should be no doubt about the real feelings of the young men, and he therefore, on the following morning—to-day, 31st July—directed the head-assistant magistrate to proceed to Mr. Noble's house, to call each youth before him privately and separately, no one connected with the Mission being present, and to ask them to state in writing, of their own free will, whether they wished to remain where they were, or to return to the home of their relatives. The father* of the Vellama youth had attended, with another near relative, for further examination before the magistrate, and he informed them that he had given these instructions to the head-assistant magistrate, and that, before they were acted upon, they might have full opportunity of going to converse privately with I. Nagabhooshanum, no one else being present in the room; but this they declined to do, unless Nagabhooshanum were taken away from Mr. Noble's house.

Mr. Tweedie † has reported to the magistrate, that, as instructed, he had seen the youths M. Venkutrutnum and I. Nagabhooshanum, and has spoken privately and separately with each of them, and that each most distinctly declares that he will not rejoin his relatives, but wishes to remain where he is, for reasons deliberately stated.

The petitions, therefore, of the relatives—to the effect that the youths should be placed in custody, so as to prevent communication with Mr. Noble, or else compelled to return to their homes—were dismissed, and the young men, as of age, and possessing an amount of discretion which conferred on them

* Iynala Venkata Reddy.

† The head assistant magistrate.

the right to judge for themselves, were left free from interference.

The following is Mr. Sharkey's *Report for the quarter ending June 1852.*

Sundays.

1. We have two Telooگو Services and one Tamil; a Sunday School for our Tamil Christians and Telooگو Girls; a class of heathen servants; and another for the boys of my vernacular School.

The Telooگو Services are conducted by me; and I have, during the last quarter, been occasionally assisted by Messrs. Nicholson and Darling. The average attendance at these meetings is ninety; of whom about thirty are the servants and dependants of the Mission, about seven are strangers, but related to our girls, and the rest are the girls and boys of our vernacular Schools. We have always found it difficult to get the wives of our servants to accompany their husbands to the Sunday Services; and, though one or two have occasionally done so, we cannot yet say that we have fully succeeded. In regard to my Telooگو Congregation, or that portion of it which consists of our domestics, I confess, with deep humiliation, that I have not noticed the most distant approach to any thing like serious or anxious inquiry. It can be easily imagined, from the fact of the congregation being composed of the lower orders, that a studied discourse or systematic sermon is less calculated to instruct than a catechetical homily; and yet the introduction of questions in a mixed assembly of ignorant men, indifferent to the truth, and timid women—for whom to speak in the presence of men is reckoned a crime by heathen law—does not appear so judicious as when the men and women are separated, and distributed into distinct classes. I felt, however, that I could not, without being relieved from my duties in the Tamil Sunday School, adopt any plan for the individual instruction of the Telooگو People. But help soon arrived. Joseph Cornelius Pillay, recently appointed to our Mission, kindly agreed to supply my place in the Tamil School, and left me at liberty to do what I could for the Telooگو Members. I at once formed a class of as many of the Telooگو Servants as wished to enrol themselves, and commenced the long-desired system of catechizing. I at the same time established a second class for our Telooگو Boys, and committed it to Samuel, one of our converts. I pray that

August 1853.

this small beginning may gradually gain strength, and that we may have teachers fully and powerfully to teach and apply the saving truths of the Gospel!

2. Our Tamil Sunday School is now under the joint care and management of Mr. Darling and Joseph Cornelius Pillay. I have always regarded this School as a most important branch of our Sunday Duties, and it has been originated and continued chiefly for the improvement and spiritual profit of our Tamil Christians. Besides the Sunday instructions, two of them have regularly called on me to read the Word of God, while several of the poorer members have had free and frequent interviews with me, beside the occasional visits which they have received from me at their own homes. For several months I paid a weekly visit to a family of Tamil Socinians, with whom I read a large portion of the sacred Scriptures bearing on the Godhead of our blessed Lord.

3. Our Girls' Sunday School is conducted by Mrs. Sharkey and myself, with the assistance of six of our grown girls. The instruction is imparted through the medium of Scripture Prints, first to the assistants themselves, and then through them to their respective classes. Two of the classes commit to memory the precepts and lessons marked on the prints, and read the narratives to which they refer. The younger girls confine themselves to a simple relation of the different stories, and to some of their leading truths. They take particular delight in marking the different expressions of countenance and figure of the persons before them, in describing their attitudes, telling their peculiar dress, and giving names to the flowers, trees, and other productions in the drawing. The attention of the children is thus kept up, and the instruction received and remembered without those fears and reluctance which they manifest in their other studies. May the good Lord make these poor children His own!

Week Days.

I have regularly, unless prevented by sickness or the fatigue of other duties, preached three or four times in the week in the streets of this large town. My receptions have been very encouraging. Men and women of all castes have been my auditors. During the past quarter, the number of native visitors that called to see me was much larger than usual, which, considering the distance of my home from the native town, is indeed very gratifying,

3 A

and I trust, also, a favourable indication. I have a meeting every Thursday Evening for the friends and relatives of our girls. The attendance is, just now, small, but I have hopes of a speedy increase. The greatest seriousness prevails in the poor people who come, and they have invariably evinced it by their pleasing attention and anxious inquiry. I have a monthly examination of our Boys' and Girls' Schools, which occupies me an entire week. I have thus an opportunity of ascertaining the amount of progress made by each pupil, and the care and diligence of the Native Teachers. It serves as an impulse to master and scholar, as well as a remembrancer both of the obligations and privileges of Christian Instruction. After a training of nearly five years, one of our baptized girls, whose heart we trust has been touched by God's grace, has just been appointed as a Teacher in our Female School, in the room of one of our Masters, of whom we have still two more. We desire most heartily to bless God for this, and to pray that He may dispose and prepare our other converts also to undertake and perform the duties of the School, to the exclusion of all male agency. In addition to the monthly examination, I devote one hour every day to each of the Schools. The establishment of the Boys' School is of too recent a date to merit any further remark than that it is under the care of an efficient Master, whose diligence has been satisfactorily manifested by the results of the monthly examinations since January last. I have also been employed, during the past quarter, in arranging in Telooogo, according to Gresswell's Harmony, the account of the resurrection of our blessed Lord, so as to present it as a connected whole, for purposes of discussion with my native visitors.

Baptism of two Sudra-caste girls.

The baptism of the two pupils from the English School was immediately followed by that of two girls of the Sudra caste, of whom we find the following account in Mr. Sharkey's journal—

On the 15th of August I baptized two interesting girls of the Cumma or Sudra caste, daughters of a farmer holding lands from the government in the vicinity of Masulipatam, and subject to the Zemindar of Isullapallie, an extensive landed proprietor of the same caste. He has three daughters, the eldest of whom was married in infancy, and the other

two are both under the tender age of seven. His wife died when his youngest girl was only three years old. His character, however, is not altogether irreproachable. His evil habits and acts of violence rendered him a dread to his village, and alienated from him the regard of his friends and connections. For two years he neglected his agricultural pursuits, committed various outrages, and lived in bold defiance of his people in indolence and excess.

But an important change was now drawing nigh; for, dissatisfied with his reckless career, and apparently penitent, he meditated a pilgrimage to Benares. The thought of a journey to the sin-destroying city had no sooner crossed his troubled mind, than, distributing his little property to the poor, he prepared for his sacred enterprise. He chanced, however, to meet with an old acquaintance, a man of a different caste from himself, to whom he readily communicated his serious and all-absorbing design. With faithful remonstrance and convincing argument, his friend succeeded in shewing to him the wildness, folly, and certain ruin, of so long and fruitless a journey. He moreover, strongly urged him to a second union, and thought that if, fearless of the consequences, he could contrive to place his unmarried children in our Native-Female Boarding School, he would perhaps receive a sufficient remuneration wherewith he might re-marry, again ply his honest vocation, and retrieve his almost lost character.

With this hint he quickly and gladly exchanged Benares for Masulipatam, and, forgetting his pilgrimage, repaired in haste to the Mission Premises. With decent habiliments, and a countenance betokening no ordinary caste, he introduced himself to me as a stranger from a distant village with an important errand. Sitting down on a mat, he at once offered to educate his two daughters in our School, if we consented to give him fifty rupees to enable him to marry again, and once more try his fortunes in the calling in which his ancestors had so worthily conducted themselves. To his surprise we objected to his terms, and bade him reconsider the subject, count the cost, and bring his poor children to an asylum where, with anxious care, they would be taught to serve a God of whom he was fatally ignorant. Dissatisfied with his visit, he arose and retired.

Three months elapsed, and suddenly one day he re-appeared, and, to our agreeable surprise, unhesitatingly promised to bring

his children. I assured him of my goodwill, afforded him every lawful encouragement, and strongly recommended him to attend to the interests of his children, who, according to his own statement, were painfully destitute and entirely neglected.

He returned to his village, but, to his dismay, found one of the girls missing. His friends, being informed of his intentions, had contrived, during his absence, to send her away to another village, and conceal her in the house of her aunt. After much search he followed his daughters to his sister's residence, and without much difficulty seized his prey and returned to his village. He next engaged a common cart, and when in the act of lifting his children into it, a body of men armed with sticks rushed in upon him, and, ere he could collect himself and act on the defensive, wounded him. Panic-struck at the sight of blood, his assaulters withdrew in haste, and left him to wash and dress his wounds, and pursue his journey unmolested.

With much difficulty he reached Bunder, and stood before us on the 10th of July 1850, with his two daughters, and with his upper garment stained with blood. He recounted his adventures, and committed his children to our care, promising to come and see them occasionally, and praying that we would deliver them to him whensoever he should claim them. In a few days the little strangers felt themselves at home, and were perfectly happy. The poor father's troubles now increased. He was interrogated and reprimanded by the Zemindar, censured by all, and even threatened with excommunication. He again and again took shelter in Bunder, and more than once apprehended a serious disturbance. His villagers were gradually disposed to admit him into their company, and eventually agreed to help him to marry, and re-establish himself in the village. But it was no easy matter to get a wife. His children being in a Christian School was supposed to be a disgrace never to be effaced, and a crime admitting of no atonement. After much endeavour and repeated disappointment, he succeeded in gaining the consent of a poor but respectable labourer to his marrying his daughter, and, every thing being satisfactorily arranged, we gladly made him a present which he had never expected, and to which we in no way had bound ourselves. We told him it was never our wish that he should suffer by what he had done, and that we were too

glad of the opportunity which enabled us to make up any loss he might have sustained, and assist him in leading a life of honest industry and active benevolence. The marriage was soon celebrated, and he shortly after paid us a visit. On my asking him, he readily assented to his children being baptized. They broke their caste on the very day they came, and now the father's permission was obtained to their being received into the visible Church. Our way becoming thus clear, I gladly baptized these dear girls, and our humble prayer is, that the angel of the covenant may indeed seal them with the seal of the living God, without which the external rite is little better than a lifeless corpse. I would only add, that the elder girl has already advanced so far as to be able to read easy lessons in Teloo-goo, and repeat the greater portion of a catechism on Scripture doctrine. Her sister can repeat Watts's first Catechism in Teloo-goo, and read simple sentences. Both can sew pretty well, and sing three verses of the Sabbath-School Hymn. They are both supported by kind friends in England, at whose request the elder girl has been named Harriet Hillier and the younger Fanny Katharine. In point of appearance and mind they are superior to some of our Pariah Girls. May the Lord own them as His own, and bless them!

Increased spirit of inquiry—Opposition.

I had, during the past quarter, no less a number than one hundred and four visitors of all castes, chiefly Brahmins, Sudras, and silversmiths. To twelve of these I was not able to speak in consequence of other Mission Engagements, but with all the rest I had most interesting conversations, and with some of them long discussions. Shortly after the conversion of the two youths in the Native English School, the number of visitors increased, and many of their questions evinced a pleasing state of excitement, and a spirit of inquiry which I do not remember to have noticed before. The Natives in general were too much disposed to regard Christianity as a speculative theory or dead letter. Its renewing and life-giving power, its engaging the whole soul to a life of self-denial and practical godliness, to the resignation even of the tenderest of natural ties, and the surrender of life itself, was never well understood, and not at all credited. They were too sure the Gospel would not achieve the victory it has, and that its supposed efficacy was more a fiction than a reality.

They were confirmed in their view by the absence of all living examples of the power of Christianity from the native population, though for seven years and more the Missionaries had diligently preached in the public streets of the town, and systematically imparted Christian Instruction in their English School. We had indeed Pariah Converts, but they were, in consequence of the inferiority of their original caste, beneath the notice of our opponents; and the misconduct of a Sudra baptized by us in 1847 was supposed to be, and was frequently urged as, a decisive argument against us. The Missionaries themselves they regarded as mere hirelings, who, for a decent maintenance, took care to preserve a fair exterior, but who in secret, they did not doubt, were under the influence of carnal motives to the same degree as they themselves were. These sentiments, however, have, in certain circles, undergone a change since the recent baptisms; and I am thankful to state that the inquiries of not a few wear a practical aspect, and the question has often been asked, "What is there in Christianity which so engages the mind of man? can it be the effect of drugs?" Such a question necessarily leads to the consideration of the internal evidences of our holy religion, and the secret work of the Holy Spirit. This last supposes the depravity of the natural heart, the atonement of Christ, and the entire work of grace. Thus the vast and consistent scheme of redemption, the great and glorious subject of the Bible, has often been stated, followed by a discriminate distribution of select Tracts, and the whole mingled with prayer, however feeble and poor. Still, the conversion of the youths has created a strong feeling against us in the higher classes of the native community. Rather than ascribe the work to God, they confidently assert it to be the fruit of ill persuasion, deceitful promises combined with winning kindness, and perhaps, also, the application of some rare drugs known only to the Missionaries. Some of the more influential have sought to form a combination of the different castes, and to present, if possible, an opposition too great for Missionary Zeal and effort to overcome. Accordingly, idle stories, evil surmises, false reports, gross slanders, and groundless fears, were industriously circulated and carefully instilled. Having thus secretly paved the way by a mode of action so purely natural, earthly, and devilish, a paper was circulated warning

the Natives of the Missionaries and their Schools, strictly forbidding all intercourse with them, and threatening the refractory with expulsion from caste. The following is a free translation of the paper—

"A precautionary notification, written, after prayer to God, by the chief residents of Bunder, with the approbation of all people, to serve as a preservative against the great danger that now unreasonably threatens an intermixture of the eighteen constituted castes in the created world—created by the sport of the supreme intellect. Dated Friday, the sixth of the dark half of the month Sravana, in the year Paridhavi, coinciding with the sixth day of August, one thousand eight hundred and fifty-two.

"Mr. Noble, an Englishman, arrived in Bunder a few years ago, and, purposing to teach the English Language gratis, established a School. In order to create a love for his School, he commenced to give to such of the students as were very industrious, and made due progress, money in the form of salaries, in addition to other rewards. This circumstance, added to the poverty of the people in general, induced certain lads—glad at the idea of acquiring knowledge without much outlay of money, and actuated, moreover, by an ardent desire to learn—to continue reading in his School. But he, having previously treated them with much affection, succeeded on Thursday, the 13th of the bright half of the month Sravana, in the year Paridhavi, corresponding to the 29th of July 1852, in degrading from castes, under the plea that they were desirous of embracing the Christian Religion, a Brahmin of the name of Munchala Venkutrutnum, and a Sudra, Iynala Nagabhooshanum, thereby occasioning much grief to the connections of these lads. Since, then, those that read in his School are under his control, and it is feared that he has ample opportunity for practising every species of deception, without leaving any way of escape, it is hereby stated, for the welfare of all—

"That no individual of the Brahmin, or of any other caste in this town, should attend the aforesaid Noble's and other Missionaries' schools, or even go to their houses, for the purpose of studying or teaching the English, Telooogo, Sanscrit, and other languages. Those who persist in going there are assured that danger will, without doubt, overtake them, just as danger awaits a fish attracted by the bait. If, however, they disregard this appropriate saying, and attend the above-

mentioned School, either to read or teach, it has been agreed that they will be communicated from their castes."

This, on the whole, is a moderate expression of the indignation against us, but enough of the venom of the natural heart is manifest. The crime of the Missionaries appears, from this paper, to be simply their kindness. That the conversion of the young men should be attributed to deception is natural, and the allegation of no greater offence is remarkable. Some of the more intelligent refused to sign the paper; and I have not heard that it has, to any great extent, produced the desired change. The English School, where Mr. Noble is engaged, has sustained a shock from which it is gradually recovering. My own vernacular School I was obliged to close for more than a month. One of our caste girls manifesting more than ordinary attention to the Word taught, and expressing a wish to be baptized, was instantly removed from our School, together with her two sisters. Thus, on the whole, our Mission just now appears to be in an interesting state, and I think we have reason for interpreting the signs into an especial presence of our Lord and Master, provoking the great enemy of man to an extraordinary display of opposition, only to render the victory of truth more remarkable and complete. Our hands have been greatly strengthened, and I trust we have been made doubly earnest in our pleadings with the Heathen. It is likewise a time for much humiliation and prayer, and an appropriate season for re-dedicating ourselves to the glorious work in which we are engaged.

"Thine, Lord, the praise and triumph high:
Ours be the humbled tearful eye."

Some extracts from Mr. English's journals, illustrative of his reception by the people, will conclude our review of this Mission.

Visits to Villages.

Feb. 8, 1852—Being invited this morning to visit a village which had never seen a Missionary—so I was informed—I went to Visomitwada. I discovered one of the most respectable villages I have ever seen. Entering into conversation with a Brahmin, we were soon joined by a few more, and in a short time we were surrounded by a large circle of Brahmins. It seemed evidently a new message. O that it may prove saving to some! There was no cavilling, no interruption: all were courteous, respectful, and atten-

tive. They were so interested as to receive my Tracts with pleasure.

After leaving the caste people I went in search of the poor Pariah. Upon soon finding some, I opened to them the treasures of infinite love. They, too, greatly pleased me by their lively attention. Whilst speaking, I was not a little surprised at seeing a number of the Brahmins of my first congregation draw near again, to listen to "the things which accompany salvation." All my Tracts were expended, and more wanted. They asked me when I would come again. I invited them to call upon me.

A few hours afterward, a large party of Brahmins came to me, through the mid-day sun, to procure books. I gave them about twenty Gospels and Psalms, and the Book of Genesis.

Feb. 9—We visited another village of caste people, and met with a kind reception. One Brahmin manifested much interest. About twelve heard me, most of whom received tracts.

Feb. 11—Riding to a village this morning, I had a most delightful congregation of more than fifty persons, of different castes. They paid the utmost attention, and took all my Tracts. Upon my return, I had visitors from another village for the sacred Scriptures. One respectable man told me that it was not enough to come and tell them these good things and leave them again soon: they wanted much explanation and teaching in these books. I thought much of his words.

A most interesting man, a cultivator, has just called for a copy of the Gospel. He has travelled sixteen miles for this precious gift. I was told that he had no other business to call him here. So remarkable a case of interest in the Word I have not seen before. O that it may prove "the power of God to salvation!" More than forty were at Family Prayers.

Feb. 17—This morning we had a large meeting of Brahmins, who seemed earnest to know the object of our visit. They told me the Gospel had never been preached there before, and paid much attention to the humbling doctrines of Christ. Many received Tracts, and fourteen Gospels were given. We visited two distant villages of Pariahs. Many Brahmins, and a large number of the lower class, chiefly women, visited our tent. The latter came to see Mrs. English, who declared to them the only Saviour. We felt grateful for this rare opportunity of

speaking the Word to this neglected class. We were very kindly received in this village. Upon our leaving, many came round us, and, to my astonishment, one Brahmin warmly pressed my hand with both of his.

Feb. 22, 1852—This morning I met the chief men of the town, who were expecting the collector's arrival. I addressed to them the words of eternal life. They were most respectful. After this, going into the town, and entering into conversation with a Brahmin, a large concourse of all castes assembled. They received my Tracts cheerfully, and listened kindly, without any murmurings or disputings. They promised to consider well these new things, and said that they desired to understand them better. "I, if I be lifted up . . . will draw all men unto me." I endeavoured simply to set before them Christ and the resurrection. May His holy name be glorified! About a hundred must have heard the Gospel this morning.

A large number of Brahmins who heard me have just visited me for the Word of God. In the evening another party came up from the town for Gospels. They manifested much earnestness to know more of the way everlasting. My stock of books being now quite exhausted, I was pained to see the disappointment of those who could not be supplied. Perhaps I ought rather to be glad to witness so much earnestness to obtain the truth. I promised, God permitting, to come again, and they appeared pleased. Several remembered dear Mr. Fox and Mr. Sharkey's visit to this place. They were much solemnized upon hearing of our brother's death in the cause of Christ.

Feb. 23—I left Gudywada, this morning, for Ungalur. I went into the village upon my arrival, and had two interesting conversations with the people about the Saviour of the world. Many were very attentive.

A few hours afterward a large number came to the tent. The chief men of the village were present. They had much to say about their own Shasters, which gave me an opportunity of comparing them with the words of eternal life. There were more than fifty present. Before meeting this formidable party, I retired apart for prayer, that God would perfect strength in my great weakness. It was a pleasing sight to see them all stay during our Family Service with the servants. They paid the utmost attention. The united responses of our servants, as we

read portions of our beautiful Liturgy, seemed greatly to strike them. I think it most important that the Heathen should see how men and women unite together in the worship of the one true God. It greatly impresses them. They received my Tracts willingly. Ungalur is a village of some importance. I was told that there were three thousand inhabitants.

Concluding Observations.

In forwarding my journal for this last quarter, allow me humbly to offer a few remarks, the fruits of my short experience. I think that I have found those parts least frequented by Europeans the best prepared for receiving the precious Gospel. I find very few to defend idolatry. The Brahmins, as a body, are the least likely to join the fold of Jesus Christ. But there are happy exceptions.

The less a Missionary stays at public bungalows, the better. The people suspect our motives, and will not come so freely as they do to a tent.

TINNEVELLY.

General Progress.

The statistical returns for the half-year ending Dec. 31, 1852, continue to present the same features of satisfactory progress by which this Mission Field has been characterized for some years past. There has been no large accession of numbers, but there has been a steady gradual increase and improvement in all those points which are the sure indices of Missionary growth and consolidation.

The comparative numbers of the statistical returns having reference to December 1851 and December 1852 are as follows—

	Total under Instr.	Unbap- tized.	Bap- tized.	Com- mun.	Sch. Chil.
Dec. 31, 1851.	25,280	10,448	14,832	2996	7306
Dec. 31, 1852.	27,175	11,236	15,936	3357	7368

PALAMCOTTAH.

At this Station are concentrated the various Educational Institutions connected with the operations of the twelve Missionary Districts into which this important field of labour is divided; namely, the Preparandi Institution, under the superintendence of the Rev. E. Sargent, for the education of native youths with a view to employment in the Mis-

sions; the seminary, under the charge of the Rev. W. Clark; and Mr. Cruickshank's Native English School. To these Institutions we shall in the first instance refer.

The Preparandi Establishment.

The new building has been entered upon, and the important work of this Institution, the preparation of suitable individuals for the service of Catechists or for presentation to Holy Orders, is being prosecuted under increased advantages. Of the Teachers associated with him, Mr. Sargent is enabled to speak in very satisfactory terms, while among the students themselves there is a growing thoughtfulness on the great subject of Gospel Truth, and its claims on the individual character.

Some extracts from a Letter of Mr. Sargent's, dated Aug. 24, 1852, will afford information on this point.

The rules of the Institution are strictly complied with, and all manifest an earnest desire to improve the opportunities they here enjoy of gaining knowledge. Caste distinctions are altogether extinguished. Cases of discontent and quarrelling are very rare. One or two petty thefts, however, have been a source of grief, especially as the party transgressing has hitherto escaped detection.

Against the unhappy fact above mentioned let me notice, for our encouragement, what took place a few Sundays ago.

As I was returning to my room after preaching on Sunday Morning, I met in the passage one of the students, who seemed much excited, and said he wished to speak with me. I called him into my room, when, with tears in his eyes and trembling with agitation, he said he felt very unhappy; that for several Sundays past the sermons had laid hold on his conscience, and that he had made resolutions of devoting himself to Christ, and hating sin, but that his case seemed to him to become only worse and worse. I was afraid that possibly he had been tempted into some great sin, and that this was preying on his conscience, for never before had I seen a Native so moved under a sense of indwelling sin. So I asked him frankly to say whether such

were the case. He replied, "No: by God's mercy I have been kept from such awful violations of God's law; but when I look into my heart, and see it so void of good, and so wanting in love to the Saviour, and when I think that some of the students who have been sent away were better men than I am, I fear that possibly I am occupying a place which might be filled by one who would make a better use of the opportunities here afforded." I hope I was enabled to say "a word in season," and leave the issue in God's hands. All that I have seen of the youth since strengthens the conviction that he is being taught from above, and that he will prove a valuable man as a Christian Teacher after he has passed his course here.

The following report from Mr. Sargent, dated Nov. 16, 1852, affords us much detailed and interesting information respecting the students, who have five hours and a-half daily to prepare their lessons, and are engaged in classes with their teachers five hours and a-half more, Saturday being a half-holiday. The course of education embraces Biblical and theological studies, geography, ancient and modern history, arithmetic, and the Tamil and English Languages. On one day in the week the various classes are exercised in essays and themes.

The attention which the students pay to their studies is very encouraging, as it evidences a real pleasure in what they are about, and a desire to improve. They always manifest a desire to please, and most readily fall in with every plan which it has been thought desirable to make by way of discipline.

One great point which it is desirable to gain among the students is the cultivation of a kind and respectful demeanour toward each other. Not a single case has occurred of any differences arising among them on account of caste. The great thing now is, to beget in them such conscientious views of this question, that, when they get abroad into the world, they may maintain that liberty which they seem to approve of by their conduct while here—to get them, in fact, to act from principle, and not simply from the pressure of circumstances.

The necessities of the brethren in some of the districts have rendered it requisite

that help should be supplied from this establishment. The following students have therefore, since the examination, been sent to their respective districts—

1. Lazarus, of the first class, a married student, aged twenty-three, of the Shanar Caste, from the Suviseshapuram District. He had been four years in the Boarding School at Suviseshapuram, and eleven months in the Preparandi. He has ability, energy, and application enough to make him a very useful man, if the one great thing be not wanting.

2. Asirvatham, first class. A married student of the Pariah Caste from Surrandei, aged twenty-three. He had been four years in a village School, and three years in Mr. Bärenbruck's Preparandi. The progress he made was more marked than in any other. The last examination placed him at the head of the first class. I am happy to add that evidences have not been wanting of his being a converted man.

3. Pakkianathan, first class. A married student, Shanar, aged twenty, from Pannevilei. He had been four years in a village School, four years in the Boarding School, and two years in the Preparandi at Pannevilei. In class and in general conduct he has always given satisfaction, and impressed me with the hope of his being a pious young man. His attainments and example will, I trust, have a beneficial influence in whatever capacity he is employed.

4. David, first class, unmarried. He is a Pullan, aged twenty one, from Surrandei. He had been five years in a village School, three years in a Boarding School, and six months in the Preparandi

under Mr. Hobbs. When he joined us on the opening of the Preparandi at Palamcottah, he bade fair to hold the second place, but every examination carried him lower; so that, on the last occasion of testing the relative merits of the students, almost all the rest in the class got before him. His conduct is irreproachable; but he has not yet, I fear, been really taught his need of a Saviour, so as to give his heart to Christ.

5. Vedamuttu, fourth class, a married student, aged twenty-six, of the Shanar Caste, from the Dohnavoor District. He had been in a village School for three years, and in Mr. Rhenius's Preparandi for seven months. He is a well-behaved and orderly man, but his mental qualifications are of an inferior order. I cannot say much regarding his religious character, as I have not observed any thing whereby to form an opinion.

6. Manuel, fifth class, married, twenty-five years old, a Pullan. He had been eight months in a village School, and three months in Mr. Schaffter's Preparandi. He is a man of very inferior parts, having neglected School till so late in life.

The wives of the married students attend in Bible Class for an hour and a-half every other day with Mrs. Sargent, and they take turns month by month to teach the Infant School which we have established in connection with the Girls' Boarding School. With the exception of three of the women, who had quite to begin with the alphabet, the rest can read very nicely, and those of them who had been in our Missionary Boarding Schools are qualified to undertake the duties of Schoolmistress wherever their husbands may be appointed.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss. Soc.—The following persons have arrived in England—Rev. J. H. Parker and family, accompanied by Mrs. Mullens and Mrs. Glen, from Calcutta, April 25—Rev. J. H. Hughes and family, from Demerara, May 11—Mrs. Wheeler and children, from Jamaica, about the middle of May—Rev. B. Rice, of Bangalore, Mrs. Rice and family, from Madras, June 14—Rev. Wm. Gill, of Rarotonga, and Mrs. Gill, from Sydney, June 16.

WESTERN AFRICA.

Church Miss. Soc.—The afflictive intelligence has just reached us of the death of the Rev. Thomas Peyton, Superintendent of the Society's Grammar School at Freetown, on the 13th of June, of fever, after twenty-one days' illness. Mr. Peyton had for a period of nearly sixteen years zealously and usefully laboured in the Mission—Mr. W. Young has

safely arrived at Freetown, and on Trinity Sunday last he was admitted to Deacons' Orders, at St. George's, Freetown, by the Bishop of Sierra Leone.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Rev. L. Valett and Mrs. Valett arrived at Bellary January 10—Rev. M. A. Sherring at Benares, February 12.

SOUTH SEAS.

London Miss. Soc.—The Rev. W. Harbutt and family arrived at Sydney on his way to the Samoan Islands on the 1st of January.

WEST INDIES.

London Miss. Soc.—Rev. Wm. Hillyer arrived in Jamaica January 8; followed March 4 by Mrs. Hillyer, accompanied by Mrs. Alloway and children—Rev. H. B. Ingram and Mrs. Ingram arrived in Berbice March 23.

Missionary Register.

SEPTEMBER, 1853.

Biography.

OBITUARY NOTICE OF THE REV. T. PEYTON,

MISSIONARY AT SIERRA LEONE, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

IN reference to the death of the Rev. T. Peyton it is said—

It is with a deep sense of the loss which the Society has sustained, that we announce the death of the Rev. Thomas Peyton, Superintendent of the Grammar School at Freetown. He died on the 15th of June, after fever of upwards of three weeks' duration, upon which was eventually superinduced internal inflammation, which terminated his life.

He was an earnest and unwearyed Missionary. Single-minded in his object to do his Lord's work, he applied himself diligently to the training up of the youth of the colony in the fear, and nurture, and admonition of the Lord—a work, in the carrying on of which experience gave him great facility; and the satisfactory state of the Grammar School at the period of his death affords the best testimony as to the sound and persevering character of his labours, and the blessing which was vouchsafed to them.

Mr. Peyton sailed for Africa on the 30th of June 1837. On his arrival in the colony he was appointed to Hastings, where he remained until transferred to Freetown in 1840. On the 11th of June 1844 he was admitted to Holy Orders by the Bishop of London, on the same occasion with the Rev. Samuel Crowther. On his return to Sierra Leone, in Dec. 1844, suitable premises having been obtained in Regency Square, Freetown, the Grammar School was opened under his superintendence on March 25, 1845. It com-

Sept. 1853.

menced with 16 pupils: at the period of his last report, dated March 31 of the present year, they had increased to 78.

This Institution has not only been to the colony in general of great utility, but has been a feeding-place to the Fourah-Bay Institution, yielding to it year by year a steady and valuable supply. The original design contemplated on its formation, namely, to give the native youth an intellectual, moral, and religious education, has been kept steadily in view, and due improvement has been made of the opportunities which have presented themselves, of impressing on the minds of the pupils the duty of engaging in Missionary Work.

The removal of the Missionary, who commenced and so long carried faithfully forward an Institution of so important character, cannot be otherwise than deeply felt by us. But the Lord had need of him; and it remains for us to thank Him "for all those," and now among them our dear brother Peyton, "who have departed this life in His faith and fear." It is thus He is "accomplishing the number of His elect, and hastening His kingdom."

It pleased the Lord, whom he had served with humility and faithfulness, to prepare him for his departure by a domestic trial which much affected him. The last paragraph of his last Report is as follows—

I have now to record the death of our

3 B

dear little boy, aged ten months. He died after a few days' illness. The dear child had been suffering from teething for some months before his death, though not at all seriously ill. A few days before his death, our friends, Mr. and Mrs. Rhodes, invited Mrs. Peyton to Wilberforce for a change, thinking it might do the child good. Mrs. Peyton returned in three days, and the child did not appear dangerously ill. On the Thursday before his death, I went to Regent for the following day, not thinking the dear child was so near a better world. The next morning my dear wife informed me that the boy was worse. I hastened home, and on my arrival found him in a dying state. He expired about four hours after I returned. On the 4th inst. his spirit took its flight to that happy world where there is no sin, no pain, no death. He was buried the next day in the grave yard at Freetown, where many of our dear Missionary Friends, and their children, are lying, waiting for the resurrection morning. He was followed to the grave by our Missionary Friends, the pu-

pils of the School, and a good number of the inhabitants of Freetown, among whom were the chief justice and the colonial secretary.

I returned home to my weeping wife, and oh! what an absence, what a void, what a desolation, did our house appear: a vacuum which nothing human can fill. Our little boy now sleeps in an African Grave; but his dust is not unnoticed by our Redeemer, who will guard and keep it till the resurrection day; and when they from the east and from the west, from the north and from the south, shall be united in one blessed family, we shall behold it in its reanimated form, a glorious body, without "spot, or wrinkle, or any such thing."

May the same Lord, whose pleasure it has been to take away this faithful Missionary, raise up another to supply his place, and carry on, in the same spirit of humble faith and zeal, the work in which he was engaged!

MEMOIR OF THE REV. CYRUS BARKER,

MISSIONARY AT GOWAHATTI, IN CONNECTION WITH THE AMERICAN BAPTIST BOARD OF MISSIONS.

THE Rev. J. O. Choules, D.D., has given us some particulars of the life and last hours of the Rev. Cyrus Barker, which we now lay before our Readers.

The Rev. Cyrus Barker was born March 27, 1807, at Portsmouth, on Rhode Island. He was the third son of Christopher Barker, a farmer, and a man distinguished through life for integrity, piety, and strong common sense. He was a "man greatly beloved," and his influence among his neighbours was deservedly high.

It was the happiness of Cyrus Barker to belong to a family pre-eminently distinguished for the prevalence of piety. Perhaps no family living has had such a numerous representation at one time in the ranks of Christ's militant Church. The number of professors of religion, all living some twenty years ago, in the range of the Barker family, could not have been less than fifty. The great characteristic of the piety of this family circle was earnest simplicity.

One venerable man, Samuel Barker, great uncle to Cyrus, was for a long course of years Deacon of the second Baptist Church in Newport. When on

his deathbed, his pastor, entering his room at the close of the Sabbath-Day Services, the venerable man accosted him, "Pastor, I never heard you preach a sermon but I always prayed God to bless and help you." No wonder that he was a growing Christian, and enjoyed the provision of God's House.

The early years of Cyrus were spent on his father's farm, and the only advantages which he had for education were derived from the district School, which was taught with frequent interruptions. At a fitting age young Barker applied himself to the trade of a house carpenter. In his boyhood and youth he was strictly moral, and his manners were sedate, but he manifested no indications of piety.

In 1829 he resided in New Bedford, and was with a brother-in-law engaged in the erection of the William-Street Baptist Meeting House. At this time there was a revival of religion in several of the Churches of the town. Mr. Barker was very seriously impressed, while at

his work, by the thought that he was helping to build a house for God's worship, where Christians would be trained up for glory, and yet he had no reason to believe that he was a Christian. The thought, no doubt, was suggested by the Spirit of God. It produced blessed results; and, surrounded as he was by means most favourable to spiritual cultivation, he became a decided Christian, and was baptized at the Baptist Church.

In 1830-31 he returned to Portsmouth, and again resided under the parental roof, united with the second Baptist Church in Newport, and became a steady attendant on all the services of the sanctuary. At this period his health was poor, his spirits were depressed, and his conversations with his pastor painful and gloomy. On one occasion he observed that he desired to perform all his religious duties because he was bound to do so, but they had no power to afford him comfort. Much of this depression arose from disease; but it was not long before his pastor was conscious that some secret grief was also connected with his state of mind; and it will never be forgotten with what deep humility he at last acknowledged, one Sabbath Day, that for months he had almost been driven to desperation by his conviction that it was his duty to preach, while he felt his unfitness and perfect want of education and ability. A conversation with his judicious father led to an arrangement by which he was assured that if the Church thought fit to encourage the measure he should go to Newton, where at that time there was a course of preparatory studies pursued by a few young men who were not connected with the Theological Institution. The Church heard Mr. Barker several times, and cheerfully encouraged him to go forward, and at all events endeavour to ascertain what the will of God was concerning him. Soon after he went to Newton his pastor visited him, and, asking how he was pleased with the study, he replied, "Oh it is hard, very hard work; but I mean to go on for the sake of my object." At the Seminary he was respected and beloved for his earnest piety and the genuine humility which marked his course.

In 1833 the connection between Mr. Barker and his pastor ceased, and the writer knew but little of his course until 1847, when, again becoming pastor of the second Newport Church, he found that he

still retained his standing in the membership of that body, and a pleasant correspondence was re-opened.

After leaving Newton Mr. Barker removed to Hamilton Seminary, and pursued his studies there with great assiduity and success. He succeeded in obtaining the perfect confidence and attachment of the venerable Dr. Kendrick, then President of the Institution, and who spoke of Cyrus to his pastor as "a most excellent and holy man" who "was sure to do good."

At this School of the prophets, where the Missionary Spirit has always burned brightly, Mr. Barker became impressed with the desire to spend his life among the heathen, and build up the kingdom of Christ in the desolations of the East. The sacrifice of a son was felt by his venerable parents to be costly, but they acted on the principle that nothing is too precious for Christ, and they gave him up: they would not have him stay if his Master needed him.

In the month of August 1839 Mr. Barker was married to Miss Jane Weston. At the close of the month he was ordained in the second Baptist Church at Newport, and after affecting farewell Services in Newport, Providence, and Boston, he and his wife sailed for Calcutta, which he reached safely the last day of February 1840.

The designation of Mr. Barker was to the Nagas in Assam; but he turned his services to the Assamese Mission, satisfied that it needed assistance, and that the brethren had not the ability to carry on both Missions. Mr. Barker displayed sound practical judgment in the selection of favourable localities for points of Christian Effort. Gowahatti was his chosen and beloved sphere of labour, and here Christ had much people, whom it was the honour and privilege of Mr. Barker to gather into the fellowship of the Christian Church.

It is not necessary to trace the ten years of toil and effort in which Mr. Barker became endeared to the Board he served, the brethren with whom he was associated, and the converted heathen who owned him as their father in Christ. Much of the Missionary's time and thought was devoted to the formation and support of Native Schools, and over these he watched with paternal solicitude.

Mr. Barker's labours were far too arduous for his strength, and painful intelligence kept his friends in alarm lest his

useful life should be terminated. His wife says, "His labours were too excessive—all day with the Natives, and till midnight in his study." In 1849 the worst fears were felt by his brethren of the Mission respecting his health; and, all other remedies having proved inefficacious, his medical advisers ordered him, as a last resort, to try a voyage to his native land. The trial was great: his beloved disciples had claims on him which he felt; and it was with reluctance that he consented to suspend his labours.

In October he and his family took passage on board an English vessel bound to London. The grief of his Church and the dear children of his School was called out by this event, and very affecting were the demonstrations of their love to Mr. and Mrs. Barker. Mr. Barker's last sermon was preached at Calcutta from these words—"Thou hast the words of eternal life."

After leaving Calcutta and getting to sea Mr. Barker improved wonderfully, so much so, that hope was firmly planted in Mrs. Barker's breast, and she expected nothing short of speedy restoration; but the system was too thoroughly exhausted to derive lasting advantage from the means which at an earlier period of disease would certainly have been useful. On the 17th of January his feet began to swell, owing to extreme debility. Applications that were resorted to in a degree checked this symptom, and as the swelling subsided Mr. Barker went from his cabin to the deck, as usual. On the 22d of January he was attacked with violent pain, and on the 24th was kept from going on deck for two days. The medical man on board was kind and watchful, and every attention was paid to the sufferer. The 28th saw him still confined to the cabin, and growing evidently weaker: his breathing was very distressing, and when he endeavoured to rise up in his bed he was well-nigh suffocated. The symptoms that now exhibited themselves were fearful; the mind began to wander, and ran upon the affairs of Assam. On one occasion he sang with a strong voice, "Oh for a closer walk with God!" The doctor told Mrs. Barker that her husband should have left Assam in 1844 on his first pleuritic attack. On entering his cabin, Mr. Barker asked his wife to pray for him, that his faith might be strengthened and the Lord made sensibly precious to him.

On the 29th he was much weaker, and, trying to get from his cot, he had to lean against it and gasp for breath. The doctor now pronounced him to be in a dying state, and he was laid on a sea-cot for the last time. He became alarmed at the sight of the doctor and at his conversation with Mrs. Barker. Mr. Burpé, a returning Missionary, prayed with him, and at the close he solemnly repeated, "Amen; the will of the Lord be done!" His mind dwelt through the day upon the arrival of new Missionaries, and reaching St. Helena; and of this wandering the patient at moments seemed aware, and observed that he imagined strange things. Mr. Burpé prayed again, and inquired if Christ was precious to him. Mr. Barker then noticed the children, kissed each of them, and blessed them, lifting his hands upon their heads: over the youngest he offered a prayer. This exertion was too much for him, and he burst into a profuse perspiration. He knew his friends and recognised his wife, addressing her in words of endearment.

Mr. Barker talked much in Assamese to the disciples, as if present, and asked one if he continued in the daily practice of reading the Scriptures and prayer. He then called for Mr. Danforth, but was told that he was far from Gowahatti, on the ocean. Mrs. Barker asked him, "What shall I write to the Church and friends at Gowahatti?" "Assure the Church of my warm and unabated affection, and that it will be my highest happiness to hear of their spiritual prosperity."—"What shall I write to our American Friends?" "Oh, Jane, I am too weak now," he replied; "I did not wish to die in this eventful day; but when the Lord calls what shall feeble man say? I commit my spirit unto Thee." On one occasion he begged his wife to pardon all his short-comings, and said he had never had occasion to forgive her any thing.

The doctor urged sleep, hoping to quiet the wanderings of his mind; but the rolling and pitching of the vessel was dreadful, and no one could maintain a position without holding on. During the entire night the tempest increased, and morning brought no alleviation. Mr. Barker now seemed more disposed to sleep. While the doctor and friends remained, Mrs. Barker retired for half an hour, and on coming back he grasped her hand, and said, "How hot! you require medicine more than I do."

The dying testimony of the Missionary may be found in the following expression, uttered a short time before his death:—"I have tried to devote myself devoutly and faithfully to my Saviour; but I make no account of any thing that I have done, but all account of what my precious Saviour has done."

Death was now fast doing his work. Excessive perspiration burst from every pore. He would be insensible for a little time, and then rouse up and utter a few broken sentences: he heeded not the raging of the elements, which was so terrible that it was very difficult to stand at his side.

All the passengers but three, and the children, were gathered in the cuddy room, watching with intense interest the raging sea. At about eleven he rubbed his eyes, then looked up and smiled, and said, "Jane, how strangely you look; I shall begin to ask if you know me." His hands became cold, and his nails blue. "I besought him in vain," said his wife, "for one more word, one look of recognition;" then there came one long breath, and then another; when a tremendous sea came over the deck, raising the cot from its cleets, and casting Mrs. Barker to the other side of the room. When she was assisted back, she witnessed one more deep breath, and all was over. He had burst his prison-house, escaped from life's storm and tempest, and was introduced to the mansion above, prepared for him by an elder Brother's care. The countenance of the man of God was placid and natural as in other days.

The corpse was immediately prepared for its last resting-place. The situation of the ship was eminently dangerous, and the body was placed in the boat for the night. The next day at noon the bell rang, the ship's company assembled, and the captain read the solemn service. The sea was too rough for Mrs. Barker to be present. It is a singular circumstance that the spot of ocean where the Missionary reposes till the resurrection morn is near a rock that bears his name. Mr. Barker was buried off the African Coast, in the Channel of Mozambique, near Barker's Rock, latitude 33 South, longitude 31 East.

Mrs. Barker and her fatherless children reached England in safety, and arrived in the United States, enjoying the fulfilment of those promises which God has given to the widow and the orphan.

Mr. Barker was not distinguished by varied acquirements or profound intellect, but he was eminent for personal piety, entire devotedness to his Missionary Work, and amiableness of temper; and possessed that strong common sense which gave directness and effect to all his labours. Few Missionaries have been more blessed in the selection of a wife; and the cheerful, intelligent piety of Mrs. Barker must have been his greatest earthly solace. May the widow and the fatherless ever experience the loving-kindness of the God of Missions, and the generous support of the friends of Missions!

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

UNITED KINGDOM.

Who instituted the Sabbath?

I AM sent to this meeting by an organized body of workmen to represent their feelings, who entirely concur in the object of the Meeting. With regard to the Crystal Palace, if the proprietors of that building really wished to elevate the working classes by admitting them on Sunday, why did they not let them in for nothing? A person asked me why I was against the opening, when I professed to be a friend to progress?

To which I replied, that I could see no progress, moral or religious, in robbing Sunday of its sacred associations. It was said that the Sabbath was a mere civil institution. If that were so, I should like to know the date of its establishment; I should like to know what ruler or Parliament first declared that the seventh day should be kept as a day of rest. The Bible only contained an account of its origin, and as there was no record there of its abrogation, he considered it of perpetual obligation. If the Sabbath were

given up, a host of hallowed associations would depart with it. Instead of Churches and Chapels, they would have lecture-halls and theatres; cabs and omnibuses, railroads and steam-boats, would soon be substituted for religion; and society would soon become morally, if not intellectually, degraded. Mr. Mayhew had declared that he would get 200,000 signatures among the working-men of London alone in favour of opening the Crystal Palace on Sunday; but in the whole kingdom not more than 18,000 had done so, while upwards of 100,000 had signed against the opening.

[Mr. Wood—at Lord's-Day Obs. Soc. An.

How can the Church be protected from unsuitable Pastors?

I am often asked, "Why do not the Bishops—why do not you—prevent the intrusion into our Church of those who do not appear to hold the doctrines of our Church?" My answer is, We cannot look into the hearts of men. We cannot answer for their never changing. Even the Committee of our Society may be mistaken in their judgment of the individuals who submit themselves to their inquiries. I doubt not they have reason to say that they have not unfrequently been mistaken; and if they have not been mistaken, this I can say, that they have been much more fortunate than one Bishop at least. With all the care with which questions can be framed—with every desire that no individual should be admitted whose views are not in consistency with the pure doctrines of the Gospel of Christ—nevertheless, I defy any one who thinks that we can oppose a barrier which will exclude, without mistake, individuals who are not of the character I have described, namely, faithful as well as able men of God—I defy any one to make that exclusion which will be satisfactory or sufficient to prevent the occasional intrusion into the fold of those who are not in truth shepherds, but wolves. Indeed, I would ask for some little indulgence in this matter; not indulgence on mere plausible grounds only, but a candid interpretation of actions and motives; as none but those who have experienced the difficulty can know how much we require. This being the case, any additional safeguards which this Society can provide are, in my opinion, of the greatest value. And as hitherto I have seen no capricious exercise of the power which the fundamental rules of

this Society entrusts to its agents, so I rejoice to welcome one who comes recommended to me by their credentials, and one, therefore, whom, in addition to the confidence resulting from the inquiries I may myself institute, I have every reason to receive and to trust as a brother in Christ on their authority.

[Bp. of Winchester—at Ch. Past.-Aid Soc. An.

Effects of House-to-House Visiting.

I can point out an individual who was brought up in early life to selling nuts and oranges in the gin-shops on Saturday evenings—a drunkard and a degraded man; but the clergyman who preceded me, himself a man of God and of prayer, walked into that poor degraded man's cellar one day, and spoke to him concerning his soul. The man was startled by the visit of so respectable an individual, and he promised the clergyman that, if ever he could get a suit of clothes, he would attend a Place of Worship. The clergyman went away to another sphere of labour. It was not given to him of God to see the fruit-bearing of the seed which he had sown. I came to watch the development of God's work in that case; and I am happy to tell you that although the man is a costermonger—earning his daily bread by the sweat of his brow, and by means of his little ass's cart—he is now a communicant in the Church, a Sunday-School Teacher in the School, has his family decently and respectably clad, and is altogether a wonderful specimen of the elevating influence of Christian Principle, and the preaching of the truth of God. My full conviction is, that if ever we would drain the marsh of immorality, stop the dry-rot of infidelity, and break the viper-teeth of Popery, it must be by the simple, honest, prayerful, personally-felt, and Spirit-applied principles of the Gospel. [Rev. Mr. Richardson—at the same.

The State must help the Clergy.

I believe, with the exception of Glasgow—which possesses the bad pre-eminence of standing at the head of all drinking towns in the empire—that Liverpool is more thoroughly studded with beer-houses and spirit-vaults than any other town in the kingdom. My own district, which is by no means one of the worst in the town, contains about 6000 persons. Within that district there are 142 spirit-vaults and beer-shops, or about one for every 45 of the population! The evil

has at last grown to such an extent that the magistrates are considering some means of controlling the issue of fresh licences, and putting a restraint on the perpetual increase of these demoralizing places. The magistrates, however, have only a limited power. With beer-houses they can do nothing; for a man occupying a 15*l.* house can take a licence from the Excise, and the magistrate has no power to withdraw the licence so long as the house is kept orderly. There are between 50,000 and 60,000 public-houses in England; and the Beer-house Act having added some 40,000 more, we have no less than 90,000 public-houses open on the Sabbath-Day. One of the most important things which can be impressed on the attention of the legislature is, the absolute necessity of shutting up all drinking-houses on the Sabbath. I do long to see that time; for then, and not before, we shall have the means of bringing our working population within the sound of the Gospel. I think the time has now arrived when we must look not merely to the simple working of any voluntary system: there is a work to be done by the interference of the State, which cannot be much longer delayed. I apprehend the sowing of the good seed is the work of the Church; but the state can give us effectual aid in rooting up the weeds, by shutting up public-houses and the like.

[*Rev. T. Cowan—at the same.*]

The present state of the Jews a Divine Lesson.

Suppose I were dwelling in the ancient times, when that mysterious people, after having passed beyond Mount Sinai, and come up to the borders of the land of promise, had been turned back, and, during the thirty-nine years, were wandering round, and round, and round in the wilderness, and that wilderness so limited a territory, the land of promise so near to them all the time, the hand of God ever with them so marvellously, and yet wandering, and wandering, and wandering; and suppose I had come into the wilderness and beheld that people, with my present knowledge of what people it was, and how God had selected them, and what promises were upon them; why certainly I should survey with intense sense of mystery and reverence that wandering—that mysterious wandering; and I should say this is not to be explained upon any principles of human nature: there is no-

thing to account for this simply on the ground of the bewildered intellect of man. Why cannot they send out spies and find out the way? It is not the wide world that lies before them. It is a desert track that travellers now pass over in a few days without difficulty. What shall account for their mysterious wandering? And then such a vast host—three millions of people at least—so wonderfully sustained all the while in that desert! Why, I should be filled with a sense of mystery, and reverence, and awe, as if the hand of God and the depth of His secret things were very near. And what is the present aspect of the people of Israel but just this—wandering, and wandering, and wandering; the light of the Gospel of Jesus Christ all the time so near to them, the promises of God so near to them, the land of promise so near to them, and yet this wandering continues. Oh! it is an impressive view of the hand of God upon them, at the same time that it is a most impressive indication that God hath great things in store for them. It is not any act of man, or any thing to be explained on human principles, that keeps them in their present condition, their present separation, their present mingling with all other people, and at the same time their present distinction among all people. Nothing but God can keep up that; and it is His hand, telling us this people are just waiting the fulness of time to work out, under the grace of God, wonderful results for the Church.

[*Bp. M'Ivoine—at Jews' Soc. An.*]

Our's is to Believe and Wait.

Your Report has spoken of discouragement—no—no—not discouragement, but has spoken of the need of patience in this work; and this cause especially demands patience and the exercise of faith. I desire on this point to draw near my reverend and beloved friend, Sir Robert Inglis, who spoke before me, and to join with him as to the necessity of patience and faith, and especially as to our not depending in the slightest degree on an array of numbers for our encouragement in this work. Such dependence is not an exercise of faith. We do not exercise faith when we are encouraged and supported simply by the fact that a certain measure of visible success attends a certain work. We exercise faith when, either without the sight of success or with it, we place our reliance simply on the

word and promises of God. And are there any promises in the Holy Scriptures more plain, more pointed, more bright, more glorious, than the promises of the Old-Testament Scriptures, and the New, too, with regard to the restoration and conversion of the Jews? And yet I say, not only that it is a fact, that special patience and special faith in God's promises are required in connection with this cause, but I say distinctly that the Scriptures bid us remember that that is anticipated. For example, take up that remarkable chapter the 37th of Ezekiel. It is put there to teach us a lesson in connection with this cause of the need of patience. Where is the prophet taken? Not taken among the living, but among the dead. He is not taken among the dead, where here and there may be an indication at least of some beginning of life, some movement of a bone, something to enable him to feel encouragement from the sight. But he is taken into a valley that is full of bones. And I remark emphatically that particular part of the description, where the bones are described as being so dry and so entirely disjointed. It is not a mere skeleton into which you have only to breathe the breath of life and clothe it with flesh. It is a great deal more hopeless than that. It is a disjointed skeleton. The parts are all abroad. Here part of one body, and there part of another, so that human skill having gathered them together cannot tell to which body they belong. All this is intended to produce an impression, that if we look for encouragement in our work only to this that is manifest to the eye of sense, we cannot have it. It is a valley full of bones, and those bones exceeding dry. Remember what comes in a subsequent part of the chapter, where God says, "I will bring you up out of your graves." What can be more utterly appalling to all hope of life, than the dead body in the grave? The corruption of the grave! Is it not the very contradiction of all possibility of life? And that is the attitude in which the Scriptures present to our faith the condition of the Jews. The direction of the prophet is simply "prophecy to the four winds." Some tell us that when we are preaching to the Jews we are prophesying to the winds; meaning, by that, that it goes like a voice on the empty air and dies away. No; the wind is the breath of the Omnipotent God. The four winds are the influences of the Holy Ghost, in

their variety and multiplicity and power. And to these influences we must look, and on them depend in hope and prayer, relying confidently in God's promises, that God's breath will come, and that field of death will live, and that great valley of dry bones will be the valley of a mighty field of life, for the Gospel of Christ, with a mighty living host of God's soldiery, ready and waiting, and anxious to be told what they shall do.

[The Same—at the same.

The Old Testament inexplicable without the New.

One instance I had the opportunity of testing, two or three times, in conversing with inquiring Jews—a passage in the 133d Psalm. The Psalmist says, "How pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment." Where is the resemblance? Is there any natural similitude between "brethren dwelling together in unity," and the "ointment" flowing down upon Aaron's beard, and to the skirts of his garment? I ask the Jew, Can you point out the similitude? No. There is no natural likeness between the two things. Yet surely the Psalmist did not make a mistake, and state that "brethren dwelling together in unity" was like something that it bears no affinity to. What is the explanation of that? I know not whether there be a Jew, who is still a Jew, in this hall to-day. If there be, I would affectionately say to that man, My good friend, what did your Psalmist mean, when he said that "brethren dwelling together in unity" are like the precious ointment that ran down to the skirts of Aaron's garment? What did he mean? Or, when he likened it to "the dew of Hermon," and "the dew that descended upon the mountain of Zion?" or when he said, to wind up all, "for there the Lord commanded the blessing, even life for evermore?" Will you please to expound this Psalm? Shew the justice of these similitudes? And if you frankly say you cannot, and ask me to do it, I will do it. Your priest stood a type—a type, not only of our true Priest, but, in another sense, a type of the whole Church—His head the type of the Church's head, His members types of the fulness of Him who filleth all in all. The "ointment"

on that head was a type of the blessed Spirit of God poured forth without measure on the true head, the real Priest, Jesus of Nazareth. I do not name that sacred name to wound your feelings. It came out, because it was in my heart. The "ointment poured on the head" resembled the Holy Spirit coming down from Him, and flowing from Him to whom it was given without measure, down to the skirts of his garment, on all His members, and enabling them to keep that unity, the only unity that can be kept among the members upon the earth—the "unity of the Spirit in the bond of peace." There, then, is an explanation of the Psalm, and the same Spirit was like that dew from heaven that came on Hermon, and distilled on the little hills of Zion. And then your Psalmist's final sentence is fully explained; for there, where that Spirit rests, the Lord hath "commanded His blessing, even life for evermore." [Rev. Dr. M'Neile—at the same.

Testimony in favour of the Book of Common Prayer of the Church of England.

The celebrated Dr. Morrison, when he

returned from China, preached a Sermon to an immense Congregation in a Dissenting Chapel in one of our provincial towns. He detailed many interesting features concerning the Mission in China. Toward the close, he referred to the converts whom he had left behind him, and of their anxiety that on his going away he should leave them a prayer which they might use in his absence. He said to the mass of Dissenters around him, "I tried. I wrote several prayers, and when I read them over again I was ashamed of them. I was about to quit China without leaving the prayers, when I bethought me of the Church-of-England Prayer Book. I made a selection from that book; I took some of the Collects, and some of the passages from the Litany: I put them together as best I could, and into the best Chinese I could, and when I read them the next day I felt satisfied. I said, God be praised, I have left them a prayer worthy of use till I come back, and all their lives, if I never come back." This was the testimony of Dr. Morrison in a Dissenting Chapel to the value of the Church-of-England Prayer Book. [The Same—at the same.

BAPTIST MISSIONARY SOCIETY.

SIXTY-FIRST REPORT.

Introductory Remarks.

THE revolutions of years, while they bring with them the Anniversaries of our Missionary Institutions, at the same time hasten us onward to the period when He, whose years endure "throughout all generations," shall declare the mysteries of His working, and fully accomplish the purposes of His dealings with the Church and in the world.

The course of the Baptist Missionary Society during the more than sixty years of its existence bears on it many proofs of the divine care of the Head of the Church. Even its vicissitudes and perils have had their lesson and their use. They at least teach us to trust in Him with unhesitating faith; for practically it has been found that all things, whether prosperous or adverse, work together for good; for the Master whom we serve is "head over all things to the Church."

Changes among Missionaries.

In presenting their Annual Report, the Committee give the first place to those changes in the Mission Band which
Sept. 1853.

it has pleased Divine Providence to make. The chief of those changes is that which death has wrought. Two Missionaries have fallen asleep in the past year; one, aged and full of years, forty-two of which were spent in his Master's service in India, and the bearer of a name revered and held in honour by all the friends of Missions in the East; the other, in the prime of his Missionary Life, amid many tokens of the upspringing of that seed which, for seven years, he had diligently sown in the isle of Trinidad. The Rev. W. Carey, of Cutwa, the second son of Dr. Carey; and the Rev. Geo. Cowen, of Savanna Grande, can no more be numbered as helpers together with us in the work of the Lord. In some instances the families of Missionaries have been sorely tried with affliction and the loss of children; while three—the Rev. J. Parry of Jessore, the Rev. J. Johannes of Chittagong, and the Rev. W. H. Webley of Jacmel—weep over the graves of beloved wives

The personal strength of the Mission has further been reduced by the reluctant return of the Rev. J. Wheeler from Fernando Po, and the Rev. D. Webley from Haiti. A too brief period sufficed to

shew that neither health nor strength could sustain the scorching heat of a tropical clime. The increased efficiency to those Missions which the Committee had hoped to give has therefore, for the time, been frustrated; an event the more painful, since no one has as yet been found to occupy the vacant posts. The Rev. George Pearce and Mrs. Pearce, of Calcutta, have also been compelled to revisit their native land, where a temporary sojourn, it is hoped, will enable them to return with renewed strength to their anxious flock. Toward the end of the year the Committee received from the Rev. T. C. Page, of Madras, the expression of his desire to be regarded solely as the pastor of the English Church, and not as a Missionary of the Society. To this wish they reluctantly deemed it right to accede. On the other hand, the Committee have to rejoice in the safe arrival of the Rev. J. Makepeace in Agra. The Rev. J. Trafford has also entered on his important duties at Serampore, while the Committee, at a recent Meeting, had the pleasure of accepting, with hopefulness and reliance on God's blessing, the services of Mr. C. Carter, the Senior Student of Horton College, for the work of the Lord in the East.

Cholera in the West Indies.

But while afflictions have thus overtaken the messengers of Christ, no less heavily have they fallen upon some of the Churches committed to their care. From Jamaica, where the effects of the visitation have not yet ceased, the cholera, accompanied by that scourge of equinoctial lands, the yellow fever, took its way to the Bahamas, devastating homes, giving trophies to death of entire families, wasting villages and towns, and removing to a better land the people of the Lord. Not less than one-eighth of the flock of Mr. Capern fell a prey to the ravages of the pestilence. The funds at the disposal of the Committee were immediately applied to the relief of the suffering congregations. Now, however, the plague is stayed, and the Missionaries speak hopefully of the prospect before them.

But while these shadows and clouds have crossed the scenes of the Society's labours, the same divine hand that spread them has given spiritual blessings. At nearly all the Stations there has been an accession of numbers. In the Bahamas,

if the pestilence removed a hundred persons from the communion of the saints on earth, the wholesome terror it inspired brought back repentant and weeping to the fold nearly a hundred and fifty who had wandered into the waste places of the world. If the worldliness of some, the apathy and languor of more, led to a sifting of the chaff from the wheat, so that eighty were found unfaithful to the Lord that bought them, 199 inquirers give speedy promise of their places in the sanctuary being re-filled. Not less than ninety-five persons have been baptized in the Churches from which reports have been received: the number of their members is little less than 2500. The working of the native pastorate in this Mission has been fully as encouraging as could have been anticipated. Thirty-one Churches have recognised their duty, and have chosen seven brethren to watch over them in the Lord. About 1150 members are thus placed under Native Pastors. They exercise all due vigilance and discrimination in the admission of members and in the exercise of discipline, while much advantage has accrued to the newly-baptized from their being under greater pastoral oversight.

The education of the people is, however, lamentably deficient. Large numbers are unable to read, and depend for their knowledge of the Gospel on the lips of the Native Pastor. In these thirty-one Churches are found not more than nineteen Sunday Schools, owing to the difficulty of securing Teachers, and but seven Day Schools exist to impart the ordinary rudiments of education. The poverty of the people obstructs their advancement. The infertility and commercial unimportance of the productions of the soil forbid the hope of amendment for years to come. The same causes limit the provision that the Churches can make for the maintenance of their Teachers, and in a few cases have occasioned an unwillingness to elect a Pastor: some little addition to the contributions of the people has therefore been made by the Committee. It is clearly impracticable to expect these Churches to maintain an European Pastorate.

Translations.

The itinerant labours of the Missionaries are rendered greatly more efficient by the plentiful distribution of the Word of God, not however carelessly given to

every applicant, but responsive to the most eager expressions of desire, and with some evidence that the individuals seeking are able to peruse them. Not fewer than 34,000 copies of various parts of Scripture, or entire volumes, have been issued from the Depository, while 39,000 copies in Bengalee and Sanskrit have been finished at the press for further distribution. The revision of the Bengalee New Testament, announced last year as in progress, has been completed. An octavo edition has already been published, and the reprint of it in a smaller form, as a Pocket Bible for the use of the Native Christians, has reached the Acts of the Apostles. The Bengalee Version continues at present and is likely for years to be the only one in circulation in Bengal. In its revision, Mr. Wenger has kept in view, in the numerous alterations he has made, the desirableness of following the original as closely as a due regard to the idiom of the Bengalee Language will allow, at the same time retaining the elegance stamped upon it by the late Dr. Yates. Mr. Lewis has rendered Mr. Wenger valuable assistance in this important work.

In Sanskrit the second volume of the Old Testament, containing the historical books from Judges to Esther inclusive, has been completed. A revised edition of Genesis, with the first twenty chapters of Exodus, has also been published. The Hindooee Gospels in the Kaithi Character have been undertaken and carried through the press to John viii. by the joint labours of Mr. Leslie, and Mr. Parsons of Monghir; and some little progress has also been made in printing the Hindoo-stanee Version in the Roman Characters.

Extension of the Mission in India.

It remains to speak of the measure for augmenting and consolidating the Society's Mission in India, which during the year has occupied a large place in the deliberations of your Committee. At a full meeting of the Committee in June, the Secretaries gave in much detail their views of the wants of the Stations, and the requirements of that part of India in particular where from the first the Missionaries of the Society have been located in largest number and with the largest success. At the request of the Committee, these statements were afterward printed, and at their next Meeting in October fully and carefully discussed. After prayer for Divine Guidance, the

Committee unanimously expressed their views in the following Resolutions:—

1—That, in the opinion of this Committee, it is in the highest degree desirable that the operations of the Society in India should be consolidated and extended.

2—That a Sub-Committee be appointed to consider and report on the best means of effecting this most important object.

3—And that the papers prepared by the Secretaries be referred, together with the Reports of the Deputation to India, for consideration to the Sub-Committee.

4—That the Sub-Committee do consist of Revs. Dr. Angus, J. Leechman, J. Russell, H. Dowson, W. Brock, C. M. Birrell, G. H. Davis, C. Stovel, J. P. Mursell, Messrs. Allen and Pewtress, with the Treasurers and Secretaries.

In January an extended report was laid before the Quarterly Meeting. The plan embraced the whole of the field occupied by the Society, and affirmed the necessity of sending forth at least twenty additional Missionaries, at a probable annual cost of 5000*l.*, in order to place on an efficient footing the Stations now occupied, and in some degree to seize the present openings for the extension of Christ's kingdom. With perfect unanimity and devout feeling, the Committee resolved on laying this measure before the members of the Society. Trusting in the all-provident care of the Lord Jesus to supply the requisite means as well as the right men, they determined to go forward, and, God helping them, take possession of the land in His name.

The Stations of the Society are individually weak, and for the most part removed by great distances from mutual co-operation. To strengthen and to consolidate the Stations was therefore of the first importance:—To strengthen them by additional men, that Stations might no more be lost and the work of years scattered by disease or death; and the solitary and therefore, in some degree, feeble labours of the Missionary be increased in efficiency—To consolidate, by bringing the Stations into nearer relation to each other, which can only be done by the formation of three or four new ones, unless it were resolved rather to contract our operations, and to bring into still narrower limits their already diminished sphere. But absolute necessity alone could justify such a contraction—a necessity which certainly could not be said to exist either in the state of India, or in the ability of

the Churches at home. No alternative was open to your Committee. It dared not recede. It had faith in the promises of God, and in the power of Christian Love to souls to re-animate the faint-hearted, to quicken the cold, and to draw forth the generous zeal of the people of God.

Much as has been done for India, the destitution of the Means of Grace is still overwhelming. Full one-half of the sixty-two millions of Bengal and the North-West Provinces have no Missionaries among them, while the labours of the comparatively few are almost concealed by the magnitude of the work before them. For sixteen years the Society has not increased the number of its Missionaries in the East, while boundless fields have been opening on every side. Yet the labours of the past are full of encouragement. Many Churches have been formed: fifteen hundred persons have been gathered from among the Heathen into the fold of Christ beside those who have passed into the presence of the Lord. The Scriptures can be abundantly supplied in versions at once accurate and intelligible to the people. Tracts and Schools can be multiplied to any extent. The political and social condition of the people is eminently favourable to Missionary Exertion. Even the once haughty Brahmin condescends to investigate the claims of Christianity, and is constrained to confess that "Hindooism is sick unto death." It were, then, to dishonour the names of the revered founders of the Mission, to distrust the providence of the Master that we profess to serve, to be indifferent to the glory of the risen Redeemer, the Lord of all, to be deaf to the cry of the perishing, to be more mindful of our own things than those of Jesus Christ, if at this juncture, with so bright a prospect of speedy triumph in view, your Committee had failed to confront the necessity, and to summon the Churches of Christ to the help of the Lord.

State of the Funds.

	£	s.	d.
Receipts of the Year.			
General Purposes	15114	3	9
Translations	1209	15	2
Special Objects	2049	15	10
Publications	74	6	8
House	80	15	0
	<hr/>		
	15,528	16	5
Knibb and Burchell Fund, upon			
Annuities	1000	0	0
L. ditto	1000	0	0
Total.....	£20,528	16	5

Payments of the Year.

Missions—			
Brittany	188	0	0
Western Africa	1287	17	10
Madras	105	11	6
India.....	5457	1	8
Ditto Translation.....	1614	13	8
Ceylon.....	1114	13	5
West Indies	3665	2	0
Books and Incidentals.....	157	3	9
Carriage, Portage, and Freight,	161	13	7
Widows and Orphans	394	17	8
Returned Missionaries	263	13	6
Interest and Annuities	358	7	4
Secretaries, Accountant, Agents,			
and Travelling Expenses ...	1584	3	10
Publications, Stationery, Print-			
ing, and Boxes.....	596	11	6
Expenses of House	223	9	5
Jamaica Schools.....	120	10	0
Return of Missionaries from			
Jamaica.....	234	0	6
Hong Kong Mission.....	11	0	0
Total.....	£17,518	11	2

Remarks on the State of the Funds.

In their last year's Report the Committee had to state a balance due to the treasurers of 4723*l.* 5*s.* 8*d.* The receipts for this year for general purposes amount to 15,114*l.* 3*s.* 9*d.* On 600*l.* of this sum there is a small charge of 15*l.* per annum for the life of a very aged friend. The amount received for general purposes is therefore 395*l.* 5*s.* 11*d.* in advance of the previous year. The total receipts are somewhat less. This, however, arises from the fact that 400*l.* more was received last year for translations, and there were beside some large special donations. The expenditure has been 500*l.* less than the income, by which amount the debt has been still farther reduced. A very considerable reduction has been effected in all the items of home expenditure, except Agency: but an arrangement has been made which takes effect at the beginning of the present financial year, whereby a farther saving will accrue.

Two sums of 1000*l.* each were offered to the Society some years ago on condition that certain annuities, usual in such cases, be paid to the parties during their life-time. They have hitherto been treated as loans. But as the treasurers are only responsible for the annuities, and not for the principal, over which the donors have no control, these sums have been carried to account. The actual debt, therefore, now due to the treasurers is 1813*l.* 0*s.* 5*d.*,

which a very slight effort can sweep away altogether.

The Committee are of opinion that there is nothing in the financial condition of the Society to hinder the prosecution of their proposed effort to enlarge and consolidate the Mission in India. They look back to former periods of its history, and they find, that when in the greatest pecuniary straits, or when any extension of their operations has been called for, and they have laid the case before the Churches, the response has always been equal to the demand. With this fact before them they cannot but cherish a confident hope that the present appeal will be successful. Many Churches are taking up the subject with great earnestness. It has awakened deep and general attention. Already has it excited a spirit of earnest prayer. On every side, without a dissentient voice, it has been warmly welcomed; and the generous offers of the honoured treasurers of the Society, the intimations of other esteemed friends, and the thorough organization of many Churches, on a scale of far greater efficiency than heretofore, give no faltering indication, that so far as pecuniary means are required they will be amply found.

It is clear the Committee can go only so far as the pecuniary contributions are increased. Donations will flow in and greatly help to meet those necessary expenses which the execution of such a project will inevitably occasion. But on regular yearly contributions alone can the Committee rely. If they increase to the extent of 5000*l.* a year then the whole plan may be accomplished. If they do not, then only a part of it can be. On the Churches, therefore, and not on the Committee, now lies the grave responsibility whether or not that shall be done, which all admit to be necessary, to strengthen the Mission in India.

Concluding Remarks.

Meanwhile the Committee earnestly entreat all who take any interest in the work of saving souls, and enlarging Christ's kingdom, to remember their dependence on the Spirit of God for success. Without His gracious influence the preaching of the cross will be in vain. Sinners may hear it, but their hearts will be unmoved. Without His presence in the Churches at home, their piety and zeal will languish and decay. The Great Master has himself assured His disciples, that if they ask the Father for the gift of the

Spirit, He will give it. Here, then, our dependence lies. Here is the source of our strength and success. Most earnestly, then, do the Committee press this all-important subject on the members of the Society. They beseech them to repair to the closet and the sanctuary, and there, with importunity and faith, to cry night and day to the Giver of all good, that He would graciously give them the Spirit of truth to convert the sinner, and guide and bless the Church in her efforts to convert the world.

The proposal to extend the Society's operations beyond any previous instance has not been the result of mere impulse. It was conceived in deep seriousness, has grown up as the result of continued prayer, consideration, and thought. The memorable saying of Carey, now the motto of all evangelic Missions, can never be forgotten. As time rolls on, it acquires increased influence and power. It is now a watchword in Zion. The spirit of the maxim in which the Society began is once more alive; and the Committee are only following in the footsteps of their predecessors in seeking to accomplish this great plan. With increased confidence in the necessity of it, and in the zeal and piety of the Churches, they again adopt as their motto, "Expect great things from God; Attempt great things for God."

JEW'S SOCIETY.

FORTY-FIFTH REPORT.

Introductory Remarks.

THE return of another Anniversary Meeting enables your Committee to present their Report respecting the state and progress of the work of promoting Christianity among the Jews. While the following pages contain much that illustrates the fruitfulness of our exertions, and shews that a great and wide-spreading movement is going on among the Jews, the experience of every successive period has served to confirm the impression that ours is essentially a work of faith and patience. We thankfully acknowledge the mercy vouchsafed to many precious souls of the house of Israel, who have lived in the faith of the Gospel, and departed in peace, having found consolation in Christ Jesus; and our trust and confidence must rest upon the power and all-sufficiency of the great Master of the vineyard for a more abundant harvest, looking for the blessing of Him who has said, "Blessed is he that blesseth thee."

<i>State of the Funds.</i>				
Receipts of the Year.	£	s.	d.	
General Fund—				
Annual Subscriptions.....	1045	11	0	
Donations	1170	8	10	
Auxiliaries & Individual Colls.	21559	12	1	
Legacies	1921	4	2	
Special Fund—				
Hebrew Church at Jerusalem,	6	17	8	
Hebrew Old and New Tests..	184	7	8	
Hospital for Poor Sick Jews at Jerusalem.....	134	1	2	
House of Industry, ditto	35	4	7	
Hebrew Schools	52	16	10	
Jerusalem Mission.....	20	15	5	
China-Mission Fund	192	7	10	
Dividends on the late Miss Cook's Endowments—				
Hebrew Church at Jerusalem,	285	0	0	
Hospital	60	0	0	
House of Industry, ditto	300	0	0	
Relief of Inquiring Jews or Infirm Converts, ditto....	120	0	0	
Assistance in Establishing In- mates of H. of Industry, do.	6	0	0	
Circulation of Hebrew Scrip- tures in Palestine.....	60	0	0	
Interest on Capital.....	287	19	1	
Rent of Houses, Palestine Pl.	133	19	11	
Total....	£27,576	6	3	
Payments of the Year.				
Missions—				
England	1442	3	10	
Jerusalem	1391	0	7	
Ditto, House of Industry....	345	3	0	
Ditto, Hospital	1230	3	0	
Ditto, Hebrew Church.....	252	19	0	
Continent and Asia	9392	19	3	
Africa	239	4	2	
China	6	14	11	
Episcopal Jews' Chapel.....	518	6	8	
Hebrew College.....	641	15	4	
Ditto Schools	1628	9	6	
Ditto Scriptures	1223	4	4	
Ditto Apprentices & Pensioners,	251	4	3	
Ground Rent, Palestine Place,	343	15	0	
Publications	2239	11	0	
Associations—				
Salaries of Secretaries.....	1650	0	0	
Travelling Expenses	867	3	10	
Office Expenses, Salaries of Se- cretaries, Clerks, &c.	2095	12	7	
Alterations in Premises, and Expenses connected with new house, 16 Lincoln's-Inn Fds.	515	17	6	
Collector's Poundage & Postage,	372	13	9	
	£26,648	1	6	
Relief of Inquiring Jews' Fund..	120	0	0	
Assistance for establishing con- verts in Business Fund	6	0	0	
Total....	£26,774	1	6	

Remarks on the State of the Funds.

Midst the multiplied calls on the benevolence of the Christian Public, it is with no small degree of satisfaction, and of gratitude to the Giver of all good, that your Committee have to announce to you that the total amount of receipts for the year is 27,576*l.* 6*s.* 3*d.*

The expenditure amounts to 26,774*l.* 1*s.* 6*d.*, exclusive of the purchase of the freehold property, now the Society's House, No. 16 Lincoln's-Inn Fields, by the application of 4250*l.*, part of Miss Cook's Legacy. Your Committee believe that this purchase will be a considerable saving in the annual expenditure of the Society.

That, as it respects its ordinary sources of income, your Society has not suffered any diminution in the aggregate amount of its receipts, as compared with the average of the five preceding and most prosperous years, is a matter of great encouragement; and even when declaring a deficiency from Legacies, your Committee cannot but gratefully acknowledge the goodness of God in sparing to the Society those friends who are wont to sustain them in their most blessed work, both by their contributions and prayers, as well as living co-operation. The benefactions of those who have already entered into their rest have mainly contributed to the formation of those funds which have not only relieved the annual income of the Society (as in the case of the Widows' and Disabled Missionaries' Fund, now completed to 15,000*l.* stock), but will tend materially to relieve your Committee from the difficulties and impediments arising out of the want of a sufficient reserved capital to meet contingencies in their current labours and expenditure. This result has been attained by the late Miss Cook's legacy, enabling your Committee to announce a Reserve Fund of about 24,000*l.* in the Three-per-Cent. Consols.

Temporal-Relief Fund.

The receipts on account of this fund amount to within a pound of the sum received during the preceding year, viz. 481*l.* 12*s.* 2*d.* The sums paid toward the partial relief of some hundreds of the distressed believing sons and daughters of Abraham amount to 479*l.* 16*s.* 4*d.*, only a small part of which could be devoted toward the urgent calls for aid from the Missionaries abroad.

Often as they have felt it their duty urgently to commend this object to the attention of the friends and lovers of Israel,

and though forming a separate and distinct fund, yet would your Committee again solicit for it increased regard, remembering the words of Him who hath said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Official and Association Arrangements.

Your Committee thankfully acknowledge the many gratifying proofs which they have met with during the past year of the unabating zeal of their friends, who have so kindly exerted themselves in support of the Society. It has been felt that the state of the Jews, and the progress of the work among them, is such as to call for undiminished effort, not only to further the attempts already commenced, but also to engage the sympathies of new friends, that the endeavours to evangelize the house of Israel may be carried on under circumstances more commensurate with the necessities of the case than hitherto.

It is their painful duty to record the decease of the Rev. W. W. Pym, one of the most faithful and self-denying advocates in behalf of Israel. But now he rests from his labours; the fruit of them is to be enjoyed in eternity, and with the welcome into the courts of glory—"Well done, good and faithful servant"—we may humbly believe that not the least among those holy efforts in remembrance before God are, that he has been of the number of those who took pleasure in the stones of Zion, and favoured the dust thereof.

Owing to the appointment of the Rev. W. Ayerst to the incumbency of Egerton, in Kent, and the resignation of Mr. J. C. Holm, which, we regret to say, was occasioned by loss of health, consequent on laborious employment in the business of the Society as Assistant Secretary, your Committee have been under the necessity of making fresh arrangements with regard to the Secretariat. The situation of Clerical Secretary having been offered to the Rev. Buchanan W. Wright, A.M., lately a Missionary of the Society, and subsequently British Chaplain at Trieste, has been accepted by him.

Although the care of a parish is incompatible with the discharge of the duties of the Clerical Secretaryship, yet the Rev. W. Ayerst will still share in the labours of the Society, partly by assisting in the foreign publications, and also by occasional journeys on behalf of the Society.

The Committee have secured the ser-

vices of the Rev. A. A. Isaacs, hitherto Association Secretary for the Eastern District, for the office of Assistant Clerical Secretary, and also Association Secretary for North London and Middlesex.

The Committee have also to report the appointment of the Rev. A. M. Myers, as Visitor of Associations; and also, as time and circumstances permit, to visit the Jews in the chief places of resort in the provinces. The necessity for an appointment of this nature has long been sensibly felt, owing to the loss which the Society has from time to time experienced by the removal of those lamented and zealous friends of Israel, who, in the earlier days of the Society, aided its efforts so essentially by visiting the principal Associations.

The additional expense caused by these new arrangements will be inconsiderable.

Hebrew College.

The following is the Report of the Rev. J. B. Cartwright, the Principal—"The number of students at present receiving instruction in the Hebrew College is six. Of these, one is only partially pursuing his studies, being actively engaged in the Missionary Work in London. Four reside in the house. I have good reason to bear testimony to their general good conduct, and to the spirit of piety and Missionary Devotedness which I think they manifest. I hope that the result of the next examination will be such as to induce the Committee to send out most of them, at an early period, to some important Missionary Station.

"The want of Candidates for Missionary Work among the Jews is a subject of growing importance. It is evident that many of the older Missionaries must, before long, retire from very active labour; and the great question is, How are their places to be supplied? Experience proves, that in dependence upon God's blessing, and in accordance with the manifest leadings of His providence in the past history of the Society, the main resource of the Committee, for a supply of able and faithful Missionaries, must be found in their own Missionary Seminary, conducted under their own eye, and laying the foundation for that mutual cordiality and confidence between the Committee and the Missionaries which are so essential to the comfort of their future connection, and to the efficiency of the Missions. I long to hear of earnest applications to

enter the Hebrew College from three important classes of candidates:—from young Englishmen who love Zion, and are ready to represent their Church and nation in the work of proclaiming glad tidings to Israel; from German Protestants, who can heartily hold communion with our Church in her worship and in her labours among the Jews, and whose native tongue opens to them ready access to a large proportion of the Jews throughout the world; and from converts of the house of Israel who, while with the Apostle Paul, in the blindness of unbelief, once thought they ought to do many things contrary to the name of Jesus of Nazareth, now, like him also, having obtained mercy through Christ, rejoice to bear witness that God hath not cast away His people, for they also are Israelites. The want of Missionary Candidates is an urgent and immediate necessity. A first and important step will have been taken for its supply, if all the real friends of the Society who attend the Annual Meeting and hear the Report read, will give the subject their earnest consideration, mention it seriously to their friends, and make it their daily prayer during this solemn festive season, that the Lord of the harvest would send more labourers into His harvest."

The Hebrew Schools.

The Hebrew Schools have experienced continued tokens of the Divine Blessing and protection. Owing to a temporary suspension of admissions a year or two back, an unusual number of children were received of the same age, who have now, for the most part, left the School in due course; and the present effect is seen in the great number of very young children, of whom, however, we may hope that they will be the more thoroughly trained in Christian Principles and habits.

Fifteen boys have left the School during the year, chiefly under favourable circumstances. Two have been apprenticed by the Committee; six are obtaining employment through other channels, being still under the eye of Christian Friends; and four of those who were permitted to qualify themselves by remaining longer in the School, have entered on respectable situations as Schoolmasters. Twelve boys have been admitted.

During the same period thirteen girls have left the School, and twelve others have been admitted. Of those who are

gone out, one is engaged as a Schoolmistress, under a Clergyman to whom the Hebrew Schools are deeply indebted; another, who had also been under training for a Schoolmistress was taken ill, and after some weeks died in great peace, resting on the merits of the Redeemer; three are gone to Christian Relatives; and the rest were placed in respectable service. The total number of Hebrew Children received from the commencement amounts to 624.

Scriptures and Publications.

The issues from the Society's Dépôts during the past year have been—Bibles in Hebrew, 2015; ditto English, German, &c, 263; Pentateuchs, Haphtorahs, Psalms and Portions, Hebrew, 6748; New Testaments in Hebrew, (exclusive of Commentaries on St. Luke and Romans), 913; ditto English, German, &c., 414; Book of Common Prayer, Hebrew, German, and English, 213; Old Paths, in Hebrew, German, Dutch, and English (exclusive of Parts included in the Tracts issue), 640; Pilgrim's Progress, in Hebrew, 185; Biesenthal's Church History, German, 225; Reason and Faith, German, 375; Extracts of Book of Zohar, ditto, 1055; Frommann's Commentary on St. Luke, Hebrew, 2133; ditto, ditto, Epistle to the Romans, ditto, 2250; Tracts of various sorts in Hebrew, German, English, and Dutch, including those printed and circulated on the Continent, 44,099.

The gross amount realized by sale of Scriptures was 483*l.* 18*s.* 9*d.*

Scriptures and Tracts printed during the year are as follows—New Testament in Judeo-Polish, 2000; Pentateuch and Megilloth, Hebrew and German, 3000; Psalms, Hebrew, 12mo., 5000; ditto ditto, 32mo., 5000; Old Paths, Part 6, in Dutch, 3000; Missionary Hymns for Jews and Gentiles, 2000; Our Obligations, 1000; Bickersteth's Address on Behalf of Destitute Jews, 280; Scriptural Doctrine of the God of Israel, 3000; Freemantle's Sermon on the Crucifixion, 2000; Hope of Israel, in Hebrew, 2000; Object, Means, and Success, 10,000; Old Testament, 12mo., Hebrew (1st edition), 2000; Gospel of St. Luke, in Polish, 2000; Tract No. 8, ditto, 2000; Biesenthal's Church History, German, 2000; Tract "Wegweiser," 3000; Rev. Dr. Marsh's Sermon, in German (2d edition), 3000; Hope of Israel, in German, (1st edition), 3000; Life of Dr. Capadose, ditto, (2d edition), 6000; Frommann's

Commentary on the Epistle to the Romans, Hebrew, 3000.

Your Committee observe with much thankfulness that among the Jews of Germany and other parts of Western Europe there is a growing demand for the Scriptures in the vernacular languages of the country. This is a result to which they have, from the commencement of their labours, looked forward as the legitimate fruit, under God's blessing, of an extensive circulation of the Word of God in the original Hebrew. They have, in past years, felt the importance of translations into the vernacular Jewish, even for the Jews in Poland, where Hebrew was most valued, but where it was not fully, if at all, understood by a large portion of the Jewish Population. The changes that are taking place among the German Jews, dispose them more and more to the use of the German or other European Languages, and your Committee are thankful to avail themselves of the providential opening presented to them.

Mission in London.

Episcopal Chapel — The Rev. J. B. Cartwright reports—"In referring to the services in the Episcopal Jews' Chapel I can add little to the report of former years. I have the privilege, which few possess, of 'testifying both to the Jews and also to the Gentiles repentance toward God and faith toward the Lord Jesus Christ;' and from this circumstance of a mixed audience I am continually reminded of the necessity of adhering to the plain truth of God's holy Word. With the presence of 100 Hebrew Children, taught to sing the Redeemer's praises, and a goodly but varying number of adult Christian Israelites, all joining in Christian Worship with believing Gentiles, I trust many realize the blessed truth, that Christ hath made both Jews and Gentiles one, having broken down the middle wall of partition, and reconciled both unto God in one body by the cross. The quiet attendance of Jews of the middle class is on the increase gradually. Whether brought by curiosity, or by a real spirit of inquiry, they often pay marked attention both to the service and the sermon, and the result is in God's hand.

"I have baptized, since the last Anniversary, 21 adult Israelites, who, with two exceptions, were carefully instructed
Sept. 1853.

for some months by Mr. Ewald, on whom that portion of the work chiefly devolves. Two Candidates were prepared for baptism by another labourer in this work. I have also baptized 23 children belonging either to our Hebrew Schools or to the families of believing Israelites in the neighbourhood, making a total of 44 baptisms during the year, or 676 from the commencement. We are continually visited by Jewish Converts who have been baptized in other places, often at a distance from London, and among different bodies of Christians, or on the Continent. The increasing number of Israelites baptized in the Christian Faith in various parts of the world is one of the remarkable features of our times. There are, however, many painful circumstances connected with this otherwise encouraging fact. The Christian Friends of Israel have realized the importance of instructing the earnest Jewish Inquirer; but they have not so fully realized the spiritual necessities of baptized Israelites. The greater part are compelled by circumstances, or by a wandering spirit, to quit the place where they were instructed in the Christian Faith; and such persons do not easily attach themselves to a strange minister and congregation, to whom, indeed, they are probably unknown; and therefore their real character is not understood, and their spiritual necessities are not provided for. Such wanderers are usually very ignorant, and apt to forget the instruction they originally received.

"A large portion of Mr. W. Cadman's time is necessarily occupied in the care of the Chapel, and various local duties connected with the Chapel and the Schools. He has for some been engaged in visiting poor Jewish Converts, chiefly with reference to their applications for assistance from the Temporal-Relief Fund, and with a view to get them some employment, when practicable. I have felt very greatly the advantage of a total separation of this department of the labour of Christian Love from the strictly Missionary Visitation; and yet these visits for temporal objects afford many a blessed opportunity of speaking a word in season. Mr. Cadman's journeys frequently take him to the very extreme points of the suburbs of London. In a period of less than two years he has thus had under his care 120 Jewish Converts, most of whom have been frequently visited, with very

3 D

beneficial results both in temporal and spiritual things. The greater part of them are not included in the number visited by Mr. Whitehead.

“Mr. Cadman is also engaged in occasionally visiting the Hebrew Young Men who have been apprenticed from the School, and in making preliminary inquiries, by direction of the Schools Committee, respecting situations proposed for the boys on leaving School. During the period in which he has been thus employed 47 Masters have made application for apprentices, and they have been visited by him, as well as the referees required by the Committee. After careful investigation of each case, only 14 situations have been found eligible. There is a wide field for very useful labour among the families and connections of those who have been educated in the Hebrew Schools.

“I have increasingly felt during the year the benefit of the prayers and co-operation of a Gentile Christian Congregation. I am indebted to several kind individuals for much personal assistance, visiting the sick, and providing employment for poor converts, and also in administering occasional assistance to the needy and destitute.”

The Rev. F. C. Ewald writes—“I desire to record, with heartfelt gratitude to God, that I have again been permitted another year to preach Jesus to my brethren, my kinsmen according to the flesh, in this great city. Various have been the difficulties and the trials, the opposition and the disappointments, arising from the depravity of the human heart and the enemy of our souls. Nevertheless, the Gospel of Christ is still the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek, as it was 1800 years ago.

“Eighty-four members of the house of Israel have been received under Christian Instruction during the past year: they were natives of Syria and of the coast of Africa, of Italy and France, of Germany, Holland, and England: it was therefore required that the Truth should be set before them in the languages they best know, namely, in Hebrew, Arabic, French, Italian, German, and English. Twenty-four of that number have been baptized, namely, two families, consisting of ten persons, including six children; a widow, whose three children had received baptism previously; a father of a large family, whose six children had been baptized be-

fore him; a head of a family, whose wife and children are still Jews; the rest are single individuals, of whom two are inmates of the Jewish Operative Institution, and two have been baptized as infants.

“Nineteen of the baptized are English Jews: three came from Poland, and two from Germany.

“There are now eighteen under instruction. Several of those who had been in connection with me, being foreigners, could not very well succeed in obtaining a livelihood here: they left, therefore, for America or Australia, or returned to their respective countries, where I hope that they will continue their inquiries. One has been baptized since. Others could not make up their minds to separate from their relatives and friends, which caused them to discontinue their visits. Several others left because they were not sincere, and several I sent away for the same reason. The seed has, however, been sown, in much weakness it is true, but in hope, and in prayer, and in faith; and shall not the Lord bless it?”

Mission in Manchester.

The labours of Mr. Lazarus have been a good deal interrupted during the past year by serious illness. He has, however, continued to enjoy frequent opportunities of making known the Gospel to his brethren according to the flesh, and, we trust, not without being made an instrument of blessing to many whose hearts have been hitherto sealed against the truth. The Passover, and other seasons, when the Jews are in the habit of assembling together for the purpose of friendly intercourse, have afforded many interesting openings for announcing the Gospel. In many cases, in which the Jews are not so far acquainted with the English Language as to be able to understand our Tracts, Mr. Lazarus speaks of the readiness with which they receive some portions of the Hebrew Scriptures.

Mission in Liverpool.

Your Committee have obtained during the year the services of the Rev. J. D. Hirsch, Minister of the German Church. At the present time he states that he has four inquirers under instruction, beside about 60 of the house of Israel who have attended the services at his Church in the course of the year. Mr. Hirsch has had the privilege of baptizing one of the sons of Abraham, and of others he speaks in terms of encouragement. During the

year Mr. Hirsch has had conversations with more than 50 Jewish Emigrants, many of whom were thankful for the instruction which he endeavoured to convey to them. Among these he distributed Bibles, Testaments, and Tracts, which there is reason to believe will be read by them during the leisure of a long voyage.

Concluding Remarks.

A multitude of considerations, at once solemn and arresting, force themselves upon the attention of your Committee, in bringing to a close their account of the proceedings of your Society during the past year. They feel themselves placed in a position of trust and responsibility. They claim your continued, your increased support and prayers, so that they may be enabled, with the Divine Blessing, satisfactorily to fulfil the duties devolving on them.

Sorrow may mingle with the rejoicings with which they welcome every token that God has not cast away His people whom He spake new; but this sorrow is not without hope. Dark clouds of uncertainty may for a time brood heavily over the Gospel landscape, and obscure our expectations; but we know that the bright sun of promise is beyond, and that it will in due time break through the mists of perplexity, and reveal Christ to the Jew, as well as to the Gentile. Whatever may be the blindness which still obscures the vision of God's ancient people, your Committee cannot but be mindful that this blindness has only happened in part unto Israel, until the fulness of the Gentiles be come in. It waits but for the fulfilment of the Divine Purposes, and then, they being led to turn unto the Lord, the veil shall be taken away.

A considerate and candid view of the past proceedings of your Society will not only suggest the conclusion that it has not laboured in vain, but that it has met with a very large measure of blessing and success. And when we consider, yet further, what wonderful changes the Lord has wrought in the religious state of the Jews during the last forty years, and how He has made use of your Society as the chief instrument of effecting these changes, our hearts should overflow with adoring gratitude.

The impression thus made on the Jewish Mind your Committee fully believe to be real and lasting. It cannot be correctly estimated by the number of those who have already confessed Christ in the or-

dinance of baptism. It is more manifest in the manner in which Judaism is being shaken to its foundations; the revolution which is taking place in the Jewish Mind; the evidences that prejudices are being subdued, and just views of Christianity established; and in the conviction and belief of multitudes, who have never yet had the courage, or been placed in a position in which, through the ordinance of baptism, they could take up the banner of the Gospel.

There was a time, for example, when, after prolonged exertion at Jerusalem, which may be termed the metropolis of the Jewish World, your Missionary had not a single indication that his labours had been owned of God. It required no small exercise of faith and patience to hold stedfastly on his way; and if some of our friends had been called on to decide as to the path of duty, they might have been disposed to recommend that ground, apparently so sterile, should be left to its barrenness.

But a course was pursued, by which the grace and power of God was far more honoured and acknowledged: the Gospel Seed was still scattered, and now we have the privilege of beholding an increasing band of converts worshipping in the Church which has been reared on Mount Zion.

It is difficult, also, to form a just estimate of the benefits which have resulted from the education of Jewish Children—a feature in your Society's labours which it is the earnest desire of your Committee to encourage by every means in their power. These are progressive effects which cannot be traced in the events of one year, but which can only be perceived when our labours are viewed as a whole. One Jewish Convert, for instance, is led to send his three sons to your School in Palestine Place, and in process of time we see one of them occupying a post of importance as a beneficed Clergyman in England; another, a faithful and zealous Scripture Reader; and the third employed as a Missionary in the service of your Society. These are facts which commend themselves to every mind, but which can only be ascertained and appreciated by a comprehensive acquaintance with our proceedings.

A retrospective view of our work is thus far encouraging; but let ours be the office of husbandmen, who are labouring, and watching, and waiting for the future. The fields are whitening for the harvest,

but the labourers are still few, and the resources inadequate. The more widely the door is opened through the providence of God, the more imperative is our duty to enter in and occupy the field. The efforts that have been made are cheering, but yet your Committee are constrained to confess, that the more they compare the work done with what remains still undone, the more they feel the need of increased exertion. North Africa, and the Eastern World, with their Jewish Inhabitants computed by hundreds of thousands—and perhaps far exceeding our present estimates—these localities are so insignificantly provided for, that they may well awaken our sympathies. Many of our Missionary Brethren justly plead for help in their particular districts; but how can help be given when such a moral wilderness lies before us altogether untouched and desolate. Your Committee would point you to the descendants of Abraham, to those who are of the same stock as the first preachers of the everlasting Gospel, multitudes of whom have never heard the name of Jesus, and never met with the New Testament. How, therefore, can they believe in Him of whom they have not heard? How can they hear unless one be sent?

Nor can a plea which is sometimes used be proved to be valid, that the spiritual advantages held out to the Jews through the instrumentality of your Society are attainable in the ordinary ministrations of the Gospel. We have seen that in places where there are Christian Pastors, they are generally too much engaged with their own proper duties to be able to attend to the Jewish Community. And if even their time and circumstances did admit of their doing so, our daily experience at home and abroad shews that a special agency is required for the purpose of the Jewish Mission, and that considerable acquaintance is necessary with the hindrances presented in the mind, character, religious prejudices, and literature of the Jews, to render the labours of a Missionary likely to be successful.

Your Committee are assured that the privilege of being actively engaged in this blessed work is becoming too generally felt to make them doubtful concerning the future assistance of their friends. The God of Israel has never failed to bless those who have laboured in behalf of His ancient people; and they earnestly pray

that, as time advances, many may come forward, and fill the gaps which death has occasioned in the ranks of those who plead for Zion. Then may all who love the appearing of the Lord Jesus take up the song of inspiration, and cry, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

India within the Ganges.

CHURCH MISSIONARY SOCIETY
TINNEVELLY.

PALAMCOTTAH.

OF the examination held on the 28th and 29th of Oct. 1852 the Rev. Sept. Hobbs, who superintended it, thus reports—

The Rev. Messrs. Thomas, Tucker, Huxtable, Devasagayam, and Sargent, and Mr. Thomas Spratt, were present, and took part in the examination.

The students were assembled in the large and appropriate building recently erected for their accommodation, which had been opened on the 5th of the same month. Before proceeding to the more direct object for which we had assembled, we were invited to inspect the internal arrangements of the building, which we did; and the unanimous opinion was, that they are as complete as human foresight and ingenuity can make them.

The students were arranged in five classes, each of which was presented for examination in nine several subjects.

We commenced with ancient history, and after a few questions had been put by me, the same subject was continued by the Rev. J. T. Tucker. The general opinion was that they had succeeded to admiration.

The Rev. J. Thomas then examined these classes in the doctrines contained in the first eleven Articles of the Church of England.

It would be tedious to detail the examination of every class in every subject. Those which appeared to excite the greatest interest were four. 1. The doctrines contained in the first eleven Articles. 2. The first seventeen chapters of the Gospel according to St. Matthew. This may be said to have been the leading subject, as it gave rise to critical,

exegetical, and practical questions, of great importance, and embracing a very extensive range. It was the general opinion that the replies of the students gave evidence of much diligence and thoughtfulness, and a very creditable amount of success. 3. Tamil composition; and 4. English reading and translation.

With regard to these, and indeed to all the other subjects, the result of the examination was unanimously declared to be very satisfactory.

The Seminary.

Of the examination held on the 8th of July 1852 the following report has also been received from Mr. Hobbs—

The public examination took place on the 8th of July, in the presence of many visitors, both European and native. After examination, a few prizes were awarded to the most successful students, and a few words of exhortation, and the benediction, closed the proceedings.

It seems to me that the attainments of the youths were tried by a very rigid ordeal. The pupils, and masters too, may think themselves happy in this, seeing that they were so well prepared to stand so severe a test. The few unfavourable opinions expressed by some of the examiners are sufficient to illustrate the sincerity of the ordeal, and I truly think that every deficiency has received its due notice.

I most cordially congratulate Mr. Clark and his Assistants on their success, and I think it a legitimate subject of thankfulness to God that this important branch of our operations in Tinnevely is prospering in so solid and satisfactory a manner. It seems that there is now but one great deficiency in the Seminary, but that is one which true wisdom would seek immediately to remedy—a deficiency of scholars. We want men—well trained, educated, and devout men—to gather in the harvest in this province of Tinnevely. Numbers of people in various and distant parts of the province are continually coming forward and begging to be instructed in Christian Truth; and often, before we can find proper men to send amongst them, their zeal flags, or quite expires, and they become utterly careless again about their souls. In my own district alone I have abundant work for ten more men of a right

spirit, and know not what to do without them, but cannot get one.

There are now fewer than sixty youths in the Seminary; and if eventually one in four proves to have the needful spiritual qualifications, with the desire to be engaged in the work, we may think that God has granted a large blessing on our labours. And this leaves but fourteen or fifteen agents for the whole twelve districts. Seeing also that each youth ought to remain at least five years in the Seminary, the present supply would only give one agent in five years to each district. The Seminary has supplied us with many valuable agents, who are now usefully employed in various parts of the province; but all our sources together do not now supply us with a sufficient number of right-minded and duly-qualified men to keep up our present force, much less to provide for our continually-increasing operations. It would be indeed but poor policy to increase the number of seminarists, and decrease their efficiency. More scholars will require more Assistant Masters, and I earnestly hope that some men of piety, and of sufficient qualifications, will come forward and offer themselves to this special service.

The English School.

The following extract is from the Rev. James Spratt's report of the examination held on the 7th of July 1852—

Mr. Cruickshanks labours under peculiar disadvantages, both from the fluctuating character of the number of boys in regular attendance at School, and the loss of promising youths just as they have reached that stage in their studies when their future progress is likely to become most rapid and decided. It is therefore the more gratifying to observe that his exertions, especially in the inculcation of scriptural truth, have been crowned with much success. Most of the boys possess a tolerably clear acquaintance with the leading truths of Christianity; and, although the number of actual conversions has not hitherto been large, who can tell what great results may yet flow from the constant and faithful teaching of that Word, of which the Lord Himself hath promised that "it shall not return to Him void?" Through the instrumentality of this and kindred Institutions, a leavening process is undoubtedly being carried on in the native mind, the issue

of which will prove far more glorious than the most sanguine of us now anticipate; whilst their present success, in everywhere attracting large numbers of pupils, is an indubitable proof that all objections to the introduction of the Bible into Government Schools, because of the unwillingness of the Hindoos to receive instruction of a scriptural character, are really imaginary, and have no existence except in the groundless fears of professing Christians.

From this School one has been removed by death, of whom Mr. Cruickshanks thus writes, Aug. 7, 1852—

I regret to state that Anavardhum, to whom was lately awarded one of the Wilson's scholarships, is no more. He was a most promising youth, and had endeared himself to me by his many good qualities. I deeply lament his loss, and despair of speedily meeting his like again.

PALAMCOTTAH DISTRICT.

This district contains a total of 997 natives under instruction, of whom 746 are baptized persons, and 162 Communicants. In twelve schools there are 237 boys, of whom 78 are Christians, and 102 girls, of whom 100 are Christians. In the Tinnevely Normal Female-school there are, beside, 66 Christian Girls. Compared with the returns of December 1851, the baptized have increased by 84, and the Communicants by 53, the totals of both years being nearly the same.

The Rev. E. Sargent in the charge of this district is assisted by the Rev. Paramantham Simeon. The following extracts—translated from the Tamul—are from the journals of the Native Pastor.

Conversations with Heathen.

June 15, 1851—At seven in the morning I went to Tinnevely, to perform Divine Service there. On my way I met with a Heathen, and spoke to him about Christianity. He had received his education in our Mission School, which made him fit for a respectable situation in the kachári, and he therefore spoke in language expressive of gratitude to our Society. I then asked him if he knew, as might be

naturally expected, the grand features in the economy of redemption as set forth in the Christian Religion. In answer, he said he had read the four Gospels. "What is your idea respecting Christianity?" was my question. "It is a very excellent religion," he replied; when the question naturally suggested itself, why he did not exhibit its excellence in his life and actions. This he endeavoured to evade, by replying that only a handful of people embraced Christianity, while a multitudinous number remain in heathenism. I proved the unsoundness of his argument by shewing that an object cannot be considered very good simply because there are many persons in pursuit of it. I affirmed that there is much evil in the world, and that a countless number of men follow it: will a wise man call it good in consequence of its having innumerable followers? He was silenced. I then revealed to him "the unsearchable riches of Christ," and earnestly begged him to come to Him for salvation.

June 22—At seven in the morning I held Divine Service in the Tinnevely Church, and preached from 2 Thess. v. 3. When the Service was over, a Heathen came to me and expressed a wish for discourse respecting Christianity. I gladly acceded to his request. He told me that he had examined the Christian Religion, and other religious systems. I asked him his opinion regarding Christianity. He replied, "I believe in the existence of only one God, and it argues ignorance to assert that there are more gods than one; but I have read in the Christian Scriptures that man's soul is equally everlasting with the existence of the Deity, and your religion cannot, on that ground, be a true one." "There is a wide difference," I said, "between the statements, God is eternal, and the human soul is immortal. God is uncreated, and has neither beginning nor end, and is therefore eternal; but man is a creature of God destined for immortality: consequently he has a beginning, and cannot be said to be everlasting, in the sense in which God is eternal." "If you are convinced," he said, "of the truth and excellence of Christianity, why cannot you enjoy its blessings yourselves? why strive to draw others into your system?" "I am aware," said I, "that the Hindu priests do not teach the religion which they possess, and that your opinion on this point is consonant with that of the Brah-

mins; but we are sincerely interested in the salvation of our fellow-creatures, and endeavour, to the extent of our power, to promulgate Christianity, which we believe is the only revelation from God. Suppose a man," I continued, "whose disease had been cured by a certain remedy, were to prescribe that remedy to others infected with the same malady, with no other motive than that they might, like him, be restored to health and strength: would that be wrong in the man? Would he not be considered wrong if he acted otherwise?" All who stood near us unanimously declared that my answer was perfectly satisfactory, and my antagonist hung down his head in silence. I then requested him to state his views touching the way in which the sins of mankind are expiated. He appeared to know nothing about it, and begged me to enlighten him on this point. I accordingly spoke to him of the way of salvation by Jesus Christ, and the manner in which we are made partakers of it. But he still contradicted, and said, "There are many sweet things on earth; and because you like and enjoy one, you think that there are none others who enjoy other delicious things." I said that I certainly was satisfied with what I enjoyed; but when I required him to tell me what it was that he enjoyed, he gave me such evasive answers that it was evident he was completely in ignorance of the atonement. I exhorted him to repent and believe the gospel for pardon and salvation.

Adult Baptisms—Ungeyutthu.

Sept. 10, 1851—I conducted prayer in Murugankuritchy Church. At eight o'clock A.M. I baptized a widow, aged 65 years. The circumstances which led her to make an open profession of the Gospel are remarkable. Some years since she knew nothing of Christianity, and heard of it for the first time during her abode with some of her Christian Relatives. They often entreated her to go with them to our Church, but she resolved never to yield to their persuasions in this matter. She did, however, at length make up her mind to attend the Church in company with her friends, solely from motives of curiosity. She continued this practice for some time. Her prejudices gradually gave way, and her mind became susceptible of receiving the Gospel Truths. Her impressions in favour of Christianity were deepened, and the first thing she did for

Christ was to honour the Sabbath by resting from daily labour. When her sons attempted to offer sacrifices to the devil, she tried to convince them of the folly of their conduct, but, perceiving that they persisted in it, she repaired to those villages where her Christian Relatives resided. The sons were surprised at the strangeness of the manner in which their mother acted toward them, but, in order to humour her a little, they sacrificed to devils only at times, and that too in private. The mother now began openly to profess her faith in Jesus; and, though she lived in a village three miles distant from Murugankuritchy, came to Church on the Sabbath Days, both morning and evening. In the meanwhile she again and again spoke to her sons, begging them to copy her example; and they had scarcely begun to be favourably disposed toward Christianity, before the people in their village conspired to annoy and persecute them, which induced them to defer the step to a more "convenient season." The mother, however, remained unshaken in her determinations, and continued to attend our Church as usual. She at length came to me, and expressed her desire for baptism. On my inquiring if she had faith in the promises of God, as one who wished to be baptized ought to have, she declared her faith in the words of the Apostolical Creed. She used to come twice a week, for several weeks, in order to speak to me about her baptism, and I always dismissed her with the necessary advice and counsel. The Catechists of the Heathen Friends' Society, whom I had desired to go to her village frequently, and speak to her and her sons about Christianity, bore good testimony to her character. I communicated all her circumstances to Mr. Sargent, and, with his concurrence, administered to her the ordinance of baptism. Since then, one of her sons, together with his family, has placed himself under Christian Instruction in a village where her Christian Relatives live.

Sept. 14—I baptized thirteen adults and four children. Some of the elderly people who were thus admitted into the Christian church had been under instruction for the last fifteen years, evidently without the least concern for baptism; but, having heard from their Catechist a discourse purporting to shew the necessity of receiving this rite, they began to shew a desire for it by coming to Church

regularly, and learning some lessons appointed for them. Some of them, while in connection with heathenism, belonged to a system called Ungeyutthu, i.e. five letters. The followers of this system esteem Sutthy and Siven as the objects of their adoration, and very often regard them both as one god. Hence it is that they boast of the superiority of their religion to other religions, which inculcate the belief in a plurality of gods, and of its equality with Christianity. The followers of this sect, though averse to demonolatry, yet worship some titular gods, who are considered as subordinate agents of Sutthy and Siven, but they do so only in private. They assemble, with their priest, in a temple or a house on a stated day, where they kill sheep and fowls, of which they make curry and rice. The first and the best dish is put before the priest, Siven's representative, and another before a woman, chosen for the purpose of representing Sutthy. All the rest stand in profound silence before them, when the priest whispers a few words in their ears. This being done, they all eat together, the priest setting the example, without any feeling of caste prejudice. After which they take some liquor, which they drink promiscuously from a vessel, and hence it is that most of the people who adhere to the principles of this sect are notorious drunkards.

Visit to a Dying Convert.

Sept. 26, 1851—This evening I visited a sick person at Murugankuritchy. "Do you feel," I asked, "that your actions have been sinful?" "I do, and am heartily sorry for them. Being so great a sinner, I sometimes feel as though I cannot find acceptance with God. But God is indeed kind to me, in having visited me with sickness, which makes me think of my former conduct, which would not be the case if I were cut off suddenly."—"It is right," I said: "you are conscious of your own sinfulness and unworthiness, but do you know the way in which your sins can be pardoned?" "I know my sins will be forgiven by Jesus Christ," was the answer.—"Do you look upon Him as your Saviour?" His reply was, "I have many friends, but all of them have forsaken me in the season of affliction. The physicians, also, have given me up in despair. Under these circumstances, my only comfort is in feeling the presence of Jesus, and desiring to have an interest in His blood." Upon which

I spoke to him of the vanity of the pleasures of this world, and of the everlasting happiness of believers in heaven, and of faith in Christ Jesus, by which alone we become partakers of this happiness. He listened to me with much delight, and at length requested me to offer up a prayer on his behalf. I did so. Four days after this interview he expired. As he had been the Church Maty, and was known by many persons, a great number attended his funeral.

To these we add some extracts from the Letter of Mr. Sargent dated August 24, 1852.

Decline of Caste Prejudices.

Last month, a young woman, who had been brought from Tanjore to Tinnevely by her caste relatives, to marry the son of the chief man among them, died, and it was arranged that Mr. Simeon should go and bury her. The Committee must bear in mind that these people are originally from Tanjore, that they hold respectable offices in the Court here, and live in a respectable street in the town of Tinnevely, to appreciate their conduct on the occasion to which I refer. Mr. Simeon generally takes the Morning Service in Tinnevely, while I take the one here. I thought, therefore, that this would be a nice opportunity to bring him into a closer position with these people, who on Sundays regard him as their pastor. When he got to the house, he thought they might be unwilling that he should obtrude upon them by entering, and that, as soon as he arrived at the door, they would bring the corpse out; especially as a great number of respectable Heathen had gone to the house to condole with them. As soon, however, as he arrived, the chief person came out, and invited him in, saying that on an occasion such as this it would give them all much comfort to hear the Word of God read, and prayer offered, before leaving the house on their sorrowful errand; and placed a chair in the chief place for Mr. Simeon to sit on. Our good friend was somewhat taken aback at this unexpected dignity, and excused himself from sitting in a chair when all the others were sitting on the ground. To this, however, they would not accede, saying he was come among them as God's servant, and they were happy in honouring him as such. What a contrast, I thought, to the scene which was the first occasion of the outbreak among the

Christians at Vepery, when a Pariah Catechist was sent to read the prayers over their dead. May we not consider this as a token for good — a token that caste prejudices are decidedly on the decline in these parts?

An interesting Inquirer.

About three months ago an interesting young man of the silk-weaver caste came to me from the country. He had never before spoken with a Missionary, or any agent of a Society, but from simply reading our books had come to the conclusion that heathenism was sinful, and that Jesus Christ is the Saviour of the world. Under this conviction he removed his caste string, and refused to work on the Sabbath. His relatives expostulated; but, finding this of no avail, they took all his Christian Books from him and burnt them. He considered this an indication that it was now time for him to part with relatives and friends, and so came to Palamcottah to converse with the Missionaries. I was much pleased with the freedom of his address, and with the knowledge he had of Christianity from simply reading our books. He professed his readiness to give up caste, and would be glad if I could receive him into the Preparandi, that he might learn more of the Bible. I promised to think over his case, and in the mean time, as he had just come off a journey, and was tired, I asked W. T. Sattiyaden to take him to his house, and give him food. He went with him, and ate twice in his house, thus shewing that he gave up caste.

Next day he went to see a friend in the fort, and from him learnt that his relatives had written to the leading men of his caste here to secure him, and prevent his going near the Missionaries. He asked this friend to get him the letter. This he did, and then the young man brought it to me, saying he was apprehensive that his relatives would now make a stir about him, and that he would rather get out of their way if I could recommend him some place where he might find an asylum out of Tinnevely. I said, that if he really could make up his mind to be a Christian, the authorities here would protect him. He replied, "I have taken Christ for my foundation, and to this I know I could cling without fear of the swords or spears of the enemy; but there is one thing I dread more than these swords and open violence—the entreaty

Sept. 1853.

and expostulation of my mother. It is to escape from this that I now feel I must be a wanderer in the earth; so that, if you cannot help me, I must make my way, as best I can, out of this province to some place where I shall be unknown."

After talking a good deal on the subject with him, I thought it best to comply with his request, and give him a letter to Mr. Beamish, of Madura, who has kindly arranged for the young man's reception into the American Mission Seminary. This is the only person of the silk-weaver caste that I have known embrace Christianity.

A providential Rescue.

Some months ago a Vellala Widow, with her three daughters, came to seek relief from the poor-house in Palamcottah. While here, she used to send the two elder ones to Mrs. Sargent's School as day-scholars. About a month ago she left this place, with the intention of visiting her native village once more, coming back, and placing her girls altogether in our School. On the way, however, she died, and, being perfectly friendless, the people of the village had to bury her. When dying, she told the children they must get back to Palamcottah, and she was sure Mrs. Sargent would do every thing for them. The little things, left to themselves, were crying, when a bandyman inquired the reason of their grief. The eldest girl, about seven years of age, told him what had happened, and what the mother had told them as her dying request. The man said, "Well, come along with me, and I'll take you to Palamcottah." He brought them in, and sold them to a prostitute! The eldest girl watched her opportunity, and on the third day ran away to us, and told us all that had transpired. I sent her with a written statement of the case to C. J. Bird, Esq., the collector, desiring his interference if practicable. He sent a peon, who, guided by the girl, discovered the other children in the house, and, at the collector's order, handed them over to me. I was thankful indeed to have thus been the means of saving these poor children from infamy and ruin. The judge has kindly undertaken the support of one of the children.

With the commencement of the native pastorate we are permitted to perceive an increasing sense among the native Christians of their obligation to contribute to the

support of their pastors. We refer to the following extract from a letter of Mr. Sargent's, dated December 27, 1852—

We have just been having a meeting to establish an endowment fund for a Native Clergyman for this district, and I am happy to say our native Christians are entering into the subject with much apparent interest. . . . They have just brought in the subscription paper for the endowment fund, and I find they have contributed rupees 151. 2. 4.

SATTHANKOOLLAM DISTRICT.

The Rev. Seenivagasam Mathuranavagum, native pastor, is located in this district, under the superintendence of the Rev. James Spratt. It contains an aggregate of 2207 Natives under instruction, of whom 1186 are baptized, and 234 Communicants. There has been an increase during the last year of 133 in the baptized and 125 in the unbaptized. There are 20 Schools, containing 510 boys, of whom 260 are Christians, and 372 girls, of whom 321 are Christians.

KADATCHAPOORAM DISTRICT.

This district contains a total of 2100 persons under instruction, of whom 1838 are baptized and 748 Communicants. In 18 Schools there are 397 boys, of whom 270 are Christians, and 345 girls, of whom 313 are Christians. There has been an increase in the baptized of 103, and in the Communicants of 46. The entire number under instruction has also increased by 60.

The large proportion of the baptized and Communicants to the entire aggregate invests this district with a peculiarly pastoral character, and indicates the propriety of its having been committed to the charge of the Rev. John Devasagayam, Native Missionary, from whose journals we select the following extracts—

Peroomal Pillay—Gnanavadiwoo.

*April 9, 1852: Good Friday—*I went early in the morning to Anbinagaram,

and performed Divine Service. Most of the Communicants rejoiced me by their regular attendance, and attention to the Word of God. I also spent an hour with my Bible Class. They heard of the sufferings of our Saviour with pleasing attention, and I thankfully witness in many of our people how powerful is the doctrine of the cross. It is truly "the power of God" to those who are saved.

*May 20: Ascension Day—*In the afternoon I met the people at Sembalingapuram, and found a woman of whom the Reader mentioned the following particulars in his journal—

*May 18—*Peroomal Pillay, a heathen woman, came to me while I was reading, and said she wished to come to our Church. "My daughter tells me all the lessons, and the verses of the hymns, which she learns from you, and I hear them with great joy. I know that she comes to Church for evening prayers, although it may be very dark. I therefore wish also to come." I gave her the necessary instruction about the love of our Saviour toward sinners, of repentance, &c., and now she, her husband, and four of their children, are under Christian Instruction.

*May 22—*At Kalienvilei the women gave me a good account of the death of a widow named Gnanavadiwoo. The following I wrote the other day to a lady who encourages our widows' class—

*April 22—*When I came this evening to Kalienvilei, to have Evening Prayers with the people, they assembled one after another. The first of them was an old widow of our class, who is very sick, and suffers by asthma. She lifted her eyes to heaven, and told me how she longs for her eternal abode, as one who enjoys the peace of God. She then repeated the following verse—"My life is Christ—by this my death is gain: oh, be joyful then, my heart!" A few minutes after, when other people repeated one of the texts which we have before the confession prayer, she repeated the verse, "I will arise, and go to my Father, &c." Knowing that she has for several years been a true and lively Christian, I had cause to conclude that she was ripe for eternity.

Communion and Baptisms at Kadatchapooram.

*May 30: Whit Sunday—*I held Divine Service at Kadatchapooram, with the communion. The number of Communicants was 166.

After the second lesson of the Evening Service I administered baptism to four adults and seven school-children. One of the adults was a man named Asirvatham,

seventy-five years old. He renounced heathenism about thirteen years ago, but neglected instruction. He and another old man lately attended the daily instruction of Catechumens, and his regular attendance and sincerity induced me to receive him, while I refused the other, for his negligence.

Another of the adults was a widow named Paripuram. Her two daughters have been supported in my Boarding School, for about seven years, by the lady of the venerable Archdeacon Hare. One of them is now a Communicant. The mother was, for a considerable time, unwilling to renounce heathenism; but about a year ago she appeared greatly changed, and regularly attended the Church. She joined our widows' class, and received the necessary instruction for about a year. Being fully assured of her sincerity, I admitted her into the visible church of Christ by baptism.

One of the school-children, now named Rebecca, was supported by Miss Longmire, in England, from March 1850, as a heathen girl. Our instruction was greatly blessed to her. I found her truly desirous for baptism about a year ago, but I waited till she was able fluently to read the blessed Word of God. I feel assured that the blessed Spirit has commenced His work in her heart, and that she will never be lost.

Arokkia Nadan.

The following notices of this aged Christian, who had been a Communicant for twelve years, recommending his Christian Profession by a consistent walk to heathen and Mahomedans, occur in Mr. Devasagayam's journals—

Dec. 14, 1851: Lord's Day—Old Arokkia Nadan being very ill, I administered the Lord's Supper to him in the house. His old age and infirmity were such that I expected his death more than ten years ago; but the Lord has wonderfully preserved him to this day. He has his own property, by which he lives comfortably. His second son, and his wife, I am thankful to say, are exemplary Christians. He is now the headman of this Congregation, and their good example, and the interest he takes in their welfare, are greatly blessed. Old Arokkia Nadan, whom I used to call our Simeon, looks to his Saviour as his only comfort. He now and then indulges a discontented spirit, but

soon appears to be favourably changed. He was the first in this village who wished to see his Church tiled before his death, which the Lord has graciously granted.

Jan. 25, 1852: Lord's Day—Our dear old Simeon, Arokkia Nadan, to whom I administered the Lord's Supper in his house the last time, was able to walk to Church, and to commune with us.

March 21—Our old Arokkia Nadan, not being able to come to Church, sent a request that I would come to his house. I went in the evening, and had a conversation with him about the state of his heart. He informed me that he weeps continually for his sins. When I told him that Judas Iscariot also wept for his sins, he appeared to be offended, and answered, "It is true, but he did not go to Jesus and ask His pardon; but Peter went to Him, and obtained this great mercy." He further repeated to me the following verse of the 50th hymn in Mr. Fabricius' collection—"Oh, Jesus Christ! a poor sinner as I am, I come to Thee, and seek a hiding-place in Thee. Oh, my Redeemer! hide me in Thy wounds." After giving him a little more exhortation, I administered the Lord's Supper to him, his son, and two others. He is now in his eighty-fifth year. Nearly twenty-five years he has been under Christian Instruction. He was baptized by the late Mr. Rhenius. I have known him about twenty years as a real Christian. His sons and their families, now under Christian Instruction, are twenty-six souls.

June 20: Lord's Day—I held Divine Service, and preached from Rev. ii. 10—"Be thou faithful unto death, and I will give thee a crown of life"—for the improvement of our dear old elder Arokkia Nadan's death. The people of this and the neighbouring Congregations appeared to be greatly interested.

Ravages of the cholera.

On this subject Mr. Devasagayam writes, in the following extract from a letter dated January 14, 1853—

We are surrounded by cholera. It has been very severe in our neighbourhood. Only a small number has been attacked here hitherto, of whom four have died—two of them here, and the other two at other places. One of the former was a female Communicant. When she was suffering,

our schoolmistress visited her, to whom she expressed her trust in the Lord Jesus respecting the valuable text, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." This text, she said, she had committed to memory many years ago. She was much distressed for her three children, but when the schoolmistress assured her that the Lord would take care of them, she was comforted, and requested her to recommend them to me. Two of these girls being instructed in our Infant School, I promised to allow them four annas (sixpence) every month, which will greatly help their support.

MEIGNANAPOORAM AND ASÍRVADAPOORAM DISTRICTS.

General View.

These united districts are under the charge of the Rev. J. Thomas.

The Meignanapooram District contains the largest number of Native Christians, the aggregate amounting to 5224 persons, of whom 3508 are baptized, and 568 are Communicants. There has been a slight increase of 128 on the aggregate; in the baptized of 113; and in the Communicants of 70. There are in this district 36 Schools, containing 728 boys, of whom 501 are Christians, and 499 girls, of whom 478 are Christians.

The Asírvadapooram District contains 1381 individuals under Christian Instruction, of whom 1025 are baptized, and 171 Communicants. There are 19 Schools, containing 270 boys, of whom 176 are Christians, and 147 girls, of whom 141 are Christians.

In these districts the native pastors, the Rev. Seenivasagam Mathuranayagam, and the Rev. Mathurenthiram Savariroyen, are located—the first at Pragasapuram and the latter at Asírvadapuram.

The following are extracts from Mr. Thomas's

Report for the year ending Dec. 1852

All the Services in the several Congre-

gations have been regularly performed, the Lord's Supper administered at different places, and the Catechists and Schoolmasters attentively superintended in their work. There are, on Sundays, three Services in each Church throughout the district; one commencing at seven in the morning, which consists of the Litany and exposition of the Epistle for the day, a full Service in the forenoon, and another Service in the afternoon. On looking over the account of attendance at the different Services, I find that on Sundays is peculiarly satisfactory, scarcely a single individual being absent, particularly from the forenoon Service. The daily morning and evening prayers are attended by a fair proportion of women in the mornings, and by the men in the evenings, the children of the Schools being always present.

Schools.

The Boys' Boarding School, within our compound, has generally numbered thirty-five scholars, which includes a few day-scholars from the village. Their attention has been directed much more than usual to English during the past year, and their improvement was very obvious at the last half-yearly examination. Three of the most promising boys have been sent to Bishop Corrie's Grammar School, one to the Preparandi Institution at Palamcottah, and two are employed as monitors. But this number has been filled up by admission of others from our different Village Schools. At our last half-yearly examination the children did very well—far better than at the close of the previous six months. This is to be attributed to the help rendered by Mr. Whitchurch and Mr. Darling in this department, the School being now placed under the superintendence of the latter, and a large portion of his time being devoted to the first and second classes.

Our Girls' Boarding School is, I am thankful to say, in a flourishing condition. There are at present sixty girls, and our funds are adequate to our expenditure. During the year, three of the elder girls have been married from the School.

I shall here mention a pleasing incident connected with the Girls' School. About three years ago, a little girl, whose parents had but recently joined from heathenism, was received into the School. Some time after, the parents returned to their former condition, but the child was allowed to remain here. A few months

ago, her mother sent her some sweetmeats, but the child declined to take them, saying, that, as her father and mother were worshippers of devils, she was determined not to take any thing from them. This produced a very strong impression upon their minds, and they came to me, imploring to be received again under Christian Instruction.

The Village Schools—where instruction is given exclusively through the medium of the vernacular language—including boys and girls, numbered at the close of the year 1227 children, with an average attendance of 968. Of these, 407 are girls. At the last half-yearly examination there were 240 children who could read with ease any part of the Old Testament, and 103 who could read the Gospels. The other children are in the third, fourth, and fifth classes, in different stages of progress, the last class always containing the largest number. The agency employed in working these Schools is, one inspector, eleven schoolmasters, five assistants, twenty-one monitors, and nine school-mistresses; making a total of forty-seven persons. Every year shews to us the unspeakable advantages arising from our Schools, in the number of young people of both sexes who can read the Word of God, join in the public services of the sanctuary, and who are becoming intelligent Christians; and if the system be continued, it must lead, under God, to the happiest results.

Church Building.

Our District Society, for the building and enlarging of Churches, has been better supported this year than on any previous occasion since its formation. No new Churches, however, have been erected. Some little progress has been made in the tower of Meignanapooram Church, and a large quantity of hewn stone for completing the buttresses, and other materials, have been brought to the premises.

Labours among the Heathen.

To this work an unusual amount of attention has been paid during this year by the Catechists and the Native Clergy, as well as by myself. Opportunities have been sought to converse with the Heathen, they have been visited in their villages, and large quantities of tracts and portions of Holy Scripture have been supplied to such as could read.

Heathen Festivals.

The great festival at Trichendoor

was attended, as usual, by the most efficient Catechists. Upward of 3000 tracts and portions of Scripture were distributed among the crowds, and much conversation had with the Heathen. I had several opportunities to speak to numbers of people, who pass by my house, from Travancore and South Tinnevely, to and from the feast. There is an increasing desire everywhere for our tracts and books.

At another festival in honour of Vishnu, held at Alvar Tinnevely, where a very large concourse of people annually assemble, the Catechists were much encouraged in the distribution of tracts and books. A rich zemindar begged a copy of the New Testament. Some time after giving it, the two Catechists, who were together, returned to the place where he was staying, and found him reading it to a number of people who were sitting around. Upon seeing the Catechists again, he asked them to read and explain the book, which they did, and all paid the utmost attention. Although multitudes are convinced of the truth of the Gospel, many are afraid to make a profession, lest they should be repudiated by their relatives, and thus become outcasts. But this state of things cannot continue always: like water, which, accumulating, at last bursts the dam, we shall find that God's truth is mighty and will prevail, and, sooner or later, multitudes will flow into the Christian Church.

Mission Principles.

Since my return from England, now two years ago, I have been unusually careful to make known everywhere, in the most unequivocal manner, that our work is spiritual, and that I cannot have any thing to do with the disputes and worldly complaints of persons coming under instruction. Of course, when our people are persecuted as Christians, I think it clearly our duty, as good shepherds, not to let the wolves destroy our sheep without making every effort to protect them. I constantly enunciate these views to the heathen, as well as to my people, and endeavour to impress upon the minds of the Catechists that the kingdom of Christ "is not of this world."

Conversion.

I may mention here, before I conclude, a very pleasing instance of conversion, through hearing the Gospel and reading the Holy Scriptures, which recently took place at an adjoining village. A bazaar man,

before whose shop the truth had often been spoken to his customers, manifested a desire to know more of Christianity, and received a copy of the New Testament. Through reading it, and conversations with the Catechist, he was led to abandon idolatry, and is now a regular attendant every Sabbath at Church here. As a proof that the Gospel had touched his heart, soon after the change had taken place he gave a pagoda (about eight shillings) at the Sunday Collection, and did it so unostentatiously that some little inquiry was necessary before it was known who had been so liberal. We may feel assured, that when a Hindoo's heart is thus opened to part with his money, some unusual and mighty influence has been exerted upon his inner man.

Prospects.

I have been more than ever struck, of late, with the extraordinary amount of knowledge respecting the Christian Scheme which the heathen in this province possess. I scarcely meet one who does not know somewhat of Christianity, and to a certain extent this fact is encouraging. Every year prejudice and opposition are palpably giving way, and I have no doubt that the Hindoo Mind is undergoing a gradual change, and becoming prepared for the full and final abandonment of their stupid and degrading idolatry, and for the hearty reception of God's truth. This is manifest in the amount of knowledge already possessed; in the absence of impudent language and bad temper when spoken to; in the respectful and quiet manner in which they listen to the Gospel; and in the eagerness with which they endeavour to obtain Christian Books.

The Astrovadapooram District.

Two more Places of Worship have been erected in this district, one costing 500 rupees, and another 150 rupees, through the instrumentality of the District Church-building Society. The visiting of congregations, examination of Schools, distribution of Tracts among the Heathen, and preaching to them, are attended to exactly the same as in Meignanapooram, and I am thankful to say that the Native Clergyman is not wanting in activity and zeal in his work.

SUVISESHAPOORAM DISTRICT.

The Rev. James Spratt is in charge of this district, assisted by

the Rev. Abraham Samuel, native pastor.

The total in this district amounts to 3526, of whom 1876 are baptized. The proportion of the unbaptized is therefore much larger in this than in the districts as yet reviewed by us. The Communicants are 333. There has been an increase in the number of the baptized, and a proportionable decrease in the unbaptized, since Jan. 1851, as will appear from Mr. Spratt's report. There are 43 Schools, containing 709 boys, of whom 449 are Christians, and 541 girls, of whom 446 are Christians. The number of Heathen, &c., girls under instruction in this district is larger than in any other.

Report for the year ending Dec. 31, 1851.

We have not as yet received Mr. Spratt's report for Dec. 1852. But that for the preceding year, the first forwarded by him on his appointment to the district, is very full of general information as to the character and prospects of the district, and we therefore refer to it.

The charge of the Suviseshapooram District was consigned to me in the middle of last February.

Congregations.

The Congregations are composed of a variety of castes, of which the Maravers, Shanars, Kulla-Shanars, Pallars, and Narsevars, are the principal. With the character of the first two of these I was previously well acquainted, from my lengthened experience of them in the Meignanapooram District, whilst with that of the remaining classes I had but comparatively little acquaintance.

The Kulla-Shanars are a spurious caste: they are the servants, or slaves, of the pure Shanars. Both classes, however, freely eat with each other, but intermarriages are not permitted. The former carry the palanquins of the latter at their marriages, and this is regarded as one mark of their inferior position. When not employed in this capacity, their time is occupied very much in the same manner as that of other Shanars, as traders, cultivators, and palmyra-climbers. They

are not of so docile or tractable a temperament as the purer branch of the caste, and are not equal to them in intelligence. Sothinagram, Bethlehem, Bethany, Samathanapooram, Kandepooram, and Nanagram, are Congregations almost entirely composed of Kulla-Shanars.

The Pallars are one of the lowest castes, ranking, in the general estimation of the Natives, even below the Pariahs. Between them and the Pariahs, however, there is on this point a considerable difference of opinion. Each asserts the superiority of his own caste, and they entertain toward each other any thing but kind and friendly feelings. Like the Pariahs, they are generally slaves. Their chief occupation is cultivation, and they receive remuneration in grain, not in money. When they have reaped their masters' fields, they may seek for employment elsewhere, and very many of them go to Travancore, where they easily procure work as labourers in the paddy-fields. Of course they pass a very unsettled life, and are frequently moving hither and thither, which must necessarily retard their progress when they place themselves under Christian Instruction.

There is but one Congregation of this caste in this district—at Saduganarej, ten miles west of Suviseshapooram. Two or three of the people there are both respectable and intelligent; but, as a whole, they are inferior in both these respects to the Shanars.

The Nasevars form the barber caste. In addition to their strictly professional occupation, they are likewise the priests of the heathen Shanars, officiate at marriages, funerals, and prepare the altar garlands, &c., when an offering is made to the *pei*. A considerable number of them make a livelihood as weavers, not a few as distillers of arrack—and I grieve to add, that none outstrip themselves in the consumption of this article. As a caste, they are drunkards. There are two Congregations of Nasevars in this district, at Nannikalam and Parumpani.

Unbaptized Members.

As every important particular connected with the Maravers and Shanars must be already familiar to those who are interested in Missionary Operations, I will not say any thing regarding them as castes, but proceed to notice the Congregations in another point of view—as consisting of baptized and unbaptized

members. The number of the latter in this district considerably exceeds the former, notwithstanding the large increase which was made to this class during the incumbency of the Rev. E. Sargent. The actual numbers in each division, on January 1, 1851, was, baptized 1697, unbaptized 2035. The majority of the unbaptized have been ten years and upward connected with the Mission, and but comparatively few of them manifest even a desire for baptism. From what cause or causes this indifference arises it is not easy exactly to determine. In the early stage, however, of the Tinnevely Mission, the importance of baptism was not so much pressed upon the attention of people coming under Christian Instruction as it is now, and has been for several years past. The consequence was, that a large number continued, year after year, in the catechumen class, satisfied with the merest portion of scriptural knowledge, and by no means anxious to be enrolled amongst the baptized. Nor is this feeling confined to those who first placed themselves under Christian Instruction in this province. It likewise prevails amongst those who have more recently renounced heathenism, and chiefly, I think, from the circumstance, that, when they became vathakarers, they found that there were many of their acquaintance who had never left the catechumen class, and with whom consequently they were, in this respect, content to be identified. The catechumen classes established in this district, an account of which appeared in my letter of December 17, 1851, will, I trust, in connection with other means, tend gradually to produce a reaction in the state of feeling on this subject. The results have already been of a cheering character. The number of adult baptisms during the past year was sixty-four.

Baptized Members.

In a few Congregations, almost all the members are baptized. These are principally in villages which were originally brought under Christian Instruction by the instrumentality of the native priests sent from Tanjore, and which were subsequently transferred from the Gospel-Propagation Society to the Church Missionary Society when the boundaries of the various districts were settled. These Congregations existed in Tinnevely when the Church Missionary Society selected it as the scene of its la-

hours; and as they had for a long time previously been deprived of effective European Superintendence, and had been left almost entirely to the management of Native Teachers, they had, from want of proper instruction, judicious supervision, and, too often, from the inconsistent lives of the Catechists themselves, sunk very low, both in knowledge and practice. Although, in recent years, there have been some indications of amendment, I think it is the feeling of all those who have been brought into contact with them, that they are the least satisfactory portion of their charge. These remarks apply in full force to the old Congregations in this district—to those at Bethlehem, Samaria, and Kirakarethuttu. The aspect which these Congregations present is very gloomy; yet even here there are not wanting a few bright features. Of the other Congregations, in which the number of the baptized predominates— but whose profession of Christianity dates from a much more recent period than that of those of whom I have just been speaking—I can write more favourably as regards their knowledge, external order, and piety. I would especially mention Suviseshapooram, Soukeyapooram, Nallamalpooram, Thanganagram, and Nannagram, as being our most advanced and promising Congregations. And yet, even as regards these, I feel that they are still far from having reached the standard to which we hope they may at length attain. It is but of a very limited number of the mass of our people that we can indulge the hope that they are really born again. The most we can affirm is, that they have knowledge, are tolerably regular in their attendance on the Means of Grace, and are constantly hearing “the truth as it is in Jesus.” These are points of no small importance. One thing alone is needful—the out-pouring of God’s Spirit.

Catechists.

Of the Catechists I will not say more than that the young men are in every respect more efficient than the older. A few are really valuable men, combining with piety an intelligent acquaintance with Scripture, and active habits. They come to me for instruction every Friday. Once a month the Catechists’ wives accompany their husbands to Suviseshapooram, where they spend the forenoon in receiving instruction in Scripture from Mrs. Spratt, who likewise embraces this opportunity of speaking to them on other

matters of importance, such as the training of their children, the management of their household, &c. Mrs. Spratt has a similar meeting with the schoolmistresses.

I must not omit to add, that in every department of labour I have received valuable aid from my colleague, the Rev. Abraham Samuel, one of the recently-ordained native pastors.

DOHNAVOOR DISTRICT.

General View.

The Rev. Jesudasen John, native Missionary, is located in this district, containing an aggregate of 2975 Natives under instruction, of whom 1546 are baptized. Since December 1851, there has been an increase in the aggregate of 284—in the baptized of 218, and in the unbaptized of 66. The number of Communicants is 204. There are 33 Schools, containing 530 boys, of whom 181 are Christians; and 172 girls, of whom 161 are Christians.

NALLOOR DISTRICT.

The Rev. P. P. Schaffter continues in charge of this district. The total of individuals under instruction amounts to 1263, of whom 532 are baptized. Since December 1851 there has been an increase in the aggregate of 223, and in the baptized of 68. There are 16 Schools, containing 209 boys, of whom 120 are Christians, and 66 Christian Girls.

The Field—the Labourers.

Of the wide field that exists for the extension of Christianity in this district Mr. Schaffter thus speaks, under date of July 5, 1852—

There are about an hundred places in this district where Christianity has not yet obtained any footing, and a few of these are considerable towns. Toward the east there is a tract of country, about eighteen miles long and eight broad, where there are not yet any Congregations; and other agents, some of our Catechists, and, what is best of all, some simple-minded individuals of our Congregations, who value their blessings, have at one time or other preached the Gospel there. I have done the same in some of these places,

so that a great deal of gospel truth has been circulated. And notwithstanding the very fearful attempts of Satan, in Tinnevely, to bring the Gospel of Christ into disrepute by some who ought to establish it, good is still being done. Still, what is doing is not sufficient; and that the light of the Gospel may be more extensively and effectually diffused is a thing I have much in my mind; and, after reflecting a good deal on the subject, I still think that one of the simplest and best means to accomplish this is to send a greater number of faithful men to preach the Gospel in those dark places, especially amongst the poor, or rather amongst the middle classes. Different indications of Providence seem, indeed, to mark out the middle classes as the primary and principal objects of our exertions in Tinnevely; for not only are they more accessible to conviction than the rich and great, but also we have individuals qualified to work successfully amongst them, while we have scarcely one, as regards caste, Tamil classical learning, &c., qualified to work so successfully amongst the great of this world.

In conclusion, and in connection with the subject I have stated, I would make an observation which I consider of some practical importance in Mission Matters. Whether it be worth any thing I will not affirm; but it seems to me that there is a disposition in our days, amongst the friends of Missions, to set rather too great a value on talent and learning as a qualification to preach the Gospel. That there is plenty of room in the Mission-field for learned men also, when the Lord is pleased to send them, and that their services are, in a great number of cases, very valuable, is what every one must feel; but to regard their help as next to indispensable, in my humble opinion contradicts the Word of God, and argues a very great ignorance as regards the nature and workings of His Gospel. Had we all of us half less learning, and a double portion of faith and love, we would soon see Satan "bruised under our feet."

We now print several extracts from Mr. Schaffter's

Report for the half-year ending June 1852
Death of Marial, a Christian Female.

This excellent Christian Woman, who for about ten years was an ornament of our Nalloor Congregation, was born and brought up in the grossest darkness and
Sept. 1853.

superstition, and never saw, perhaps, one ray of gospel light till about her thirty-third year, when she, her husband, and some other people of Kassipuram, embraced Christianity, and enjoyed for some time its salutary instruction. They, however, all relapsed, and Marial was swept along with the rest into their former superstitions, where she remained for some years, no one suspecting that even there the Word of God, which she had heard in better days, was working like leaven destined to leaven the whole lump. Yea, it would appear that even there the Lord begun to enter into a covenant with her soul which should not pass away; for very soon after the death of her husband, when she found herself sufficiently independent, she forsook her village and heathen relatives, settled at Nalloor, joined herself to the Congregation, and has ever since adorned the Gospel by a holy, meek, consistent Christian Conversation.

In saying this, I have, as it were, described the whole of her Christian Career and character. If any thing was at all prominent in her, it was her great and constant love for the Word of God. Though she had to struggle against the disadvantages of earning her livelihood, of an untutored mind, and of age—for she was at least forty years old when she settled at Nalloor—her thirst after divine knowledge, and her exertions to obtain it, were such, that she committed nearly the whole of two catechisms to memory, one of which consists chiefly of passages of Scripture, and could repeat them with clearness and fluency. And hers was not merely a work of memory, for she could give a clear account of the way of salvation, when required. In this she surpassed all the women at Nalloor, except a few brought up in our Boarding School. But her diligence in attending the house of God, and her reverential behaviour while in it, shewed still more clearly what value she set on the Word of God, and that it was, in fact, the food of her soul. She often brightened up at hearing the name of Jesus proposed as the perfect Saviour of poor sinners. During the ten years she resided at Nalloor, she attended Morning and Evening Prayers in the Church on the week days, and three times on a Sunday, without missing once, that I know of, except when she was very ill, which was seldom the case. Church-going had become an unvarying custom with her, because it was the chief means

at hand to procure the spiritual support her soul needed, just as daily labour becomes a custom with the husbandman because it procures him his daily food.

The removal of Marial to a better world still leaves in this district a good number of people, who, like her, love the Word of God, because it reveals to them a Saviour. This is especially evident in some very old people, who, though nearly unable, on account of age, to attend to any work, will, notwithstanding, attend daily and regularly on the Means of Grace, and will sometimes make extraordinary efforts, and walk a long distance, to partake in them.

Trials and steadfastness of the people of Mukkudel.

Two months ago, at Mukkudel—a very large heathen place, where the Congregation is yet small, but where the Gospel is prospering—the heathen Shanars, who number at least one thousand, determined to re-establish or renew an old, worn-out heathen festival, which had not been kept for the last fifteen years, and they made it as splendid as their taste and means would afford. They offered at least forty sheep on the occasion, and there was plenty of feasting, processions, &c. A wish in the minds of some of the headmen to check the progress of Christianity was probably one of the chief motives for renewing this festival; for not only can no other sufficient cause be assigned for its renewal, but, while it lasted, nothing practicable was omitted on the side of the Heathen, in the way of enticements, vexations, and threats, to reduce the Christians to the necessity of partaking in it. They were asked to join in the offerings and feasting. Portions were assigned to them, just as if they had been Heathen; and when they refused to join, and partake of “things offered to idols,” some of the Heathen proceeded from entreaties to insults; and it is impossible to say where they would have stopped, had not some of the Heathen headmen, more considerate than the rest, interfered in favour of the Christians. I believe the Gospel has been crowned with victory in this assault of the devil. The Christians have stood the shock, which has been to them a wholesome exercise of faith and patience, and its total failure has excited some earnest inquiries amongst the Heathen. I have twice visited this place since, and have had some delightful conversations with the Heathen. One of them espe-

cially, a headman, is, I believe, seriously looking about for an escape out of the snares of the devil.

Baptisms at Mukkudel.

The last time I visited Mukkudel I baptized two heathen boys about fifteen years old, well instructed in Christian Truths, and, I hope, faithful, and earnestly desirous to cleave to the Lord. As they were able to give an account of the hope that is in them, and had been desirous of baptism for many years, I thought it my duty to yield to their earnest and long cherished desire. These are the fourth and fifth boys, instructed in the Mukkudel School, who have been baptized; and there are a few more, in the same School, who wish for the same blessing. The spirit of grace, I would humbly hope, is resting on this School. It is impossible to account for the great movement amongst the boys in favour of Christianity on any other principle.

Missionary Meetings and Contributions.

Our Mission Society is going onward, and has been well supported of late. The income in itself is yet small; but when we consider that it is made up of free-will offerings only; that most of the people are poor, that of these not the twentieth part are able and willing to give, that these few already give to other Societies, and therefore that their mites consist chiefly of pice and dudies—very small coins—this income does not appear quite so inconsiderable; and as it is increasing, we may hope that zeal for the glory of Christ is increasing in proportion.

When at Nalloor, I still continue my Saturday - evening Mission Meetings. They are well attended, as usual. The people are delighted to hear, and the effect, with God's grace, cannot but be salutary. During the last six months I have gone through with them the history of the Moravian Brethren in Greenland, Labrador, Cape of Good Hope, and North America. These Mission Meetings I consider a blessing, and we have often left them with the desire to devote ourselves more entirely to the service of the Lord.

Report for the half-year end. Dec. 31, 1852.

This report presents much interesting information respecting the Missionary Agency employed in the district—catechists, schoolmasters, female teachers, and colporteurs sent out by the Pilgrim Society.

During the monthly meetings, I have continued my lectures on the Epistle to the Romans to our catechists and schoolmasters. I have also instructed them in scriptural geography, and in the history of the Assyrian, Babylonian, and Persian Empires, as far as the history is connected with, and throws light on, the Scriptures. The Readers also write essays on scriptural and other subjects which I give them, and this also contributes to their improvement in knowledge, as it induces them to think and investigate for themselves, to read with attention those books and tracts, in the Tamil Language, which may give them light on those points which the subject requires they should understand, and to express their thoughts with propriety and clearness.

The catechists, schoolmasters, and female teachers, form our Mission Agency, and, generally speaking, they have been diligent in their duty; and all of them, as far as I know, have been kept from falling, and have led an outwardly Christian Life; though I could not say without hesitation, of all, that their good behaviour is the fruit of Christian Principles, or of a regenerated heart; but of some of them I can say this with a great degree of assurance. They abstain from sin, because they have been taught by grace the nature of it, and have found help in Christ. They work, because they love Him and wish to please Him. Sometimes their very failings testify that it is even so.

What I have stated regarding the catechists applies in a general way to the people in the Congregations. A great number of them also improve in Christian Knowledge and manners, and gross departures from the rules of Christian decency are rare amongst them. In some places they come to Church diligently, and in their marriages, &c., they submit more readily to established order than formerly. Even the people of the Congregation of Alankallam, who have always given me a great deal of trouble, have much improved of late in all these particulars: the last eleven marriages there were performed strictly according to our rules, with only one exception. The change which has taken place is indeed striking. All this, I allow, is no certain indication of conversion; but it shews at least that the Word of God is not without effect, and is calculated to encourage us in the hope of better things. And

better things we have, not only in hope, but in realization. I believe the Lord has His own dear children in every one of my Congregations where the people have been more than two years under Christian Instruction, and the number is increasing; yet they are comparatively few. As regards a great portion of the people, I cannot but express my conviction that there is yet no life in them. They are worldly-minded, and their conversation is worldly; and though their conduct furnishes no ground to exclude them from the Congregation, it furnishes ground enough to believe that they are still "aliens from the commonwealth of Israel;" but we are unable, without the special help of the Spirit of grace, to awaken them out of this sleep of sin: nor are we surprised at it, as, without that grace, we cannot awaken ourselves. Of a considerable number of people, also, it is difficult to say whether they belong to Christ or to the world.

In the Schools there is a small decrease in the number of heathen children. The reason of it is, that in consequence of the two heathen boys at Mukkudel having been baptized, many became frightened, and discontinued sending their children. Within a short time, more than twenty left. When the Lord blesses His word, as I hope He has done in the school of Mukkudel, we must expect reverses like these, which are, however, very painful, as they always oppose at least a momentary check to the success of the Word of God. Amongst the children who have been taken away from the School there were a few whom I hoped to baptize in time; but now they are altogether out of our reach: still, the Lord knows those that are His, and if those children are really His, we must believe He will keep them. All the boys of this School who have been baptized, except one, go on very well.

Our Pilgrim Society is almost entirely supported by the native Christians themselves. The three pilgrims employed, I have additional reason to believe, love the work for the sake of the work itself; and, indeed, the other inducements which the Society is able to offer are very small. These three pilgrims, I am happy to report, have been very diligent during the last six months, and have visited nearly every town and village in my district, conversing with the Heathen on religious subjects, and distributing tracts and por-

tions of the Scriptures amongst them. On the first Thursday of every month they meet at the Mission-house, and read their journals to me, which are sometimes very interesting. The various statements therein made serve to corroborate what must already be well known to the readers of our reports and journals—that the number of the thoughtless, who seem to care as little about their own as about the Christian Religion, is the greatest. A certain number are not so indifferent: they earnestly oppose the Gospel; not so much by attacking its doctrines and setting up heathenism, as by endeavouring to represent Christianity as altogether unsuited to the state of society in this country, as it tends to subvert caste and other institutions dear to the Hindoos. Others, still less civil, endeavour to silence the preacher by reviling and ridiculing him. There are also those who shew better dispositions. They hear the Word with pleasure, and sometimes with reverence, make serious inquiries, and here and there acknowledge that it contains the truth of God, and that heathenism is a system of delusion. Though the people of the middle classes are most open to the reception of the truth, the people of the higher classes are not altogether inaccessible to it. Some of them even manifest great thirst after it.

PAVOOR DISTRICT.

General View—Increase of Inquirers.

This district contains a total of 1354 individuals under instruction, dispersed throughout sixty villages: of these, 538 are baptized and 816 unbaptized. In December 1851, there were 407 baptized, and 686 unbaptized, under instruction; total, 1093. The number of Communicants is 106. There are fourteen Schools, containing 181 boys—of whom 116 are Christians—and sixty-eight Christian Girls.

The increase in the numbers under instruction is thus adverted to by the Rev. Septimus Hobbs, the Missionary in charge, in a letter dated August 12, 1852—

The movement to which I have alluded in one or two recent letters has resulted in the addition, for the present at least, of 80 families, consisting of 263 souls,

to the number of inquirers. All these have, nominally at least, cast away their idols. None of their names are as yet entered in the list. They are not in one place, but widely scattered, living in twenty-three different villages. This does not include the mountaineers. There are about 150 of them, which would make the number of new inquirers exceed 400 if I could add them; but I yesterday received very unfavourable accounts of their disposition toward the truth. I do not, however, intend to relax my efforts amongst them.

We have no report of this district; but from the journals of Mr. Hobbs, which are abundant and interesting, we introduce a variety of extracts.

David of Kakienur.

Dec. 6, 1851—I was much interested this morning with an account, given me by the Inspecting Catechist, of David, of Kakienur. This man is in the constant habit of taking tracts about with him to the different market-places in which he trades. He not only distributes the tracts, but also enters into conversation with the Heathen respecting religion, sets before them the folly and wickedness of idolatry, and tells them of the happiness he has experienced since he has known and received Christ Jesus as his Saviour.

The incident related to me by the Inspecting Catechist is as follows—

David went to a village in the north of the province, and in a market-place began to speak much of the excellence of the Christian Religion, and the folly of heathenism. There were several heathen Nairs (or Naikers) present, who, when they heard him, reviled and beat him. He, without being angry, said they might beat him if they pleased, but that should not prevent his endeavours to do them good. The Nairs then called out some children, and told them to throw stones at him. He told them that he would not desist on that account either from his efforts to shew them the way of salvation. While the stones were thrown at him he said, "If you throw stones at me, perhaps some may strike me. I don't know, but perhaps they will. If they do strike me, I don't know, but perhaps they will wound me. But one thing I do know, and that is, that if they do strike and wound me, the wounds will not

smart while I remember the wounds which my Saviour suffered for me, and that I was wounded for telling you of Him, for your good, and not for evil." They continued, however, to throw stones at him, and hurt him considerably, but he never complained of it, and quietly returned to his house.

Feb. 23, 1852—I had a visit this morning from old David, of Kakienuur. He asked me to give him a whole Bible, but as I knew that a short time ago he could not read very fluently, I hesitated to give him one. I however took a copy of the New Testament, and, opening it promiscuously, gave him a passage to read. I was truly delighted to find that he read it extremely well, and in such a manner as to shew that he understood it as he read. I gave him a whole Bible with much pleasure. He truly deserves it, for I may justly call him an "honorary catechist," because he goes about doing good for the sole delight of doing good. As he took the Bible in his hand, he seemed to be astonished into silence at the possession of his treasure. He did not make the ordinary salaam, nor even look at me. His eyes were fixed upon his Bible. I turned, and continued my writing, for I was much pressed for time, but heard him say, still looking intently on his Bible, "More to be desired art thou than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." Then, turning to me, he said, "There is a man living near to my village, who was, not long ago, a terrible persecutor of the Christians. He has a son with whom I have lately spoken much on the subject of Christianity, and he much wants a book which will tell him more about it. Will you give me a suitable book for him?" The man whom he named was a notorious persecutor, and very conspicuous in the year 1846. I gave him a copy of Schwartz's Dialogues. David had said, "Do not let it be a little book"—i. e. tract—"but a bound book." I mention this to shew the prejudices and feelings of the people, for I have often found that when a tract is despised and refused, a small bound book will be received with pleasure.

Christmas 1851.

Dec. 25, 1851—Very many of the Christians from the surrounding villages came to-day to see me. It was thought by some that there were 700, but I thought not quite so many. At the mid-

day service the Church was crowded, and there seemed to be almost as many sitting round the doors and windows as there were inside the Church. I preached from John i. 12. After the Service we had an interesting meeting of the District Friend-in-Need Society, followed by a collection, to which the people gave liberally.

Another David of Kakienuur.

Feb. 9, 1852—I went in the evening to Kakienuur, principally to see poor David, who is ill, but also to hold Divine Service with the Congregation. I went to David's house, to see him before Service. It was indeed a picture of poverty. The poor man did not complain, but when I asked him about his food, he answered, "I eat what I can get, but that is very little, for I have not been able to work for many months. I feel as if I should enjoy a little mutton, but I know not how it is to be obtained for me. I cannot even get rice. A little cholum* every day is all that I can get, and I do not know how that comes from day to day, nor how my necessities for to-morrow will be supplied, for I have nothing in the house now." This he said in answer to my questions, and not at all in a murmuring spirit. I have seldom seen so great a sufferer looking so cheerful as he did; and I believe that this cheerfulness was the result of faith in his Saviour, and confidence that He would supply all his need. I asked a little about his bodily health, though this was almost superfluous, for his appearance sufficiently indicated his disease and sufferings. I then inquired of him more particularly respecting his spiritual state. He replied, "My trust is in Christ, for life or for death. If He is pleased to restore me to health I will praise His mercy. But if He is pleased to take me to Himself, oh, what is this poor body," extending his swollen arms, "that I should desire to retain it any longer than He pleases! When I think of my sins I feel that they have been immense; but when I think of my Saviour, I feel that I have one thing to grasp hold of. I have nothing else, and I want nothing else: I neither have nor seek any other hope: I hold by this one grasp." When he had once begun to speak of his spiritual hope I did not interrupt him with questions, but left him to express himself as he pleased. After a few words of consolation and counsel, and a short prayer with him, I returned to the Church.

* A kind of grain. The *Cynosurus coracanus*.

This David is not the person spoken of above, but another man of the same name and in the same village.

Feb. 21, 1852—The Inspecting Schoolmaster told me that old David of Kakienuer died yesterday. The Inspecting Schoolmaster was with him a few hours before his death, and tells me that he was full of faith and hope.

"Not moved away."

Feb. 11 — I went in the evening to Mal-Visuvasapuram Evening Service, and made particular inquiry respecting a very old woman belonging to this Congregation, who was not present. She is said to be sixty-nine years old, but must, I think, be much older. She had one daughter, a widow, who died about three months ago, when, as her husband has long been dead, and she has no male descendants living, some very distant relative of her husband, according to the—very defective, as it seems to me—custom of the country, took away all the little property she had, under pretence of engaging himself to provide for her. Some of the things he took were her spinning-wheel, her cot—a rough kind of bedstead worth about half a rupee—her drinking cup, and, in short, every thing she had. The man is a Heathen, and it is said that he entirely neglected to provide her with food. It is further said that he was remonstrated with, but only replied, "Why should I care for her? Do what we will she will soon die. What's the use?" Others of her relatives told her that if she would forsake Christianity, and return to her heathen profession, they would give her food and clothing; but she replied, "If you give me food I will thankfully eat it, but if you will not I will go hungry: only I will not renounce the Lord. I do not know much of Christianity, it is true, but I know enough of it to place all my trust in it. I can bear to go hungry, but I cannot and will not renounce the Lord." Another relative of her late husband, though a Heathen, took her into his house, and, it is said, sometimes gives her food enough, but sometimes neglects her for a long time, allowing her to suffer much from hunger. I wished to go and see her, as she could not come to Church, but was told that she could not be seen because she had not a cloth. This was told me in words to the following effect—"About two years ago you gave her daughter"—the widow lately deceased—

"a cloth. She took it home, tore it in two, and gave her mother half. That is all the clothing she has had since, and she still wears the ragged remnants of that half cloth." I therefore deferred my visit until I can send her a decent cloth, when I hope to go and see her.

Feb. 27—I went last evening to see the poor old woman at Mal-Visuvasapuram. She seemed much rejoiced to see me, but was greatly agitated. Her heathen relatives did not make the slightest objection to my speaking to her of the Saviour, but kept themselves at a distance.

May 22—I went to the village of Mal-Visuvasapuram, and was pleased to find the old woman waiting to see me. She was greatly agitated at first, but soon recovered herself, and was able to speak of her faith and hope. I was much gratified to find that she knew more of the Gospel than I had supposed from my first conversation with her upon the subject, and that her mind is, so far as I can judge, stayed upon Christ as her Saviour. I asked her if she did not wish to be baptized. She replied, that she could not speak well enough to answer the required questions. Indeed, through infirmity and age, her voice is very feeble and indistinct. But I found that her idea was, that she must be examined at great length in Christian Doctrine, for she said, "I could have answered long ago, but now my memory fails me." I then said, "Who is the Saviour?" She said, "The Lord Jesus Christ." I asked, "Whose Son is He?" She replied, "The Son of God." I asked again, "Do you really believe that Jesus Christ is the Son of God?" She said, "Yes, with all my heart I do." I asked again, "Do you desire to be baptized?" She said, "I fear I cannot answer the questions." I told her that I merely wished to know whether she desired to be baptized. She replied, with very great energy, "I do, I do wish to be baptized, yes, that I do." I said that if she really desired that I would baptize her. I thought of doing so immediately, but, on consideration, judged it better that she should show her wish by coming to Pavour to-morrow.

May 23—I held the usual Sabbath Services in Pavour. At eleven o'clock I examined a Candidate for Baptism, the wife of a baptized man, and at the mid-day service baptized sixteen persons, infants included, and amongst the rest the aged woman from Mal-Visuvasapuram.

Hope in death.

Feb. 22: Lord's Day—Ellanji. I went to see a sick man, who has been lying ill for seven months. He had great difficulty in speaking, and it was very painful to hear him. He seemed to have no knowledge of the Gospel, insomuch that I felt exceedingly grieved, knowing that he had long been a professed Christian. At length, after much incoherent talking, his mind, which appeared to have been wandering, seemed suddenly to return, and he gave a very clear account of the simple truths of the Gospel, quite in his own words, and without any kind of suggestion or prompting. He expressed implicit faith in the Saviour, and great hope of salvation through Him. On his expressing himself with some confidence, that if he were spared he should live a more holy life than heretofore, I asked him how he had obtained that assurance, and what reason he had to hope that it would be realized. He replied, "If He gives me His Holy Spirit that will come too." He did not appear self-confident, and I was glad to find that his mind was thus directed to the only source of true sanctification. After prayer with him I returned to the Church.

Ignorant Heathen brought under instruction.

June 17—I set out last evening for Inthamkettali. It proved to be a wet and dark night. I left home before six o'clock, but did not reach the village until a quarter after nine, though the distance is not more than ten miles. It was a very troublesome journey. After Service I proceeded the same night to this village, Thirtharappooram, about three miles from Inthamkettali. Four of the members of that Congregation volunteered to accompany me, and shew me the way. The rain poured down, and the bandy had to pass down and up the banks of streams, so that my four kind attendants had sometimes occasion to hold the vehicle up, lest it should be turned over. On arriving at the place where the tent ought to have been pitched, I found that it was not half ready, though it had been sent at seven o'clock in the morning, and it was now after twelve at night. The ground inside the tent was also almost as wet as that outside.

This morning, at about half-past ten o'clock, the men belonging to about eight families came to the tent, professing to be desirous of Christian Instruction. I asked them why they had not brought

their wives with them, and they told me that they were all in the forest at a distance, boiling pathanír.* I spoke to them of the importance of their wives and daughters being well instructed in Christian Truth, and diligent in the use of the Means of Grace. After a short prayer I preached to them from the text, "God is love," speaking most particularly of His love as manifested in the redemption of mankind. In order to make this understood, I asked them, "What becomes of men when they die?" Two or three of them answered in succession to this effect—"They perish, turn to ashes, and there's an end of them." I asked again, "Are men like the brutes, then?" They answered, "No, there's a difference between a man and a brute, and there's a difference between a brute and a man." I asked, "What is that difference?" They made no answer to this question. I found it necessary to tell them even the plainest and simplest truths, and even then to question them on every sentence. By simply hearing the truth they did not seem to catch any idea of it, but by being made to repeat it in answer to questions they seemed to catch an idea now and then, and always seemed much pleased when they did so. This is my first visit to this place, and I think I have seldom seen such gross ignorance. There were about fifteen people in the tent, and great numbers standing round it, constituting a large proportion of the population of the village, but I could not find one individual who could read. Consequently, though I had plenty of tracts with me, I could not distribute any.

After the people had left, I heard that the owner of the village, who resides at some distance, had come to the village. My Inspecting Catechist told me that the moodeliar† had sent for him, and asked if he might go. I told him that I should be very glad for him to go, and requested him to say that I should also be very glad to see the moodeliar. After dinner the moodeliar came, and, after a little introductory conversation, I told him that some of the people wished to embrace Christianity, but had told me that he had threatened to take away the cultivation of their lands from them if they did, and to annoy them in many ways, but that I hoped he had no such intention. He replied, that he had had some erroneous

* The juice of the palmyra—*patha*, palm—*nir*, water.

† The "owner" just spoken of.

impressions regarding Christianity, but that his conversation with the Inspecting Catechist had removed many of them; that the people might embrace Christianity if they liked, and he would not oppose them; and that he hoped, if any report was made to me that any people in his employ had persecuted the Christians, I should let him know, and he would prevent it without going to the government authorities. I told him that I should be glad to do so, and hoped that if the people, in consequence of embracing Christianity, gave him any trouble—which was what he seemed to fear—he would explain the matter to me, or to any of my agents, and not proceed to violence. He declared that this was what he desired, and that he wished to have peace. I then asked him if he would consent to my building a small prayer-house in the village. He said that he had not come prepared to reply to such a question. I said, "You tell me that you desire peace, but if you do not consent to that, it seems almost like a declaration of war at the outset." The Inspecting Catechist also said, "You have allowed the Heathen to have their temple, and the Romanists to have their Church, and why should you not consent to our having a place to worship God in?" He still said, "You must excuse my giving a decisive answer now: I am not prepared." I found afterward, as I anticipated, that he was not the principal owner of the village, but an elder brother of his is the principal. I therefore did not press this point further on this occasion, but proceeded to speak of Christian Doctrine. I said, "The poor are embracing Christianity, and you, respectable and educated men, continue Heathen. You must know that idolatry is wrong. How can you bow down to idols as if they were deities?" He answered, "I have been speaking on these topics to the Inspecting Catechist, but how can I make any reply to you? If I say what

is in my mind, you will be displeased." I told him that I wished him to say all that was in his mind, and would not be displeased. He then said, "We do not bow down to the idols as gods, but as representations of God; that is, just so much of representation of God as will bring God to our minds when we see them. You will perhaps say, 'How can an image represent God, who has no form?' It is just in the same way that a letter which has form represents a sound which has no form; so that when we see the letter we know the sound, though one has form and the other not." I answered, "Yes, you can represent a sound by a letter, and by that means you can learn to read, which shews that the sound is fitly represented by the letter; but who ever learnt to know the true God by means of idols?" He replied, "It is our custom, and has been from the beginning." I replied, "Not from the beginning, for there was a time when men did not worship idols." He replied, "It has been our custom for ages." I answered, "Yes, for ages it has, and so it has been the custom of the Maravers to steal for ages, but is it therefore right to steal? It has been the custom of wicked men to tell lies, and commit other abominations, but are these things proper?" He said, "At the propitious time I shall become a Christian." I asked, "When will the propitious time be?" He answered, "That God knows." I continued, "Yes, God knows that, and He has told us in His Word when it is, and now I will tell you what God says is the propitious time." Here he asked, with some apparent emotion, "When is it?" I answered, "Now. Not to-morrow, not at any other time, but now—to-day." He said, "I will think of it by and bye." I asked, "When will by and bye come? Forty years hence by and bye will be just as far off as it is now, and none of us can be sure that we shall live till to-morrow morning."

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—The Rev. Messrs. Schneider, Bost, and Mayer, arrived in London, from Calcutta, in consequence of ill health, on the 25th of June—On the 8th of August, at the Church Missionary House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. Arthur Stock, and the Rev. Leonard Williams and Mrs. Williams, proceeding to join the New-Zealand Mission. The Instructions having been acknowledged by each of

the Missionaries, they were addressed by the Right Rev. Bishop Carr, and the Rev. J. Ridgeway, and were commended in prayer to the protection and blessing of Almighty God by the Rev. C. F. Childe—The Rev. Messrs. Stock and Williams, with Mrs. Williams, sailed from Gravesend, on the 15th of August, for Auckland—Mrs. Peyton, widow of the late Rev. Thomas Peyton, and Mr. and Mrs. Allen, in consequence of ill health, arrived in London from Sierra Leone on the 15th of August.

Missionary Register.

OCTOBER, 1853.

Biography.

MEMOIR OF BR. GEORGE HENRY WIENIGER,

FORMERLY MISSIONARY IN EGYPT, IN CONNECTION WITH THE UNITED BRETHREN.

We have selected for our present Number a Biographical Notice of a Missionary who laboured for several years in Egypt, and whose endeavours seem to have been not without a blessing from on high. The principal part is supplied by his own pen.

I was born, March 30, 1745, at Arolsen, in the principality of Waldeck. My mother often spoke to me, in my early years, of the sufferings and death of Jesus, which made a deep impression on my mind. On such occasions I was filled with a sweet sense of peace and joy, which I did not understand at the time; but whenever I had been disobedient, I was greatly distressed. I remember kneeling down one day under a tree in our garden, and beseeching God, with tears, to take me to Himself and the holy angels. While thus engaged in prayer my heart was filled with rapturous delight. Being shortly afterward taken seriously ill, I wished to depart; but the Lord ordained that I should recover; though I continued so very delicate till my twelfth year that I could but seldom attend school, and consequently remained very backward in my learning. When completely recovered, I had, for a short time, private lessons; and in my thirteenth year I was confirmed. Soon after, it pleased the Lord to take my parents to Himself: my mother was first summoned hence, and, a week after, my father followed her to eternal rest. This double bereavement, by which my six brothers and sisters and myself became orphans, afflicted me so much, that I was again seized with a serious illness, which lasted for upward of a quarter of a year. After my recovery, I was asked by my guardian what trade I should like to learn. On my expressing a desire to study, he replied that the requisite means were wanting; and even my request, that he would allow me some further instruction in writing and arithmetic, previous to my entering upon business, was, to my great disappointment, refused. My guardian had ever shewn an extreme aversion to

Oct. 1853.

my religious tendencies. In the mean time, a cousin of mine had come on a visit to us, who, being in comfortable circumstances, and having no children of his own, offered to adopt me as his child. He engaged to teach me the tailors' business, which was quite in accordance with my guardian's wishes, but by no means suited my own, especially as the meetings of the awakened, of whom I had heard many unfavourable reports, were held in my cousin's house. I was, however, obliged to obey, and accordingly went to my cousin, who gave me a cordial welcome. He was a sensible man, and a faithful follower of our Saviour. As regards the religious meetings, I was at perfect liberty to attend them, or to absent myself from them, as I thought fit. At first I kept aloof; but on one occasion my cousin took an opportunity of relating to me the circumstances of his own awakening, and said to me, with much feeling, "My dear son, if you wish to be an heir of eternal life, you must become savingly acquainted with Jesus." These words made a deep impression upon my mind: I became seriously concerned about the salvation of my soul, and began to attend the meetings. I had, however, no real and abiding peace; and yet I could not summon courage to communicate the matter to my relative, who inquired the cause of my depression, for I regarded my state as too awful to be mentioned. Our Saviour, however, did not leave me long in this distressing condition. While spending a sleepless night in great anguish of soul, I rose from my bed, fell on my knees, and cried, "O Jesus, if it be true that Thou art the Saviour of lost sinners, reveal Thyself to my poor sinful heart as my Redeemer." My cry was heard; the peace of God was shed

3 G

abroad in my heart in an inexpressible manner, and I felt as if I heard a voice saying unto me, "Be not afraid, only believe; for *thee* also I received the wounds in my side, my hands, and my feet." I passed the rest of the night shedding tears of gratitude and joy.

Not long afterward we were visited by Br. Laubinger, from Neuwied, and the accounts which he gave us of the Brethren's Church excited an ardent desire on my part to become a member of it. I did not, however, communicate my wish either to my cousin or to my aunt, who had formed quite different plans respecting my future career. The latter wished me to marry her sister's daughter, and promised to leave us the whole of her property. At this critical period I was forcibly struck by that solemn passage of Holy Writ, "What shall it profit a man, if he gain the whole world and lose his own soul?" I could not think of acceding to the proposal of marrying a vain, worldly-minded person, and frankly declared that I wished to join the Brethren's Church. At this my aunt took great offence, and she endeavoured to assert the rights of a parent over me. As all her efforts to attain her object proved fruitless, she one day shewed me all her stores and wealth, saying, "All this is your's, if you will solemnly pledge yourself never to leave us." I thought of the solemn words above mentioned, and found it impossible to consent. Hereupon she grew so angry that I could not withhold the promise she required, though my heart was decidedly adverse to it. Meanwhile my cousin had come home, and found us both in tears. On hearing the cause, he took me by the hand, and said, "You must be aware, my son, of our good intentions toward you; but if you are of opinion that you cannot obtain your salvation in my house, I will not prevent you from following your own convictions: at the same time I must tell you, that you will never inherit a farthing from us." The language of my heart then was, "I will make haste and save my soul." My position in my cousin's house became every day more uncomfortable. As Br. Laubinger did not intend to return to Neuwied till Easter 1766, I went to Arolsen, to my sister, in whose house I had much to endure, especially on the part of my guardian, who was greatly dissatisfied with me for disregarding my temporal interests and joining the brethren, without any certain prospect for the future. On

March 2, 1766, I received the cheering intelligence that Br. Laubinger had written to him to say that I must be in Cassel by March 16, if I wished to travel with him. I wept for joy, and immediately commenced preparations for my journey. I applied to my guardian for a portion of my small means to defray my travelling expenses, but met with a flat refusal. My sister, however, did what lay in her power to assist me; and I left Arolsen March 13 with fifteen shillings in my pocket. We reached Neuwied the day before the Passion Week. The first time I attended a meeting there I was charmed by the devotional singing of the Congregation. The meetings of the Passion Week were blessed to my soul in an inexpressible manner, and I felt very happy in the midst of these children of God. My feelings may consequently be readily conceived, when I informed Br. Königsdörfer how happy I felt, and received the answer that I must soon think of returning to my cousin. I then perceived that the brethren had been informed of what had passed, between my cousin and myself, and I begged earnestly for permission to remain. My request, however, met with a refusal; and it was represented to me how unhappy I should be if I were ever to repent of taking this step. Being firmly convinced of my call to the Brethren's Church, I declared, in a very positive manner, that I would never leave the Congregation, but continue to lay my request before the brethren till they should have pity on me. To this the brethren replied that they would take my request into consideration, but that they were unable to help me. Day and night I cried to the Lord for help. As I had spent all my money, I requested the brethren to procure me some work, offering to turn my hands to any thing that might be required of me; and I was directed to apply to the gardener, from whom I soon obtained work. Not being accustomed to this kind of labour, I found it very difficult; but I did not complain, lest I should be sent back to my cousin; and, amid all my difficulties, I was cheerful and happy in the Lord. The brethren, however, soon perceived that the work was too heavy for me, and advised me to learn the tailors' business. I followed their advice, though it was contrary to my own inclinations, and was soon able to earn a scanty livelihood. On July 8, 1766, I was received into the

Congregation; on which occasion I made a new surrender of myself to my Saviour. As, however, some time elapsed before I received permission to partake of the Lord's Supper, I felt very downcast, and even began to doubt whether I had really received grace. I mentioned my case to Br. Königsdörfer, who gave me some brotherly advice, and pointed out to me that self-love was the source of my unhappiness. This led me to institute a searching self-examination. I discovered the greatness of my depravity, but was, at the same time, led to look to the Saviour with more childlike confidence. On September 16, 1767, I partook of the Holy Communion with the Congregation.

In 1769 I was called to serve the Lord in the Children's School, where I continued till the end of March 1774, when I received a call to labour among the Copts in Egypt, in the room of the late Br. Danke. Our Saviour enabled me cheerfully to accept this call in humble reliance on His gracious support. On the 28th of July we entered the harbour of Alexandria. I shall never forget the impression produced on my mind on first beholding the natives, and hearing their language. To our great comfort we soon saw Br. Antes, who had come from Cairo to meet us. On August 28 we reached Cairo, where we were cordially welcomed by the brethren Hocker and Herman. I found, however, such difficulty in learning Arabic, that, on one occasion, I gave it up in despair. Hereupon Br. Hocker asked me whether I had laid the matter before our Saviour in prayer. "Often," I replied. "Well," said he, "do so once more, and I will pray with you. Our Saviour has said, 'If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.'" I followed his advice in simplicity, and, from that time, I made such rapid progress, that in nine months I was commissioned to proceed to Behnesse, where I remained five months. On my return I was enabled to give Br. Hocker an account of my proceedings in Arabic; and we united in thanking our Saviour for enabling us to bear testimony to His name in that language. I also had the pleasure of perceiving that the Word of the Cross found entrance into the hearts of not a few among the Copts. In a few weeks I returned to my solitary post,

where, amid all my trials and privations, I was daily cheered by close communion with our Saviour. Every day I held a meeting with the Copts, which was numerously attended; nor did our Saviour withhold His blessing from us. I visited frequently in the neighbourhood, and had many an opportunity of directing such as were concerned about the salvation of their souls to their Saviour and Redeemer. On one occasion I experienced the Lord's support in an extraordinary manner. Having been requested to visit a sick woman one night, I was obliged to swim across a lake which lay between—a thing which I had never ventured to do before. I commended myself to the Lord's protection, and, leaning on my companion, reached the opposite bank in safety, though greatly fatigued.

After making another stay of five months at Behnesse, I again returned to Cairo. Altogether I spent eight years alternately at Behnesse and Cairo. Whenever I quitted the former place I was accompanied to a considerable distance by upward of 200 people, who took leave of me with much affection.

It is well known that it is strictly forbidden to converse with a Mussulman on religious subjects; yet whenever opportunities offered we gladly embraced them, and frequently with success. We were once walking in a large garden on the banks of the Nile, when we met the proprietor, a man of high rank, who accosted us in a very friendly manner, and asked us whether we were all brethren, and whether we had the same religion. On our replying in the affirmative, he turned to me and said, "Why do you wear a beard, whereas your brethren do not? You must be a priest?" He would not believe me when I told him that it was merely a matter of convenience, but replied: "You *are* a priest, do not detain my soul. I have prayed to Almighty God to make me acquainted with a man who could tell me what I must do to be saved; and I have received the answer from Him, that a man would come into my garden who would satisfy my desires on the subject. You are that man, I am convinced: tell me frankly whether I am not right?" I inquired, "Why not, as you are a Mahomedan, consult the priests of your own religion?" To this he rejoined, "I am firmly convinced that we followers of Mahomed are not in the right way: there must be another

way leading to salvation, and you must point it out to me. I am well aware that our lives are forfeited if our present conversation were ever made known: but you have nothing to fear: I am an honest man: not a word shall ever escape my lips." While making this urgent appeal to me, he was so deeply affected that I was moved with the deepest compassion. "Well," said I, "I will tell you what a Christian must do to be saved." He then walked with me under a fig-tree, and said, "Come, O man of God, here, where I have so often prayed unto God, you must tell me what I must do." With fervent prayer to the Lord for His blessing, I related to this benighted man what God has revealed to us in His holy Word, dwelling at large on the redemption which Christ wrought out for us by dying for our sins on the cross. The Aga listened to me with much attention; and when I told him that Jesus had ascended into heaven before the eyes of His disciples, he lifted up his hands and exclaimed, "O Jesus, who sittest at the right hand of God, have mercy upon me: be also *my* Saviour." This prayer he repeated several times, with tears of deep emotion. Our Saviour graciously favoured him with the assurance of pardon, and a sense of peace. He frequently exclaimed with much fervour, "Lord Jesus, I see Thy wounds. Thou art also my Saviour." The following morning, before day-break, we were not a little alarmed on seeing this Turkish nobleman with a numerous train before our door. I hastened to meet him, and asked why he had brought so many people to our house. He replied, "These are my Mamelukes; they know of nothing; they are merely awaiting my orders in the street. I could not resist the impulse which I felt to come and see you and your brethren, nor could I sleep the whole night for joy." We had some very edifying conversation with him, and united in fervent thanksgivings to our Saviour for this signal proof of His mercy. As long as we remained in Egypt this

man continued to approve himself a consistent follower of Jesus."

In 1780 it pleased our Saviour to call Br. Hocker to his eternal rest, and I was consequently obliged to leave Behnesse and fix my residence at Cairo, as the other brethren were not sufficiently acquainted with the language.

In 1782 we were recalled from Egypt in consequence of a Resolution passed at the Synod held at Herrnhut.

It is added by a friend—

As our late brother has left no record of the last thirty years of his life, we can only supply the following scanty details:—On his return from Egypt, in 1783, he was appointed to the spiritual charge of the single brethren, successively, at Zeist, Niesky, and Herrnhut; in 1791 he was called to labour in the Diaspora in Dantzic and the vicinity; and on the 1st of September he was married to the single sister Charlotte Dorothy Weicht. In 1793 he was appointed to superintend the temporal concerns of the Academy at Uhyst, with which he removed, in 1802, to Great Hengersdorf, where he became a widower, by the departure of his wife, in 1803.

On January 10, 1805, he married the widow sister Mary Magdalen Benade, and was called upon to serve the Diaspora in Breslau and the vicinity. Their health was so much impaired by the troubles and anxieties which they had to encounter during the siege of that town in 1806, that they were compelled to retire from service, in which they had taken great delight, and been extensively useful. They then removed to Niesky, where, in 1812, he became a widower for the second time. A fortnight before his departure he was attacked by inflammation of the chest, from which, however, he appeared to be recovering, when an apoplectic stroke proved the means of his dissolution. He departed this life on June 13, 1815, in the 71st year of his pilgrimage here below.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

INLAND SEAS.

Prospects of Palestine.

I CANNOT but believe that the restoration of the Jews to their heritage is drawing nigh. I see manifest signs and tokens that the Holy Land is preparing for the people, and that the people are preparing for the Holy Land. If I turn to Palestine, I perceive indications the most distinct that God is returning to water its desolate places, and clothe its mountains once more with beauty and fragrance. The clouds are again dropping fatness upon its desert places, and many of its wildernesses are beginning to blossom, in promise that they shall bloom in due time like the rose. I know not whether you are aware of the fact, but it is one that is fully authenticated, that the "latter rain" returned last year to Mount Zion; a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And He who has brought back the latter rain in its season, will also give the "former rain" in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high. There is another fact which, though simple and small in itself, is not a less striking one—the well of En-rogel, or Job's well, supplies the little stream that waters the once blooming vale of Jehoshaphat. That well, in Israel's palmy days of plenty and of peace, used to overflow every year, and its overflow fed the streams which, diverted into various channels, and gathered into reservoirs prepared for the purpose, provided a supply of water for each season, and so the valley was made to bloom as the garden of the Lord. But, on account of the wickedness of the people, the supply of water from that well was long diminished. For centuries the well of En-rogel has overflowed but once, it is supposed, in four or five years; but during the last four years, since Christianity has been shedding its light on Mount Zion, and the first-fruits of Israel have been gathering in, the well has overflowed year by year again. The little stream

has trickled along its course annually, with its sweet silvery music; the various reservoirs and tanks have been replenished; and the vale of Jehoshaphat is beginning again to blush with the vine and to wave with the cedar. There are other incidents of an equally interesting character in connection with the preparation of the land for the people. You recollect the remarkable circumstance mentioned in the prophecy of Jeremiah, when Israel was about to be carried captive into Babylon, how, at the bidding of God, it is said that the prophet took witnesses and purchased a field from his kinsman, and had the writings of conveyance duly signed and sealed, one open and the other folded. He then gave them to Baruch to put them in an earthen vessel, and that earthen vessel was to be carefully kept, and I believe it is still in existence, and will come forth in the latter times. God declared, by these figurative transactions, that again houses, fields, and vineyards should be bought and sold, and writings sealed and signed in the Holy Land. Now I cannot conceive that this could be fulfilled if these fields were to be new fields, and if other lines of demarcation were to constitute the groundwork of the future transactions which are to take place when fields are to be bought and sold by those who alone are the rightful proprietors. I cannot but believe that the old landmarks will be discovered, in like manner as the buried ruins of Babylon and Nineveh are being brought forth by the mighty hand of God. So I believe the landmarks and boundaries in Judea will come forth; and, indeed, thus has it actually come to pass. A large portion of soil has been cleared up for cultivation by the returned Israelites, and, after removing one or two feet in depth of sand from the surface, they have come to a rich alluvial soil: they have also discovered the ancient landmarks, the stones standing at the corners of the fields, which had been buried there perhaps ever since the carrying away of Israel into captivity. Thus the fields may now be traced, and may be

bought and sold in the Holy Land. And there, too, are the ancient wells, only waiting for the showers of rain in order to be filled again. But this is not all. It is delightful to find that once more the shepherd is tending his flocks on the mountains round about Jerusalem. I was recently in the company of some gentlemen at Leeds, and among them was a wool merchant, to whom a clergyman present addressed himself, and said, "Are you prepared to purchase some excellent wool?" "Yes," was the reply; "there is no article more in demand at the present moment."—"Then," said the clergyman, "a cousin of mine, who is gone to Judea for the purpose of promoting agriculture and pastoral life there, has written to me requesting that I would negotiate with the wool-staplers of Leeds for the sale of 4000lb. weight of wool." "Oh!" was the response of the wool-stapler, "it will be most welcome to me; and I will realize the highest price that the market of Leeds can command for wool grown on the mountains of Jerusalem." Now circumstances like these indicate emphatically that the land is preparing for the people. But there is more than this. Mark how the attention of Europe is at the present moment concentrating and being fixed upon Turkey and the affairs of the East. Look how the mighty empire of the Czar is hovering, like some gloated vulture, over the dying monster. He is only hindered from pouncing on his prey by the jealousies of the European nations. Observe how one of our ministers, wisely and discreetly, and as if moved by the secret impulse of God, declares that England must not interfere, but stand by and watch the result. Thank God, England is not to come between Him and prophecy. I hope England will always subserve God by subserving prophecy. Though prophecy is not to be our statesmen's guide, it may be our statesmen's beacon. It may warn them of sunken rocks, if it may not guide them in their pathway across the ocean. Behold what liberty is now given to the Jews at Jerusalem! I believe that our own nation is more jealous, in some of her possessions, of the progress of Christianity, than the disciples of the false prophet are of the spread of Christianity in Jerusalem. It is a most wonderful fact, that there is more religious liberty enjoyed at this moment in Jerusalem than in almost any other country of the globe.

[*Rev. Hugh Stowell—at Jews' Soc. An.*

Signs of the return of the Jews to Palestine.

If I were to find that the Romanists of England, of France, of Italy, or of Austria—and would to God it were so!—were casting aside the traditions of the Fathers, the decretals of the Popes, and the enormous lumber of human super-addition to the Word of God, I should then hope they were about to return to the Lord, because they were returning to the Word of God, and returning to the Word of God is next door to returning to God Himself. So, when I see the Israelites casting aside their traditions, their accumulation of rabbinical lore and metaphysical interpretations, then I have hope that they will soon find "Him of whom Moses in the law and the prophets did write; Jesus of Nazareth, the King of the Jews." I find, further, that in Jerusalem God has prepared what they so much needed there, an organized Church, with an apostolic Bishop; and though that Bishop may have little of the drapery, and not one thread of the scarlet of certain magnificent ecclesiastics; yet, in his beautiful simplicity, in his unadorned sanctity, he is all the more worthy of being the Bishop of the Primitive See of the Primitive Church. And there, too, there is a beautifully-organized worship; a little simple temple, which, though it has no pretensions to rival its ancestors, the temple of Solomon, or even the second temple, whose magnificence was eclipsed by the first; yet we might say, that as the glory of the second temple was greater than the first, so the glory of the third is greater than the second; for while the first had the shadow of good things to come, and the second had the bodily presence; the third has the blessed Spirit and the Gospel of Christ in all its fulness.

[*The Same—at the same.*

INDIA WITHIN THE GANGES.

Lack of Missionaries.

I do not wish to make you sad, or, if I do, it is only that I may make you glad hereafter; but I feel I should not be doing justice to the cause in which I have been engaged, if I did not confess, that when I left India I left it with great sadness of heart, not on my own account, but on account of the state of the Mission there. I left my brethren there few in number, weak in bodily strength, overburdened with labour, and greatly depressed in spirit. We felt there, that we had not

been sustained as we ought to have been, and as the work demanded. During the time of my sojourn in India no less than six Stations had been abandoned, or become vacated, and those important Stations; and at the present time some of our most important Stations in India are suspended, as it were, by the thread of single lives. Most of our Missionary Brethren there are far advanced in age. We have heard of the removal of one of them since I left that sphere of labour, and the Report also tells us of the removal of three of their wives, aged women, the husbands of whom are far advanced in life. It is these things that make us sad.

[*Rev. G. Pearce—at Bapt. Miss. Soc. An.*

Conversions in connection with the Baptist Missionary Society.

Some time ago I was appointed by the Missionary Conference in Calcutta to endeavour to ascertain the extent of conversions through the country. This cost me some labour, but I accomplished it. I will not tell you what the number was, but I will tell you something about the rate of progress. I divided the period of fifty years into five portions. I ascertained that in the first ten years there were 27 Converts; in the second ten years, 161; in the third ten years, 403; in the fourth ten years, 675; in the fifth ten years, 1045; and in the three years after, 819; giving a ratio, for the whole period of ten years, of 2500. This is the rate at which our disciples in India are increasing now. One or two things occur to my mind in regard to this subject. Some twenty years ago I visited a place called Lakh-yantipore. I found there only one or two families that had embraced the Gospel; but about two months ago I received a Letter giving an account of an Association of Christians held there:

there were 500 persons present: those 500 persons were the increase, I may say, of the one or two families to which I have alluded. Some six or seven years ago there was an old man, a Mohunta Gooroo, as we call them in that country, who obtained a Tract from some one, and after reading it his mind was deeply impressed, and he determined to find out, if possible, the person who had given it. He went and found out the Missionary, and brought him into that district; and last year there was an Association of Christian Churches there, and a Chapel holding about 600 persons was really crowded with the people who had embraced the Gospel in consequence of the Tract which that old man had received. While I am speaking about Tracts, I would just go back again to the Association of Lakhyantipore. Some years ago it fell to my lot to receive the papers of the family who first embraced Christianity in that village. Among those papers I found a Tract: it was not one of the Calcutta Tracts—it was a Tract that had been printed at least forty years, and bore the name of the Serampore press upon it. It had probably been received by the individual years before, for it was well thumbed, and had been read well. I believe that Tract was the instrument, in the hands of God, of the formation of the Churches which now exist in that part of the country. But I would say a word with respect to the character of these conversions—for, after all, that is of great importance. Now, as far as I know, the members of the Church there—and I have a pretty extensive acquaintance with them, for my life has been spent chiefly among Native Christians—I can say of them, in all sincerity, that they are our “hope and joy and crown of rejoicing.”

[*The Same—at the same.*

LONDON MISSIONARY SOCIETY.

FIFTY-NINTH REPORT.

Introductory Remarks.

THE Annual Report of an Institution designed to bring the heathen world in humble trust and cheerful submission to the feet of Christ must always include many sources of discouragement and obstacles to success. But the history of Missions supplies demonstration, that perseverance in holy labour, accompanied with God's blessing, will surmount the most gigantic difficulties, multiply its own

resources, and secure motives new and irresistible to onward exertion.

Such has been the course of the London Missionary Society; and the Directors, in reporting its progress and sketching its prospects this day, feel grateful to the Father of Mercies, who has made their duty so easy and pleasant, as contrasted with the trials and discouragements of their honoured predecessors in its early years.

The days are yet present to the memory of many, when the operations of

the Society made no demand on the patience of its assembled friends at this annual season, for its labours were then very restricted, and the results were all prospective; but the time has arrived when the entire time allotted to the present Meeting would not be more than sufficient to present in ample detail its extended fields of effort, its varied labours, and abundant success. The utmost attempt, therefore, of the Directors, on the present occasion, will be to present, within the narrowest limits, a glance of the diversified labours of their Missionaries, prosecuted in Polynesia, Africa, the West Indies, China, and India.

Death among Labourers.

Since the last Annual Meeting the mournful intelligence has arrived of the death of six of the Society's devoted Labourers. Messrs. Anderson, Melvill, and Read, of South Africa, have been called, full of years, to their rest and reward; but Messrs. Passmore of Port Elizabeth, Shurman of Benares, and Wheeler of Kingston, have been summoned by their Divine Master from the field while yet in the strength and vigour of manhood.

The Rev. James Read was one of the Society's earliest Missionaries to South Africa. He accompanied Dr. Vanderkemp to that country in the year 1800, and down to the close of life, a period of fifty-two years, he laboured faithfully and with much success for the salvation of the Hottentots and other native tribes; and although his latter days were greatly embittered by the destructive war with the Caffres, and by the criminal defection of many of the Hottentots, yet he had been permitted to witness, and in part to achieve, a wonderful and happy transformation both in the social and moral condition of the aborigines of South Africa.

Additional Missionaries.

During the year the following additions have been made to the list of the Society's Agents:—Rev. Samuel Hill, Calcutta; M. A. Sherring, Benares; L. Valett, Bellary; W. Hillyer and A. Lindo, Jamaica; and H. Ingram, Berbice; which makes the number of Missionaries sustained by the Society during the past year as follows:—In Polynesia, 32; in South Africa, 40; in the West Indies, 21; in China, 17; and in India, 60: making a total of 170 Missionaries, with their wives and children.

In addition to this goodly number of

Ordained Missionaries, there are about 700 Native Agents, including Evangelists, Scripture Readers, and Schoolmasters, employed as auxiliaries at the various Stations of the Society.

Fund for Disabled Missionaries.

At the Quarterly Meeting of the Town and Country Directors, held in July last, after an interesting conference on the case of faithful and devoted Missionaries who had been compelled by age or sickness to retire from active labour, it was resolved

“—That the case of superannuated and disabled Missionaries be united with that of the Widows and Orphans in the appeal for Sacramental Offerings in January next.”

The Directors could not entertain a doubt that this additional claim, both on Christian Justice and generosity, would be cheerfully acknowledged by proportionate liberality on the part of the contributing Churches, for the title of such claimants admits of no controversy: they have proved faithful and laborious in the service of their Lord, and having borne in the Mission Field the heat and the burden of a long day, they are incapacitated for longer toil, and bending under the weight of years. Eight such disabled veterans require from the funds of the Society, either wholly or partially, the means of support. One of the number has been connected with the Society 56 years; a second 52; a third, 48; a fourth, 43; and the average age of each of the eight individuals exceeds 75.

This threefold ground of appeal was therefore addressed, in the month of December, to the Churches affiliated with the Society, and the Sacramental Offerings of the New Year, together with the yearly interest of the existing Fund, amounted to 1975/ 0s. 3d.

With this amount the Directors have had the gratification of contributing to the support of these eight aged Missionaries, twenty-one widows, and seventy-three fatherless children.

State of the Funds.

	Receipts of the Year.	£	s.	d.
Subscriptions, &c.	in Great Britain, &c.	55368	0	11
Legacies		3519	12	10
Contributions raised at the Missionary Stations.		12933	7	9
Total		£71,821	1	6

Payments of the Year.	
Missions—	
South Africa.....	7015 13 3
Mauritius and Madagascar ..	1096 16 10
China and India beyond the Ganges.....	6289 8 2
Northern India.....	10430 19 5
Southern India.....	15705 1 9
South Seas.....	5181 12 6
Demerara	3002 19 11
Berbice	4058 15 9
Jamaica	2947 9 3
Missionary Students.....	176 14 10
Missionary Families.....	4650 13 1
Publications.....	856 8 7
Salaries.....	1485 0 0
Travelling Agents.....	239 19 0
Travelling Expenses, Stationery, Taxes, Repairs, &c.....	2854 3 5
Total.....	<u>£65,992 0 9</u>

Remarks on the Funds.

In the sum 71,821*l.* 1*s.* 6*d.* are included Contributions for two special objects, namely—To enable the Directors to recommence the Madagascar Mission, 7857*l.* 7*s.* 10*d.*; Sacramental Offerings for the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries, 1564*l.* 8*s.* 10*d.*; making a total of 9421*l.* 16*s.* 8*d.*; leaving the net income for ordinary purposes, 62,399*l.* 4*s.* 10*d.* The aggregate expenditure has been 65,992*l.* 0*s.* 9*d.* But this includes the following disbursements—For the relief of the sufferers in South Africa, 1000*l.* For the Madagascar Mission, 279*l.* 15*s.* 6*d.*; For the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries, 1899*l.* 2*s.* 1*d.*; Total, 3178*l.* 17*s.* 7*d.* Leaving the net Expenditure, 62,813*l.* 3*s.* 2*d.* Excess of Expenditure above Income, 413*l.* 18*s.* 4*d.*

Summary.

Missionaries: in Polynesia, 32; in China, 17; in India, 58; in Africa and Mauritius, 43; in British Guiana and Jamaica, 20; making a total (exclusive of Wives and Children) of 170; Native Teachers, 700; Members (exclusive of Christians in Madagascar), 16,000; Day Schools 400, containing 30,000 Scholars; Boarding Schools 32, containing 849 Scholars, Male and Female; Institutions for training native evangelists 8, containing Students, inclusive of those under the charge of individual Missionaries, 150; Printing-presses, 15.

The above Statistics are not complete, Oct. 1853.

returns not having been received from several of the Stations.

Commencement of a Reserved Working Fund.

A practical difficulty has long been felt by the Directors in conducting the financial operations of the Society, arising, on the part of its Auxiliaries, from the want of regularity in remitting their several contributions.

In illustration it may be stated, that, assuming the annual income of the Society from home sources to be 60,000*l.*, not half that amount is usually received till within the last two months of the Missionary Year, which closes March 31. On the other hand, the payments of the Society are regularly made quarterly or oftener; and assuming these also to be 60,000*l.*, it follows that the sum of 45,000*l.* will have been disbursed before 30,000*l.* has been received.

For a series of years this has been the actual case; so that at the close of the third quarter, ending December 31, the excess in payments has not been less than 15,000*l.*

The Directors have employed their best efforts to secure from the several Missionary Auxiliaries an earlier and more regular transmission of their contributions; but this has been found generally to be inexpedient, and indeed, in some instances, impracticable; and they are convinced that no adequate relief from the difficulty can be expected from any such arrangement.

They were induced, therefore, during the past year, to consider the best preventive to this practical difficulty; and, as the result, they resolved to submit privately to a select number of the Society's generous and attached friends, the necessity of raising an adequate amount to be employed specially and exclusively as a Permanent Working Fund.

1. They propose that this fund shall be invested in Government Securities in the names of trustees appointed for this purpose.

2. That it shall be employed as necessity may demand in meeting the quarterly and other payments of the Society during that part of the year in which the ordinary receipts are insufficient to meet the claims.

3. That the total amount of such fund shall invariably be re-invested in the public funds on or before April 30 in every year.

4. That the fund shall be regarded as peculiar, and sacred to the object for which it is raised, and shall, in no case, be permanently reduced for any purpose whatsoever.

The Directors have given the best proof of the importance they attach to the case, by contributing among themselves 1200*l.* as the commencement of a reserved permanent Working Fund; and they indulge the earnest hope that they will receive the co-operation of practical and affluent friends of the Society in carrying the design into full effect.

Although the fund described above forms no part of the annual income of the Society, the Directors entreat the special attention of their friends to the subject.

Concluding Remarks.

In closing this brief statement the Directors most earnestly commend the interests of the Society to the warmest affections, the generous support, and the importunate intercessions of its long-trying friends. Every year in its advancing history, as it presents new claims, supplies also additional facilities and stronger encouragements to enlarged exertions. Our Missionaries are entitled to our affectionate sympathy and liberal support: by their rectitude, their learning, and their disinterested love, these messengers of our Churches have shone among the Heathen as the glory of Christ. The Churches gathered by their ministry, in zeal and liberality, are examples to ourselves. The evangelists which these Churches have sent forth have proved angels of mercy with a giant's courage.

When this Institution was founded the heathen world, in its appalling magnitude and unmitigated wretchedness, with very limited exceptions, was closed and barred against the Christian Missionary; but now that world of darkness, with like limited exceptions, is open for his entrance. Languages the most difficult, then all but unknown, have been acquired; languages unwritten and unformed are now familiar; and in many lands the absurdities of heathen philosophy have been exploded, and the abominations of idol-worship have vanished before the light and power of the Gospel of Christ.

From the darkest tribes and nations to which the Gospel has been sent the brightest trophies of power and grace have been won by the Redeemer. Never

did earth behold a spectacle more wonderful, or Heaven look down upon a sight more blessed than the cannibal of Polynesia, breathing the gentle amenities of holy love; the Indian Brahmin and the Chinese Philosopher sitting at the feet of Jesus; or the degraded Hottentot and loathsome Caffre, washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.

In no solitary instance has the diligent and persevering Missionary lost his reward. Whithersoever he has gone to proclaim salvation by the Cross, the gracious Master whom he sought to honour has gone with him, and before his presence the loftiest mountain has become a plain, and the Word of the Lord has had free course and been glorified.

How cheering is the present in contrast with the past! and still more cheering as an earnest of the future!

Our fathers, under the discouragement of long-delayed success, nobly sustained their faith by the promises of God, and sought to cheer their friends, on these annual occasions, as they pointed here and there to the fair blossoms of hope; but your Directors this day have presented the richest fruits of Polynesia and of Africa, of the East and of the West, reminding you that such fruits contain a reproductive power—a power ever self-extending and never to be circumscribed. The handful of corn on the top of the mountain, the spectacle of former years, already shakes like Lebanon, and what this day is thirtyfold shall become hereafter sixty, and sixty shall grow to a hundred, till the harvest of the world shall come.

For all that has been attempted, and for all that has been attained, let us gratefully acknowledge the almighty power and sovereign grace of God; for neither is he that planteth any thing, neither he that watereth; it is God that giveth the increase.

And to stimulate our efforts, let us wait in faith and agonise in prayer till the Spirit be poured forth from on high. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

Continent.

UNITED BRETHREN'S MISSIONS.

THE Synodal Committee's last Statement, issued from Bethelsdorf, gives the following Summary of the

Income and Expenditure of the year 1851.

	£	s.	d.
Receipts of the Year.			
Brethren on the Continent....	1665	8	6
Friends on the Continent.....	1546	13	7
Brethren in Great Britain and Ireland.....	1178	18	0
Friends in Great Britain and Ireland.....	3983	12	5
Brethren in North America....	168	1	6
Friends in North America....	87	7	9
Brethren's Society in Pennsylvania.....	1578	10	0
Legacies on the Continent....	1179	2	6
Ditto in Great Britain and Ireland.....	1062	11	3
Ditto in North America.....	467	1	0
Surplus of Interest.....	15	18	0
Total.....	£12,933	4	6

Payments of the Year.

Missions—			
South Africa.....	3	19	1
Antigua.....	328	14	6
Barbadoes.....	531	1	0
Jamaica.....	1364	0	3
St. Kitt's.....	393	9	6
Tobago.....	828	7	3
Danish Islands.....	2423	8	4
North-American Indian....	708	5	7
Labrador.....	99	4	6
Greenland.....	512	3	1
Pensions—			
To 33 Married Brethren and 8 Widowers.....	1238	17	0
To 44 Widows.....	495	2	0
To 157 Children at School..	2428	19	0
To 41 Youths apprenticed..	353	13	0
To 9 Girls' Allowance.....	55	17	0
Expenses of Management....	635	9	1
Miscellaneous Disbursements..	112	7	1
Total.....	£12,512	17	3

Remarks of the Synodal Committee on the State of the Funds.

We would express our unfeigned thankfulness to God for the needful means so bountifully supplied, that the whole expense of our Missionary Work could be defrayed, leaving in hand a small balance of 23*l.* 19*s.* 9*d.*, whereby the surplus of the preceding year has been increased to 370*l.* 18*s.* 7*d.* The Statement exhibits an income of 12,933*l.* 4*s.* 6*d.*, and an expenditure of 12,512*l.* 17*s.* 3*d.*; to

which must be added the deficiency of the West-India School Fund, amounting to 396*l.* 7*s.* 6*d.* The West-India Schools being now conducted on the principle of meeting their own expenses by local contributions, it has been thought best to bring this fund to a close, and to transfer the cost of the Normal School at Fairfield, in Jamaica, to the West-India Training-school Fund. It is, however, to be remarked, that without a considerable addition to the contributions hitherto received the means of the latter fund are not likely to be sufficient for this twofold purpose. The total expenditure for Missionary and School Purposes consequently amounts to 12,909*l.* 4*s.* 9*d.*

Extraordinary disbursements have not been wanting during the past year. A large sum had to be remitted to St. Croix, toward the erection of the two Churches at Friedensthal and Friedensfeld, chiefly, however, for expenditure in the year 1852. The Mission in Tobago, also, required a considerable sum for the completion of the buildings at Montgomery. Nevertheless, these expenses have been in a great measure balanced by extraordinary receipts, including the increase, by 300*l.*, of the contributions of the Bethlehem Society for the Propagation of the Gospel, and by considerable legacies.

The Mission in Surinam has been able to bear its own charges by the produce of its various businesses. In like manner, the expenses of the Mission in South Africa have been almost entirely met by the blessing of the Lord resting on its internal resources. The expenses of the Mission in Labrador have been again defrayed by the Brethren's Society in London for the Furtherance of the Gospel. The greater part of the domestic expenditure of the West-India Islands has been provided for by contributions of the Negro Congregation.

Our humble thanks are due to the Lord for all the benefits which He has thus far conferred on us. He has supplied us with the needful labourers for the work—a large number when compared with the smallness of our Church; and He has also provided us with the pecuniary means required for the maintenance of the work. We beseech Him that He would continue to count us worthy to gather in the purchase of His sufferings and death in distant heathen lands, and to rescue many a soul ransomed with His precious blood.

And you, dear brethren and friends,

accept the assurance of our warmest gratitude for your hearty and generous co-operation. May the Lord our Saviour reward and bless you out of the fulness of His grace! We entreat you to continue to support us, and commend ourselves and our Missionary Work to your faithful intercession.

May we be always duly impressed with this fact, that the object which we have in view is not to benefit those, who by heathenish ignorance are reduced to temporal wretchedness, but to open the eyes of miserable slaves of sin, to turn them from the power of Satan unto God, that they may receive inheritance among them which are sanctified by faith which is in Christ Jesus.

May He continue, through our feeble instrumentality, to say to the prisoners, "Go forth!" and to them that are in darkness, "Shew yourselves!" that they may feed in the ways, and their pastures may be in all high places, and that the Heathen may come from far, and from the north and from the west, and praise the name of the Lord, our Saviour and Redeemer. His grace be with us all!

To the foregoing remarks the Committee of the Society for the Furtherance of the Gospel add—

The Financial Statement of the Brethren's Missions presents but little that calls for special remark, beyond an expression of fervent gratitude to the Lord, in unison with that contained in the foregoing Circular, for the bountiful manner in which He has once more provided for the necessities of His own work. Last year the favourable balance was the result rather of diminished expenditure than of augmented income; this year the contrary will be observed to be the case; a circumstance which might occasion serious disquietude, were it not that the increased disbursements in 1851 were rendered necessary by extraordinary demands on the Mission Fund, especially for buildings. That the charge for the support of our Missionary Household in the West Indies has experienced a yet further decline, viz. from 1606*l.* 2*s.* 3*d.* to 1422*l.* 14*s.* 2*d.*, will be observed with satisfaction. Nor will it fail to strike the most casual reader of the Annual Statement, as a subject for grateful surprise, that in a year marked by visitations so severe and losses so considerable as that under review the extensive Mission in South Africa was main-

tained almost without expense to the Mission Fund.

The discontinuance of the West-Indian School Fund—the necessity for retaining it as a separate fund appearing no longer to exist, for the reason assigned in the Circular—will doubtless be generally approved; as will also the incorporation of the accounts of the two Training Schools at Fairfield in Jamaica, and Cedar Hall in Antigua, which have hitherto been kept distinct. Nor will the former of these funds be brought to a close without a thankful recollection of the benefits which have been conferred on many thousand Negro Children by its instrumentality, ever since its establishment by the London Association in the year 1824, with the co-operation of some kind Christian Ladies, and several benevolent members of the Society of Friends. As several of the Schools continue in a necessitous state, it may be proper to add, that any Contributions which the friends of Negro Education may still be disposed to offer will be thankfully received, and faithfully applied.

The Synodal Committee, in their last annual account of their proceedings, give the following

Survey of the Missions.

The period under review was rich in remarkable experiences. The Lord caused us to pass through depths and trials and affliction, such as have been seldom known in the history of our Missions. While we, therefore, humble ourselves before Him, and confess that we have merited chastisement, we would also lift up our hearts with our hands, and praise and thank the Lord for His great mercy, forbearance, and delivering grace. We would bless His holy name for raising us up again when we sought His face, and for His never-failing compassion and faithfulness toward us.

In *South-Africa*, though the war with the Caffres continues to be attended with desolation and bloodshed, our brethren and sisters have been mercifully preserved from falling into the hands of man. In our last year's Report we mentioned the safe return of the Missionaries from Colesberg to Shiloh. Thus far the Lord has given our fellow-servants strength and courage to hold out in the spirit of hope, and to minister to their faithful Fingoo flock, amid many privations and dangers.

They, as well as the other inhabitants of the place, have been frequently exposed to great danger, and have been saved only by the wonder-working hand of the Lord. This was particularly the case on the 4th of January, when the settlement was surrounded by swarms of Caffres, eager for spoil, and probably ready for slaughter. Although, on this occasion, they lost all their cattle, they had cause for the liveliest gratitude to the Lord, who, in the hour of danger, held His hand over them, and kept them as the apple of His eye. The assurances of sympathy and intercession, which they were continually receiving from their brethren and friends at home, afforded them much encouragement. Of the gifts of Christian Love sent them, a portion has reached their hands, to their great joy. An unusually plentiful harvest had also contributed to the supply of their most pressing necessities; another token of the loving-kindness of the Lord.

Goshen and Mamre are still deserted. The Congregation is at present again united at Enon. At Clarkson the fugitives were cordially received by the Fingoo Flock, which is in a promising state, and with whom their fellowship in the House of God was to mutual edification. Our older and larger Hottentot Congregations at Genadendal, Elim, and Groenekloof, have approved themselves as loyal subjects in these trying times; and the majority of their members have, by their Christian Conduct, afforded joy to their teachers and honour to the Gospel. Not all of them, however, have escaped the injurious influence of the times. Our Missionaries had to contend particularly against the vice of drunkenness; but they were supported by the general feeling of the Congregation. The bottle or wine-stores, established in the neighbourhood of Genadendal and Groenekloof, were to be given up, in compliance with the urgent representations made to the Legislative Council by the Missionaries and other residents. The majority of the volunteers from our Congregations, who had served in the war, have now returned, very few of the whole number having lost their lives. Br. and Sr. Wedeman are engaged in blessed activity among the lepers in Robben-Island. The Mission in South Africa has lately experienced a great loss, by the translation to his eternal rest of its Superintendent, Br. Teutsch, who has acted in that capacity for the last twelve years, with great zeal and faithful-

ness, and who possessed the affection and esteem both of his fellow-labourers and the Congregations. The prospects of the Colony are yet involved in darkness. Great excitement, discord, and dissatisfaction combined, in some quarters, with violent prejudice against Missionary Labour, are still more or less prevailing. But all is in the hand of the Lord, to whom we commend, with fervency and confidence, our whole Mission Field in South Africa, and especially our frontier Congregations.

From our two messengers to the poor aborigines in *Australia* we have received intelligence up to January of the present year. Since October 1851 they have been settled on Lake Boga, about 200 miles north-west from Melbourne, a country apparently suited to the attainment of their object. On the plot of ground assigned them by the Governor, Br. Ch. Jos. La Trobe, stands their little log-hut on a solitary hill, commanding a pleasant view of the lake and surrounding country. The soil is fertile, and they hope to cultivate their gardens successfully. Their main reason, however, for selecting this place is the number of Papoos found in its vicinity. In the acquirement of the language they have so far succeeded that they are able to make themselves understood: for the effectual proclamation of the joyful message of salvation in Christ Jesus their knowledge is, however, yet insufficient. The brutal rudeness, indolence, and inhuman cruelty of this people appear to be without a parallel. Their numbers are continually decreasing in consequence of the progress of the Europeans into the country, of the wars in which they are continually engaged with each other, and of infectious, disgusting diseases, by which they are carried off. Our Missionaries, however, are of good courage, and doubt not that the Lord will grant them success. The country about Lake Boga had not been particularly disturbed by the excitement prevailing in the colony, to which thousands are hurrying, heedless about a treasure in heaven, after "the treasures in the sand," and "have made gold their hope, and have said to the fine gold, Thou art our confidence." May the Lord vouchsafe His grace and blessing to our dear brethren, and give them success in directing these poor Heathen to Jesus Christ as the crucified Redeemer, who has rescued us from the power of sin, "not with corruptible things, as silver and gold,"

but with His precious blood, "as of a Lamb without blemish and without spot."

Our brethren and sisters on the *Mosquito Coast* have prosecuted their labours, which have been mercifully owned by the Lord. Br. Kandler, having recovered from a serious injury, is now engaged in the building of a new Church, the old one being quite ruinous. Divine Service, at Bluefields, has been well attended; and the School, in which also some Indian boys are instructed, is prospering, under the superintendence of Br. Lundberg. While the preaching of the Gospel is beginning to take root at Bluefields, and while a Negro Congregation is collecting there, the Missionaries have not yet been enabled to extend their labours much among the Indians. The brethren, and especially Br. Pfeiffer, have undertaken several laborious voyages, to visit the Indian Villages near Pearl-Key Lagoon.

Our extensive Missionary work in the *West-Indian Islands* appears to be prospering. The Negro Congregations there are advancing in Christian Knowledge, and the Word of God dwells richly among them. The Schools, which are kept chiefly by Coloured Teachers, are in a flourishing state.

Our seven numerous Congregations in *Antigua* have given us generally cause for thankfulness to the Lord. The same may be observed in reference to the Training School at Cedar Hall, whose Director, Br. A. Hamilton, has lately returned from a visit to Europe. The intelligence received from St. Kitt's and Tobago has been likewise, on the whole, cheering. From *Barbadoes* complaints are made of the injurious influence exercised on some of our Congregations by pride and indifference to the Word of God. *Jamaica* has continued to suffer more or less from the cholera, and from various other severe visitations. The impoverishment of the Coloured Population, in consequence of the depressed state of trade, and the abandonment of many plantations, was increased by the failure of several natural productions, especially the yam, the principal food of the Negroes. In consequence of these judgments, the scoffers of religion were, to a considerable extent, silenced, and the Churches were again better attended. Our thirteen Congregations proved steadfast during that trying season, and were in a pleasing state. The Missionaries

spend much time and labour on the instruction of the youth. The newly-established country Schools, whose number has increased to twenty-four, providing instruction for upward of a thousand children, continue in satisfactory progress. The Normal School at Fairfield, from which already many efficient Coloured Teachers have proceeded, is about to be enlarged, through the kind and liberal assistance of the Trustees of a fund bequeathed by the late W. Taylor, Esq., of Jamaica.

In the *Danish Island of St. Croix*, the insufficiency of the old Churches had been long painfully felt, and it was therefore a most joyful event, when, on the 15th of February of the present year, at Friedensberg, the new-built School House, after receiving considerable enlargement, was solemnly dedicated as a Church. The old Church will be employed as a School. At Friedenthal the foundation-stone of an entirely new Church was laid on the 27th of May. At Friedensfeld preparations have been made already for the erection of a new Church. As a peculiarly pleasing feature in our West-India Mission must be mentioned the help which we derive from the Natives themselves. Beside a great number of Coloured Teachers, we have also several most useful national Assistants.

On *Surinam* the Lord has, indeed, seen fit to cause the waves and billows of tribulation to pass over. In the autumn of 1851 the yellow fever broke out, accompanied by a violent influenza, which carried off numbers of Negroes. The Mission Family at Paramaribo also was visited by the former disease, which at first appeared in a milder form, so that several brethren and sisters attacked by it recovered; yet by degrees the disease assumed a most deadly character. On the 19th of September Br. A. Eislöffel departed this life by the pestilence, and, after him, no fewer than eleven brethren and sisters fell victims to it; so that, together with those who died of other complaints, we have lost in this Mission fourteen brethren and sisters, within the short period of ten months. It is, however, a matter for devout gratitude, that all our departed fellow-servants were enabled to leave this world in cheerful reliance on their Redeemer, and to bear witness, even in death, to the lively hope which is the portion of those who are God's dear chil-

dren. The blessing of God has everywhere accompanied the labours of His servants. This has been peculiarly the case on the newly-established Station on the Warappa Creek, in one of the most populous districts of the Colony, which had been hitherto visited from Charlottenburg. Of the progress of the work of conversion among the Negroes on the plantations many a cheering instance might be reported.

New plantations are constantly opened to the Missionaries, and though, in some of them, obstacles of various kinds are placed in the way of their labours, and though, in others, Satan still maintains his hold on his vassals, the reports of the brethren recount many a victory over the kingdom of darkness. Many a death-blow is given to the idol-worship of the Negroes by the preaching of the Cross. What is most needed at present is the establishment on the plantations to which the brethren have access of Elementary Schools for the children, many of whom are most desirous of Christian Instruction. A new Training School for Elementary Teachers at Beckhuizen was commenced by the late Br. Voss. From several estates, and from certain Government plantations, ten pupils have been entrusted to us, to be prepared as Teachers in our Elementary Schools. A new School House is building for the large Day School in the town of Paramaribo. Here, where often twenty to thirty adults have been baptized at once, the number of members of the Congregation has increased to 5500. May the Lord, after this chastening and purifying visitation, cause the sun of His grace to shine with yet greater brightness upon the Mission in Surinam!

Of our Mission among the *North-American Indians* nothing of a striking nature can be reported. The Congregations are small; nevertheless, the preaching of the Cross has not been in vain among them. The progress made in the Schools has given much satisfaction to the Missionaries. The Mission among the Negroes in East Florida has proceeded, not without tokens of Divine Blessing.

The preparations for the proposed attempt to establish a Mission among the *Mongol Tribes*, in Central Asia have been continued during the past year. The mode of commencing it has not yet been decided on.

The "Harmony," on her passage to the

coast of *Labrador*, narrowly escaped being wrecked on a sunken rock, on entering the harbour of Hopedale. Hopedale was visited during the Passion Week by a great number of Southlanders, Europeans, and half-castes, many of whom came from considerable distances, and made, by their demeanour, a salutary impression upon the Congregation. These poor people are deprived of all other spiritual care, but they find in Hopedale a place for edification and furtherance in Christian Knowledge. The continued advancement in spiritual grace of the Esquimaux from Saeglek is a matter of joy and thankfulness to the Missionaries at Hebron. The Missionaries in all the Stations take great pains with the instruction of the young, and the blessing of the Lord has accompanied their labours.

Our brethren and sisters in Greenland have had, during the past year also, to contend against obstacles in the care of their Congregations, to which allusion has been frequently made. The dispersion of the Greenlanders, enforced by the Danish Board of Trade, is attended by a perceptible decline of the out-dwellers in Scriptural Knowledge and Christian Life. Though they possess the Word of God, and Meetings and Schools are held by faithful national Assistants, at places where greater numbers of them reside, they painfully feel their absence from the Services of the Congregation, and the loss of that special care on the part of the Missionaries which their weak character so much requires.

It would, however, be very wrong to conclude that our Mission in Greenland has now become inefficient and unfruitful. The consistent and Christian Walk of many members, and the cheerful faith with which others are enabled to meet the hour of death, are sufficient evidences that the Gospel is not preached to them in vain. They cherish a value for the Word of God, such as might put to shame the more enlightened Christian World at home. The words of Jesus are still considered as incontestable truths, even by the most degenerate member of our Greenland flocks. At New-Herrnhut the newly established Training School for National Assistants was making satisfactory progress under the direction of Br. S. Kleinschmidt. One of the pupils, called Simon, is a descendant of the first Convert of the Greenlandish Nation, Kayarnak. "He is

a hopeful youth of eighteen years, modest, honest, thirsting after knowledge, not unacquainted with the corruption of his heart, and consequently open to correction, and—which is a rare virtue among young Greenlanders — obedient." At Lichtenau, the largest settlement, evidences of spiritual life were not wanting. On the 5th of July so many out-dwellers had flocked together for the Lord's Sup-

per, that the number of Communicants amounted to 237.

Finally, we bear in affectionate remembrance our dear Br. Mierisching, of whom we have had no intelligence for the last two years. If he is still engaged in his arctic voyage, we implore our gracious Lord to be with him in the dark polar nights, and to approve Himself his sun, his help, and his shield.

UNITED BRETHERN.

Daily Words and Doctrinal Texts for the Year 1854.

JANUARY.

Day.	Daily Words.	Doct. Texts.
1	Is. 54. 17.	John 14. 27.
2	Exod. 20. 20.	John 9. 4.
3	Pa. 93. 4.	Luke 12. 42.
4	Zech. 2. 13.	Mark 13. 37.
5	Gen. 41. 52.	John 17. 6.
6	Zech. 8. 8.	Matt. 9. 37, 38.
7	Pa. 104. 29.	Matt. 5. 15.
viii	Numb. 10. 32.	Rev. 2. 5.
9	Pa. 48. 18.	Mark 9. 50.
10	Zech. 12. 8.	Matt. 8. 20.
11	Is. 58. 11.	John 20. 22.
12	Jer. 2. 13.	Luke 8. 17.
13	1 Chron. 16. 36.	Mark 9. 35.
14	Is. 65. 16.	Acts 1. 7.
xv	Is. 24. 23.	Matt. 7. 24.
16	Pa. 8. 6.	John 10. 5.
17	Exod. 15. 2.	Luke 14. 28.
18	Micah 6. 9.	Mark 13. 7.
19	Pa. 101. 2.	Luke 13. 29.
20	Pa. 116. 13, 14.	Matt. 6. 23—30.
21	Is. 5. 4.	Rev. 3. 20.
xxii	Micah 1. 3.	Luke 10. 20.
23	Dan. 2. 20.	Acts 20. 35.
24	Lev. 22. 31, 32.	John 16. 13.
25	Prov. 17. 6.	Luke 18. 14.
26	Pa. 2. 6.	Rev. 3. 2.
27	Ezek. 34. 25.	John 17. 24.
28	Pa. 50. 2.	Luke 22. 32.
xxix	Pa. 103. 10.	John 14. 2. 3.
30	Pa. 48. 8.	Matt. 5. 37.
31	Deut. 15. 7.	Matt. 9. 28.

FEBRUARY.

1	Is. 43. 21.	John 4. 14.
2	Pa. 102. 27.	Luke 18. 13.
3	Is. 26. 20.	Matt. 21. 43.
4	Is. 66. 13, 14.	John 6. 23.
v	Is. 54. 8.	Luke 21. 34.
6	Is. 38. 17.	Matt. 7. 7.
7	Jonah 3. 10.	Matt. 18. 27.
8	Is. 63. 9.	Luke 21. 15.
9	Pa. 46. 7.	Matt. 23. 9.
10	Is. 14. 27.	John 5. 46.
11	Jer. 17. 17.	Luke 8. 60.
xxii	Is. 42. 12.	Matt. 13. 62.
13	Pa. 27. 15.	John 6. 63.
14	Is. 43. 24.	Luke 14. 21.
15	Pa. 188. 7.	Matt. 16. 27.
16	Josh. 5. 14.	John 8. 51.
17	Job 22. 25, 26.	Luke 17. 10.
18	Is. 53. 4.	John 6. 56.
xix	Pa. 127. 1.	Luke 9. 62.
20	Pa. 163. 11.	Matt. 10. 25.
21	Pa. 130. 7.	Luke 6. 26.
22	Pa. 16. 6.	John 2. 4.
23	Pa. 31. 7.	John 14. 15.
24	1 Kings 5. 4.	Luke 6. 36.
25	Is. 27. 5.	John 17. 1.
xxvi	Jer. 11. 4.	Luke 18. 31—33.
27	Is. 30. 21.	Matt. 6. 33.
28	Pa. 141. 1, 2.	John 12. 24.

MARCH.

1	2 Sam. 15. 26.	Rev. 3. 10.
2	1 Kings 22. 14.	John 10. 15.
3	Is. 57. 15.	Matt. 12. 30.
4	Pa. 22. 14.	John 11. 9.
v	Pa. 43. 4.	Luke 23. 34.
6	Nehem. 9. 31.	Matt. 24. 14.
7	Pa. 50. 15.	Luke 22. 32.
8	1 Kings 10. 8.	Luke 12. 32.
9	Is. 43. 25.	Matt. 13. 29, 31.
10	Pa. 45. 17.	John 12. 27.

Day.	Daily Words.	Doct. Texts.
11	Pa. 1. 1, 2.	Luke 14. 17.
xii	Pa. 69. 6.	Luke 23. 43.
13	Pa. 31. 8.	Matt. 5. 4.
14	Is. 9. 6.	Luke 16. 10.
15	Deut. 1. 11.	Mark 14. 36.
16	Gen. 24. 31.	John 14. 16.
17	Is. 51. 8.	Rev. 21. 5.
18	Is. 9. 3.	John 15. 4.
xix	Gen. 26. 22.	John 19. 26, 27.
20	Pa. 100. 2.	Mark 14. 38.
21	Is. 9. 2.	Acts 9. 16.
22	Is. 53. 10.	John 18. 36.
23	Pa. 32. 2.	Matt. 6. 31, 32.
24	Pa. 33. 10.	Matt. 6. 19, 20.
25	Deut. 10. 21.	Luke 19. 10.
xxvi	Pa. 86. 5.	Matt. 27. 46.
27	2 Sam. 20. 2.	Matt. 10. 37.
28	Deut. 14. 1.	Matt. 18. 8.
29	Nehem. 9. 6.	John 18. 37.
30	Pa. 106. 4.	Matt. 18. 10.
31	1 Sam. 2. 8.	John 13. 34.

APRIL.

1	Is. 12. 5.	Rev. 3. 3.
11	Deut. 29. 18.	John 19. 28.
3	Job 10. 12.	Luke 12. 49, 50.
4	Is. 26. 12.	Matt. 9. 15.
5	Pa. 84. 1, 2.	Luke 22. 37.
6	Job 2. 32.	John 8. 47.
7	Haggai 2. 5.	Luke 15. 21.
8	Dan. 9. 19.	Mark 14. 9.
ix	Mal. 2. 5.	John 19. 30.
10	Is. 41. 16.	John 8. 26.
11	2 Chron. 28. 16.	Rev. 21. 6.
12	Pa. 27. 5.	John 13. 12.
13	Jer. 4. 2.	John 6. 55.
14	Is. 43. 4.	Luke 23. 46.
15	Is. 30. 15.	John 16. 22.
xvi	Hosea 14. 5, 6.	John 11. 25.
17	Is. 14. 1.	John 14. 19.
18	Is. 2. 3.	Rev. 1. 18.
19	Pa. 130. 3.	Matt. 18. 32, 33.
20	2 Ch. 30. 18, 20.	Matt. 10. 42.
21	Haggai 2. 4.	Luke 7. 47.
22	Pa. 20. 2.	Matt. 5. 45.
xxiii	Is. 29. 19.	John 20. 27.
24	Is. 63. 9.	Luke 18. 41.
25	Deut. 7. 7, 8.	Matt. 5. 7.
26	Pa. 89. 9.	Rev. 2. 2.
27	Deut. 32. 39.	Matt. 25. 29.
28	Pa. 139. 9, 10.	John 17. 5.
29	Is. 59. 19.	Luke 12. 37.
xxx	Pa. 84. 4.	John 15. 11.

MAY.

1	Pa. 69. 7.	John 14. 14.
2	2 Sam. 8. 6.	John 17. 19.
3	Pa. 86. 1.	Matt. 16. 3.
4	1 Sam. 17. 32.	Luke 10. 42.
5	Pa. 17. 5.	Matt. 10. 22.
6	Exod. 6. 2, 3.	John 10. 7, 9.
vii	Zech. 8. 22.	Matt. 22. 11.
8	Pa. 25. 9.	Luke 2. 49.
9	Is. 50. 2.	Matt. 14. 31.
10	Mal. 3. 3.	Luke 19. 40.
11	Is. 44. 24.	Matt. 11. 27.
12	1 Chron. 29. 18.	John 15. 5.
13	1 Kings 2. 2, 3.	Luke 22. 32.
xiv	Pa. 2. 1.	John 10. 28.
15	Is. 45. 19.	Matt. 13. 11.
16	Hosea 6. 4.	Luke 17. 4.
17	Pa. 48. 9.	John 3. 14, 15.
18	Pa. 33. 18.	Matt. 20. 8.
19	Pa. 119. 73.	John 5. 31.
20	Is. 24. 15.	John 10. 3.

Day.	Daily Words.	Doct. Texts.
xxi	Zech. 5. 19.	Luke 18. 11.
22	2 Sam. 7. 20.	Luke 9. 26.
23	Pa. 97. 10.	Mark 5. 19.
24	Pa. 85. 10.	Rev. 2. 11.
25	Jer. 30. 19.	John 17. 11.
26	Is. 33. 5.	John 15. 17.
27	Pa. 89. 27.	Mark 11. 17.
xxviii	Is. 44. 8.	Luke 13. 8, 9.
29	Pa. 63. 3.	John 12. 26.
30	Pa. 31. 16.	Matt. 5. 6.
31	Habak. 2. 4.	John 13. 8.

JUNE.

1	Exod. 32. 13.	Matt. 9. 2.
2	Pa. 100. 3.	Luke 15. 10.
3	Deut. 4. 4.	John 16. 13.
iv	Is. 49. 26.	John 15. 26.
5	Pa. 89. 7.	John 17. 22.
6	Pa. 40. 8.	Luke 11. 13.
7	Deut. 30. 9.	John 14. 11.
8	Is. 3. 10.	Luke 17. 17, 18.
9	Exod. 4. 31.	John 15. 9.
10	Pa. 118. 15, 16.	John 6. 35.
xi	Ezek. 20. 41.	Matt. 28. 18, 20.
12	Prov. 9. 10.	Luke 10. 16.
13	Pa. 9. 12.	Matt. 5. 17.
14	Pa. 66. 20.	Matt. 13. 31.
15	Gen. 6. 18.	Mark 9. 41.
16	Lev. 19. 17.	Matt. 9. 13.
17	Is. 48. 17.	Rev. 2. 7.
xxviii	2 Chron. 20. 12.	John 1. 46.
19	Pa. 111. 4.	Matt. 5. 10.
20	Deut. 12. 32.	Luke 24. 38.
21	Is. 45. 21.	John 20. 19.
22	Hosea 14. 7.	Luke 20. 35, 36.
23	Pa. 25. 6.	Matt. 22. 43.
24	Jer. 30. 11.	Luke 12. 48.
xxv	Numb. 23. 23.	Rev. 3. 8.
26	Pa. 116. 10.	Matt. 13. 43.
27	Pa. 119. 13.	John 6. 44.
28	Pa. 119. 92.	John 5. 28, 29.
29	Is. 63. 5.	Luke 8. 48.
30	Is. 60. 2.	Matt. 5. 48.

JULY.

1	Pa. 22. 22.	Rev. 22. 12.
11	Gen. 45. 4, 5.	Matt. 13. 45, 46.
3	Is. 54. 7.	Luke 14. 23.
4	Prov. 21. 30.	Mark 16. 16.
5	Is. 26. 16.	Rev. 2. 24.
6	Judges 13. 23.	Rev. 2. 10.
7	Pa. 16. 8.	Mark 1. 15.
8	Is. 49. 23.	John 6. 51.
ix	Nehem. 8. 20.	John 17. 17.
10	Deut. 2. 7.	Luke 6. 44.
11	Gen. 48. 1.	Mark 9. 23.
12	Gen. 24. 40.	Matt. 8. 3.
13	Is. 9. 6.	Rev. 2. 3.
14	Pa. 85. 7.	Mark 10. 29, 30.
15	Pa. 48. 10.	Luke 8. 46.
xvi	Ezek. 16. 63.	Matt. 6. 9.
17	Pa. 105. 1.	Matt. 6. 9.
18	Is. 40. 28.	Matt. 6. 10.
19	Pa. 147. 12, 13.	Matt. 6. 10.
20	Amos 8. 6.	Matt. 6. 11.
21	Pa. 77. 3.	Matt. 6. 12.
22	Jer. 15. 11.	Matt. 6. 13.
xxiii	Is. 1. 27.	Matt. 6. 13.
24	Is. 46. 13.	Matt. 6. 13.
25	Nehem. 6. 16.	John 8. 34.
26	Pa. 84. 11.	John 10. 14.
27	Pa. 44. 26.	Mark 13. 35.
28	Deut. 38. 28.	Matt. 6. 22, 23.
29	Is. 11. 9.	Matt. 5. 18.

Day. Daily Words. Doct. Texts.
xxx Is. 62. 1. John 21. 17.
31 I Sam. 10. 7. John 15. 20.

AUGUST.

1 Zech. 13. 9. Matt. 5. 5.
2 Is. 35. 7. John 17. 4.
3 Ps. 130. 5. Mark 14. 8.
4 Judges 5. 3. Rev. 3. 17.
5 Gen. 49. 26. Matt. 25. 1.
vi Judges 15. 18. Luke 22. 27.
7 Ps. 24. 1. Mark 11. 24.
8 Joel 2. 28. Matt. 6. 13.
9 Is. 45. 24. Luke 12. 40.
10 Dan. 11. 32. John 17. 18.
11 Jer. 14. 7. Luke 24. 46, 47.
12 Job 5. 19. Matt. 5. 8.
xiii Is. 72. 22. John 13. 35.
14 Deut. 28. 10. John 12. 48.
15 Is. 33. 22. Matt. 5. 42.
16 Is. 9. 6. John 7. 37.
17 Ezek. 33. 11. Mark 10. 14.
18 Is. 52. 12. John 9. 39.
19 Ps. 86. 4. Matt. 15. 13.
xx Ps. 28. 9. Luke 15. 6.
21 Ps. 33. 9. John 10. 16.
22 Is. 10. 20. Matt. 9. 13.
23 Jer. 3. 19. John 10. 18.
24 I Sam. 14. 6. Luke 22. 23, 29.
25 2 Sam. 20. 19. Matt. 12. 42.
xxvii Joshua 24. 15. John 12. 23.
28 Ps. 19. 7. Luke 18. 7.
29 Ps. 6. 9. Matt. 19. 29.
30 Is. 29. 22. John 15. 1, 2.
31 Is. 116. 6. John 4. 36.
31 Is. 9. 6. Luke 19. 42.

SEPTEMBER.

1 Zeph. 3. 16. John 3. 6.
2 Is. 37. 17. Matt. 5. 16.
iii Ps. 86. 12. John 14. 6.
4 Ps. 16. 9. John 15. 16.
5 Is. 35. 8. Matt. 7. 11.
6 Dan. 12. 1. Acts 9. 15.
7 Jer. 32. 19. John 15. 14.
8 Is. 66. 19. Mark 12. 43.
9 Job 42. 10. Luke 18. 8.
x Exod. 15. 6. Luke 12. 32.
11 Ps. 110. 3. Matt. 9. 6.
12 Ezek. 44. 15. Matt. 6. 6.
13 Is. 12. 6. Luke 16. 15.
14 Is. 19. 25. Luke 5. 32.
15 Jer. 4. 3. John 14. 30.
16 Is. 5. 20, 21. Matt. 20. 28.
xvii Ps. 116. 12. John 8. 36.
18 Ezek. 18. 60. Matt. 13. 37, 38.

Day. Daily Words. Doct. Texts.
19 2 Kings 13. 23. Luke 15. 20.
20 Is. 50. 4. Matt. 18. 15—17.
21 Ps. 1. 6. Matt. 11. 6.
22 Ps. 72. 14. Matt. 22. 21.
23 Dan. 9. 14. John 5. 27.
xxiv Exod. 8. 20. Matt. 7. 13, 14.
25 Hosea 11. 4. Luke 21. 25, 27.
26 Is. 45. 11, 12. Luke 12. 15.
27 Is. 1. 19. John 20. 17.
28 Prov. 17. 3. John 6. 39.
29 Gen. 26. 2—4. John 1. 51.
30 Zech. 2. 10. John 17. 23.

OCTOBER.

1 Ps. 126. 3. Matt. 6. 6.
2 2 Sam. 7. 14. Matt. 6. 21.
3 Prov. 28. 13. Mark 8. 25.
4 Joel 3. 21. Luke 6. 37.
6 Is. 11. 1. Matt. 5. 20.
6 Jonah 2. 6. John 20. 15.
7 Ps. 23. 1. Mark 14. 62.
viii Is. 38. 15. Matt. 11. 25, 26.
9 Is. 45. 19. Luke 12. 47.
10 Hosea 12. 4, 5. Matt. 10. 8.
11 Jer. 1. 9. John 17. 14.
12 I Kings 3. 9. Luke 14. 22.
13 Ps. 119. 66. John 12. 41, 45.
14 Gen. 32. 10. Luke 14. 33.
xv Gen. 24. 21. Matt. 16. 26.
16 Ps. 127. 1. John 13. 18.
17 Jer. 50. 34. Matt. 4. 19.
18 Deut. 4. 20. Matt. 25. 31, 32.
19 Num. 24. 1. Luke 16. 15.
20 Jer. 17. 14. Rev. 2. 4.
21 Is. 26. 1. John 21. 15.
xxii Is. 62. 11. Matt. 8. 13.
23 Exod. 14. 15. Luke 12. 36.
24 Ps. 104. 31. Matt. 10. 28.
25 I Sam. 3. 20. Matt. 25. 40.
26 I Chron. 30. 15. Matt. 5. 12.
27 Ps. 50. 1. Luke 8. 18.
28 Ps. 37. 4. John 6. 51.
xxix Ps. 119. 63. Luke 22. 35.
30 Gen. 50. 20. Matt. 24. 37.
31 Ps. 36. 9. Rev. 2. 25.

NOVEMBER.

1 Zech. 3. 23. Luke 20. 38.
2 Ps. 105. 7. John 14. 23.
3 Exod. 23. 20. Luke 9. 55.
4 Deut. 32. 4. Matt. 5. 29, 30.
v Jer. 3. 22. John 15. 16.
6 Deut. 26. 7. Luke 18. 14.
7 Ps. 145. 10. Matt. 5. 14.
8 Ps. 102. 14. Rev. 22. 13.

Day. Daily Words. Doct. Texts.
9 Ps. 77. 1. John 17. 2.
10 Jer. 31. 23. Luke 11. 28.
11 Ps. 139. 4. Mark 14. 8.
xii Ps. 124. 8. Rev. 3. 19.
13 Ex. 24. 17. Matt. 11. 27.
14 Josh. 1. 5. Mark 10. 24.
15 Is. 35. 4. Matt. 7. 21.
16 Zech. 2. 8. Acts 9. 5.
17 Is. 61. 1. John 10. 10.
18 I Chron. 28. 20. John 8. 31, 32.
xix Micah 5. 4. Matt. 6. 24.
20 I Kgs. 19. 12, 13. John 11. 40.
21 Ps. 62. 8. Luke 24. 26.
22 Ps. 4. 7. Matt. 5. 9.
23 I Sam. 2. 7. John 3. 5.
24 Ps. 111. 3. Luke 17. 20.
25 Gen. 9. 12, 13. John 6. 27.
xxvi Hosea 1. 7. John 4. 23.
27 Dan. 9. 23. Luke 19. 9.
28 Gen. 28. 16. Matt. 22. 12.
29 Ps. 35. 3. Mark 7. 34.
30 Hosea 13. 5. John 5. 26.

DECEMBER.

1 Is. 4. 6. Matt. 5. 11.
2 Micah 7. 19. Luke 15. 7.
iii Jer. 24. 7. John 3. 16.
4 Ps. 106. 2. John 16. 23.
5 Is. 62. 4. Matt. 6. 14, 15.
6 Micah 7. 8. Matt. 9. 22.
7 Ps. 112. 1. Matt. 12. 37.
8 Ps. 5. 11. Luke 21. 36.
9 Exod. 33. 17. John 10. 17.
x Ps. 73. 28. Matt. 24. 42.
11 Is. 43. 15. Matt. 10. 40.
12 Deut. 26. 10, 11. Luke 18. 27.
13 Job 9. 4. John 9. 35.
14 I Sam. 2. 10. Matt. 17. 20.
15 Is. 67. 13. Luke 16. 4.
16 Dan. 9. 17. John 7. 16, 17.
xvii Ps. 18. 30. John 6. 37.
18 Ps. 119. 46. Matt. 14. 16.
19 Ps. 22. 9. Luke 9. 56.
20 Jer. 16. 19. John 6. 29.
21 Micah 5. 9. Matt. 13. 22.
22 Ps. 32. 10. Luke 21. 19.
23 Is. 55. 7. John 4. 10.
xxiv Prov. 10. 22. John 8. 12.
25 Is. 60. 22. John 8. 58.
26 Ps. 85. 8. John 17. 3.
27 Gen. 32. 10. Matt. 28. 13.
28 Ps. 4. 1. Matt. 5. 44, 45.
29 Is. 1. 26. Matt. 19. 30.
30 Ps. 50. 7. Matt. 18. 20.
xxxi Micah 7. 11. Matt. 28. 20.

China.

LONDON MISSIONARY SOCIETY.

Insurrection in China.

ON account of the difficulty in obtaining authentic intelligence regarding the remarkable events now transpiring in the interior of the vast empire of China, and of which the ultimate issue is anticipated with the liveliest interest throughout the civilized world, we have hitherto abstained from publishing any statements on the subject. The Missionaries of the London Missionary Society at Shanghai have, however, recently communicated some important information, derived from sources which may be relied on, respecting this revolutionary movement, which we present to our Readers.

The Missionaries are extremely desirous that the English Public should not be induced, by the avowed adoption of the Christian Faith by the insurgents, to draw inferences which subsequent events may fail to justify, more especially since the better element that characterizes the movement is evidently mixed up with much that is heterogeneous and immoral.

Still the facts, so far as they have transpired, are so entirely unique in character, and so deeply interesting in their probable bearing on the future destinies of China, that we cannot but gratefully recognise in them the hand of Him "who is wonderful in counsel and excellent in working."

Under date Shanghai, 6th May, the Missionaries write—

In our last semi-annual Report you were informed by Dr. Medhurst of the attempt made by H E Sir George Bonham to make an ascent up the Yang-tsze-kiang, as far as Nanking, that he might learn something definite of the insurgents, who are at present in possession of that southern capital.

After a sail of three days, H M steamer "Hermes" anchored off Nanking, on Tuesday, April 26, and returned to this port yesterday, May 5. During the five days that the steamer lay at Nanking, Sir George had communications with the new masters of the capital, and by means of agents sent ashore was able to discover not a few interesting particulars respecting them.

It appears, that as the "Hermes" was passing the citadel of Chinkiang, about thirty miles below Nanking, (also in the hands of the rebels,) she was fired into by them. On reaching Nanking, Mr. Meadows, one of the interpreters, went ashore, and after a little difficulty secured an interview with the (Tung Wang) "Eastern King," one of the five high princes only subordinate to the new emperor.

During this conversation assurances were given that no hostile feelings were borne against foreigners; that they had no wish to interrupt commercial intercourse, whether foreigners aided them in the struggle for empire or not, provided they held this neutrality unbroken; and that they never purposed to move down upon Shanghai. "Permit" was given to several of the steamer's officers to visit the imperial city and its suburbs. Their friendly visit was returned by some of the new chiefs, who were entertained on board, though not in an official style, yet with all tokens of amity. When the "Hermes" dropped down, and again came abreast of Chinkiang, they opened fire on her a second time from the shore. The fire was returned on this occasion. On which a messenger was immediately despatched by the commander of the garrison with an apology, explaining that the shot was fired by mistake, and through the ignorance of the man in charge of the gun.

The above particulars may suffice to shew the amicable intentions of the (so-called) rebels toward visitors from the outside countries.

It is difficult to ascertain their exact numbers. Though their force may be smaller than that of the imperialists, their valour is without doubt indomitable, as

indeed one of the rules (in one of their books) is "when you go out to fight, and join the ranks, there must be no retreating." The imperialists may ultimately overwhelm the insurgents by multitude; but at present their skill and courage form a striking contrast to the want of discipline and the cowardice of the emperor's soldiers.

Dr. Medhurst is engaged in examining a few authentic publications derived from these singular people.

Meantime I would make specific mention of a few of their religious tenets, undoubted evidence of which has been procured by some of the late expedition, who, on several occasions, held personal intercourse with them in their city, and received specimens of the Tracts and publications printed by them under the seal of their ruler.

It is very probable that some of their leading men may have been under Missionary Instruction at Canton or Hong-Kong. One of them made special mention of the labours and teaching of Dr. Hobson. Throughout their religious pamphlets the prominent principles of Christianity are acknowledged as vital points in their national creed, viz. that there is one living and true God—that Jesus is the Saviour of the world—that there is the Holy Spirit—and that these three are the one great and only wise God.

They have issued the Ten Commandments in a brief form, each (though abbreviated) containing the essence of what was announced on Mount Sinai, and having a short comment appended to it. Under the second commandment they shew how idolatry in every shape is denounced by Heaven. Under the fourth they enforce the duty of daily acknowledging the mercies of God, and particularly the worship of God one day in seven. Their "day of rest" falls exactly on our Sunday, though their months do not agree with the months of the Chinese or the European Calendar. Under the seventh they declaim against obscene songs; and, what is remarkable, they speak of opium-smoking as a violation of this commandment. They assured their visitors, that though they were eager to permit and encourage foreign trade, they must carry out their law to prohibit opium-smoking and opium-selling. Tobacco also seems to be forbidden. Some of the strangers happened to put cigars into their mouths, but found the objection to their smoking within the

city walls to be so strong, that they were obliged to throw them away.

They have also drawn up concise forms of morning and evening prayer, graces at meals, as well as services on the occasion of births, marriages, and funerals. It appears they do not encourage the worship of the dead.

One of their books which we have seen is their (*Sántuze King*) "Three-Character Classic." This was at first thought to be a copy of what had been prepared by the Missionaries at Malacca, or published at Canton. On examination, however, it is found to be different from that in phraseology and matter; although having a religious tone throughout, and alike adapted for the young. It speaks of the supremacy of the God of Heaven, the sin of idolatry, the calamities brought in by vice, the benefits of pure morality, and the Mission of God's Son Jesus to save men. It gives an ample illustration of the anger of God against the rebellious, taken from His judgments on Egypt; and the departure of mankind from rectitude is shewn in the decline of pure religion among the Chinese, since the earliest days when they worshipped the true God and Ruler of all.

The most remarkable production they have printed and circulated among them is a portion of the "Book of Genesis." What has come to us contains only the first twenty-eight chapters of that book. On comparing it, it is almost an exact reprint (with a few verbal alterations) of an edition published some years since by Gutzlaff's "Chinese Christian Union," in Hong-Kong. Two or three copies of "the Delegates" version of the New Testament were presented to them by one of the party, which they received with the greatest eagerness.

Yet it must not be concealed that, with all the elements of good which they seem to have extant among their institutions, there are certain features which are exceedingly obnoxious and pernicious.

The emperor gives out, in the "Three-Character Classic" above named, that he himself is a son of God, and a brother of Jesus; that he himself was originally sent down to earth to gain instructions on sublunary matters, but was again taken up to heaven to receive the seals of office and the sword of power and authority, which he now wields over his subjects. He professes to receive continuous revelations from God. They have published a sort

of connected account of the several disclosures made to them by "the heavenly Father, and the heavenly brother Jesus Christ;" none of which, however, contain any thing new or unknown before. They are expecting, too, to receive further instructions from the court of Heaven about their future movements.

In all their festivals—as at the birth of children, the marriage and death of friends—offerings of animals, wines, and fruits, are made to God.

Their plan of warfare appears decidedly to aim at a thorough extermination of the Tartar Race, of whom already, according to their own confessions, they have slain thousands.

Their princes indulge in polygamy. Indeed, the people make no concealment of the fact that the emperor has his thirty-six wives. From strict inquiries, made on the spot by Sir George Bonham, it appears that the emperor had not, previous to his usurpation, made any profession of Christianity.

This point is liable to question.

Among the latest accounts from China regarding the insurgents, is the announcement of the capture of Amoy; and the following particulars of the event will serve to relieve anxiety as to the safety of the Missionaries and their families residing in that city. The Rev. W. Young, under date Amoy, June 7, writes—

You will, ere this, doubtless have heard that Amoy has been taken by the insurgents. They came in a body of about 3000 men, on the 18th May; and, after pulling down or setting fire to all the mandarin establishments in the suburbs, they proceeded to attack the city, which they took with comparative ease, after six or eight hours' fighting. As the insurgents wage war with the Tartar Mandarins and their adherents alone, no molestation has been offered to the people, who are exhorted by the chiefs of the insurrection to attend as usual to their different occupations; and strong assurances have been given them that no soldier under the command of the chiefs shall be allowed to injure the inhabitants or plunder their property. The mandarins have all fled. An attempt was made by the imperialists, on the 29th of May, to retake the city, but

without any success. The imperial force, which was a very small one indeed, on landing, was routed in the space of about two hours: several of the troops fell, and numbers were drowned in attempting to escape to the men-of-war junks.

Thus far all the Missionaries connected with the different Religious Societies in England and America have been left unmolested. Amid the confusion and excitement prevailing, God has mercifully kept us in peace. To Him be all praise and glory. Affairs, however, are by no means settled. We would request our Christian Friends in England to pray for us, that the Lord may preserve us, and cause the wrath of man to praise Him, and out of present confusion to bring order and peace.

Baptisms at Amoy.

While the heart of this great empire is in a political convulsion, which may, in the providence of God, be destined to overturn existing institutions, and to pave the way for the triumphant progress of the Gospel, among the busy and intelligent population of the Chinese Out-ports the precious seed of the kingdom has already been widely scattered. Infant Churches also have been planted there, and the reported instances from time to time of new and hopeful conversions, may be regarded as the first droppings of the shower "until the Spirit be poured from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." The Fuh-kien Church at this Station has been strengthened by the accession of five new converts, concerning whom the Rev. A. Stronach says—

On Lord's-day Morning, April 3, five recently-accepted Chinese Applicants were publicly baptized at our old Chapel. Mr. Young preached, and enforced the sacred duties which are binding on all "who name the name of Christ."

After receiving satisfactory public professions of their faith in Christ, Mr. A. Stronach baptized these five Chinese Converts in the name of the Father, and of the Son, and of the Holy Ghost; then he, along with the assembled Church and Con-

gregation, commended them in prayer to Him in whom they profess to have believed.

At the celebration of the Lord's Supper on the afternoon of that day the newly-admitted members solemnly, and with high and sacred joy, united with the Church in shewing "forth the Lord's death."

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CALCUTTA.

General View.

THE aspect of this Mission Field during the past year has become increasingly interesting. There is enough to indicate that the fall of Hindooism is approaching. Its foundations have been undermined by influences and efforts of various kinds. Recently, when the foundations of an inhabited house in London were interfered with, the building still held together for a time; but there were various premonitory symptoms of its downfall—cracks and fissures perceptibly increasing, little particles of earth strangely falling out without any apparent cause, shewed a gradual weakening and separation of the parts—until at length, suddenly, and with a fearful crash, the whole building was levelled with the ground. So shall it be with Hindooism. There is enough to shew that it is losing its hold on the native mind; that a large portion of that superstitious influence on which it rested has been removed; and that men's eyes are beginning to perceive its absurdity and evil. Collaterally with this, Christianity is rising into importance, and commanding more of interest and attention. The results which have been attained, and the Congregations which have been raised up in various quarters, are assuming more and more of a settled aspect; and it is no small cause of rejoicing that, in the valley of the Ganges, are

to be found, in connection with our own Society alone, not fewer than twenty or thirty congregations, numbering some 6000 or 7000 Native Christians. The older settlements are beginning to send forth offshoots. New Stations are being formed, and new places of importance occupied. The desire amongst the educated Hindoos in Calcutta and its vicinity to possess the Bengalee Scriptures, and their increased circulation in consequence, are proofs of a growing spirit of inquiry, and of a solicitude to search for truth. Evangelist Missionaries, itinerating throughout the country districts, and giving a broad-cast publication of the Gospel to the people of the land, have met with remarkable encouragement. Willing hearers are found in places where, a few years back, the Missionary would have been met with contempt, or even rudeness, and entreaties have been urged upon him to remain and give more permanent instruction; while that work of individual conversion, which, however feeble at times, has never wholly intermitted, is progressing now from the lower to the higher classes of native society, and educated Natives come forward to testify their belief in Jesus as the alone Saviour.

Removal of Labourers.

The Missionary Force at Calcutta has been seriously weakened. The Rev. S. Bost and Mrs. Bost have been compelled, from ill-health, to return to Europe for a time. We have also to record the removal by death of Mrs. Sandys wife of our laborious and well-proved Missionary, the Rev. T. Sandys, an exemplary and devoted Christian, who gave herself with untiring energy to the work of her Lord and the salvation of souls. The Rev. Messrs. Sandys and Long alone remain in charge of this im-

portant Station, which requires immediate reinforcement.

We subjoin brief extracts from

The Rev. T. Sandys' Report for 1852.

Divine Service in the native languages, Bengalee and Hindoostanee, has been regularly held in Trinity Church throughout the year. The average attendance has not been greater than last year.

The number of baptisms which have taken place during the year is twenty-five, of whom seven were adults.

Some encouraging appearances have lately occurred among the Jews now residing in Calcutta, of whom, it is supposed, there are about 600. They have resorted to the Mission Premises with a view to being supplied with the Holy Scriptures, in the Hebrew Language principally: a few, knowing Arabic and Hindoostanee, gladly received the Scriptures in those languages. It was a pleasing feature, in reference to the applications, that many asked for the New Testament as well as the Old, and nearly all gladly received both. The applications continued until the Hebrew Scriptures were all issued from the Bible Society's Depository, and many applicants were then sent away unsupplied, but with the hope held out to them, that, on the arrival of further supplies from England, they might eventually receive the precious boon.

The preaching of the Gospel to the Heathen has been carried on regularly throughout the year in the bungalow at Tuntonia, on a great thoroughfare to and from the Bara Bazar and the eastern side of Calcutta. The attendance of the Natives is usually very good: frequently above a hundred remain to the end of the addresses. Discussions are frequently held on the various points in which Christianity differs both from Hindooism and Mahomedanism, and, at the conclusion, single Gospels and suitable Tracts in the native languages are usually distributed to such persons as desire them, and are able to read them.

A large Schoolroom has recently been erected by the Church Missionary Association at Soorah, a little to the east of the Circular Road—to serve also as a preaching bungalow, with a view to making known the Gospel to the adult population also.

In the Native-Christian and Orphan-Boys' Boarding School, on the Mission Premises, there are now 28 pupils, and in

the Native-Christian and Orphan-Girls' Boarding School 30 pupils.

The Vernacular Schools connected with this Mission have an average attendance of about 660 boys.

The plan of sending Native-Christian Readers to the houses of the Christian Community, to read the Holy Scriptures to the native servants, has been carried on during the year. Nearly 100 families are visited weekly, and the Scriptures are read weekly to nearly 900 native servants in the abodes of their employers. A Chinese Christian Reader is also employed to visit the Chinese Inhabitants, and to read the Scriptures to them.

Labours of the Rev J. Long.

Besides co-operating in the instruction of the pupils in the Amherst-Street English School, Mr. Long thus speaks of the other departments of labour in which he is engaged—

My time during this year has been divided between Calcutta and Thakerpuker, both important spheres, though embracing a different class of the Natives. In Thakerpuker I have to deal with Native Christians, in Calcutta with the Heathen: one is pastoral, the other Missionary. A mixture of both is useful.

Native Press—I have felt it a call of duty, during the last two years, to devote considerable time in Calcutta to subjects connected with Bengalee Literature in its bearings on the objects of Missions, and in the formation of an indigenous literature for Native Christians. Calcutta sends out from Native presses, annually, not fewer, than 30,000 volumes in Bengalee: amongst these are more than twelve newspapers and periodicals. Some forty native presses furnish a supply of intellectual food, much of which is any thing but favourable to Christianity. I have a good deal of intercourse with the parties at the head of those presses. Calcutta is, in this respect, a very important sphere, and I have given to it as much time as I could spare. I have devoted the hours before breakfast, and the afternoon, in Calcutta, to subjects of this kind, and I trust not without some encouraging results: in fact, it is at the present time so peculiarly important a sphere, that, to enter into it efficiently, it would require one's whole time. The vernacular library established here has been much resorted to during the year.

Thakerpuker—Mrs. Long, who always accompanies me, and myself, have been enabled, except when hindered by illness, to devote Saturday, Sunday, and Monday, of every week, to Thakerpuker; and to carry the Mission out on the principle of native agency under European Superintendence, which I have found to work well here, avoiding the evil of making a Missionary a mere pastor, and the Natives under him mere pupils, while, on the other hand, regular periodical visits keep every thing right. The district is swampy, and very unhealthy at certain periods of the year. There is so much work here connected with two Schools for Native-Christian Boys and Girls, the hope of the future, that there is little time for much action on the Heathen; and, in fact, our first duty is to make the Native Christians preach to the Heathen by their example, more powerful than precept. I am sorry to say, however, that I do not find much inclination among them to propagate the truth they have received themselves. Though they attend worship pretty regularly, yet I desire ardently to see among them a greater realization of the doctrine of love to Christ to them individually, and of prayer for God's Spirit—to have the formalism of a cold orthodoxy changed for warm affections flowing from a regenerated nature.

Mormonism made its inroads this year into the district, holding out to the people the promise of seeing God, and of miracles being wrought for them; but having been disappointed in both these points, this system of latter-day apostasy is on the wane.

We have had several adult baptisms during the year: the persons were kept a considerable time under probation as catechumens. Our practice here is to baptize adults by immersion in the tank. It gives a more solemn appearance to the sacrament, in the eyes both of Heathen and Christians, beside being more conformable to primitive practice and the rules of the Church. Through the exertions of R. S. Palmer, Esq., and other kind friends, money has been raised for the erection of a Church. The Readers and Teachers come in from the district to Thakerpuker every Saturday and Monday, when a course of instruction on biblical subjects is carried on: they also write exercises in Bengalee, which a pundit corrects. My plan has been, to give a lecture for an hour on some historical

subject: they afterwards write down what they recollect of it, forming thus a useful exercise for them, both in composition and memory. Sometimes they have, as an exercise in writing, the analysis of some book. I make them teach classes before me, to point out any defects in their mode of teaching. I have some boys of the school training up as Monitors, and look to the Boarding School, in connection with the Solo Training School, as a source of supply for future Teachers and Readers. To encourage the habit of employing leisure hours usefully, I have divided one piece of ground here into five plots, giving each Teacher one to cultivate as a garden, and supplying him with seeds and plants from the botanical garden; and I am thankful to Baboo Gyanendra Mohun Tagore, who has given a prize for the piece of ground best cultivated. The boys, girls, and Teachers, work regularly in the garden every day. The Rev. J. Kidd has also given a prize of ten rupees to the Teacher and senior pupil for the best map of Persia and Arabia.

Boys' School—In our Boys' School at Thakerpuker we have 39 Christians, 20 Mussulmans, and 28 Hindoos. The Christian Boys work in the garden, or at rope-making, every morning and afternoon, and I hope next year to have nail-making commenced. They have made some paths through the garden, pounding the brick into surki, and laying a foundation of bricks. The formation of habits of industry for lads in a rural district is of vital importance: it is an endeavour to keep to the apostle's rule—"If any would not work, neither should he eat."

Girls' School—This is supported by Mrs. Palmer and various kind friends in Calcutta, with occasional contributions from England. There are 25 girls. Mrs. Long attends to the girls' needle-work, clothes, &c. I have given to each of the senior girls five shrubs or flower plants in the garden, to which they attend. Four of them also are occupied in the mornings in cooking. They study in the day-time the Life of Daniel, a very excellent historical work, the Patabali, Scripture Natural History, Pinnock's Scripture Catechism, and the map of Bengal.

We lost a promising girl some time since through want of medical aid; but the recent establishment of the Bengalee medical class, by the government in Calcutta, is likely to remedy that evil. But, with this machinery, we want more of the

breath of the Spirit of God to make the "dry bones live."

AGURPARA.

Report by Mr. De Rozario.

Mr. De Rozario, the Catechist in charge, has forwarded the following report of this Out-station—

An accession of three converts during this year; the declaration of three or four pupils in favour of Christianity; and the generally consistent and steady conduct of most of the Native-Christian Labourers and their families; have afforded me much joy and comfort. But we have had to lament the misconduct of some old Christians, from whom better things were expected. The Congregation now consists of 72 individuals, of whom 32 are children and 40 adults: of this last number, 31 are admissible Communicants, but 22 of them are regular ones. An adult female Convert, and five children of Christian Parents, have been baptized at Christ Church, Agurpara; and two male Converts, connected with this Mission, were baptized at Trinity Church, Calcutta.

During the past twelvemonth we received seven applications for baptism—five from young men, who had been removed from our English School because they were in favour of Christianity: the sixth was a stranger, and the seventh the wife of our head Teacher. The stranger withdrew because he was not received on the spur of the moment. Three of the pupils seem to have been unsettled since. The remaining three persevered, received further instruction, and were baptized, one in June, another in July, and the third in August last. The first of these has, since his baptism, been snatched away, taken home by his friends, and, perhaps, forced to recant. The second conducts himself much to our satisfaction, and is employed in Mission Work.

The third is the wife of our head Teacher, a respectable female of the Kayst Caste, who had been kept away from her husband for about nine years, in consequence of his conversion and baptism in 1842. But he has now the satisfaction of seeing her an humble and sincere believer under his own care. During the nine long years of their separation he made several attempts to obtain her, but he was not allowed even an interview before last year, after her father's death, and that by lawful authority, in the presence of her friends. He

spoke to her very feelingly, seriously, and determinately, and asked her if she was willing to join him. She asked for time to consider, and in a few days made up her mind to follow him. After this, she was as anxious to learn every thing of Christianity as her husband was to teach her. And although she came with most of her Hindoo prejudices, they have all vanished now, and Christian Truths and Christian Principles have taken their place. She applied herself diligently to learn to read the Bible in her own language, and a year after her return to her husband she expressed a desire to be baptized, and was accordingly received into Christ's Church, by baptism, in August last. I must only say, in conclusion, that her case is not a mere nominal profession for her husband's sake. Her state of mind and feeling, her views of things, as I hear from her husband, her general conduct, her deportment at Church, her desire to read the Bible and other Christian Books, &c., all tend to work a conviction that she is now a really converted character.

English School—During the last ten years this institution has often fallen and risen again in number and in secular proficiency; but not, it is hoped, in Gospel Efficiency. In December 1851 we had 319 boys: this number increased to 354 in May last, with an average daily attendance of 290 boys. But two cases of conversion in June, occurring among the pupils, have reduced the number to 227, with an average attendance of 180.

BURDWAN.

The Rev. B. Geidt presents the following

Review of the different branches of the work.

The work of this Mission is chiefly carried on in the Bengalee Language. Our Congregation, amounting to about 182 souls, infants included, have regularly enjoyed the Means of Grace during the past year. Three times the Word of Life has been preached in the Church every week; Prayer-meetings have been held in my house; inquirers and Converts instructed; some private lessons given to the men engaged in preaching and teaching; Schools for orphan boys, girls, and infants, in the compound, six vernacular Schools around Burdwan, and a small English School at the bazar, have

been kept up; and the Gospel has been preached to the Heathen. Beside this, ministerial duties have been rendered to the residents of Burdwan, and Divine Service performed in English at the Mission Church every Sunday Morning.

Schools—Though we could not increase the number of our Vernacular Schools, as I intended to do last year, yet those established have been carried on. A great portion of my time is devoted to this useful work, which has become a "labour of love" to me. On my visits to these village Schools, I feel happy in sitting among the pupils. In one School I have 135 boys on the list; and the number of all the heathen children, who enjoy plain education, founded on the Christian Religion, amounts to about 500. The historical parts of the Old and New Testaments are well known by the elder pupils; and geography, Bengalee Grammar, the rudiments of natural history, and arithmetic, are taught too. Some of the first and second-class boys often display ability, and it is to be lamented that the best and most hopeful ones are so soon removed from School by their parents to assist in earning a livelihood. These constant removals often constrain me to form new classes. When my hopes begin to brighten in regard to the efficiency of a class, most of the boys comprising it may leave the School, whilst I have to go over the same ground again with a fresh batch. In one village, where I had a most interesting School, cholera and small-pox were raging to such an extent at the beginning of the year, that the boys could not attend.

In these Schools you meet the proud Brahmin sitting at the side of, or below, the Soodra, in harmony and love, deriving the same instruction. Our work here is appreciated by many. The fear of having youths taught in Mission Schools has, in this neighbourhood, almost passed away. If I were satisfied with a small number of twenty or thirty boys, and chose to pay five or six rupees for a sircar and hurkaru per month, I could establish a Vernacular School in every village around Burdwan.

A number of these boys, amounting to 350, were lately examined in my house at the request of a gentleman then at Burdwan, who takes a most lively interest in this Mission, and who was highly pleased with the boys and their ready answering.

Missionary Itinerary.

On this important subject Mr. Geidt reports—

This branch of real Missionary Work has been carried on during the year. The last cold season was devoted to itinerating. I was on a Missionary Tour for forty-five days, accompanied by a Catechist; some preaching excursions were made by several of our men; and at the bazar of Burdwan we have regularly attended several times every week. The people, seeing us often, become familiar, and somewhat confidential. The longer a Missionary continues in one Station the better it is. It was on this account that Mr. Weitbrecht was so well known at Burdwan. It is likewise pleasing to observe the kindness of people who had seen us on previous tours. Old people come and surround one with a smile, and children ask for books, or say, "Give us a Jesus Christ." The opposition to the Gospel appears really to diminish with every year. Many enjoy even a visit from us, seem to be cheered by our conversation, like our preaching, and books are eagerly desired, and often paid for. My tent was pitched last cold season at Bilara, Gopinore, Boar Mirzapore, Nuddea, Daihat, Cutwa, Bislamdola, Shukor, Ram, Elambazar, Kindula, where was a mela, Koksa, Mankar, Dinagore, Golshi, and Shakohonpore. We had sometimes large congregations, but not always. If the neighbourhood be populous, I remain two, three, or four days in one spot: if not, I move my tent onward. I firmly believe India will be turned to the Lord; for idolatry is sinking, and Brahminism is on the wane. May the time speedily come, when this degraded, deeply-sunken nation, shall turn in a mass to the Lord, and "worship Him in the beauty of holiness."

Orphan, Christian-Girls', and Infant Schools.

Mrs. Weitbrecht, who continued in charge of the Burdwan Orphan School until her departure for Europe, has drawn up a brief sketch of its history from the commencement, which our limited space precludes us from inserting. We can introduce only the following summary of results, and the paragraphs which have reference to the

Oct. 1853.

state and progress of the institution during the past year—

Above 150 orphans have been received since the commencement of the institution. Some fifty girls have married, and have families of their own. Upward of thirty have died while receiving their education—some of them very happily. The remainder were in the School but a little while, and then died, or left from various causes. Several adult females have been baptized in connection with the School, and most of the European and East-Indian families in Burdwan are supplied with ayahs and sempstresses from the women who were brought up in it. It has been one of the most pleasing and encouraging branches of our work in this Mission, and has often sustained our spirits when all beside has been dark and trying. May the good Lord continue to bless it, and make it much more effectual as a means of usefulness than ever it has yet been!

During the past year, twenty new girls have been received, several of whom were infants, of whom four have died. The School has numbered above forty orphans for the past few months, and three baptisms of adult females have occurred. One of these died in the faith and hope of the Gospel a few weeks after her baptism. The Infant School has increased to sixty-four. Eight girls have been respectably and comfortably married.

A chastened and pleasing feeling has been apparent among both Teachers and children, and it is hoped that many a spiritual blessing has been received, though nothing demanding definite notice has occurred.

For many years past, I have attempted a higher order of training for girls of a respectable rank and superior ability; and during the past year I have had several of these in my house, and have carried on their education separately.

I can only add, in conclusion, my best wishes for this institution, which will ever be an object of prayerful interest to me. May the blessing of the Most High rest upon it, and all who labour in it; and may they be so endued with heavenly grace, as to be made the medium of conveying greater benefits to the orphans at Burdwan than they have hitherto received! It is our privilege to be assured, under the most trying circumstances, caused by bereavements and removals, that the Lord of the vineyard

lives, and that He has promised to carry on His own work, and perfect it.

TINNEVELLY.

PAVOOR DISTRICT.

The Village of Maythur.

May 27, 1852—I arrived at Maythur. The people assembled in good time. It was a good Congregation for this village as to numbers, and the people were very attentive. Some Heathen also seated themselves in the porch, and were very attentive the whole time.

There is an interesting case in this Congregation, of a man who some years ago married a baptized young woman, he being a professed Heathen. The parents of the girl being also baptized, the whole family were excluded from the Congregation, and I heard nothing of them for years. A few months ago the man applied to be received, with his wife and her brother, into the Congregation. I said that they might go to the Church, and hear the Word of God, as other Heathen are at liberty to do; but as they were not married according to the law of Christ I could not consider them married at all, the young woman being baptized. I hear that they have all been regular attendants at Church, and that the young man has learnt much of Christianity, wishes to be baptized, and is willing, even at this distance of time, to untie the tahly,* and be married according to the form and order of the Church of England. On inquiring into the cause of this unusual decision, I learn that the mother of the girl has never ceased to deplore her deprivation from Christian Privileges, nor to reason with her son-in-law on the subject. Whether he is acting thus merely to please his mother-in-law, which is extraordinary in this country if it be so, or whether I may trust that God is blessing her efforts for the conversion of the young man, I cannot yet form an opinion.

A Christian found unexpectedly.

June 18—I went to another village, named Meilapapooram. On the way we stopped at a place where there stood two little houses, at a distance from any village. The Catechist told me that the inhabitants have already placed themselves under Christian Instruction. One of the men, while climbing his trees, saw

* A small diamond-shaped piece of gold tied around the neck. It is used among the heathen as the ring among Christians.

us coming, and met us before we arrived at his house. He called his wife, who brought with her the wife of the other householder. They professed to be very desirous of learning Christian Truth.

After a few words with them we went to another village, in which one man has sought Christian Instruction. He asked us into his house, and I was glad to get under cover, for the sun had unexpectedly become very bright. We entered the gate, which led into a very small courtyard, on one side of which was a cowshed, and I requested that the scattered flock might be collected for Divine Worship. In the mean time I sheltered myself in the cowhouse. In the middle of the little courtyard there was a raised seat, built of earth or burnt brick, about two feet square and one high. On this sat an old woman, a portly, healthful-looking matron with a great profusion of long white hair. She sat very near me, but had not taken the slightest notice of any one of us. She was picking, with her finger nails, the rind of some roots resembling potatoes. Her eyes were fixed on them, and she seemed unconscious of any thing passing around her, or indifferent to every thing—though it proved that she was neither the one nor the other. I asked the young householder who she was, and he answered, "She is my wife's grandmother." After I had waited some time, I made now and then some observations to my inspecting Catechist, but he, being some distance from me, did not always hear, in which case the silent old lady either answered herself or passed the question on to the Catechist, though still without turning her head. I began to think that she was probably annoyed at her grandson's intention of embracing Christianity, and I did not speak to her lest she should feel more vexed, for old women in this country have sometimes very peculiar whims, and often, when they have attained to her great age, have so little intelligence that they with difficulty understand the plainest and simplest sentence. I remarked to the inspecting Catechist that the women of these villages seemed very backward to attend the Means of Grace. He was, I suppose, thinking of something else, and did not answer immediately; but the old woman answered for him. With her eyes still fixed on her potatoes, and her nails still actively employed, she said, "It is because they do not yet know the excellence of Chris-

tianity: when they do they will come and be glad." This speech startled me, for it was contrary to all the ideas I had formed of her, and it led me to address her for the first time. I asked, "Do you know the excellence of Christianity? Where have you heard of it?" She replied, "I have three sons, and they are all Christians." I asked, "Where do they live?" She said, "In the Dohnavoor District." I inquired further, "Are you a Christian?" "Yes." "Have you been baptized?" "No." "Have you learnt any Christian Lessons? Can you say the Lord's Prayer?" "No: how can I learn—an old woman like me?" I answered, "You can learn very well: you have as much sense as a young maiden." She looked pleased, and smiled, but said, "I am too old to learn." I said, "You can learn easily all that is necessary for you to know, and you ought not to neglect or defer your baptism."

After a little more conversation on this topic, a stranger entered. She was a young woman, the sister of the householder, married to a Heathen who does not wish to embrace Christianity; but she sat down where she could see and hear. I had now waited a long time, and the people had not come. I therefore asked the inspecting Catechist whether they were coming. He said, "They will come, but it takes a long time to collect them, for they live in different villages, one in a village and one in another village." The old woman, still picking her potatoes, but just finishing the last, said, "Yes, so it is now—one here and one there—but that one will become a thousand." Amen, the Lord hasten it in His time! was the response of my heart; but I do not remember what I said, for the people immediately arrived, and I had a very interesting Service with them. But just as I was about to commence the Service, I missed the mysterious old lady. I inquired for her, and found she had hid herself. On being sent for, however, she readily came, and was very attentive.

The Mountaineers.

Mr. Hobbs has been directing his attention to the wild tribes inhabiting the mountain jungles between Tinnevely and Travancore, and he has communicated to us further interesting information,

which we hope to present in the same periodical.

SURRADEI AND PANEIVADALI DISTRICTS.

The Rev. T. G. Barenbruck is in charge of these districts, assisted by the Rev. Mathurenthiram Savariroyen. They contain a total of 2775 individuals, in 75 villages; of whom 1362 are baptized and 1413 unbaptized. In the Surradei District the baptized are to the unbaptized nearly in the proportion of two to one. In the Paneivadali District the proportion is reversed. In 32 Schools there are 518 boys, of whom 181 are Christians, and 98 girls, all, except one, Christians. The Communicants are 306. We have no details from this district.

PANNEIVILEI DISTRICT.

This district contains a total of 3371 individuals under instruction, of whom 1785 are baptized and 1586 unbaptized. The increase during the year has been considerable, the total in December 1851 having been 2860, in the proportions of 1654 baptized and 1186 unbaptized. The Communicants are 364 in number. There are 40 Schools, containing 776 boys, of whom 314 are Christians, and 282 Christian Girls.

General View.

Two extracts from Letters of the Rev. J. T. Tucker, the Missionary in charge, dated respectively July 1 and August 24, 1852, will indicate the movement going forward in this district.

It affords me great pleasure to be able to give you a satisfactory report of the present state of the Pannevillei District. Since December last a good number of persons, in four villages, have renounced idolatry, and requested me to receive them under Christian Instruction. Two of these new Congregations are particularly interesting to myself, inasmuch as they have been, in a great measure, induced to join the Christian Religion from my having preached two or three times among them.

For the first time, the total number of Christians mentioned in the statistical re-

turn exceeds three thousand souls; and in addition to these there are at least two hundred more new converts; of whom, at present, I cannot speak confidently, because they have been so short a time under instruction, and are exposed to many temptations and troubles.

The Anniversary Meetings, in behalf of the Local Societies established in the district, have lately been held, one at Pannevilei, and the other at Kallathikkinaru, both of which were exceedingly well attended. The collection at the former amounted to rs. 130. 5. 4, and at the latter to rs. 89. 7. 2.

There are in this district eleven Catechists, twenty Readers, and thirty-four Schoolmasters, all of whom I should be very glad to have the means of supplying with copies of Evidences of Christianity, Body of Divinity, by the Rev. C. T. E. Rhenius, and other Tamil Publications. Let me therefore entreat some Christian Friend to aid me to supply the Catechists and Teachers with books which will, through God's blessing, prove a great boon to this infant Mission District.

I would also here mention that small Churches, costing from thirty to sixty rupees, are wanted in the new Congregations of Muditananthan, Asur, Mudakankoolam, Kylasapoaram, Acchampetty, Kattarangkoollam, and Settimalipetty.

* * * *

I am on a tour through the north of the district, and have been visiting some of the new villages, where I find the people going on very satisfactorily; only in one place they are dreadfully persecuted by their heathen neighbours, simply on account of their profession of the Gospel. In short, they have all been obliged to run away from their village. It is pleasing to see their steadfastness notwithstanding their trials; yet we know these afflictions cannot be "joyous, but grievous," and therefore must sympathise with them.

The new Converts at Acchampetty are going on nicely. There are about a hundred and thirty souls, the majority of whom have committed to memory the Lord's Prayer, the Creed, and Ten Commandments. I spent a very pleasant day on Wednesday last, preaching the Gospel among them.

Our Kattarangkoollam friends have just received a severe trial of their faith, and I think have shewn that they are sincere, at least, in their Christian Profession. The ETTYAPOARAM Zemindar sent for them, and with my advice they went to see him. He

then offered to restore them all their lands—fifteen villages—if they would return to heathenism: and I am glad to say they sternly refused the conditions, and returned home. This is really a severe test, because they are almost reduced to beggary, and the restoration of their lands would place them in affluent circumstances. May the Lord preserve them from being puffed up with this victory over the tempter! I have recently visited their village, and given them the best counsel and comfort that I could.

We now introduce some extracts from Mr. Tucker's journals.

Interesting School-children.

Sept. 2, 1851—In the afternoon I rode to Nanalkadu, where I read prayers, and gave an exposition on the sixth chapter of Daniel.

There are two very interesting children in the Nanalkadu School—one, the son of a Heathen. Upward of six months ago he told the Schoolmaster he wished to become a Christian, and accordingly not only came regularly to School, but attended prayers. Moreover, when his parents were about to make an offering to the devil he most strenuously begged them not to do so, and entreated them to place themselves under Christian Instruction. They did so for a short time, but were afterward induced to renounce Christianity. Since then they have forbidden their son to attend the Means of Grace. The little boy, however, takes every opportunity he can of joining the prayers, and sometimes hides himself behind the church drum* to escape the eye of his parents, who frequently come to see if he is in Church. They beat him whenever they find him there, but nevertheless he manages to be present occasionally. On one occasion his father beat him severely, and made him rub ashes on his forehead. There is another little fellow of the same spirit, but not so far advanced in boldness for Christ's sake.

Prayer for Rain.

Oct. 22—There being a great want of rain throughout the district, the Christians in their respective villages assembled to supplicate the God of all mercies for a sufficient supply. Accordingly a large Congregation met in the Pannevilei Church, and to them I preached for nearly an hour on 1 Kings viii. 35, 36.

* Used instead of a bell.

Oct. 27, 1851—A refreshing shower of rain fell early in the morning, and again at noon—an earnest that God will give us a bountiful supply.

Oct. 28—During the past night a great abundance of rain fell, so that the people were seen this morning, in all directions, digging, ploughing, and sowing their land. I sent a request to the Christians that they should assemble in the Pannevilei Church the following evening, for the purpose of returning thanks to Almighty God.

A tremendous thunder-storm fell during the night—an additional cause of thankfulness to the Giver of all good.

Oct. 29—I joined the Congregation in praise and thanksgiving to Almighty God for the bountiful supply of rain, and preached on Proverbs x. 22. There were not so many to return thanks as there were to pray for rain—such is the ingratitude of men generally for special benefits!

Nov. 14—I heard that on the day we prayed for rain, the Heathen of Perungkoollam called upon their gooroo (spiritual teacher) to foretell the state of the weather. He accordingly made some muntherums (prayers) and declared that there would be no rain for a month. About the same time, another man proceeded to Alvar Tinnevely, where he related that the Christians of Pannevilei had been praying for rain. This came to the ears of the police-officer, a Heathen, who was at the time hearing some complaints of Brahmins about the supply of water to their paddy-fields. As soon, however, as he heard that the Christians had been praying for rain, he dismissed them, saying there would surely be plenty of water in their fields by the next day: and to the surprise of all parties very heavy rain fell during the night, so that the Heathen themselves were compelled to acknowledge that the prayer of Christians prevailed.

Itinerating amongst the Heathen, &c.

Dec. 3—Having prepared for a journey to the north of my district, I started at five o'clock for Seethakoollam, where I put up in my tent for the night.

Dec. 4—I was disturbed last night by a tremendous storm. The tent was thoroughly soaked, and the floor covered with water an inch deep. However, the tent did not leak much, and I was therefore enabled to keep myself dry on my cot.

I removed in the morning to the Church, the inside of which was dry and comfortable, and conducted prayers at eleven

o'clock A.M., when I preached on 2 Chron. vi. 24—29. Some Heathen came, and sat down quietly in the Church during the whole Service. They remained, also, to witness the examination of the School, and appeared interested in the questions given to the children. I talked to them afterward about Christianity, and called upon them to give up heathenism and embrace the Gospel.

The Christians of this place are of the Maraver Caste, rather independent, but cling fast with affection to the Gospel. I should call them more sincere than orderly in their Christian Profession.

I read prayers and preached again in the afternoon. The subject of my discourse was the necessity of understanding something of the exceeding sinfulness of sin, and the danger to which sinners are exposed before they will seek refuge in a Saviour.

I examined five Candidates for Baptism, and accepted them. In consequence of the heavy rains I determined to remain at Seethakoollam till the morrow: however, I was able to visit a village about a mile distant, named Settimalipetty, where I was favoured with a good opportunity of making known the glad tidings of salvation to Heathen, with more than usual success. On reaching the place, I proceeded to the village heathen School, kept by a Vellaller. While conversing with the Schoolmaster, a goodly number of people of the Vellaller and Shepherd Castes assembled around me. I immediately informed them that I had come to teach them the true religion, if they were willing to hear. They replied, that they would listen to all I said: moreover, they were polite enough to send for a cot, and begged that I would sit down upon it. I consented to do so, on the condition that they also would sit down. In a few minutes I was seated on a palmyra cot, surrounded by at least eighty respectable Heathen, the merasdar* among the number, to whom I preached with much delight for about three-quarters of an hour. I gave them an account of the creation, the fall of man, and the consequent sinful state of all men, a brief history of the Lord Jesus Christ, and the resurrection, calling upon all to repent of their sins and believe in the Saviour. I also spoke of the judgment-day, and of the probability of its being near at hand. I was exceedingly pleased to hear a man from the

* Proprietor of the village.

crowd declare that he would become a Christian. He said also that he would come to me on the morrow, and bring as many with him as he could persuade to accompany him. As he was of the Shepherd Caste, I encouraged him to persevere by giving him the history of David, who was a shepherd.

I left the village, thanking God for the opportunity He had thus given me of testifying of His truth and the success attending it. I also prayed that the devices of Satan respecting these poor people might be overturned.

Dec. 5, 1851—I remained at Seethakoollam. After the reading of the second lesson, at the Morning Service, I baptized five adults and three children, and gave an exhortation to them on the necessity of endeavouring, by God's help, to fight daily against sin and Satan, and to grow in grace and in the knowledge of the Lord.

Soon after the Service was over, the man who spoke out in the crowd last night came to inform me that he had quite made up his mind to join the Christian Religion; and that his wife and children, together with ten other families, wished to do the same. I spoke to them of the great privileges of a Christian, and exhorted them to be steadfast in their purpose. One of them turned out to be a Roman-Catholic, and I therefore spoke to him especially of the errors of that Church. Before leaving me, I presented them with some Tracts and copies of the Proverbs. By mistake I had omitted to bring copies of the Gospels with me.

I read prayers again at four o'clock P.M., and preached on Romans viii. 1. A few Heathen were present. Afterward, the merasdar of Settimalipetty, to whom I preached the Gospel yesterday, came and begged for a portion of the Scriptures. I gave him the Proverbs, a Madras Tamil Almanac, and a Tract, and promised to send him a Gospel. Others also applied for Tracts, and I distributed a few among them.

I rode thence to Puvani, eleven miles from Seethakoollam. The fields on the road were beautifully covered with corn almost ready for the sickle. This province, in a spiritual sense, may be said to be ripe for the harvest. I could spend months and months in going about from village to village in my district alone, without returning a second time to the same place, and almost everywhere find a number of heathen willing to listen to the message of salvation. "The harvest

truly is great, but the labourers are few." Owing to the great hindrance of caste to the reception of the Gospel, our Catechists have not the opportunity of speaking to higher castes so freely as European Missionaries. May it please the Lord, therefore, to send us many more Missionaries from England!

Dec. 10—Ellanthakoollam. This is a village properly belonging to the Paneivadali District, but at present is under my charge. It is situated about ten miles west of Hytar, in the midst of a large tract of red gravel. The inhabitants are chiefly of the Naik, Maraver, and Pallar Castes, and subsist by cultivating their gardens with onions, cholum, and other grain. There are about ten families of the Pallar Caste, who, upward of eight years ago, forsook the Roman-Catholic Religion, and placed themselves under Protestant Teachers. I assembled them in the Church for prayers at half-past ten o'clock A.M., and was much pleased with the order and attention they observed during the Service. Some Roman Catholics and Heathen also stood at the door and windows. I endeavoured to impress upon them the consideration of the great love of God, as manifested in sending His only-begotten Son into the world to save all who would believe in Him from eternal misery, and give them an everlasting inheritance among the saints in glory. My text was John iii. 16. There is a School here, which is tolerably well attended by Pallar Children, partly Christian, partly Roman Catholics, and partly Heathen. I spent a couple of hours in examining them, and was pleased to find all the classes in good condition.

Three men came in the afternoon from a village named Kattarakoollam, and begged me to come over and preach to them, as there were between forty and fifty Heathen who were thinking of becoming Christians, and anxious to see me. I therefore rode over to the place, and was much delighted to find a number of persons waiting my arrival. They conducted me to a small neat building, which they said would do for a temporary Prayer-house, and there I at once sat down and gave them a short history of the world, from the creation up to the present time, endeavouring at the same time to shew them the exceeding danger of their state before God. In short, I told them that, as sinners, they were liable to suffer everlasting punishment in

hell, unless they repented of their iniquities, and believed in the Lord Jesus Christ. I thus preached to them for an hour, and afterward knelt down and offered a short prayer. On leaving the place, I exhorted them to consider seriously the importance of placing themselves immediately under Christian Instruction. Several men came forward and stated that they would do so, and requested me to send them a Catechist.

Extent of the district.

Feb. 24, 1852—I started at four o'clock this morning to ascend the Mudalankoolam mountain. My object in doing so was to obtain a bird's-eye view of the district, and the relative positions of the principal villages under my charge. I proceeded slowly, with a guide and lantern-bearer, through jungle for about an hour, and then reached the base of the mountain, which we ascended gradually through dense shortwood, meeting with nothing, save now and then disturbing a solitary partridge or wild pigeon. We reached the top a little before sunrise, and from thence I had an extensive view of Tinnevely. The mountain is situated about thirty miles north-east by north of Palamcottah, and stands in the centre of the Panneivilei District. I therefore, at almost one glance, had a view of the vast tract of country over which I am, in the providence of God, the appointed Missionary. I could trace out, in the distance, many villages where I have frequently proclaimed the glad tidings of salvation to willing hearers, and could also distinguish many places where I had declared the message of salvation to Heathen or Roman Catholics, as yet without any apparent fruit. Many other villages, likewise, came before my view. In these, as yet, the name of Jesus has never been proclaimed: the inhabitants of those "dark places of the earth" are still "without hope," and perishing "for lack of knowledge." I do most earnestly pray that God will raise up, either in England or among the Native Christians of this land, some who will go forth to declare His Word among the people; for I am persuaded that the people in these parts are prepared to hear the Gospel. The whole country before me appeared covered with corn just ready for the sickle—a fit emblem of the spiritual state of the population. "The harvest truly is great." After looking round for half an

hour, I descended the hill, and returned to my tent with as much speed as possible to avoid exposure to the tropical sun.

Opening of a new Church.

June 4—Manalkadoo. A good Church is erected here at last. It has cost nearly a hundred rupees, and is built on the site whereon once stood a devil-temple containing upward of twenty idols. Satan's kingdom, externally, is certainly in this village become the kingdom of Christ. May it please God to bless the teaching and preaching of His Word among the people, and then His reign will be complete! We assembled at ten o'clock to open the new Church, which was crowded: moreover, Heathen and Mahomedans were standing at the door and windows. I read the Morning Prayers, and then preached on Psalm xlv. 11. The whole Congregation were very orderly and attentive. The Catechist afterward presented a list of fifteen Candidates for the Lord's Supper, and fourteen for baptism.

The Maravers.

June 17—I proceeded at five o'clock P.M. to Payoor, where two men, with their families, have recently placed themselves under Christian Instruction. There being no kind of Prayer-house, I put up in a tope of tulip trees, where I soon found myself saluted, not only by the persons above mentioned, but also by a large crowd of Heathen of the Maraver Caste. Among them stood a fine tall, stout man, who appeared to be their chief. I accordingly addressed him as such, and informed him that the object of my visit was to communicate to them a proclamation from heaven, in the name of the Creator of heaven and earth. He and the rest appeared well disposed, and I therefore requested them to sit down and listen attentively to the message I was about to declare. They acceded to my wishes, and about a hundred persons remained very orderly, while I preached to them for an hour upon righteousness and the judgment to come, calling upon all to forsake idolatry, and worship Almighty God, the Maker of heaven and earth. I afterward held a conversation with them. Being Maravers, I felt myself in the midst of thieves. Still, I found them all assent to the things of which I had been speaking, and with one consent pronounce them good and important. On leaving, the two men who have already renounced heathenism accom-

panied me for a mile on the road, and said they thought that several more of the people would soon follow their steps.

One short but encouraging extract, dated Dec. 22, 1852, concludes our notice of this district.

Mrs. Tucker and I have just returned from a long and wet visit in the Pannai-koolam Division, where there are at present movements in many directions in favour of the Gospel.

—
TRAVANCORE AND COCHIN.

General Progress.

There has been an increase in the numbers under instruction in this Mission Field to the amount of 700 persons; the total in December 1851 amounting to 3979 persons; and in the December of last year to 4683: of this entire number only 255 are unbaptized. The Communicants during the year have increased from 986 to 1216. There are 76 Schools in the Mission Field, containing 1775 boys and 433 girls. There are ten ordained Missionaries in charge of the different districts and departments of the work, of whom two are Natives.

Cottayam College.

The Rev. E. Johnson is in charge of this Institution. The Rev. Messrs. Hawksworth and Baker, jun., thus report the result of the examination held on September 3, 1852—

Having been requested, at our clerical meeting, to examine the boys learning in the College, the examination was held last Friday, the third instant.

The boys are divided into four classes, and were examined in English and Malayalim.

In English, the first class answered questions on a given portion of the Gospels pretty readily; repeated Watts's Hymns for Children, and portions in the New Testament, correctly and freely; their English Grammar was very fair; in Geography they answered well, and are getting on well with reading; their translations into English were not idiomatic, but some of the boys translate very

fairly. In arithmetic they have reached the rule of three.

In Malayalim, the answers to questions on the first twenty chapters of Exodus were creditable; several of the Psalms were repeated correctly; and their translations from English into Malayalim were very good indeed, considering the age of the boys, and the short time they have been learning in the College.

The boys in the lower classes were examined in the above-mentioned order. They are intelligent, and desirous to learn. On the whole, we were pleased with the examination, and with the appearance as well as the answers of the boys.

Normal Female School.

Of this Institution Mrs. John Johnson thus reports, in a Letter dated January 8, 1853—

The Day School still goes on well, and has between thirty and forty on the list. In the Boarding School the numbers stand at fifty-six. When any girl is expected to leave, there are one or more who have been promised to be admitted, so that we have no lack of girls. The little School at Oleisha gives great satisfaction. The six boarders are supported, and the Teacher paid, with money received from ladies in England. Four of the girls were baptized last Easter, with their heathen parents, in the Cottayam Church. On the first of June they were taken into the School, and on the 23d of December, when at Oleisha, I had the pleasure of hearing them repeat the whole of Watts's First Catechism and read a little. They answered very fairly. I wished much that their kind supporters could see and hear them. The girls are from seven, eight, and nine years old.

COTTAYAM DISTRICT.

This district contains a total of 730 individuals under instruction, of whom 698 are baptized. There are 252 Communicants. In 17 Schools there are 408 boys, of whom 272 are Christians, and 79 girls, of whom 66 are Christians. In December 1851 the numbers were 418 baptized and 30 unbaptized, with 120 Communicants. The increase, therefore, has been considerable.

Adult baptism—Inquirers.

The following extract from a

Letter of the Rev. H. Baker, sen., dated April 14, 1852, presents the district in an encouraging aspect—

On Easter Sunday last I had the unspeakable gratification of admitting to baptism twenty-one heathen families, consisting of ninety-three souls. These, in addition to two other families admitted four months ago, and consisting of eight persons, will make up the aggregate number of 101 converts from heathenism within a few months. This number could have been considerably increased had numbers been the object, but some of our Catechumens were not sufficiently instructed, some had questions to settle about their little property, and some were kept back by their relatives, who seemed to think they were going to be buried alive. There are now about fifty Heathen under instruction, and a very favourable impression has been made on the minds of many in regard to the good work, which I hope will deepen and spread, so as to lead them to an acquaintance with Him whom to know aright is life eternal.

I am happy to find that the heaven which has thus begun to shew itself in this Mission has been at work for some years past, as a good number of the newly-baptized have assured me that they wished to join us long ago, but were kept back by self-interested persons, who were under every obligation to have acted differently.

That the Lord has begun to bless us most of our Missions in Travancore give us abundant evidence at the present moment. May He greatly increase and multiply His mercies upon us!

PALLAM DISTRICT.

In December 1851 the total in this district was 1155. In December 1852 it had increased to 1315, of whom 1168 are baptized, and 147 unbaptized. The Communicants are 343.

The Hill People.

As in the Pavoov District of Tinnevely, so in this district, the attention of the Missionary in charge, the Rev. H. Baker, jun., has been much directed to the mountaineers—the Hill Araans, a race of cultivators inhabiting the forest-clad hills about forty miles to the east

Oct. 1853.

of Pallam. The particulars have been already published in the "Intelligencer" for April last.

MAVELICARE DISTRICT.

In this district, which is under the charge of the Rev. J. Peet, assisted by the Rev. Jacob Chandy, there are 791 individuals under instruction, of whom forty are unbaptized. There has been an increase of about 100 on the total of December 1851. There are 240 Communicants, and ten Schools, containing 200 boys and 50 girls.

The following are extracts from Mr. Peet's

Report for the Year ending December 31, 1852.

General Review.

Few years, either in the annals of Travancore, or in the history of the Mavelicare Mission, will be found to have been more eventful than the one just drawing to a close.

In the beginning of the year there was a superabundance of rain, which proved very injurious to the crops, and caused much sickness. In the latter part, a monsoon unprecedentedly long and heavy continued nearly up to the present time by the Madras rains; in consequence of which, all the crops in most parts of these low lands have been destroyed, and but for the hill paddy there would have been a famine. As it is, the poorer classes have suffered much from the exorbitant price of rice, and of course of all other edibles: added to which, the whole of these, and many other parts of Malabar, have been afflicted by that terrible scourge, the cholera, to a greater extent than has been known for the last twenty years in Travancore: even up to the present hour it is flying about in every direction, and sweeping away whole families at a time. In addition to these miseries, that have fallen upon the inhabitants in general, my people have been brought under the fiery ordeal of severe persecution. But, though troubled, the people have not given way to despondency, nor have our numbers decreased. On the contrary, some few from the Heathen, Syrians, and Papists, have come forward and joined us in the face of all opposition and disgrace; and did not the fact of persecution prove

3 L

that our work is progressing, we have direct evidence to shew how true our gracious God remains to His promises; that His benediction rests upon our labours; and that His Spirit makes them efficacious to the bringing to the saving knowledge of the truth some for whom Christ shed His precious blood.

With regard to the spiritual state of our people in general, as most of them have been, comparatively speaking, but lately rescued from the thralldom of heathenism—the system of which, like that of Popery, adapts itself to the peculiar propensities of each, inducing the individual willingly to co-operate in reducing himself to a state of moral degradation, corruption, and slavery—and still being obliged, even after baptism, to reside in a morally-polluted heathen neighbourhood, no reflecting man would think of judging them, as a body, by the standard we erect in the parts of Europe and America that are under the influence of Protestantism; but making all due allowance for local circumstances, habits of thought, and practice, I am prepared to state and to prove, by a knowledge of both, that the body of Christians in our Travancore Church Missions will be found equal, if not superior, to the same number of people in most of our Churches at home—while now and then such striking proofs are given of the possession of vital religion, as it would be difficult, perhaps impossible, to exhibit in most parts of Christian Britain.

Encouragements.

In a part of the Mavelicare Mission where persecution has been most rife, a comparatively-speaking poor, industrious Convert, who suffered a great deal of abuse and punishment, has freely given me a piece of land for the purpose of erecting a church to God's honour in that benighted district.

A Syrian, living near that poor man's neighbourhood, and who has been in the constant habit of reading our books, came to me and said, "I believe God is with you, and I am as fully convinced of the very corrupt state of the Syrian Church, and therefore, though I cannot openly join you, yet I come to give you twenty-one rupees." I asked him, for what specific purpose. "To promote," said he, "the work of Christ in your Mission, and spend it as you like." Upon telling him what the poor man had done and wished, "'Tis well," said he: "let it go toward raising

a Church." With this encouragement, and partly with the aid of the twenty-one rupees, I have erected a temporary Place of Worship, wherein our Church Services are regularly performed, and a few Converts lately gathered from the heathen world meet to worship God and learn the way to heaven. But, as that part of the Mission is growingly important, in consequence of its being in the vicinity of a new and large bazaar; as I have been providentially called to labour there; and as my work has thus far been manifestly blessed by God; a small, but a good, substantial Church is required, at an outlay of not more than three hundred rupees, as most of the materials can be had cheap, and there are good conveyances by water. Should this meet the eye of any one disposed to aid, he will do a good work for Christ.

This will make the sixth Station in the Mavelicare Mission where stated Services, according to the rites of our Church, are performed every Sabbath, and where Readers and Schools are placed, for the purposes of diffusing general knowledge, but chiefly to teach the way to Christ and eternal happiness.

Statistics.

The baptisms for the year have been seventy-seven, and a number of Converts from Popery and Syrianism have been added to our Church; but, as I have a little doubt whether some of these latter may not flinch when they feel our cross press heavily, I prefer taking no further notice of them here.

Of our village Schools I cannot report favourably; as, owing to the heavy, constant rains, but chiefly to the long prevalence of cholera, the attendance has been irregular, and some of the Schools had to be closed for a time.

Preaching in the Villages.

The following brief extract from the journal of the Rev. J. Chandy exhibits the character of his labours—

Sept. 1 and 2, 1852—I visited the villages of Pantalam, Prekanam, Omalloor, Karakatt, and Arikara; and spoke to Syrians, Nairs, Mahomedans, Chogans, and Canyans, on the truth of Christianity, and on the falsehood of idolatry and astrology. Nairs, Chogans, and Canyans brought forward several absurd stories in defence of idolatry and astrology. One

of the Nairs in the village of Karakatt, after hearing and disputing what was spoken, wanted to hear the Ten Commandments, and I repeated them to him. "Every one of these Commandments is broken by you Christians, and why do you then find fault with us?" said the Nair. "We all, then, need the forgiveness of sin: that there is a way to obtain it is what I want to tell you," I replied, setting forth Christ crucified as the way, and appealing to him to compare the general conduct of the Christians with the Heathen. He said, that he could see one thing, namely, that Christians were increasing faster than other castes.

TIRUWALLA DISTRICT.

This district is under the charge of the Rev. J. Hawksworth, assisted by the Rev. George Matthan. It contains a total of 770 persons under instruction, of whom 30 are unbaptized. There has been an increase of about 100 on the aggregate of the preceding year. The Communicants are 210 in number. There are 10 Schools, containing 224 boys and 48 girls.

The following is Mr. Hawksworth's

Report, April 30, 1852.

I take this opportunity of reporting a few particulars as serving to indicate the present state and prospects of this Mission. The statistical returns for the past half-year shew a gradual, yet steady increase in our Congregations.

During the past quarter, notwithstanding the bitter persecution that has been raised against Converts in this Mission, such as I have never known before, one family has openly professed Christianity, and this from a simple desire, I believe, to be numbered amongst the people of Christ. No sooner had the baptism taken place, than an attempt was made by heathen relatives to get away the children; on the ground that, according to Travancore law, a father, among Hindoos below Brahmins, has no right to his own children. A complaint was made by these relatives to the district-officer, but he would not receive it. It was subsequently received by the higher authorities, and forwarded to me for explanation; but I believe the matter has been dropped, and as yet the children are under the protection of their

father. The mother was suddenly cut off by cholera before the family was baptized. The grandmother had previously been baptized, and is anxious to bring all her relatives and friends to the Saviour whom she has found.

This is at Thallawaddie, where we have sometimes Syrians, Romanists, and Heathen at service on Sundays. And yet a spirit of bitter hostility to vital godliness is often seen. One young man, having commenced coming to hear the Gospel, instead of going to see mass in the Syrian Church, was opposed by his relatives and neighbours, and one of his uncles came a considerable distance to rebuke him, and threatened to beat him soundly if he again went to the English Church. Notwithstanding this, the young man continues to come almost every Sunday. But he comes alone—his wife will not, or rather dare not, accompany him. Two other persons began coming from a considerable distance, but their relatives at once withstood them, and stirred up a Sircar Officer to persecute them. All the labourers in the locality were forbidden to do any work for one of the men, and the other man was instantly threatened by his father, who declared he would disinherit him if he did not return to the Syrian Church. The opposition is so firm, that these men, who live far away from our people, have drawn back, at least for a season; but it may prove, as was really observed to me, the seed has been sown, and will not die.

Another man, having attended very regularly for a considerable time, and listened with apparent delight, at length brought his wife to hear the glad tidings. On returning home, he found his father standing at the doorway to oppose his entrance, saying, "If you will take your wife to the English Church, you may go and live there: you shall not come here." Almost immediately after this, his wife's relatives came to take her away from him to another part of the country. The man, however, remains firm, having, I believe, the grace of God in his heart.

But the most striking case has occurred in the bazaar, near the Mission Bungalow. A respectable Syrian Youth has, it appears, been for some time secretly and earnestly reading the New Testament. He also obtained a copy of the Pilgrim's Progress in Malayalim, became more and more anxious about his soul, grew dissatisfied with the formality of Syrianism and its superstitions, and at length came to the

Mission Church. This raised quite a ferment. His relatives and neighbours, indeed the whole bazaar, strongly opposed him. He has had to endure much mockery and abuse, and, what was most painful, the frowns and rebukes of his nearest and dearest relatives. On one occasion, while he was quietly bearing the scoffs and sneers of the bazaar people, he was cheered by a Syrian from the interior, who passed by at the time, and said to him, in the hearing of the by-standers, "Do not be discouraged, for this is just the way in which Christ was treated." He has hitherto continued firm, and last Sunday brought five other young men with him to our Church. He has already made such progress in scriptural knowledge, that he quotes appropriate texts readily, and often silences his boldest opponents. Some of those who now come with him were a short time ago among his revilers. He attends closely to his secular duties, and urges those who, like himself, have begun to examine their Bibles, to be more diligent than ever in their daily duties, so that, as in the case of Daniel, their enemies may find nothing against them. The case attracts more attention, from the young man being nearly related to the priest of the Syrian Church here. Should this work go on, I trust the poor Heathen will be benefited. A few days ago, two Brahmins, passing through the bazaar, asked a Syrian who was standing near a large wooden horse what it was for. The Syrian replied, that it was the horse of St. George, and had been brought out to be painted, as the feast of the saint was near. He added, "This horse is very holy, as I can prove: a man once attempted to get upon it, and immediately he had a swollen leg." "Nothing of the kind," said the young man, who just then came up: "it is a mistake." And, so saying, he got on the horse and kicked it, saying, "What sort of a horse is this? It cannot move." The neighbours laughed: the superstitious Syrian was of course very angry, but could make no reply, and the Brahmins walked away apparently convinced that that idol, at all events, was nothing.

Hindoos of the highest respectability now read our books, and occasionally come to the bungalow and ask, "Have you got any new books?" The little monthly paper has a steady sale, chiefly among the most respectable of the Heathen. In preparing this it is necessary to act very

wisely. If the paper were exclusively religious, alarm would be taken, and if uninteresting it would not be read. And on the other hand, if the paper did not contain scriptural truth—if it were not in some degree a Christian Herald—it would be beneath the notice and foreign to the object of the Missionary.

In one village, where a School has been placed, Hunuman, the monkey god, is worshipped, and supposed to possess great power. Until lately, many of the Syrians of the neighbourhood have made offerings of plantains to this idol, but this has already almost, if not entirely, ceased. And although the utmost care has been taken to avoid giving offence, it is evident that the Brahmins, especially the foreign Brahmins, are uneasy at pure Christianity being brought so near to them. They have great influence with certain of the authorities, and several attempts have been made to induce the Sircar to pull down the School. Twice it has been suddenly visited by a posse of Sircar Officers, who questioned the Teacher and neighbours, and then took down the names of the little children, apparently to frighten them. One official objection to the School was, that I visited it; but it was hard to prove any culpability in my doing so, as the School stands in a Christian's compound. For the present the storm appears to have blown over, so far as the Schools are concerned.

The case of the poor slaves is very difficult. I do not know how they would be treated by the Sircar on their embracing Christianity; for Christianity is so bitterly opposed, especially in this district, that Converts, Christian Freeman, are not now allowed to enter a court of justice, or walk with their fellow-Christians on the public roads, even where these roads are more than forty feet wide. Such a state of things is now in Travancore, and perhaps cannot be paralleled in any other country in the world. But the night is darkest just before the day dawns. The cause of humanity and truth shall yet triumph, even here.

In the following extract, dated January 4, 1853, we see the

Aspect of the district at the close of 1852.

In sending in the statistical return for the past half-year, I am bound to acknowledge with all gratitude the merciful protection of our Heavenly Father during a season of extraordinary sickness. The

cholera has been raging around, in villages near and at a distance, with unusual virulence. Five, six, even seven, have died in the same house. In some cases the whole family has been swept away, and in several cases a single individual only has been spared. Just recently the sexton of the Syrian Church at Mallapalli died of the disease. None of the Syrian Priests would go to inter him; and after the body had lain longer than it ought it was buried by some of our people. The sexton's wife and mother soon fell victims, and the sole survivor is a child. At one time the disease came very near the bungalow, and appeared to single out its victims, carrying off a conjuror and fortune-teller, and a child, from a family of professed thieves. Our people have been most mercifully spared. Out of upward of seven hundred persons only two have been taken away. During the whole time of the sickness I was very liberally supplied with medicine from the Trivandrum Hospital by C. Paterson, Esq., M.D., physician to the Rajah. In almost every case in which the pills were administered immediately, and nothing drank but cold water, the patient was saved. All classes, from the Brahmin to the slave, soon lost their confidence in native medicine, and the applications for medicine at the bungalow became incessant. The pills were freely distributed, and I believe some hundreds of lives have been saved.

Some of the adult baptisms which have taken place during the past half-year have been very encouraging, no sinister motive whatever being discoverable, and the parties being intelligent, and earnestly desirous to be numbered among the people of Christ. Their subsequent conduct has been consistent and exemplary. Strong inducements to break the Sabbath have been withstood, and former bad practices have been renounced entirely. May they be kept from falling, or in any way disgracing their holy profession! Some of the Syrian Christians in the neighbourhood have openly expressed their great surprise that any Candidates for Baptism should offer themselves during the continuance of the present bitter persecution.

TRICHOOR DISTRICT.

The Rev. H. Harley and the Rev. J. G. Beuttler are the Missionaries in charge of this district, which contains a total of 632 individuals under instruction, of whom

36 are unbaptized. There are 123 Communicants. The total of December 1851 amounted to 558. In ten Schools there are 184 boys and 30 girls. The following is Mr. Harley's

Report for the half-year end. Dec. 31, 1852.

During the past year we have had no interruption to the prosecution of our labours from sickness, or any other cause. Diseases, however, have prevailed to a great extent amidst our Congregation and others during the latter part of the half-year, and many have suffered, and are still suffering, from intermittent fever and dysentery. The weather has been unusually unhealthy this year, the latter rain having fallen to an unprecedented extent, and generated diseases. We have cause, therefore, to be thankful that we have been preserved from the prevailing epidemic, which has proved fatal to so many Heathen and Roman Catholics at Trichoor and in its vicinity.

I will subdivide this report under the following heads—Congregations, Missionary Agents, and Schools.

1. Congregations.

During the past half-year I have baptized 38 individuals, comprising 17 adults, and 21 children who had been daily instructed previously in the principles of the Christian Religion. The Heathen baptized were chiefly of the Chogan Caste, and they were admitted into the visible pale of Christ's Church on the 17th of October and 12th of December respectively. In consequence of their profession of Christianity, they have been subject to persecution from their heathen neighbours, but we trust that the Lord will enable them to bear up under all opposition. A Chogan, named Ramen, was among the number of the baptized, and brought his son also to be received into the communion of our Church. Ramen's wife strenuously opposed the baptism of her son, and it was with extreme difficulty that she at length consented to it. Her husband has spoken to her regarding the renunciation of idolatry, but she at present gives no heed to such things. As the greater part of the baptized live at some distance from us, and support themselves by their own manual labour, they will be subject to persecutions on the part of the heathen authorities, who are naturally much opposed to the spread of Christianity. The Lord

gives grace and strength, however, corresponding to our day and trials. Our congregation at Trichoor have daily access to the Means of Grace, and the Word of God is twice preached on the Sabbath; in which I have been assisted by Mr. Beuttler, to whom the districts lying south of Trichoor have been now assigned, for making known the salvation of Christ.

II. *Missionary Agents.*

Good and efficient Catechists and Readers, who would, with a single eye to the glory of God, proclaim the knowledge of salvation to a perishing world, are a great desideratum here. The harvest is great, but the labourers are still few. We have endeavoured to train up labourers for the work, but time must elapse before their efficiency can be put to the test. It would be very desirable if an institution could be formed for the express purpose of training up Catechists for the Missions. No institution of such a nature exists on this coast, although the demand for able and efficient Catechists and Readers is so urgent and great.

III. *Schools.*

The schools in this Mission are going on favourably, and have been examined by me at various intervals. The average number of scholars learning at the various schools is 214.

The studies pursued in the seminary are, English grammar, geography, history, arithmetic, spelling, writing, and Scripture History. In the Malayalim Schools the boys are instructed in Watts's First and Second Catechisms, and Scripture History, accounts, writing, &c. The Preparandi class are also taught with the Seminary Boys, but I have been obliged to employ two of them on special duty until their place can be supplied by other Schoolmasters.

We have thus endeavoured, through the means placed within our power, to spread the knowledge of Christ and His

salvation amidst the various classes inhabiting these parts. The Spirit of God alone can make the word effectual. It is "God who giveth the increase." The success of our work depends entirely upon the Spirit of the Lord. He must infuse vitality into souls "dead in trespasses and sins." The breath of the Spirit is required to make the "dry bones live." May this divine Spirit be poured out on all flesh, so that the Great Redeemer may reign supremely in the hearts of all men!

Two Brahmin Inquirers.

Another Nambouri Brahmin has expressed his wish to renounce heathenism and embrace Christianity. He has relinquished his worldly possessions, and is now placed under instruction. I trust he may hereafter be useful in making known the Gospel to his fellow countrymen. He appears to be quite sincere in his profession, and his coming to us has made quite a stir among his relatives and friends. He expects his wife and two children will follow him shortly. He has evidently not come for worldly gain, as he will be rather a loser in a pecuniary point of view. He is living at the house of the Brahmin whom I baptized before.

Another Nambouri Brahmin, of high caste, aged about twenty-seven, has boldly come forward, and avowed his determination to renounce heathenism. He is well known to the Brahmin whom I have already baptized, and through him he has been induced to take the step which must for ever sever him from his heathen relatives. As soon as it was known that he had arrived here, his friends and relatives came in bodies to see him, but offered no violence. Their feelings were of course very much excited, and his younger brother seemed much affected. The Brahmin, however, told them calmly and decisively that he had determined to join the Christian Religion, at whatever sacrifice; and his friends, finding him unmoved, left him.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—At the Monthly Meeting of the Committee of the Church Missionary Society on the 12th of September, the Secretary having reported the death, at Torquay, on the 26th of September, of R. M. Bird, Esq., a Life Governor of the Society, the following Minute was adopted—

"The Committee receive the mournful intelligence of the decease of Robert Mertins Bird, Esq., their valued friend and colleague,

with deep concern. The connection of Mr. Bird with the Society dates from the period of the opening of their operations in the East Indies. In that country he was distinguished among the most eminent of the early friends of our Missions. Joining an uncompromising countenance and support of Missionary Undertakings with eminent official position and merit, few individuals have contributed more largely to the change of public opinion in India toward the objects of this and kindred Institu-

tions, and to the encouragement of the Christian Labourers of all classes, during the long period of his public career. Since his return to this country, Mr. Bird has largely added to his services for the Missionary Cause, by energetic assistance in the provincial Meetings of the Society, and by wise counsel in the Committee. The Committee recur with very grateful feelings to these various and great services rendered to their cause by their lamented friend; and, in recording their sorrow at his loss, they desire respectfully to tender their sincere sympathy to his bereaved widow and family."

On Friday the 26th of August, at the Church Missionaries' Children's Home, Highbury Grove, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the following Missionaries, on occasion of their proceeding to their respective Stations:—The Rev. T. G. Ragland, M.A., returning to Madras—The Rev. Andrew Frost, M.A. St. John's College, Cambridge, late Incumbent of Meltham Mills, Yorkshire, Mrs. Frost, and Mr. Arthur Davidson, Student from the Institution, Islington, proceeding to Bombay—The Rev. H. D. Hubbard, B.A. Caius College, Cambridge, late Curate of Long Eaton, Derbyshire, proceeding to Benares—The Rev. William Keene, B.A. Brazenose College, Oxford, proceeding to the Punjab—The Instructions having been acknowledged by the Rev. Messrs. Ragland, Frost, Keene, and Hubbard, they and their companions were addressed by the Right. Rev. Bishop Carr and the Rev. J. Tucker, B.D., Rector of West Hendred; and were commended in prayer to the protection and blessing of Almighty God—On Friday,

September the 9th, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. W. Knight, M.A., one of the Secretaries of the Society, on occasion of his departure on a visit to the Society's Missions in the Mediterranean and Ceylon. Mr. Knight was also addressed by the Right Hon. the President, and other Members of the Committee—The Instructions having been acknowledged, Mr. Knight, and Mr. and Mrs. Hammond, proceeding to West Africa, were commended to God in prayer by the Rev. J. Chapman, B.D., Assistant Secretary—The Rev. Henry Reeve and the Rev. John Shaw Burdon, Students from the Institution, with their wives, left Southampton on the 20th of July, for China, *via* overland—The Rev. Messrs. Hubbard and Keene left Portsmouth on the 3d of September, for Calcutta—The Rev. T. G. Ragland left Portsmouth on the 15th of September, for Madras—The Rev. A. Frost and Mrs. Frost left Portsmouth on the 15th of September, for Bombay.

INDIA WITHIN THE GANGES.

London Miss. Soc.—Mrs. Paterson, wife of the Rev. James Hubbard, of Calcutta, died on the 20th of May.

AUSTRALASIA.

Wesleyan Miss. Soc.—The Rev. Robert Young reached Melbourne on the 20th of May.

WEST INDIES.

London Miss. Soc.—Mrs. Henderson, of the Demerara Mission, died on the 26th of May.

Wesleyan Miss. Soc.—The Rev. Samuel Pritchard died at St. Vincent's on the 28th of February.

Miscellanies.

THE Engraving on the following page represents a scene which occurred in Freetown, Sierra Leone, on the 9th of June 1852. The strange-looking figure is a real representation, made from the very dresses. The account of the scene you will find below. Mr. Beale says—

Frequently these grotesque figures—which the people believe to be the spirits of their departed forefathers, and which they therefore greatly fear—come out six or seven together, and the occasion is disgraced by indulgence in the grossest immorality. On the egugu reaching my gate, I seized him, and endeavoured to drag him into my yard. He appeared to be about seven feet high; but when I grasped his head, to bend him to the ground, and so render him powerless, I found I had only grasped a handful of red cloth, stuffed with cotton rags. Four stout fellows, with large sticks, stood in a threatening posture over me, to rescue him. In a short time a large crowd gathered round; but none, not even my servants, dared for some time to help me. At length a powerful woman, a member of my Church, cried out, "They go hurt master!" and, rushing through the crowd, held the man with all her strength, and pushed others away. Finding, however, that I could not hold out longer against so many, I tore off his upper garment in shreds, and then, seizing his under garments at the bottom, drew them over his head, and so stripped him before all the people. When the crowd saw that the egugu was not only a human being like themselves, but known to many, they raised a loud shout—the heathen in derision, and the Christians in thankful exultation—upon which his defenders slipped off and left him alone in my hands.



MR. BEALE SEIZING THE EGUGU.

Missionary Register.

NOVEMBER, 1853.

Biography.

BRIEF OBITUARY NOTICE OF MRS. HASELL,

WIFE OF THE REV. S HASELL, OF THE SUDDER STATION, KRISHNAGHUR, IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY.

THE Rev. S. Hasell has given a short sketch of the character of his departed wife, from which the Christian will learn resignation, while he laments the loss of so promising a labourer.

It is my painful duty to record the loss I have sustained in the death of my beloved wife. Shortly after my last report was sent in—April 1852—it pleased the Lord, in His sovereign grace, to withdraw her from the work, and gradually to withhold her strength, until, on the 26th of July, her spirit left its mortal tabernacle. The ways of the Lord are unsearchable, but it is our comfort to know that He doeth all things well. We had made many plans, and He—probably to shew us that the work of saving souls is not to be done by might or power, but by the Spirit's quiet, unseen influence—frustrated them by removing one of the most efficient and devoted labourers that ever entered the field. With a powerful mind, well stored and well disciplined—with an energy undaunted by labour or trouble—with a spirit chastened and sanctified—with a single eye and a purely disinterested heart—she engaged in the work of the

Lord; and although spared but for a year, in a sphere adapted to her character and disposition, she will live long in the remembrance of both Europeans and Natives who knew her. She lingered over four long months, and, as her bodily strength failed, her spiritual life was invigorated. Sensible of her approaching dissolution, a month before it happened she arranged all her affairs, and meekly, "in full assurance of faith," waiting for her blissful change, committed her spirit to Jesus, the Lord, "whose she was, and whom she served." This heavy afflictive stroke has necessarily greatly interrupted my work, and my health, too, has materially suffered; but I hope still in the goodness of the Lord: He will, I know, provide; and although I may be an inefficient, I shall hope to be a devoted and faithful labourer, until my blessed Saviour shall look in mercy on me also, and take me to Himself.

OBITUARY NOTICE OF A NATIVE CATECHIST

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT BURDWAN.

THE Rev. B. Geidt has sent some particulars of the last hours of a Native Catechist, which we lay before our Readers.

We have lost by death eight members of our Congregation since March last—one Catechist, Boistom, two married women, and five girls, four of whom were orphans. Boistom, who had been labouring faithfully for fifteen years in this Mission, and who died a most happy death, deserves a special reference, to shew that God, "the same Lord over all is rich unto all that call upon Him." Boistom had been ailing during the last two years. He was often laid up for weeks, and months, and at last became
Nov. 1851.

so weak that he could not leave his bed. He endured all his sufferings with true Christian Resignation, and during all this time not one word of discontent with the ways of God ever proceeded from his lips. The Bible was his companion; and from this inexhaustible source he derived consolation and comfort. On Tuesday Evening, the 26th of October, a great change took place: he became suddenly exceedingly weak, and the following day, at 12 o'clock, desired to see me. On finding his end approaching, I offered to

3 M

administer to him the most comfortable sacrament of the body and blood of our Lord, which he took with true devotion and child-like faith, believing that God would pardon all his sins for Christ's sake, and receive him into His heavenly kingdom. When I told him it would be most likely the last time that he would take the Lord's Supper on earth, but that I hoped he would soon take it anew in his Father's kingdom, be delivered from his sufferings, and join the happy assembly above, he meekly resigned himself into the hands of the Saviour, saying, "Thy will be done." Thenceforward his end drew rapidly near. Half-an-hour before he left his mortal frame I prayed once more with him. He said to me, "Jesus, my Saviour, who has redeemed me, is my comfort and my hope: on Him only I rely for salvation." He was very quiet and calm all the time: no fear of death, no struggle whatever, was seen in him. A few minutes before his end, I asked him, "Boistom, is Jesus with you?" He replied, "Yes, He is." He began now to

breathe a little heavily; and his wife, friends, and children, observing this, began weeping and crying. I went to them, near Boistom's room, and tried to console them. While I was engaged in prayer, the spirit of my beloved brother winged its way to God. Boistom died a most happy death. I firmly believe he was prepared to enter the world of bliss, where there is no more suffering and pain. There "the Lamb which is in the midst of the throne shall feed him, and shall lead him unto living fountains of waters: and God shall wipe away all tears from his eyes." The gospel of Jesus Christ proved to him "the power of God unto salvation." He led a most exemplary, pious life; and was a sincere and upright man, beloved and esteemed by all who knew him. Whatever could be done for him was done. He lived for a long time in a room in my house; and after this he went to Birblum for a change, but his time to depart and be with Christ had arrived. Death was gain to him.

OBITUARY NOTICE OF A NATIVE SCHOOLMASTER

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT MALLAPALLI.

THE Missionary of the Tiruwalla District gives in his Journal a short account of the death of a Native Schoolmaster.

We have just lost a pious, humble, and devoted Schoolmaster at Mallapalli. Amid much suspicion and obloquy he commenced a School for the slaves in the depth of the jungle, for they dared not meet near to places frequented by their fellow-men. Every increase of sickness, every difficulty or loss, which he subsequently suffered, was ascribed to his audacity in teaching outcasts. Some, instead of pitying his emaciated appearance, or admiring his devotedness, said, "Ah! this is the fruit of your teaching those slaves. You will die." On one occasion, when alluding to this treatment, he said to me, "Sir, I can bear to die; but I cannot bear that those poor slaves should remain ignorant of Christ, who died for them." He persevered in daily visiting the School as long as he had strength to walk to it, and until a successor was found to carry on the work which he had begun. The poor slaves regarded him with great affection, and always spoke of him with great re-

spect. During his last sickness, they assured me they were praying for him. I saw him on the Sunday before he died. He told me he could see no holiness in himself, but he appeared to realise a sense of the all-sufficiency of his Saviour, and to rest upon Him. He heartily joined in prayer, and kissed my hand as I bade him farewell, with a strong persuasion in my mind that we should meet next in our Master's presence, where I hope to meet many of India's sons and daughters, and many of India's most degraded children—the poor slaves. On one occasion, when conversing with a very aged slave, a pupil of this schoolmaster, I asked the slave if he had ever committed sin—the meaning of it having just been explained. He replied, that he had sinned much. I then said, "If that be the case, how do you expect to get to heaven?" He gave me a reply which I shall never forget—"Jesus Christ is looking about that."

OBITUARY NOTICES OF NEW-ZEALAND CONVERTS,

WHO DIED IN THE FAITH OF CHRIST IN THE NORTHERN DISTRICT OF THE CHURCH MISSIONARY SOCIETY'S NEW-ZEALAND MISSION.

MR. DAVIS'S Journals contain notices of two New-Zealand Women whose hearts had been renewed by divine grace, and made partakers, it is believed, of "like precious faith with us."

May 24, 1851—To-day I buried Mary Ann Ripi, the widow of Broughton Ripi, the former Christian Chief of Mawe. She was one among the few who have been faithful from the beginning. Her health had been in a precarious state for the last three years, and we expected she would have been removed from us at an earlier period; but she was ready. In my visits I generally found her rather low in spirits, but apparently looking to the Lord in a spirit of meek resignation. Her children appeared to be the chief source of her troubles; and particularly a week or two before she died, when her daughter, having been reprov'd by her for having joined in a native dance, or professed some desire to be engaged therein, used harsh language toward her. This gave her great trouble, and I found her in a very sorrowful state on account of her children. I spoke to her daughter in her presence, which appeared to be some relief to her mind. Nevertheless, her faith in Christ remained unshaken with regard to her personal acceptance. When I next saw her all excitement had passed away, and a calm, settled peace had taken possession of her soul. Her faith was simply fixed on Christ, and she appeared to look forward to a happy deliverance from the burden of the flesh without doubt or fear. Charles and Sarah Taurua, and other Christian Friends, were with her in her last conflict, but all was peace. Happy soul! She is now where "the wicked cease from troubling, and the weary are at rest." The last tearful drop has been wiped from her mournful eye. She had been a widow, and solitary, ever since June 1838, when her husband died to be with Christ. Now they are again united, to part no more.

Sept. 5, 1851—I buried Pirihiira Tetau. She had been long ill, and had suffered

FROM the Report of the Rev. Joseph Matthews and Mr. W. G. Puckey, of Kaitaia, we extract some particulars of three Natives.

During the year several Christian Natives have died, and have afforded us some encouragement. Among them was Hoani Whakapiko, who died in Janu-

much pain, but Christ was her hope. When I saw her last she was in expectation of death, but her faith appeared simple. She was peaceful and resigned, and her end was peace. When she found herself dying she called her friends around her, and gave them sound exhortation, and while thus engaged her spirit was removed to everlasting happiness. As she died in an out-of-the-way place, but very few people were present at her funeral, and those for the most part were in a dead, spiritless state. For a length of time, although baptized professors, they had lived carelessly, and, in a great measure, forgetful of God, but now more especially so. A disappointed person, who had returned from the gold diggings of California, had given out that there were strong indications of gold on the land belonging to this party. To this information they lent an attentive ear; and it is reported that they have long been engaged, although secretly, in searching after the hidden treasure. One of them, the principal man, observed upon the heap of earth thrown out of the grave, "If it were all gold it would be of great value." He was replied to, but without effect. The gold mania appeared to have full possession of their hearts and minds. They declared to me that they knew that gold had been found, and would not hear of my doubts being raised against the truth of their assertion. I could not but regard the deliverance of Pirihiira as a great blessing. She was a fine young woman, and scarcely in the prime of life, and, had she been in health, she would have been in equal danger with her friends of falling into the gold temptation. I can scarcely conceive that a greater evil could befall us than that of the discovery of gold.

ary. He was one of the students of the Waimate Institution, and, after nearly three years' residence there, fell into consumption. He returned to our im-

mediate neighbourhood, and during a long sickness was visited by us. It was always a pleasure to visit him, as we uniformly found that the Word of God was his companion. His mind, under the tuition of the Rev. R. Burrows, had become much enlarged, and he frequently conversed in a manner which shewed the value of regular instruction and preparation for the work of the ministry. The sacrament was administered to him at his own house by his Principal, which was a great comfort to him. But it was in his last hours that his religion shone brightest. Most of his tribe gathered around him, when he boldly declared unto them his belief, and exhorted them all to steadfastness in God's ways, telling them that they were not to lament his death. His manner was so earnest, and his words so comfortable, that his mother—who has lost many children, and who would otherwise have bitterly bewailed the loss of this son—told me that she could not mourn after such a happy death.

The effect was quite different with the father, who, although a Christian Native,

had frequently pained us by his flimsiness of character. He had no patience to "possess his soul:" his health gave way, and he died under a cloud, not speaking a word to comfort his friends. He told us that he was one who had had too many masters, alluding to James; and, explaining himself, he said he had listened to wild talk, and many hard and bad things, instead of improving his talents, and therefore he was dark.

One of our school girls, the daughter of an old Teacher, died in our Settlement in the beginning of this month. There was hope in her death. A little before, she sang the first verse of a very fine sacramental hymn, beginning with

"Who was it crucified? My Lord,
My Jesus, my great King.
A price, indeed, for all my sins,
His head, He gave."

Her last words were uttered on hearing the morning bell ring, when she reproved her cousin, about her own age, for not going off to School. Her father said he could not mourn, because of his good hope of her being in heaven.

Proceedings and Intelligence.

United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 415 of the Number for October.)

INDIA WITHIN THE GANGES.

The Past and Present of Indian Government.

WITHIN the last forty years the predominant spirit of the government of India has been progressively improving. I felt compelled to say this much, because I could not sit here this day and be a party to any statement in connection with this subject which would have the effect of saying to the whole world that we are now in the condition in India that we were forty years ago. We must confess that in former years the government not only had no Christianity, but apparently no religion at all. If time permitted, I could shew that sixty years ago the government of India was Hindooized and Mahomedanized out and out in their whole spirit, principles, and conduct. I therefore assent to all that is said with regard to the past. The mistaken policy

of those men was to teach the Korán, which vilifies the name of the Saviour, and Pantheism which cuts up conscience by the roots. Colleges were set up and munificently supported for teaching both these systems. But it would not be true to say without qualification that this is the fact now; yet it cannot be denied, though a vast improvement has taken place, that something of this kind is still done. While I am upon this matter, let me refer for a moment, by way of illustration, to the connection of the government of India with idolatry. It was impiously monstrous; but that to a large extent must be put with the past too. Gya is the original seat of Buddhism, and has several sacred places to which there annually resort large multitudes of pilgrims. The government thought that they might turn this fact to excellent account for the purposes of revenue: a tax was therefore laid upon all these people; so many rupees for visiting

one sacred place, and so many rupees for visiting another, and so on by a progressively-ascending scale. From this source the government actually did derive a considerable revenue for many years. The same system was pursued in many other places. So identified, indeed, did the government become with heathenism, that the temples came in many quarters to be spoken of as the established Church of the land; and it is a veritable fact, that even the language which is used in this country with regard to the Christian Churches, and ecclesiastical affairs generally, became very extensively employed in relation to the heathen temples and the practices of idolatry. In one case I desired to visit a certain temple, for a particular purpose, and on applying to those head Natives who I understood had the power of complying with my request, I was told that I must defer my visit till an arrangement had been made for the purpose with the Churchwardens: of course these Churchwardens were Brahmins, the high-priests of idolatry. It is a fact that the ecclesiastical nomenclature of England, through the use and application of it by British Functionaries, had thus come to be adopted in that connection by the Natives of India; and it serves to shew to what an extent the government had become associated with the idolatry of the country. But I will leave all these things as belonging pre-eminently to the past. I am bound to say that a vast deal of this abomination is entirely removed and gone, and the practice of taxing the pilgrims to which I just now referred is also at an end. There is in most cases an absolute and complete severance of the government from heathen idolatry. In other cases the severance is almost complete, though not absolutely so. We still have a slight connection with Juggernaut. There is yet a little thread between that system of idolatry and the government; but the great cable is gone, and we are tugging away at that little thread now. Therefore, instead of pouring out any indiscriminate invectives against the government as it now exists, let us acknowledge the improvements, the vast improvements, which have taken place, and let us go to the government and say, "You have reformed yourselves to such an immense extent, pray do go on and complete it." This is the true Christian way of going about the matter.

[*Rev. Dr. Driff—at Bapt. Miss. Soc. An.*

Labourers and Native Converts.

It is stated in the paper which I hold in my hand that there are twenty-two Societies at work in India, connected with different Churches belonging to various Denominations, including the Church of England, Wesleyans, Independents; also Germans and Americans, as well as Scotch and Irish: and I am happy to say that we have also one Welsh Mission which has been the means of accomplishing much good. Well, then, all these Churches together have four hundred Missionaries. Of these four hundred there are forty-eight ordained Native Ministers. There are also seven hundred Native Catechists: some of these are also well-educated men, and fit to be preachers of the Gospel, in the highest sense, any day. Of Indian Converts there are about eighteen thousand that are Communicants. Of these, about two thousand belong to the Baptist Churches. And there are many other particulars of a highly gratifying character. Still there is a prodigious deal to be done. In fact, I always feel that we have scarcely begun yet, compared with what India requires. But we are in favourable circumstances. The British Government does fully extend its protection to Missionaries. For myself I can say that I have always had all the protection which I needed, and all I wished to have; and I have travelled through large districts of the country where there are no Europeans at all, and where the direct power of the British Government does not exist; yet even in those regions I found the prestige of the British Name a power manifesting itself under some overawing influence; and thus, though in the midst of men who some years ago would not have allowed a British Army to pass without cutting them into pieces, I found myself, a single solitary man, without any weapon of defence, but looking up to the great Father above, with my life as safe in the midst of those people as it is in the heart of the city of London. Speaking, then, from experience, I can testify that in every part of India there is the most ample protection and security for the life and property of all the Missionaries. I say this to the praise of Jehovah's grace: it was not so formerly.

[*The Same—at the same.*

Concentration necessary to Extensive Success.

My own idea of the matter is, that the system adopted by almost all our Missionary Societies is too diffusive; the agents are too scattered to produce an impression which can be powerfully felt; and if we are to do any thing really effective we must so stud the great central Stations with Missionaries, that there shall be some hope of our overtaking the wants of the people within a reasonable time. Who would think of setting up a number of small lights all along the cliffs, which could not be seen at any distance, to warn the mariners off the rocks? It is felt that this would not do; and therefore a great number of lights are concentrated in one great lighthouse, which can shoot its rays far and wide into the surrounding darkness. So if we were to gather up all the little tapers at our small and widely-scattered infirm Stations, and centre them in one powerful light, the result would be, in the same manner, vastly more beneficial. At present there has been nothing done for India calculated to produce the effect which we desire to witness, and there never will be till Christians are more wise in their measures, as well as more earnest and self-denying in their conduct.

[*The Same—at the same.*]

CEYLON.

The Benefit of the English Language to the Hindoo.

We have great confidence in our Educational Institutions, in the importance of our Schools, which have been established in Ceylon and India: and I believe that the money expended on Missionary Stations destitute of superior Schools would in a great degree be wasted. The children, who understand nothing but the Tamul Language, pay attention to nothing but abridged Tamul Writings, and they

cannot look into such writings without becoming more and more polluted. The people cannot use their own language without pagan associations. The mastery of a new tongue gives them accuracy of apprehension and independence of thought. The English Bible becomes a comment on its Malabar Translation. Ours is the true classical language of the modern Hindoo: it strengthens his intellectual powers; it furnishes him with an inexhaustible storehouse of the best materials for thought; it presents to his understanding the choicest treasures of wisdom and science; it suggests those softer feelings which play "through life's more cultured walks, and charm the way;" and it displays to them the enterprise and energy of Protestant Christendom. In an English Education there is exerted, moreover, what never can be exerted through the Tamul Language—the influence of the English Preceptor. Surely there exists cause for encouragement and hope, when the Christian Missionary, leading the young Hindoo from the babble of superstition, holds direct communion with him in the sequestered walks of our unequalled language. I always feel satisfied that we are engaged in a most proper work when we are engaged in the English Schoolroom; but I was immeasurably more content when my pupils were inmates of our Boarding Institutions. The education of the Hindoo, whether in English or Tamul, is never so satisfactory as when it is conducted in the Boarding School. It is a comparatively trifling advantage to gather the Hindoo Children together, particularly the girls, in the Day Schools. Let them be under the superstitious influence of their mothers evening and morning, and, humanly speaking, the tares then planted will cover and overwhelm the good seed sown in the schoolroom:

[*Rev. Edward Robinson—at West. Miss. Soc. An.*]

CHRISTIAN-KNOWLEDGE SOCIETY.
Issues.

THE following statement of the issue of the Society's Publications, between the audits of 1852 and 1853, has been laid before the Board.

Bibles.....	153,799
Testaments.....	79,133
Prayer Books.....	324,928
Other Books.....	1,154,253
Tracts, &c.....	2,571,817
Total.....	<u>4,284,310</u>

Report of the Foreign-Translation Committee.

We lay before our Readers an Abstract of the Report laid before the Board at their Meeting in July.

The works which have been completed during the year, and also those which still remain in various stages of progress, are 8 works completed, viz.—1. A new and revised edition of the Society's French Version of the Bible; 2. A Spanish

Translation of the Bible; 3. A Polish Version of the Testament; 4. A new edition of Diodati's Italian Translation of the Testament; 5. A new edition of the Society's French Version of the Book of Common Prayer; 6. A new and revised edition of the Spanish Version of the Liturgy; 7. A new and more complete edition of the New-Zealand Prayer Book; 8. A new edition revised, and with all former omissions supplied, of the Book of Common Prayer in Dutch and English. The following 7 works are at present in progress:—1. The new Translation of the Old Testament into Arabic; 2. The new and completely revised edition of Diodati's Italian Bible; 3. A new revision of the Irish Bible; 4. The printing of the Greek New Testament at Athens; 5. The completion of the Ojibwa Translation of the Testament; 6. A Translation of the Gospels of St. Mark and St. Luke, of the Acts of the Apostles, and of part of the Book of Genesis, into the Arawak Language; and, 7. Translations of portions of the Testament, and of the English Liturgy, into the Loo-chooan Japanese Dialect.

Scriptures in French—The French Bible in 16mo presents a careful revision of the translation prepared with so much labour and expense, and printed simultaneously in 4to at Paris, and in 8vo in London, and of which a somewhat detailed account was given in the Report of last year. This improved Version of the Scriptures, obtained with the assistance of the French Committee of Revision, will henceforth, in its different forms and sizes, be the only one circulated by the Society in England and in our colonies and dependencies; and many copies of it have already been so disposed of. But circumstances connected with the political and religious condition of France, as well as the impracticability of any attempt to form an efficient District Committee of the Society in Paris, have hitherto thwarted the endeavours which have been made to promote the adoption and distribution of the work in that country; and, after careful inquiry, the Committee have come to the conclusion to leave it to those learned and highly respectable men in France, who have been for so many years their coadjutors in the production of the work, to recommend it to public estimation, and to promote the circulation of it among their fellow-countrymen.

Scriptures in Spanish—The Spanish

Translation of the Bible, recently finished, and which will now in a few days be ready for publication, is, as its title declares, "a Version carefully compared with former Translations, and revised by the Hebrew and Greek Originals." It is the only Spanish Bible to be easily obtained at the present time which is not a translation of the Latin Vulgate. This edition has been printed in a portable form. The Committee have taken full advantage of the talents and industry of the Rev. Juan Calderon, Professor of Spanish in King's College, London.

Scriptures in Polish—The printing of the Polish Translation of the Testament was undertaken at the recommendation chiefly of Count Valerian Krasinski, the well-known and esteemed author of some very interesting works upon "the Religious History of the Slavonic Nations." Count Krasinski proposed the Dantzic Edition to the adoption of the Committee as the version most highly esteemed, and as having a kind of authority attached to it; and he strongly advised its being printed in Roman Characters, which would render the book more acceptable to Roman-Catholic Readers unaccustomed to the Gothic Letter, while it would be equally intelligible to Protestants. He recommended Mr. Jakowski to superintend the work, who appears to have executed his task with care and intelligence. The whole of the volume is now stereotyped, and will immediately be printed.

Scriptures and Liturgy in Italian and French—The new editions of the Italian Testament and the French Prayer Book are merely reprints, with corrections of such errors as had been detected in the former editions; and of the Italian Testament only a small impression has been printed, to meet the immediate demand till the new revision of Diodati's Bible is completed.

Liturgy in Spanish—The Liturgy in Spanish was carefully revised throughout, with the valuable assistance of Mr. Calderon. It has been printed in a small form, with the view of facilitating its circulation: a very large portion of the impression has already been disposed of.

Liturgy in Maori—Five thousand copies of the Maori Liturgy were carried out by Archdeacon Williams to New Zealand in the autumn, and the Society has still repeated demands for a further supply.

Liturgy in Dutch and English—Circumstances which could neither be fore-

seen nor controlled delayed the completion of the Dutch and English Prayer Book. It was a work of more difficulty and labour to revise and correct an old translation than to make a new one. In the case of this version, too, there were portions to supply and insert, which had been omitted in the former edition. The book is now presented to the Board, and the Committee bear testimony to the intelligence, painstaking, and conscientious care bestowed by Dr. Gehle on this version, as well as in the correction of the press. They have, indeed, every reason to believe that this Dutch Translation of the English Liturgy will prove to be at least as accurate and satisfactory a performance as any work of the kind which has as yet been published by the Society. Another edition, of the Dutch Text alone, is in the course of preparation, and will shortly be ready for circulation.

Scriptures in Arabic—The Arabic Translation of the Old Testament is still in progress. And while the Committee deplore the irreparable loss of one of their oldest and most distinguished fellow-labourers (Dr. Lee), they desire to record on the pages of their Report a heartfelt expression of respectful and affectionate regard to his memory. Long ago had he formed the design of devoting the last years of his useful and laborious life to a great and most important achievement, never, probably, attempted before—a faithful and uniform Arabic Translation, from the Hebrew and Greek Originals, of the entire volume of Holy Writ. The Foreign-Translation Committee gladly accepted his proposals to engage in the work. Faithfully and hopefully did he devote himself to it; but, in the all-wise dispensations of Providence, his heart's desire was not to be accomplished; and some months before his death he was obliged, in consequence of increasing infirmity, to resign to other hands the superintendence of the work. He had been permitted, however, to complete and witness the publication of the Testament, and to hear, from time to time, of the good fruits already produced, under the Divine Blessing, by the dissemination of this version in the East: while, under his own care and supervision, the rough draft of the translation of the whole of the Old Testament was accomplished, and the greater part of the Pentateuch, having been carefully revised by the original Hebrew, was set up, corrected, and ste-

reotyped. At his own desire his share of the work was transferred, during the last months of his life, to his pupil and friend, Professor Jarrett, who, since the death of Dr. Lee, has consented to undertake the office of principal editor; and on the same plan, and with the aid of the same able assistants as heretofore, the work is steadily and satisfactorily advancing.

Scriptures in Italian—In reference to the somewhat difficult and delicate task of revising and printing Diodati's Italian Bible on the plan described in their last Report, the Committee, after some time necessarily, and, as they trust, not unprofitably spent, in settling rules of revision and canons of criticism, and in defining and apportioning the duties of the several joint-editors, both English and Italian, the work is now making progress to their satisfaction, and promises at once to be a powerful instrument for the diffusion of scriptural light and truth among Italian Readers, and to do credit to the Society under whose auspices it is produced.

Scriptures in Irish—Under the sanction and with the advice of His Grace the Primate of Ireland the Standing Committee were engaged "in providing for the publication of a revised edition of the Holy Scriptures in Irish." At the request of the Standing Committee the Foreign-Translation Committee have undertaken the more immediate superintendence of that work.

In the early part of the present year the Committee heard, from the Rev. D. O'Meara, that the printing of the second volume of his Ojibwa Version of the Testament, containing the Acts, Epistles, and the Revelation, was far advanced. This copy has not yet arrived, but the reception which the Gospels in this language have met with, and the good they have been the means of accomplishing among the poor Indians, are such as to lead the Committee to hope that this second volume also may, by this time, be in their hands. "The Committee," Dr. O'Meara writes, "will be glad to hear that the first-fruits of the translation of the Testament have been already gathered, and are now, I trust, laid up in the Lord's garner, to appear to the honour of their labour of love in the day of the Lord. I refer to the case of a poor Indian Woman, who died here of consumption during the past summer. Up to the beginning of the summer she had

lived a bigoted Romanist. I went to see and converse with her on her eternal interests at the beginning of her illness, but with little promise of any good result. But during one of my periodical absences Mrs. O'Meara, taking with her a copy of the four Gospels in Ojibwa, visited her frequently, reading to her portions of the inspired volume. I visited the poor woman again on my return, and found a marked difference in the way in which my ministrations were now received. Her attention and interest in the Word of God had evidently been excited. She now informed me, through her Protestant Friends, that she took a deep interest in my visits and those of my wife in my absence, and remarked to them, that when the Romish Priest came to her it was all darkness around her, but that when she heard what the English Minister read to her 'out of the book' all was light; and she finally told them that she was determined, should she recover, to forsake the Church of Rome and attach herself to the Church of England; and that, should she die, she wished to be buried in the church burial-ground at this place. I attended her constantly till her death, and, in accordance with her request, buried her in our burial-place, a large number of Indians, some of whom were Romanists, attending the funeral. Of the 100 copies of the four Gospels," adds Dr. O'Meara, "which I had bound for present use, a large proportion has been circulated among the Romish Indians, to none of whom I offered copies, except to those who, of their own accord, came to me to apply for them."

Scriptures in Arawák—The Committee rejoice in being able to make a like favourable and encouraging report with regard to the Rev. W. H. Brett's translations of the Gospels of St. Matthew and St. John into the Arawák Language, for the use of the Indians on the Pomeroon River in the diocese of Guiana. Writing from Essequibo, Mr. Brett says—"The attachment of our people to the Gospels they have received is increasing monthly with the number of those who can read. The women, who never before would look at an English Book, now learn verses and paragraphs of this before knowing their alphabet thoroughly. If," adds Mr. Brett, "you could see the deep attention they pay to it, some of them studying it by candle-light till a very late hour, you would, I am sure, be much
Nov. 1853.

pleased. I think," he concludes, "many of the people have derived more knowledge of the nature, work, and sufferings of our Lord during the last two or three months than during all the former years that they read in English."

Since writing the above, Mr. Brett has reported that he had completed the translation of the Gospels of St. Mark and St. Luke, and the Acts of the Apostles, together with the first eleven chapters of Genesis, and the Foreign-Translation Committee are in daily expectation of receiving his copy to be printed.

Scriptures in Loo-choo—Under the auspices of the Loo-choo Mission Society, of which the Bishop of Victoria is one of the Patrons, Dr. Bettelheim has been, for the last seven years, resident, with his family, in the island of Loo-choo, where he has been labouring with unwearied zeal, and under great difficulties and much persecution, to instruct the people. In the mean time he has acquired a thorough knowledge of their language, which appears to be identical with Japanese, or a mere dialect of it. He has translated parts of the Scriptures and of the Liturgy of the Church of England, and has compiled a grammar and dictionary of the language, thereby pioneering the way for future labourers.

As it was reported that fair copies of Dr. Bettelheim's translations were in the hands of the Bishop of Victoria at Hong Kong, this appeared to be a favourable opportunity of making a beginning of printing, for the first time, in the language of Loo-choo. The Foreign-Translation Committee therefore lost no time in writing to authorize the Bishop of Victoria to endeavour to have something that might appear most immediately useful in print to take with him on his contemplated visit to Loo-choo. At the present time Loo-choo is the only avenue to Japan. A Mission to the former is in effect a Mission prospectively to the latter country also. A Mission established at Loo-choo would at once supply a body of linguists already prepared, and ready to enter on this last remaining of the countries of the East at present debarred from intercourse with Christendom.

CHURCH MISSIONARY SOCIETY.

REPORT FOR THE FIFTY-FOURTH YEAR.

Expenditure.

THE Expenditure of the year has been

3 N

118,274*l.* 1*s.* 1*d.*, being an increase of nearly 14,000*l.* over the expenditure of last year, and reaching, within a reasonable balance, the large income of the year. This increase of expenditure has been occasioned by an enlargement of the Missions.

Labourers.

The number of Missionaries employed by the Society has been raised from 162 to 172, and there has been a proportionate increase of native agency: a very small part of the increase has been expended upon the building of Schools or Churches. The Committee have thus redeemed their pledge, as far as it was possible for them to do so, given at the last Anniversary, to devote their enlarged resources to the wider diffusion of the preaching of the Gospel. They had, indeed, cherished the hope that a larger number of Candidates would have presented themselves, qualified for the Missionary Work, whom they would have rejoiced to accept, and to send into new and promising fields of labour which have opened before them. But it is the work of Christ to call and send forth labourers. They therefore still wait for this exercise of the Divine Prerogative, ready to receive any number of Missionaries who may appear to be thus called, and to promote their entrance upon the office of "preaching among the Gentiles the unsearchable riches of Christ." The Committee still hold the balance announced at the last Anniversary available for this purpose, though some portion of it will be employed in defraying the expenses of the Missionaries' Children's Home.

Islington Institution.

The Committee are happy to report a considerable increase of students, the number resident having advanced from nineteen to twenty-seven. The training of the Students who eventually join the Missions does not represent the whole work of the Institution. Many Candidates are admitted for short periods, with a view of testing their Missionary Qualifications, who are not ultimately received. Thus, during the last year, the number of Students and Candidates who have resided for a longer or shorter period amounts to thirty-six. The Principal, in his Annual Report, states—"The tide of supply, which had so long been on the ebb, has once more begun to flow; and while the existing body of Students al-

ready exceeds the average, the hope is naturally suggested that the increase may still be progressive. The improvement thus indicated is peculiarly gratifying when regarded as an answer to prayer. So generally has this view of the fact been entertained in the Institution itself, that the Students spontaneously set apart a day of special thanksgiving for the encouragement thus vouchsafed."

The Principal also remarks, that, during the last year, the Students have been acting, under the superintendence of the Principal and Tutors, as "Home Evangelists" among the Irish Romanists, of whom there are many thousands residing in the parish of Islington.

Missionaries' Children's Home.

Among the events of the year the Committee must record the completion and opening of the *Missionaries' Children's Home*, which will afford to these children—as far as the ministry of Christian Friends can provide them—a parental roof and watchful care, combined with sound education. The whole cost of the building, and of the furniture, including 3000*l.* for the site, will amount to about 20,000*l.*; three-fourths of this sum being provided for by the Jubilee Fund, and the legacy of Miss Cook, of Cheltenham. The number of children now in the Home is sixty-five, and a large increase will shortly take place.

Preparation of Training Masters for Schools in the Missions.

The Committee have the satisfaction of reporting that the Directors of the Metropolitan Training College at Highbury, in the parish of Islington, have been good enough to allow the Committee to send Schoolmasters, selected and supported by the Society, to that Institution, to be educated, trained, and exercised in the art of teaching under the excellent system adopted at the present day. Ten have been already admitted into the College.

Patronage.

During the year the following Prelates and Noblemen have accepted the office of Vice-President of the Society—The Right Hon. and Most Rev. the Lord Bishop of Meath, the Right Rev. the Lord Bishop of Lincoln, the Lord Haddo, the Right Rev. the Lord Bishop of Nova Scotia, and the Right Rev. the Lord Bishop of Sierra Leone.

The Committee have added to the list

of Honorary Governors for Life the following names of zealous friends, who have rendered very essential services to the Society—Robert M. Bird, Esq., late of the Civil Service, Bengal; James Farish, Esq., late Acting Governor of Bombay; Lieut.-Col. Browne, Military Secretary to the Government of Madras; the Rev. John Tucker, late Secretary of the Society.

Ireland.

The Committee cannot omit to notice, among the events of the year which call for especial thanksgiving to God, a fuller measure of support from friends in Ireland, the income having risen from about 3000*l.* to 4000*l.* The Thirty-ninth Report of the Hibernian Auxiliary, for the year 1852, thus notices the fact—

“It might, perhaps, have been anticipated, that as, a few years ago, the pressure of temporal distress had diverted from their usual course much of those funds which had previously flowed in the channel of Missionary Effort, so, in the present crisis of our country's history, the urgent, and, blessed be God! the recognised duty of ministering to the spiritual wants of our home population might interfere with the relief of the no less urgent, though oftentimes less appreciated, destitution which is presented in the spiritual condition of the Heathen abroad. But experience has proved the fallacy of such fears, and rebuked the unbelief of such apprehensions. The increased interest exhibited during the past year in the cause of the Church Missionary Society, and the enlarged support which has been given to its funds, afford the most satisfactory evidence that a Missionary Spirit at home is no impediment to Missionary Effort abroad; but that as, in apostolic times, the Church of Thessalonica, which was famous for its “work of faith and labour of love,” was that from which “sounded out the Word of the Lord;” so, in our own day, the Church of Ireland, more awake than ever to its immediate duties and responsibilities, exhibits a corresponding sense of the obligation which lies upon it to make known God's “saving health among all nations.”

Your Committee are happy to state that almost the whole island is now divided into districts; each of them under the charge of a local Secretary, who has undertaken to be the medium of communication between the Associations and the Committee; to select the most suitable

seasons for receiving deputations; to fix the days, hours, and places of meeting; and otherwise promote the interests of the Society throughout his district.

Decease of Missionaries.

It has pleased God to remove by death two of the Society's labourers during the past year—Of the *Calcutta and North-India Mission*: Mrs. Hasell, wife of the Rev. S. Hasell, died at Krishnagurh on the 26th of July, after some weeks of severe suffering—Of the *British-Guiana Mission*: The Rev. John James Löhner died at Demerara on the 11th of January, of yellow fever, after three days' illness.

Return home of Missionaries.

West-Africa Mission: The Rev. J. U. Graf and Mrs. Graf left Sierra Leone on the 16th of April, and arrived in London on the 9th of May last. Mr. Graf returned to Sierra Leone on the 5th of December. Mr. W. Young left the same place on the 14th of June, and arrived at Plymouth on the 6th of July. The Rev. S. W. Koelle, Mrs. Jones, wife of the Rev. E. Jones, and Miss Sass, left Sierra Leone on the 1st of February, and arrived at Plymouth on the 26th of the same month—*Yoruba Mission*: The Rev. D. Hinderer left Badagry on the 3d of January, and arrived in London on the 14th of April 1852, returning to Africa, with Mrs. Hinderer, on the 5th of December. The Rev. I. Smith and Mrs. Smith left Lagos on the 11th of April, and arrived at Falmouth on the 22d of June. Mr. Huber left Lagos on the 21st of May, and arrived at Falmouth on the 15th of July—*Mediterranean Mission*: The Rev. W. Krusé left Alexandria on the 7th of May, and arrived in London on the 18th of July. The Rev. A. Klein left Jaffa on the 10th of April, and arrived in London on the 2d of May—*Bombay and Western-India Mission*: The Rev. C. W. Isenberg and Mrs. Isenberg left Bombay on the 3d of May, and arrived at Dusseldorf, Prussia, on the 20th of June. The Rev. C. C. Schreiber left Bombay on the 20th of December 1852, and arrived in London on the 27th of April—*Madras and South-India Mission*: The Rev. Stephen Hobbs and Mrs. Hobbs left Madras on the 19th of February, and arrived at Gravesend on the 13th of June. The Rev. T. G. Ragland left Madras on the 24th of February, and arrived at Portsmouth on the 25th of June. The Rev. J. Chapman, left Madras on the 29th of December 1852, and ar-

rived at Portsmouth on the 26th of April—*China Mission*: The Rev. F. F. Gough left Shanghai on the 31st of October, and arrived at Dover on the 27th of February.

Departure of Missionaries.

The following labourers have been added to the Missionary Force during the year—*West-Africa Mission*: The Rev. Charles Reichardt, Student from the Institution, left Plymouth on the 24th of September for Sierra Leone, and arrived there on the 12th of October. The Rev. J. U. Graf, on his return to the Mission, Mr. G. Allan, Industrial Agent, and Mrs. Allan, left Plymouth on the 5th of December for Sierra Leone, and arrived there on the 27th of the same month—*Yoruba Mission*: The Rev. Adolphus Mann, Student from the Institution, left London on the 3d of July for Sierra Leone, on his way to Abbeokuta; arriving at Sierra Leone on the 10th of August, and at Abbeokuta on the 14th of January. The Rev. D. Hinderer, on his return to the Mission, Mrs. Hinderer, the Rev. Richard Charnley Paley, St. Peter's College, Cambridge, and Mrs. Paley, accompanied by an Infant-School Mistress, Mr. George Frederic E. Gerst, Mr. John Theophilus Kefer, and Mr. Andrew Maser, Students from the Institution, and Candidates for Holy Orders, and Mr. W. C. Hensman, Medical Adviser to the Mission, left Plymouth on the 5th of December for Sierra Leone, on their way to Abbeokuta, and arrived there on the 27th of that month. Mr. and Mrs. Hinderer, Mr. and Mrs. Paley, and Mr. Hensman, left Sierra Leone on the 28th of December, and arrived at Lagos on the 6th of January, leaving Messrs. Gerst, Kefer, and Maser in the colony, for admission to Holy Orders—*Mediterranean Mission*: The services of the Rev. W. Krusé and Mrs. Krusé having been transferred from Egypt to Palestine, they left London for Basle in March last, on their way to Jerusalem—*Calcutta and North-India Mission*: The Rev. C. H. Blumhardt and Mrs. Blumhardt, on their return to Krishnagurh, the Rev. Clement Francis Cobb, Trinity College, Cambridge, late Curate of St. John's, Clapham, and the Rev. Albert Peter Neele, Student from the Institution, and Mrs. Neele, left Portsmouth for Calcutta on the 1st of September, and arrived there on the 18th of December. The Rev. C. G. Pfander left London for Germany in October, on his way to Bombay,

and across the country to Agra, and arrived there on the 24th of February. The Rev. J. D. Prochnow and Mrs. Prochnow left London for Germany in December, on their way to Bombay, and thence up the Indus to Kotghur—*Madras and South-India Mission*: The Rev. David Fenn, Trinity College, Cambridge, late Curate of St. Paul's, Covent Garden, the Rev. R. R. Meadows, Corpus Christi College, Cambridge, and Mr. John Gunning Seymer and Mrs. Seymer, left Portsmouth on the 1st of July for Madras, and arrived there on the 24th of September. The Rev. John Pickford, St. Bee's College, Cumberland, late Curate of St. Michael's, Stockwell, and Mrs. Pickford, left Portsmouth for Madras on the 16th of September, and arrived there on the 25th of December. The Rev. Nicholas James Moody, Oriel College, Oxford, late Curate of St. Martin's, Stamford, left Southampton on the 20th of October for Madras, as Secretary to the Corresponding Committee at that Presidency, and arrived there on the 30th of November—*China Mission*: The Rev. R. H. Cobbold, with Mrs. Cobbold, left Liverpool on the 17th of July for Ningpo, to resume his labours there, and arrived in June—*New-Zealand Mission*: Mr. James Booth and Mr. James Stack, Students from the Metropolitan Training Institution, Highbury, Mrs. Booth, and the chief Tamahana Te Rauparaha, left Gravesend on the 22d of July for New-Zealand, and arrived there in December. The Ven. Archdeacon W. Williams and Mrs. Williams left Gravesend on the 24th of October for New Zealand; but in consequence of tempestuous weather, and the crippled state of the vessel, they were obliged to put into Plymouth on the 25th of November, where they were detained by contrary winds till the 17th of January last—*North-West-America Mission*: Mr. William West Kirkby, Student from the Metropolitan Training Institution, Highbury, and Mrs. Kirkby, left Gravesend on the 5th of June for York Fort, and arrived there on the 15th of August, and at Red River on the 6th of October. The Rev. Edwin Arthur Watkins, Student from the Society's Institution, and Mrs. Watkins, left Stromness on the 1st of July for Moose Fort, and arrived there on the 18th of August.

Ordination of Missionaries.

In the course of the year nine individuals in connection with the Society

have been admitted to Deacons' Orders—Two Students from the Institution, Islington, by the Bishop of London; one Student from St. Peter's College, Cambridge, by the Bishop of Sierra Leone, at Islington, by special commission from the Bishop of London; three Students from the Institution, Basle, by the Bishop of Sierra Leone, at Freetown; one Catechist at Masulipatam, by the Bishop of Madras; one Catechist in New Zealand, by the Bishop of New Zealand; and one Catechist at Moose Fort, by the Bishop of Rupert's Land.

Number of Missionary Labourers.

During the year one Clergyman and the wife of a Clergyman have been removed by death; ten Clergymen, two Laymen, one Female Teacher, and the wife of a Clergyman, have returned home, on account of health, and for other reasons, of whom three Clergymen and one Layman have resumed their labours; nineteen additional Labourers—ten Clergymen, and nine Laymen—have been sent out; and five Clergymen, exclusive of those before mentioned, have returned to their labours. The number of Clergymen and European Lay Teachers in connection with the Society as Missionary Labourers is 221; viz. Abroad—Ordained European Missionaries, 136; Ordained East-Indian Missionaries, 2; Ordained Native Missionaries, 20; European Catechists, Teachers, and others, 30; European Female Teachers, 17. At Home—Ordained European Missionaries, 14; European Male and Female Teachers, 2; Total, 221.

Summary of the Society.

Missions, 12; *Stations*, 116;—being in Western Africa, 15; Abbeokuta, 7; East Africa, 1; Mediterranean, 5; China, 3; North India, 22; Western India, 5; South India, 20; Ceylon, 6; New Zealand, 21; West Indies, 1; North-West America, 10. *Labourers* (exclusive of Wives), 1916; consisting of 143 English, and 7 Lutheran, of whom 14 are at home, and 22 Native or Country-born Clergymen, and 31 European Lay Assistants; of whom 155 are married; 18 European Female Teachers; 1516 Native and Country-born Male, and 179 Female Assistants—*Communicants*, 16,772—*Seminaries and Schools* (reported), 842—*Scholars* (estimated), 40,000—*Attendants at Public Worship*, (estimated), 107,000—*Baptisms*, during the year, 2099

Adults, 3103 Children, 242 not reported whether Adults or Children: Total Baptized during the year, 5444. From several of the Stations no returns have been received, which makes it impossible to give some of the numbers quite accurately.

WESLEYAN MISSIONARY SOCIETY.
REPORT FOR 1852-53.

Summary View of the Society.

MISSIONARIES: in Ireland, 25—Continent of Europe, 1—Western Africa, 17—South Africa, 39—China, 3—South India, 12—North Ceylon, 8—South Ceylon, 17—Australia and Van-Diemen's Land, 39—New Zealand, 20—Friendly Islands, 9—Feejee Islands, 14—Demerara and St. Vincent's, 22—Honduras, 1—West Indies, 56—British America, 172—*Total*, 454, beside 11 who are absent from their Stations. Of these, 217 labour among Heathen, Converts from Heathenism and Negroes; the remainder among Europeans or Colonists.

Assistants: The Missionaries are assisted by 698 paid Catechists and Readers, and 8494 gratuitous Sunday-School and other Teachers. Of these, 5687 labour among the Heathen or Converts from Heathenism and Negroes; the remainder among Europeans or Colonists.

Members in Society: In Ireland, 1963—Continent of Europe, 1167—Gambia, 817—Sierra Leone, 6192—Gold Coast, 1012—South Africa, 4300—China, 16—South India, 438—North Ceylon, 293—South Ceylon, 1416—Australia and Van-Diemen's Land, 5132—New Zealand, 4316—Friendly Islands, 7161—Feejee Islands, 2526—St. Vincent's and Demerara District, 12,988—Honduras, 646—West Indies, 34,510—British America, 23,403—*Total*, 108,286. Of these, 31,665 are Europeans or Colonists.

Scholars: In Ireland, 3161—Continent of Europe, 250—Gambia, 534—Sierra Leone, 3608—Gold Coast, 1200—South Africa, 7479—South India, 1183—North Ceylon, 1456—South Ceylon, 2297—Australia and Van-Diemen's Land, 7272—New Zealand, 6719—Friendly Islands, 7923—Feejee Islands, 4068—Demerara and St. Vincent's District—6659—Honduras, 507—West Indies, 11,075—British America, 14,063—*Total*, 79,461. Of these, 24,746 are Europeans or Colonists.

Missionaries sent out 1852-53.

To France: Mr Rylance—*Sierra Leone*:

Mr. Reay—*China*: Mr. Beach, Mr. Cox, Miss Wannop—*South India*: Mr. Burgess, Mr. Garthwaite—*Ceylon*: Mr. Barber, Miss Holmes, Miss Jackson—*Australia*: Mr. and Mrs. Harding, Mr. and Mrs. Raston, Mr. and Mrs. Hart—*St. Vincent's and the West Indies*: Mr. and Mrs. Biggs, Mr. and Mrs. Garry, Mr. and Mrs. Barley, Mr. Pritchard, Mr. Andrews, Mr. Smith, Mr. Moses, Mrs. Butcher, Mr. Rising, Mr. and Mrs. Rowden, Mr. and Mrs. Cheesbrough, Hr. Hutchins—*British America*: Mr. Albrighton, Mr. Prestwood.

Missionaries returned to Foreign Service.

Of this number Messrs. Rowden, Biggs, Cheesbrough, Raston, Barley, Hart, Garry, and Beach, who have been before honourably and usefully employed in various Missions, but had returned home for a season, have been again appointed to the foreign work.

Deceased Missionaries.

The following much-lamented Missionaries have been removed by death—At *Madras*: Mr. Cryer—at *Tonga*: Mr. Webb—at *St. Vincent's*: Mr. Ridyard, Mr. Pritchard, Mr. Ellison—at *Barbadoes*: Mr. Rotherham, Mr. Chatterton—at *Jamaica*: Mr. Phelps—at *Honduras*: Mr. Mason—at *Montreal*: Mr. Squire.

To this affecting record must be added that of two excellent 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	2145	18	2	
Auxiliary Societies.....	63930	10	3	
Ireland.....	3949	13	3	
Foreign Districts and Stations,	14320	11	11	
Legacies	2899	0	7	
Government Grants....	3490	3	10	
Dividends, Interest, and Sale of				
House in Hatton Garden ...	2595	3	0	
Donations on Annuity.....	5297	11	5	
Donations for China.....	1225	1	10	
Juvenile Christmas Offerings..	5528	5	3	
Total.....	£105,381	19	6	

Payments of the Year.

Missions—				
Irish.....	4385	13	3	
German	59	5	0	
French.....	3253	15	0	
Spanish.....	1032	16	2	
Western Africa.....	7461	18	4	
South Africa.....	15547	8	3	
South India	5375	13	9	

Ceylon—				
Tamil....	2864	4	4	} 6327 13 8
Singhalese,	3463	9	4	
Australia.....	5023	17	8	
Van-Diemen's Land	578	11	9	
New Zealand.....	6025	13	8	
Friendly Islands	2341	13	7	
Feejee Islands	3081	7	8	
Demerara	1337	17	7	
Honduras	761	8	11	
West Indies.....	12957	10	4	
British America	11025	4	4	
Education of Children of Mis-	2659	0	3	
sionaries	1742	14	5	
Grants to Widows and Orphans,				
Expenses in England of Missio-	332	13	10	
naries sick or on leave	676	1	0	
Grants to Supernumeraries....	53	18	0	
Medical Expenses.....				
Missionaries now stationed in	630	0	0	
England.....				
Students in the Theological In-	1153	13	11	
stitution	1134	1	8	
Annuities on Donations.....	2746	14	3	
Interest and Discount	3204	9	5	
Publications				
Salaries, Books, Rent, Repairs,				
House Expenses, Postage, Car-	3773	16	11	
riage, and Sundries	281	16	11	
Postage	23	0	0	
Missionary Candidates.....	1500	0	0	
Annual Appropriation for Train-				
ing a Native Agency	3847	11	5	
Donation Funded, Moiety of Tes-				
timonial Fund				
Total.....	£110,337	0	11	

Remarks on the State of the Funds.

The receipts of the Society for the year ending December 31, 1852, are 105,381*l.* 19*s.* 6*d.*, being an increase of 2650*l.* 19*s.* 9*d.* over those of the preceding year. There is a decrease in donations received at the Mission House to the amount of 2441*l.* 10*s.* 11*d.*; but an increase on the receipts of the Home Districts of 1854*l.* 9*s.* 6*d.*: the additional increase is found in the Miscellaneous Receipts; the Christmas Offerings shewing an advance of nearly 400*l.*; and the Contributions for China being nearly 1000*l.* in advance.

The expenditure of the year has been 110,337*l.* 0*s.* 11*d.*, being 4955*l.* 1*s.* 5*d.* more than the income. This excess added to the previous deficiency leaves a balance of 24,691*l.* 9*s.* 2*d.* to be provided for; or, deducting the Legacy of the late Thomas Marriott, Esq., net 9000*l.*, the payment of which may be hoped for within a short period, 15,691*l.* 9*s.* 2*d.*

The Committee has been greatly encouraged and comforted in its arduous labours by the continued liberality of the friends of Missions. The list of Contributions exhibits examples of princely munificence, worthy of any age of the Church; calling into exercise feelings of devout gratitude to God, who by His Holy Spirit has made men willing to offer to His cause large portions of the wealth He has committed to their stewardship. To the liberal donors of the munificent Contributions which are found in the Report the Committee offers its best thanks; and it also views with gratitude the gradual increase in the Circuit Contributions as coming through the hands of the Collectors and Circuit Officers. The resources of the Society greatly depend on the unextinguishable zeal and perpetual action of the Local Agency; as well as on the interest excited by the diffusion of information as to the state and progress of the Society's Missions. The advancing success of the Juvenile Christmas and New-Year's Offering, as collected chiefly by very young persons and children of the families attending the Wesleyan Ministry, is a gratifying circumstance. This pleasing source of income, and the other ordinary sources of income, are capable of large increase, and are therefore commended to the care and attention of the friends of Missions in their several localities.

In the items of Legacies and Donations on Annuity the Committee has had many instances of affectionate concern for their funds on the part of very highly-valued friends, to whom it was most convenient to aid the cause of Missions in these acceptable forms.

The Treasurers of the Testimonial Fund to the Rev. Dr. Bunting and the Rev. Dr. Newton have placed one moiety of the Fund in the charge of the Treasurers of the Society, amounting to the sum of 3847*l.* 11*s* 5*d.*, which sum is included in the total of the year's receipts, and is also included in the expenditure as having been funded for the security of the purpose for which it was intended.

A review of the financial proceedings of the Society during the year affords the Committee an encouraging hope for the future. They have seen the necessity of restricting the expenditure on all the Missions of the Society, and in this painful operation they have had the valuable aid of the Missionaries themselves, who

acknowledge universally the necessity of expending no more than the friends of Missions contribute. On the Colonial Missions the Missionaries have begun to depend for their support on the Congregations to which they minister; a measure which the relation between the Missionaries and their Congregations fully justifies, and which the prosperous state of some of the Colonies has at once rendered perfectly successful: by this arrangement the funds of the Society will be more exclusively expended in Missions to the Heathen and other unenlightened portions of the human race.

Concluding Remarks.

The Committee feel that it would be difficult to exaggerate in expressing those sentiments of gratitude and holy gladness which the review of the Missionary Year is calculated to call forth. Peace in Tonga; extensive prosperity in Feejee; hopeful efforts in Australia; new openings on the Gold Coast; the extensive renunciation of idols at Sierra Leone; the gracious revivals in Canada and New Brunswick; the preservation of all our brethren in South and South-Eastern Africa, and the commencement, at length, of operations in China; are all circumstances in which they trace the fostering care and inexhaustible kindness of the Great Head of the Church. Some of these things have excited the wonder of the Heathen, who have said of us, as of old they said of Israel returning from their bondage, "The Lord hath done great things for them." Well, therefore, may we take up the strain, and say, "The Lord hath done great things for us, whereof we are glad. O give thanks unto the Lord, for He is gracious, for His mercy endureth for ever."

The Committee would be unjust to themselves did they not also respectfully acknowledge once more the kind assistance of their friends. From all parts of the land—they might almost say of the world—they continue to receive the most gratifying tokens of the interest which is felt in this work. They have reason rejoicingly to conclude that the numerous Meetings held for its advancement are characterized by an advancing intelligence and a higher tone of moral sentiment; that the publications which relate to it were never read by a greater number of persons, or with a more deep and

heartfelt interest; and that multitudes are constantly bringing to the service of this great cause their solicitous and punctual attentions, their ingenious industry, and their self-denying liberality. In a word, all things combine to assure them that the eloquent language of a speaker at the last Anniversary expresses the pervading and universal sentiment of the Methodist Connection at home and abroad. "We have made our election: come weal or woe, come life or death, we have made our election, we *will* be identified with this cause."

In this confidence in the devoted attachment of their friends and supporters the Committee venture to offer to their notice a suggestion which is felt to be important. The expenditure of the Society is about equally distributed over the months of the year; but the chief part of its income is received after the year has closed, and an expenditure of nine months in every year has therefore to be provided for by borrowing at a considerable cost. That cost might be materially reduced, and the general business of the Society greatly facilitated, if, instead of collecting the Annual Subscriptions immediately before closing the accounts for the year, it were made the universal rule and practice to collect them in the month of May. Several suggestions have been made to obviate the evil in question, and some of them have been partially acted upon in various places. But none appear to the Committee so likely to promote the object in view as that of fixing upon the First Day of May as the day when all Annual Subscriptions shall be considered as due; and they therefore earnestly commend this rule to the adoption of Collectors and Subscribers throughout the kingdom. To the individual contributor this alteration of the time of payment cannot be of serious consequence. At most it will be but an additional contribution for this year only of eight months' interest on the amount of his Annual Subscription. But to the Committee the difference is very serious; inasmuch as eight months' interest on 10,000*l.*, the lowest estimate of the total amount of Annual Subscriptions, would be saved in perpetuity; and this would furnish a sum sufficient for the maintenance of another Missionary. They trust, therefore, that no one will consider it immaterial at what period his subscription is paid; but that all contributors will

feel that this is a case for the application of the well-known proverb, "He gives twice who gives quickly."

The Committee's confidence in the firm and principled attachment of their friends emboldens them to offer yet one suggestion more. From the important question of time, they pass to the still more important one of amount. They venture to ask, Does the income of the Society bear a just proportion to the wants of the world, to its opportunities of usefulness, or even to the pecuniary means of the Wesleyan Methodist Societies? They cannot but believe that there do exist, both at home and abroad, resources which are yet undeveloped; and in order to their development there needs but little, if any thing more, than that each one of the friends of the Society should ask himself, as in the presence of the Searcher of Hearts, "Have I done what I could?" Let it be remembered that the harmony of the divine operations forbids the supposition that our means are exhausted. He who sends the heathen to us to ask for instruction has undoubtedly given us the means of affording them the instruction they seek, otherwise He would be inconsistent and unjust; an austere master, seeking to reap where he had not sown, and gather where he had not strawed. If the mind revolts from this conclusion, it is driven upon another, namely, the Methodist Connection is now competent to do all that in the course of Divine Providence it is now called to do. It is able to meet the wants which its past labours have been the means of creating, and to answer the calls of those who, from the shores of Lake Superior in the north-west to the Chatham Islands in the south-east, cry out with one imploring voice, "Come over, and help us."

With these convictions seriously entertained, the Committee cannot hesitate to renew their appeal to their friends and brethren. Let the things which are behind be forgotten in the more earnest pursuit of those which are before. Long has the Church besought the "arm of Jehovah" to "awake" and "put on strength," and it has not prayed in vain. Mahomedanism is shorn of its strength. The mystical Euphrates is drying up before our eyes. Romanism, however boastful and tyrannous at some points of the circumference over which she spreads herself, is manifestly weak at the centre. Paganism has but few devotedly attached and intelligent supporters. It "decayeth

and waxeth old," and "is ready to vanish away." Meanwhile the Church has been quickened; the new year has opened well for Christ's cause and kingdom. Hopeful signs abound. Last, but not least, is the formation and success of the Wesleyan Relief and Extension Fund. The projected Bishopric of Borneo; the intended re-occupation of Madagascar by the London Missionary Society; and the proposal of the Baptist Society to send twenty additional Missionaries to India; are comfortable indications that the Spirit of the Lord is poured out upon our Christian Brethren; while the Jubilee of the British and Foreign Bible Society will assuredly facilitate and encourage every evangelistic enterprise. And thus all things are ready, if we are ready. The arm of Jehovah has awoken and put on strength; and now His voice is heard demanding the vigorous co-operation of His people. "Awake, awake! Put on thy strength, O Zion!" Be it ours to respond to the summons by confident expectation, by unflinching patience, by the largeness of our liberalities, and the fervour of our prayers. For assuredly when Zion thus shakes herself "from the dust," and looses herself "from the bands of" her "neck," the day of her complete triumph cannot be long delayed.

India within the Ganges.

CHURCH MISSIONARY SOCIETY.

KRISHNAGURH.

SUDDER STATION.

Death of Mrs. Hasell.

THIS Mission has sustained a severe loss in the removal by death of Mrs. Hasell, wife of the Rev. S. Hasell,

Mr. Hasell, who, in conjunction with the Rev. J. Meyer, carried on the labours of the Station until the return from England of the Rev. C. H. Blumhardt in December last, thus details the

General progress of the work.

One English Service has been performed every Sunday for the benefit of the European Residents. It would be impossible to speak in too high terms of the kindness we have received from all, and some of them are regular subscribers to the Mission; but still the amount of subscriptions is far below what it ought to be.

Nov. 1853.

The Bengalee Services have been continued as during last year, Mr. Meyer and I reading prayers and preaching alternately. The Congregation has not been much increased in numbers, as only two adults have been baptized, nor has it, however, decreased. The number of baptized souls, now living in the Station, including twenty-two children baptized during the year, is 244. Three children have died, and one girl has been married. The two adults were the Brahmin and his wife, referred to in my last two reports. They were kept for upwards of a year as Catechumens, and, although by no means promising, I hope they may ultimately "adorn the doctrine of Christ their Saviour." With regard to the state of the people generally, I know not what to say. I cannot say I am satisfied, for a large majority are dead, though living, unable and unwilling to appreciate the spirit of the Gospel. We want enlightened teachers for the work among the Christians: a living faith, exemplified in the daily walk and conversation, would be likely to do more, humanly speaking, toward building up the body of Christ, than all the talent and learning that could be devoted to it; but while we have, as I have had most distressing proofs during the year, teachers uninfluenced by any thing but a carnal, worldly spirit, we cannot be surprised at, although we may mourn over, the low state of spiritual life among the people. The peculiarity of our position here may, perhaps, also account in some degree for the lifeless character of the people. The courts and jail, the large bazaars, and the constant round of money-getting by all and every means, may exert an influence greater than we are at all times disposed to allow: still, it is our privilege to live in hope that brighter days will dawn, when the Lord may pour out of His Spirit, and "turn the hearts of the disobedient to the wisdom of the just."

Preaching to the Heathen.

Under this head Mr. Hasell writes—

The Sudder Station of Krishnagurh is, perhaps, the best adapted of any of the Society's Missions in Bengal for a powerful force of laborious preachers. There are good roads, passable all the year round, leading to some of the most important towns in the zillah, and at convenient distances. Indeed, were the Society to

3 O

wish to select a spot suited in every way for disseminating the Gospel far and wide, without the useless investment of an immense capital in mere buildings, Krishnagurh is exactly the place they would choose.

Nuddea, the centre of Bengalee Literature—the Oxford of the country—may be reached by either land or water, the distance being only about six or seven miles; Santipore, an immense town, with a highly respectable population, on the Hooghly, with a good carriage road, lies distant about twelve miles; Ranaghat, one of the finest places in the zillah, with a large and respectable, and, until lately, a rich population, and this, too, with a good carriage road direct from the Station, is at a distance of about sixteen miles. These places are all to the south-west. If we go eastward, there are also good roads, passable for fifteen miles from the Station—in a buggy, for eight months in the year—leading to large and populous places, as Kistogunge, Dowlutgunge, and Mahespore. These six places would afford sufficient labour for even two really active Missionaries. I hope the Society will not allow them to be any longer neglected. The Krishnagurh Missions occupy but a very small part of the zillah of Nuddea: indeed, the largest and most important towns are yet practically without the Gospel, although the people are willing to hear.

I have visited all these places, except Nuddea, and know that the cry is loudly raised, “Come and live among us.” The time is, I hope, fast passing away, when Missionaries will consider a large house essential to their work. A School-house, with a room in it for the Missionary’s accommodation, would allow of the capabilities of a place being tried, and the Gospel might be spread over an immense tract of country: at the same time, the Missionary’s home might be the Station. From Nuddea on the west, for example, to Dowlutgunge on the east, is thirty miles, or thereabouts, and the road forms the northern boundary of an irregular figure of four sides, enclosed by the six places I have mentioned.

On the Station itself much also can be done. The college students, as the educated class, together with the writers and omlahs of the country, &c., and the crowds in the bazars, are a large field for two kinds of direct Missionary Labour. The former will not listen in the bazar, and

may be reached by lectures, a course of which I announced six months ago, but domestic troubles prevented me from carrying my intention into effect: the latter are always to be reached, without let or hindrance, in the public preaching of the Gospel. I deeply regret that this branch of work, too, I have much neglected from the same sad cause; but I hope and resolve, for the next year, the Lord graciously helping me, to devote a considerable portion of my time and strength to these two important branches of labour. There is also another good opening for labour in the number of lads from the college, who constantly come either to ask for Bibles, or to make some inquiries respecting the truths of Christianity. During the year, I have thus given away a considerable number of both English and Bengalee Scriptures, and, from repeated conversations, I am satisfied that many have read them with care and attention. I have heard, on good authority, that Scott’s Commentary is one of the books of the college library most commonly in use. This is at least a good indication. One of the Teachers, a Hindu, told me, that whenever a difficulty arises bearing upon Christianity, he always refers to Scott, and reads the commentary to his class.

In closing this brief report I would express a hope that the Committee will allow me to have a school building, of a simple character, at the places I have mentioned. The expense would be but trifling; and if they would also send an unmarried Missionary to Krishnagurh, to assist me with special reference to the Heathen in the southern and most neglected parts of the zillah, we could, under the divine blessing, soon sound the Gospel trumpet from the Krishnagurh Sudder Station to Baraset, an immense district, but, up to the present time, almost entirely neglected. I believe this plan, which is substantially the same as that proposed by the Rev. F. Schurr, is the most practical method of Missionary Itineration in this part of Bengal. May our blessed Master give us grace and strength to do His work “while it is called to-day,” and may we at all times and in all things seek His honour and glory! Amen.

It has been decided that Nuddea should be taken up as a suitable locality for a new Station, and that

efforts should be made in order to the commencement of efficient Missionary Operations.

CHUPRA.

Report, by the Rev. H. C. Krückeberg.

The Rev. H. C. Krückeberg, the resident Missionary at this Station, thus reports of the charge entrusted to him—

Congregation—All the new members, who joined this Mission last year, have continued probationers. Only two adults, but thirty-two children of Christian Parents, have been baptized during the last term. The number of Christians, small and great, residing in the village forming near the Station, is 389, and the number scattered abroad in eight heathen villages is 194. Of the whole number, 116 have been admitted to the Lord's Table. The greater number of the people are but under partial Christian Influence—not for want of means, but for want of desire on their part to make use of the means.

The Sunday Services at the Station are pretty well attended, and the little space in the half-finished Church is well filled; but at the daily Services it is not so, for most of the people are labourers, who enter on their work early; and in the evening, when they return, they are all tired, and have still to attend to their cattle and other duties: for these, however, I have appointed people to have Family Worship with them, which leaves them no excuse.

Whenever I have been absent, or otherwise disabled from conducting the usual Services in the Station, Mr. Ansonge has taken my place.

Schools—The Boys' and Girls' Boarding Schools, with fifty-eight boys and forty-six girls, continue, as heretofore, in operation. The boys are entirely under Mr. Ansonge, assisted by three native helpers: he spends most of his time and strength on this branch of the work.

There are still three heathen Schools in operation connected with this Station, and the English School in Nuddea, closed during my absence in Europe, has been re-opened, to continue open, I trust, and be rendered a chief instrument, in that Jerusalem of Bengal, to bring a large portion of the most talented, though most perverted, youth of the country under Christian Tuition. The School numbers only nineteen pupils as yet, and will

never be much, except under European Agency. In the meanwhile it is conducted by Koilaschunder Mookerjee, assisted by another Native Christian, who does his work to my satisfaction. Since Koilas has been in Nuddea, the Bengalee School there has also much improved. It now numbers sixty lads.

Preaching to the Heathen.

There is no large place near Chupra, where, on a preacher standing up, some twenty, thirty, to a hundred people will surround him, as in Nuddea and other places. The greater portion of the people hereabout are Mahomedans, and cultivators of the ground: hence the greatest number who in general meet the preacher are from five to fifteen at a time. Very often only two or three agree to listen for a while. The Catechist and Readers go among the people every Saturday, and in the evening every one relates his own sayings and doings among the people, and how he was met. This is very instructive. Very often Mr. Ansonge accompanies one or another, whilst it is my part on this day to prepare for the Sabbath. Last cold season I was, as usual, out on a Missionary Tour; but the presence of a Missionary in charge of a Station in this country, with only a small number of Christians, is wanted and called for so very frequently, and for so many objects, that such a tour, though only for six weeks or two months, cannot be undertaken without more or less disadvantage to his Station. However, these disadvantages may be over-balanced by the general advantages to the cause which such a preaching tour has. In my last tour I met with encouragements; yet when I compare the actual result of my preaching tours with the success evangelists met in former ages under similar circumstances, only among another people, I feel discouraged, and pray the Lord to teach me how I may do His work with more effect.

KABASTANGA.

Report, by the Rev. F. Schurr.

This Station has continued under the care of the Rev. F. Schurr, and the various branches of labour have been steadily and zealously prosecuted. The following is his report—

The Missionary Pastor occupies a most trying position in this vineyard of the

Lord; for he no sooner begins to rejoice over sinners, whom he has reason to believe are fairly in the way of salvation, than all his hopes are crushed again, and he has anew to labour, pray, and instruct, "hoping against hope." It is only through the sustaining power of Almighty Grace that he has still courage to carry on this "fight of faith," for which the Lord be praised!

Congregation—Prayer-meetings, and scriptural instruction with the Readers and Teachers, have been carried on through more or less interruption. These efforts have been blessed in some degree, probably more to myself than to others; for whilst explaining the oracles of God a new light is frequently communicated to me, and when applying it to their hearts I have invariably felt the influence of grace upon myself.

Twenty-seven children and two adults have been baptized, and seven children and four adults have been called into eternity. One of the latter had grown old in sin. When visiting him, I directed him to Jesus, and he said he was repenting and relying on the mercy of God. I hope it was not then too late. The second, a Teacher of a heathen School, departed in peace, and in full reliance on the merits of Jesus. The third was an old, weak man, whose mind was too imbecile to retain even the elements of instruction; and the fourth was an aged pensioner, who had suffered long from acute rheumatism. During my frequent visits he invariably expressed his entire confidence in Jesus alone, and said he would "cling to Him, and not let Him go." I hope his weary soul has found rest in "The Sinner's Friend." All the school-children have been mercifully spared; only young infants having died.

Schools—In the Christian Boys' School there are now sixty-two pupils. The numbers have averaged between fifty-five and sixty-eight. Eight of the eldest have been sent to the plough, three to Solo, and one as a candidate for the medical college.

In the Christian Girls' School the number is seventy-two. Four have been sent to Solo, where three are training for teachers: the eldest died from the bite of a snake. Two girls, both very intelligent and well-behaved, have been married: they continue promising characters.

It is most gratifying and encouraging to observe the great intellectual supe-

riority of boys and girls educated in our Christian Schools over their untutored parents and heathen neighbours: it is still discernible even after the young people have been living for several years among the latter. Superstitions still prevalent amongst their parents are uprooted, and a correct knowledge of divine truth is imprinted on their minds: only the life-giving Spirit is required to engraft the word, and render it effectual to the salvation of their souls. The moral character of several married from the Schools is decidedly superior to that of others, and it is seen evidently that the Gospel is quietly working its way. We had cherished higher expectations, probably, than their former condition warranted us to expect; many of the children being brought from the jungles, and their parents being not only ignorant of vital Christianity, but even of the very elements of education.

Preaching to the Heathen.

In November 1851 I made a short tour into the Jessore District, and found many willing hearers. In January and February 1852 Mr. Hasell and myself made a longer excursion into the southern part of the Nuddea District, and were much encouraged by the kind reception of our message among all classes, with a few exceptions. It is evident that the spread of the Word of God is at least exciting inquiry, although at present no conversions are perceptible; prejudices are weakening, and thousands acknowledge the superiority of the Gospel; liberty of conscience is also gaining ground, as the untutored even dare to express their opinions in the presence of their spiritual guides. A great change is preparing: we only require more labourers.

In addition to the usual preaching in the neighbouring villages, my Native Assistants have made several prolonged tours in the northern part of Nuddea, Pubna, and Jessore Districts.

During each successive tour my mind has been deeply impressed with the absolute necessity of obtaining exclusively travelling Missionaries, for accomplishing the mighty work of proclaiming the Gospel throughout Bengal.

But the present mode of travelling being inadequate to the demand, I would venture to suggest that in each populous town a small bungalow be erected for the accommodation of the travelling Missionary, only expending two or three hundred rupees to render it habitable for an

European. Near each of these bungalows a trustworthy Native Assistant should reside, for constant preaching of the Gospel, and imparting religious instruction in Schools: the bungalow would remain in his charge during the Missionary's absence. Five or six of these bungalows might be supplied at distances of twenty or thirty miles, to enable the Missionary to make a circuit of hundreds of miles. The intermediate villages would be visited from each of these central sojourning places. This plan would secure regular and periodical preaching, without which the result of our labours will continue very unsatisfactory.

I, for one, am quite ready to resign my pastoral charge, to engage in this evangelizing sphere.

And now, in conclusion, I would acknowledge the many mercies we have received at the hand of the Lord, and commend ourselves and our work to the fervent prayers of all those who are "Christ's chosen race."

RUTTUNPORE AND JOGINDA.

General View.

This united district has hitherto been under the charge of the Rev. C. W. Lipp, assisted by Mr. Herman Ansonge.

The necessity of a different arrangement is obvious. There are in Joginda 235 nominal Christians, by whose sins and inconsistencies the religion of the Saviour has been sadly obscured; yet this is not surprising, when it is remembered that they have never yet had amongst them a resident and settled ministry. It has therefore been decided that Joginda should be dealt with more as a separate district, with Mr. Ansonge as the resident Catechist.

A large district surrounding the five Christian Villages at Joginda will thus be rendered more accessible to Missionary Effort, and the large town of Mehirpore, containing a very numerous body of respectable inhabitants, Brahmins and others, and lying within an easy distance of Joginda, be open to frequent visits. The town was visited in June last by the Rev. G. G.

Cuthbert, Secretary of the Calcutta Corresponding Committee, accompanied by Mr. Ansonge. They had the opportunity of a very interesting interview with a number of wealthy and intelligent Brahmins, in the house of the chief of their number, when, after a long discussion and many preliminary inquiries on their part, they agreed to erect, at their own expense, a spacious school-building, provided the Society supplied the Teachers necessary to carry on a superior English School. The fulfilment of this undertaking on their part, it is expected, will be facilitated by the residence of Mr. Ansonge at Joginda.

Mr. Lipp has under his care 1001 Native Christians. During the past year there had been no addition to their numbers by baptism. In the Christian Village adjoining the Mission Premises there are 81 houses: these, as to their inspection and religious instruction, are divided amongst nine Readers, who carefully watch over them, under the superintendence of the Missionary. The Native Christians in the out-lying villages are stated to be, for the most part, quite indifferent to religious ordinances.

The Christian Schools contain 85 boys and 70 girls: there are also, in five heathen Schools, between 200 and 300 boys.

Mr. Lipp, in company with Mr. Lincké, of Bollobpore, has taken a circuit of preaching, following chiefly the winding course of the river Bhoirup.

Two Native Christians have been set apart to make known the Gospel, and distribute Scriptures and Tracts to the Heathen.

BOLLOBPORE.

General View.

The Rev. J. G. Lincké has under his charge at this Station

859 Native Christians, being an increase of 53 above the number of the preceding year. They reside in five villages, one of which, contiguous to the Mission Premises, is exclusively Christian. In this there are 439 inhabitants. The Boarding School for Christian Boys contains 59 pupils. In the Girls' Schools there are 78 pupils, which constitute Mrs. Lincké's special and pleasing charge, and receive much care and attention at her hands. There are in the district three heathen Day Schools, containing about 158 youths, more than half of whom are Brahmins.

SOLO.

Character of the work in the Krishnagurh district.

The report of the Rev. C. Bomwetsch, which we subjoin, will best explain the state of this district. From this, as well as the reports of the sister districts which have gone before, it will be seen that the work to which our Missionaries have been assigned in the Krishnagurh Mission Field has been, in no ordinary degree, laborious and discouraging. A mass of people, actuated by a variety of motives, amidst which the sense of spiritual need had but little place, came under Missionary Instruction. Having nominally embraced a religion of which they knew nothing, their temptation was to care only for whatever temporal benefit they might possess themselves of under its shadow; and, indifferent about spiritual grace and blessing, to settle down in ignorance, and stagnate therein. From all this the Missionaries have had to rouse them; and, looking upward for divine help, perseveringly to labour with "precept upon precept, line upon line," if so be through their instrumentality divine life might be quickened in the hearts of their people, and, "born again, not of corruptible seed, but of incorruptible,"

they might, "as new-born babes, desire the sincere milk of the Word, that they might grow thereby." This view of the case will account for occasionally strong expressions, to be met with in the reports of the Missionaries. They, as might be expected, see more of the abounding ignorance and evil than of the good which is being done. We believe good has been done to a considerable extent, and that the improvement in the Mission has been fully as much as, taking into consideration the circumstances in which it was commenced, could be fairly or reasonably expected.

Report, by the Rev. C. Bomwetsch.

As to the adults of my Congregation, I have to say but little. There are, I hope, a few souls that have at least something of a new life. One of them exhibited it when several times near dying, and especially the last time, when we seriously committed her by prayer into the hands of Jesus, in whose atoning blood, she lispingly repeated, was all her hope. But whilst we tried to lull her over into the heavenly mansions of rest by songs of the Lamb, it pleased the Lord to revive her again. Perhaps it pleases the Lord to spare her in order to continue her unwearied and most disinterested services of love amongst the girls and ignorant women.

Those of the adults, of both sexes, who are willing to attend, are regularly and systematically instructed in Bible-history; but only a few can be persuaded to take advantage of this saving opportunity. Yea, many do not even attend the Sabbath Services; for whilst 300 might be present, only 110 to 130, school children excluded, attend.

The Boarding School, I am happy to say, has decreased in number; for when the Training School regularly commenced, the less talented and promising boys left School for the plough, as their hope of becoming Readers vanished away. This would all be right, but the misery is now on the other side; for their hope of having their boys made something of being gone, many do now obstinately refuse sending their boys to School, not even from the sixth to the eighth or ninth year. In Pootimari I succeeded, some years ago,

in remedying the evil by establishing a Night School of the boys, who, through the medium of the sounding system, have all learned to read and write, and tell their Bible-history nicely. In Solo a second Night School of eleven boys, of the same character, exists. In Meleaputa is a third one; but out of eighteen boys only six could be persuaded to attend: the others obstinately refused to attend either School or Church: as they are not eating my bread, they say, I have no right to teach them. From the villages Baleura, Howlea, and Gowalparra, out of twenty-three boys only three attend Church; and after they are married I shall no more see even them, like all those that I have married. This young generation will, by-and-bye, be a much greater disgrace to Christianity than many of their miserable parents.

The Girls' School is best attended; for, exclusive of the few that have been sent from other Stations to get a smattering of training, there are some seventy attending the School and Infant School. The little ones often cheer my depressed spirits; some of the elder ones are growing unsteady, and grieve me; some are promising; but only of one can I speak with some confidence and much joy. For two years she has been a Monitor, and for a long time she has been acting Head Teacher for her sister, the above-mentioned woman. She is highly gifted with every good gift. But, as her sister did, she constantly gives me such trouble as no other Bengalee ever gave me—she must constantly be prevented *over-exerting herself!*

The Training School for evangelists and teachers, containing at present only twenty-one scholars, takes up almost the whole of my time. To give even merely a sketch of its machinery, within this space, would be a vain attempt. Some of the boys are very promising. They have continued coming to me several times during the week, at night, for prayer and conversation; are steadily pursuing their studies with increased interest and zeal; and their inquiring spirit in Scripture Studies, and the earnestness that they sometimes shew forth, when privately asking me for an explanation of an obscure passage, often pleases me and cheers me, when heavily pressed down by thoughts of the future, that often force themselves on my mind; for some of the boys do not as yet, and perhaps will never,

shew any sign of a new life, and some, who formerly did, shew it no more. Although some of these are good students, it cannot satisfy my mind; for of what use is it to send a dead man amongst the dead, however clever he may be? I am looking out, and praying, for champions to go forth into the field with vigour, carrying the seed of the Gospel into the midst of their brethren under self-denials. Without such an efficient native agency we shall never see Bengal turning from their idols to the living God.

After a few days more, I shall go out with the boys again on an itinerating tour, when morning and evening we go about preaching, &c., and during the day I give them some lessons in tent. This year I will make a trial, sending the elder boys in small parties alone into the surrounding villages. For several reasons it is necessary thus to try them, and practically to break them into the work of evangelizing.

There are, in four different villages, four heathen Schools—a fifth I was obliged to close on account of irregular attendance. Some of the Readers and Christian Schoolmasters, who now have got a smattering of training, have, this year, commenced working them more systematically; but not, by far, to my satisfaction, nor will it be done satisfactorily before we have a thorough German-Scotch, or, if it please the ear more, an English-German-trained native agency. The Readers also have commenced going in turn abroad, for a month or a fortnight, to preach the Gospel in the more distant parts. This is a great comfort to me, having been looking out for this event for a long time; especially as they, of their own accord, are doing so: yea, indeed, I must say, that some of them have long been impatient to do so, as I could not allow them to go abroad sooner, because it was necessary first to train them a little for the important task.

BHAGULPORE.

The Rev. Ernest Drøse, the resident Missionary, has forwarded his report of proceedings at this Station.

Boys' Schools.

In the Schools the important step had been taken of removing several Hindoo and Mahomedan Teachers, and supplying their places with Christians. This at first led

to a great diminution of numbers. The more advanced boys, however, remained, and, after a season, the Natives, finding the Missionary adhering to his resolution, and that opposition on their part was fruitless, permitted their children to resume attendance. The Bible is read in all the Schools.

Girls' School.

Of this school Mr. Drøese thus reports—

The Girls' School, which is under Mrs. Drøese's superintendence, is now attended chiefly by hill girls. The few others are either orphans, or children of the Hindoo or Mahomedan Converts.

The progress this School has been making is very gratifying; almost all the hill girls now speak the Hindoostanee fluently, and pretty well read and understand any easy book in that language. In singing, all the children have proved very apt pupils. They sing off native, English, and German tunes, with equal readiness: they prefer, however, singing native tunes; and as some of these are very melodious, and well adapted for Divine Worship, their introduction into our Native Churches would render our Services much more attractive to the native mind. The children have committed to memory a number of hymns, chiefly such as have been composed in the native metres. They also now know by heart a considerable portion of a Christian Catechism, a number of Bible passages, and portions of our Liturgy.

Four of the elder girls have been baptized during the year.

The number of girls attending the School is about twenty-eight; but seldom are so many present at a time. We live almost three miles distant from the place where most of the scholars live: hence the irregularity of attendance.

The few orphans who are in connection with this Mission are also chiefly under Mrs. Drøese's care. There are at present eight children. We obtained one child under circumstances rather uncommon. Its mother died, after having been delivered of twins; and the father, as is not unusual among the hill people, intended to bury the poor beings along with the deceased mother. When we heard of it, we sent word to him that he should not do so cruel a thing,

since we would come in the evening and take the children off his hands. He was but too glad to give them over to us. We took them from the hut, where they were lying in a dirty rag, to our house. The poor father then came daily, a distance of three miles, to see how the two little things were thriving; and each time he came he brought something for them to eat. He also brought several of his friends, to shew them how well his children were now cared for. He would sometimes sit for above an hour, turning them to and fro, and expressing his gratification.

It must appear singular, that this father, after an intention apparently so inhuman, should exhibit such marks of unfeigned affection, yet there is nothing incongruous in it. If such unfortunate children are not buried alive with the mother, they must die from hunger in a few days. No hill woman will nurse a child whose mother has died: if any do so, she will die in her next confinement, is the superstitious notion among the hill people. The hill people do not know how to bring up a child without a nurse. The child must die, and the hill man thinks it least cruel to let it die in the grave of the mother.

Those of the girls who are old enough attend the Girls' School.

Our orphans, though they give a little trouble now and then, are also a cause of delight to us. They behave very well, and are so cheerful and happy, that it does one good to have them.

Congregation.

The Christian Congregation at Bhagul-pore now numbers ninety-three souls. During the past year forty-nine were added by baptism: of these, thirty-five were adults, eight children belonging to several of these adult converts, and the remaining six children of several members of our Congregation.

With regard to the conduct of the Congregation I have but little to say. No peculiar features are exhibited: my people are neither better nor worse than other congregations known to me. All have begun a new life. But whilst some visibly advance, both in knowledge and piety, the progress of others is not so perceptible. The misconduct of two rendered their exclusion necessary; and though the measure had the desired effect with one—who, being thereby awakened

to a sense of his guilt, and promising to mend his ways, was re-admitted after six months' probation—the other is still persisting in the paths of wickedness. My Congregation is to me a cause of much anxiety, but also of pure and holy joy. It is my flock and my garden. It has most of my thought and care.

We meet thrice a week for Divine Worship. The Services best attended are the Hindoostanee Services on Sunday Morning, when the attendance varies from sixty to eighty.

The Services in the hill language, on Sunday Afternoon, are as yet but badly attended—sometimes but twenty-five, and sometimes only fifteen to sixteen, being present. Perhaps more will come when a better knowledge of that barbarous language shall enable me more efficiently to conduct these Services. The Wednesday-Evening meetings, in the Hindoostanee Language, are better attended, generally forty to fifty being present. In these meetings I go through scriptural history. The number of Communicants is nineteen.

BENARES.

Several changes in the Missionary Force at this Station have taken place. The Rev. C. Reuther has been transferred to Juanpore, and Mr. Acheson, in consequence of ill health, has returned to Europe. The Rev. C. F. Cobb, having joined the Mission from Europe, has been placed in charge of Jay Narain's Institution, in which he is aided by Mr. W. Wilkinson, who has now had some years' experience in this department.

The Rev. W. Smith and the Rev. C. B. Leupolt continue those labours in which they have been sustained for so many years, having as fellow-workers the Rev. Messrs. Fuchs and Stern, and assisted by the Catechists Broadwood and Wood.

We shall first refer to

The Native-Christian Congregation.

In connection with this Congregation there have been six adult baptisms during the year. A Mahomedan, with his wife and children, and two Brahmins, with the mother of one of them, were

Nov. 1853.

among the baptized. Still, the Congregation has not increased above the aggregate of last year, and continues to number 314 individuals, some few of whom are located at Ghurwa, while the main body are resident at Sigra. Of the state of the Congregation Mr. Leupolt thus reports—

In a spiritual point of view, nothing striking has occurred. The people have gone on quietly, and, with few exceptions, have conducted themselves with propriety. Various little incidents which I have observed indicate an improvement. In several houses they have Prayer-meetings among themselves: a small number frequently work together in the evening, whilst one person reads to them from the Bible, or some other book. One respectable aged widow has taken charge, of her own accord, of young widows, and of those married women whose husbands are absent for a time, and has acted a mother's part toward them. Still, we deeply feel the want of more spiritual life among our people.

Preaching to the Heathen.

This important department has been actively prosecuted throughout the year, in the streets and Preaching Chapels of Benares, and, during the cold season, in the country districts. Mr. Smith thus reports of the work in which he has been engaged—

I have not been privileged to admit any adults into the Church by baptism this year, excepting one—a promising young man—who had been brought in through the instrumentality of a Christian Lady in the hills. But there are two or three preparing, to whom it may soon be proper to administer the rite. On my return from a visit to Calcutta, at the end of 1851, I commenced itinerating, and, with my native co-adjutors, visited—many of them repeatedly—between 250 and 300 towns and villages, including Ghazee-pore, Juanpore, and other populous places. We had, as usual, no lack of hearers and disputers, and plenty of opportunities to sow the seed. There are six or seven individuals—whose names and residences I have written down—in different places which we visited, who, to say the least, appear “not far” from the

3 P

kingdom. We hope not to lose sight of them.

My lectures to the Bible Class continue to form an important part of my labours. Our Readers and Catechists go on satisfactorily, and two or three fresh ones, whom we have added to the list this year, promise well. One of them, while speaking to the people one day in the city, said, "You are like a lost sheep, which runs about to every stone and tree bleating, looking everywhere for its shepherd and companions. So you, having lost your shepherd, go about to every stock and stone, and river, &c., to see if you can't find him, which you never will, until you recognise him in Jesus Christ."

On another occasion he described their ignorance of, and dislike to, spiritual worship, in words to this effect—"You bathe your bodies, but you have no idea of purity of heart; you fast, but you know nothing of mortifying your evil passions. You sing the praises of God, as you suppose, and with the same lips you give foul abuse to each other, and tell awful lies continually. You make your offerings at the temples, but take care to secure a good share of them yourselves. For instance, you will take ten mangoes to Bisheshwar, but will suck five of them yourselves! This is the sort of worship you like! But of worshipping a spiritual and holy God, 'in spirit and in truth,' you know nothing and desire nothing," &c.

They took it all in very good part, though, of course, they will allow me, or any European, to say much severer things than they would endure for a moment from any mere Native. I was asked one morning what was the use of believing in Jesus Christ. In reply, I adduced the case of two or three of our Readers, who were present, as proofs of the power of Christ to change the heart and temper. I said to the assembly, "If any one were to use abusive language to you, would you not return it?" They said, "Of course." I rejoined, "Use whatever offensive language you like to these men," pointing to the Readers, "and see if they will abuse you in return. Or try to tempt them with any amount of money to tell a lie or give false evidence, and see if you can succeed." They were struck with astonishment, and acknowledged that there was not one among them of such a character. I said, "How should there be? since your *gods* even were not such."

Nehemiah was in a village over the river, speaking to the people, when the pandit of the place affirmed that our accusation of Brahma's having committed sin was unfounded, and the charge false. Nehemiah took up a copy of the Bhagavat in Sanscrit, which the pandit had by him, and, turning to the Tritis Skandh, read and explained the whole story, to the utter astonishment of the people and the confusion of the pandit.

I am thankful to say that Lakshmi, Nehemiah's wife, was brought to join him some time ago, and is going on remarkably well. She is a most pleasing, intelligent young woman, and very good-tempered. Her mother, and brother, and other relatives and friends, have been frequently to see her, to whom she has begun to speak concerning the folly of idolatry and the excellency of Christianity. Her sister-in-law, when she was here one day, was lamenting that Lakshmi's devta (idol) was now lying in the house neglected, and that she could not dress and adorn it as Lakshmi used to do. Lakshmi said to her, "Fie! throw it away! It is only a bit of brass!" By-and-bye, the sister-in-law told her that she had brought her some Ganges water, as she had not had any lately. Lakshmi drily replied, "We have got plenty of good water in the well here." Her mother was expressing her sorrow that a man who had brought a false accusation against Lakshmi had not been punished. Lakshmi said, "Mother, how can we have that man punished, when we pray every day, 'Forgive us our trespasses, as we forgive them that trespass against us?'" She has regularly attended Divine Service at the Church from the first Sunday of her being here, entirely of her own accord.

Disturbances took place in the city two or three months ago, but they turned out, through the judicious and energetic measures adopted by those in authority, "rather unto the furtherance of the gospel." The bringing home of Nehemiah's wife has also had a similar effect, shewing the people that our converts have real and powerful friends in the body whom they join, who will not, if possible, allow them to be deprived of their rights as men, merely because they have become Christians.

Still, though we are listened to, and have many friends among the Natives, and though there is, I believe, an under-cur-

rent favourable to Christianity, at work in the minds of many, and the knowledge of it is, I am sure, increasing amongst them, yet the work is inexpressibly difficult, and very discouraging. We must, however, while doing, as far as we know, the best we can, learn submission to the Divine Will: at least I see no other way.

It is said, and I have it upon good authority, that there are, in this city, 40,000 persons of the Bam Mata, or those who worship the divine energy personified in a female, with rites so abominable, that even they themselves are generally ashamed to be known to belong to the sect. Who could presume, with any hope of success, to offer the pure Gospel to such, had we not the express divine command, and also precedents, that even with such it has proved itself "the power of God unto salvation"—*e. g.* 1 Cor. vi. 9—11. Then, again, we are so few in number, compared with the population around, that we cannot repeat our efforts with the same individuals in any measure as we ought. A zemindar in one of the villages observed to me, "All you have said will be forgotten as soon as you are gone, just as the marks of a boat crossing the river are obliterated as soon as it has passed."

Not unfrequently, particularly in the villages, where people have been listening very attentively, and seeming half disposed to embrace Christianity, an ominous query has been started, which has sunk like lead on my heart. It is this, "We may remain in our houses, may we not?" that is, "By becoming Christians, we shall not lose caste, shall we?"

One thing at least has afforded me encouragement during the year. In collecting notes for a friend, to enable him to draw up a little history of our Mission, I found that, excepting brother Leupolt and myself, there had been no Missionary here more than five years, and only one or two so long as that. Now it is well known, that, as a general rule, no man can be reckoned an efficient preaching Missionary in less than five years. So that—barring Reuther, who was here about two years, and had been in the country some years before he joined us—amongst the almost twenty men that have been here for a longer or shorter time, Leupolt and I are the only two Missionaries who have been here a sufficient time to be able properly to attempt to do any thing.

I have been thinking of preparing ten

or a dozen short pithy reasons for believing Christianity, and the same number for disbelieving Hindooism and Mahomedanism respectively, for the use of our Readers and Catechists, to be well mastered by them. Such a paper, if well drawn up, would be very useful, and likely to attract the attention of unbelievers too. I hope to get the assistance and advice of friends in the matter. May God guide and help us for Christ's sake! To Him be glory for ever. Amen.

Jay Narain's College.

The number of students has reached to nearly 500, the greatest number to which the present building could afford accommodation. An enlargement, therefore, of the building has been commenced, in order to meet the increasing demand for education among the native youth. The Brahmin Boys outnumber those of any other caste in the School, being 182 in number.

Orphan and other Schools.

There are 39 boys in the male Orphan School, 24 of whom attend Jay Narain's Institution. In the Girls' School are 34 pupils. Four died during the year. Of one of these, Emma by name, Mrs. Fuchs thus speaks—

Her mind was raised above this world: she passed the day in prayer, and meditation, and reading the Word of God and some little books, especially Bunyan's "Pilgrim's Progress;" and was thus prepared to depart this life with firm and lively faith in her Saviour.

To these we have to add an Infant School in charge of Mrs. Leupolt, containing 44 children; and a heathen Girls' School, in connection with the Ladies' Society for Native-Female Education, of which Mrs. Smith thus speaks—

There are at present 65 girls on the list, and from 55 to 60 in daily attendance.

A pleasing fact I would mention is, that during the whole year the School is not once closed on account of a heathen festival. I have told them, that on heathen festivals especially I desire their attendance at School, that they may be kept from the contaminating influence

that the ceremonies practised on such occasions might have on their minds. There is one holiday, however—the Hooly—when no modest female can shew her face in the street, and on that festival alone do they absent themselves.

JUANPORE.

After an interval of four years, this Station has once more a resident Missionary, the Rev. C. Reuther having arrived there in June of last year. We regret to state that he has been suffering in health. There is a small Christian Flock, numbering about 30 individuals.

Schools.

These have been hitherto the chief department of labour at Juanpore. The most important is the Free School, formed in 1830, and taken up by the Church Missionary Society in 1841, of which Mr. Cæsar is head Master. In his report it is thus referred to—

It has been the means of furthering the temporal interests of no inconsiderable number of the native population of Juanpore. Nor have we, in a moral point of view, laboured in vain. The truths of Christianity have been taught to hundreds of youths; and the Lord says, "My Word shall not return unto me void." The moral character of some of the boys has been improved, and a few have abandoned idolatrous worship. Two converts, baptized last year in Benares, were in former years in this School; and who can tell but that something they learned in it may have been a step in the way to their open profession of Christianity?

And Mr. Reuther states—

In June last we introduced into the Schools daily Morning Prayer, to which I expected some opposition; but we were much pleased to find that, with only one or two exceptions, they all submitted, and joined in our prayer. May God be pleased to hear it!

Mr. Cæsar adds—

Those boys who did not wish to be present were allowed to go outside, but only three availed themselves of the permission, and this not of their own choice, but by direction of their relatives. No new-comer has made any objection to being present, and one of the three above men-

tioned more frequently remains in School than goes out at the time of prayer.

There are also in operation a Girls' School, supported by the ladies at the Station, and containing ten Native and East-Indian girls; and a Sunday School, intended for the use of boys who have to work for their livelihood during the week, in which there are 13 pupils and 4 Teachers. There are also Schools at Zufferabad and Azimgurh: the latter place is about forty miles from Juanpore.

GORRUCKPORE.

This Station increases in interest, but the pressure of responsibility increases in the same proportion, and rests with its whole weight on the one Missionary, the Rev. J. P. Mengé. The following are extracts from his report—

Preaching to the Heathen.

Last cold season I itinerated for six weeks in an easterly direction from Gorruckpore. I visited sixty-eight villages, and one mela, where I remained a fortnight, and preached eighty-seven times. The reception I met with was very gratifying, and in several places milk, sugar-cane, and fish, were hospitably offered to me. Indeed, the longer I am here, the more necessary I consider it to itinerate. But I leave it to the Committee to judge what permanent impression can be made on a district, which contains about two millions and a half of inhabitants, by one Missionary of the Cross. New Zealand, with a hundred thousand inhabitants, has forty Missionaries, and the whole of Gorruckpore but one. What a contrast! However, under all difficulties, in sickness, in temptations, in mental conflict, I have always been encouraged by the consideration, that I have been sent to this place by our Lord and Saviour; that He therefore will not leave nor forsake me, but will assist me against every enemy from within and from without; that He can save through one, or a few, as well as through many; that one soul is worth more than the whole world; and that we assuredly shall reap, if we faint not.

On my return from the district I commenced preaching in two new places, so that now I preach every day in the week

in various parts of the town. In consequence of preaching so often, I am also becoming more known, and am visited by numbers of persons, but more especially by zemindars and pundits, who have business in town from various parts of the district. For weeks in succession I have had more than forty visits a week in the house, so that I have little time for any thing else than making known the Gospel to Hindoos and Mahomedans. As regards conversions, I regret to say that several, who promised to become obedient to Christ, for a time listened to the Gospel, and then left me again: a few others I dismissed, as they did not appear to be sincere; and a few are on trial.

In preaching the Gospel in the town, I am assisted by Charles Dass, John D'Ravera, Raphael, and Thomas. On two evenings in the week the two former preach in different places from that where I preach. Thomas is the younger brother of the Lala, whom I baptized last year: he is already very useful to me as a Reader. The Congregations we generally address are very respectable as regards numbers, and the attention they give, and often have I rejoiced on account of the good impressions seemingly made on many. We often have discussions, of course, especially with persons who hear the Gospel for the first time, as also with pandits and Mahomedans. I, however, avoid, as much as I can, carrying on discussions with the latter in public, as the time in which the Gospel ought to be preached to many is thus often wasted in answering questions, which have nothing to do with the chief of all subjects, the "one thing needful;" though I always invite disputants with kindness to my house, telling them that there I shall be happy to discuss with them any thing they like, and to answer, as far as I am able, by the grace of God, whatever questions they may ask on religious subjects.

Christian Settlement at Basharatpore.

There are now twenty-eight families, two widowers and five widows, and thirty-four children, residing at the farm. Six families, I am sorry to say, were obliged to be put out last cold season: they shewed such a rebellious spirit, that it was impossible to let them remain any longer there, as their example was pernicious to others. Two of them I subsequently received again, as they in humility and sincerity confessed their er-

rors, and as I knew they had been entangled by the other four. The punishment of the latter has done good already, and will do a great deal more for many years to come. A number of rules have been drawn up regarding land, &c., and have been subscribed by all those who are residing there; so that, humanly speaking, no such difficulties can arise in future as I have had to contend with.

As I give the best of my time to preaching to, and conversing with, Hindoos and Mahomedans, I can now only go out once a week to the farm—on Sundays, when I conduct Divine Service in Church. Of course several of the Native Christians come almost daily to me in Gorruckpore, on account of sickness, advice, or other reasons; but I found it my best plan to leave as much as possible of the concerns of the farm in the hands of Mr. D'Ravera, who is an elderly, patient, pious man. He has daily prayers with the labourers, and looks after each of them, as much as this is possible. With very few exceptions now, all can read, and the Sunday Services, as well as daily prayers, are well attended. May God in mercy send daily more of His blessing upon all the Native Christians connected with this Mission, that they may all become burning and shining lights in this benighted part of the world, and reflect the image of their divine Saviour in all they do. The secular concerns of the farm are prospering. The surplus, after having paid 312 rupees into the collector's kachári, amounted to 238 rupees 8 annas. This sum, together with the arrears for the last few years I collected, I lay out in clearing jungle. I hope to clear about 100 bigahs this year, more than sixty of which have already been cleared.

The new settlers from Mahewa, &c., have, I am sorry to say, suffered a good deal from fever. They themselves chose to build their houses on that part of the grant which is considered the most unhealthy; but even this part, I doubt not, will now become healthy, as it has this year been put under cultivation, and the jungle near it is being cleared. Mr. D'Ravera visits these and other heathen cultivators, and explains to them the doctrines of the Gospel.

Schools.

There are Schools at this Station for Christian Boys and Girls, the first containing about 60 boys, the

latter 24 girls. Of the latter School Mr. Mengé thus speaks—

By far the greater number of them are very little girls; but they all, I am glad to say, have been making good progress. Two of the elder and very superior girls have been made Teachers, and give great satisfaction to Mrs. Mengé, who, if not prevented by illness, spends some time each day in the School. The girls are taught reading, writing, sewing, crochet, Hindee, Hindooee, and six of them also English, as well as household duties, such as cooking, &c. In their habits they are very much like English Children. They work, learn, sing, and play with zest, and are as happy and cheerful as is generally only the case in a cooler climate. We have had, thank God, but little illness among them this year, and trust that they will be preserved in future from every thing that may prove injurious to either their bodies or souls.

Mr. Mengé then refers to the village Schools—

Some months ago I was obliged to close the Khanipore School for a time, as nearly all the boys, being very poor, were obliged to look after their fields and the mango fruit. A few weeks ago, I commenced again. A Brahmin and a Kait from that village visited me a few days ago, when the former repeated to me several parts of the Tracts which had been taught in the School, and the latter observed, that many of the elder boys liked the Tracts they had been taught so much, that their relatives were quite angry about it. I have commenced another School at Gaggore, about eighteen miles from here, and a much more populous village than Khanipore. Some of the parents and boys have contributed a little toward the building of the School, and there are now already above eighty boys attending it, among whom are about twenty children of Brahmins. In these Schools nothing is taught for the present but reading, writing, and arithmetic. Tracts at first, and portions of the Scriptures afterward, are the only books taught in them.

AGRA.

Of the elder Missionaries at this Station, the Rev. Messrs. Hoernle and Kreiss have pursued their labours throughout the year. In February last they were rejoined by the Rev. C. G. Pfander from

Europe, whither the Rev. F. E. Schneider proceeded in the same month. The Rev. Messrs. French and Stuart have remained attached to the new Church Missionary College.

It is not unimportant to remember that Agra is chiefly a Mussulman, as Benares is a Hindoo, city. It will be interesting to observe the bearing of two of our largest Mission Stations in North India on the spiritual interests of the two great subdivisions of India's population, the Mahomedans and the Hindoos, both of which have equal claims upon us for that Gospel which the Saviour has commanded to be preached to "all nations."

Agitation amongst the Mahomedans.

In his report preceding the one now under consideration Mr. Hoernle had expressly said, "the learned Mahomedans of this place have lately been very quiet." Now, on the contrary, they are much disturbed and agitated. In July 1852 two influential Hindoos, connected with the Government College at Delhi, were baptized in that city by the Chaplain, the Rev. M. J. Jennings. Subsequently, a controversy between the first-named convert and the kazee of Delhi, together with some other publications exposing the falsehood of Mahomedanism, were printed by the Agra Tract Society, and circulated with Mr. Pfander's able work, the "Nizam-ul-Haqq." To these were added another treatise, put forth by Abdullah, a Mahomedan of Ambala—whose faith in Islamism had been shaken by the perusal of Mr. Pfander's work—and forwarded by him to the learned molwees at Agra, with a request that they would solve his doubts. To this circumstance, and its effects, Mr. Hoernle thus refers—

The author of the questions, by name Abdullah, has evidently studied Mr. Pfander's work with great care and at-

tention. His questions comprise the chief topics discussed in that book: they are short, but striking, and bring the controversy to certain tangible points. Whilst they are puzzling the Moslems, the introductory remarks of Abdullah's papers are interesting to the Christians. The following is a translation—"I was born a Mahomedan, and, at my twenty-fourth year, am still of the same religion; but I now perceive, by the exercise of my intellect, that the Mahomedan Religion is false, and the Christian true, because there is no proof whatever of the inspiration of Mahomed. Therefore I am urged, by the fear of future punishment, to ask the sages of Islam, if the religion be really true, to prove it to me; and it is their bounden duty either to prove or to forsake it. With this view I have prepared a few questions for my own peace of mind, and entreat a fair and reasonable answer, such as shall aid me in searching the truth. May the Almighty direct me to Himself, and let Him not be displeased with me!"

This Tract, but especially its appendix, has aroused the Mussulmans at this place. They have since often and warmly discussed the points of difference between our religion and theirs, and now and then kept me in the bazaar till late at night. Many also promised to write replies to Abdullah's questions, pretending that they could easily be answered; but as yet not one has fulfilled his promise. Although there may at present be no further result of this stir, yet such appearances are nevertheless encouraging, and must be considered as evidences that the native mind is not so inactive with reference to the truth as it would seem. The leaven cast among them is working. Such singular cases as those just mentioned only indicate, like bubbles—if I may be allowed the figure—the fermentation which is going on below the surface. They, indeed, attract our attention; but "who can say how many similar cases may be occurring, deep and unknown, among the masses of the people? So much, however, is evident, that more correct and extensive knowledge of the truth is pervading all classes, and that a slow but sure advance toward Christianity is in progress."* Let us, then, not grow weary. Though the contest may be long and ardent, and the trials of faith great, there

can be no doubt as to the result: we are sure that the victory will be the Lord's, and, through Him, ours.

The Mahomedans at Delhi are now engaged in printing a large book, written by one of their most learned men, in defence of the Korán and against the Gospel. A similar book, impugning the integrity of the Christian Scriptures, and written in Persian, was printed some two years back at Madras.

Preaching of the Gospel to Mahomedans and Heathen.

Mr. Kreiss thus adverts to the manner in which he was received on visiting two large melas, and during his frequent preaching in the vicinity of Agra—

Though I have not to report of conversions, still we met with much encouragement: the people not only attentively listened to the glad tidings we brought them, but also seemed to see more clearly on whose side truth is to be found. Only very lately I was told by a Hindoo, that he had forsaken his idols and commenced worshipping the true God. When I told him that this was certainly necessary, and a good beginning, but not sufficient in order to obtain salvation—that he must side with Christ, and, by his walk and conversation, confess himself His disciple—he replied, "So it is; but you must have patience with us: this will come by and bye, I doubt not; for since you have come to preach in our villages there are several houses in which no idol will be found, and several who have abandoned idol-worship have also given up visiting melas, as an unnecessary and useless practice." Another encouraging fact is this, that in a few villages, where I constantly met with violent opposition, the people have much changed, at least in their outward behaviour: they are kind and civil, and quietly listen to our preaching. Meeting with such encouragement, I have always spent the most happy part of the day in the midst of these poor villagers, preaching to them "the unsearchable riches of Christ." I only wish and pray that the Word of life may more and more evince its awakening and enlightening power amongst them.

Mr. Hoernle mentions the opposition put forth by the Mahome-

* Calcutta Review.

dans, and their attempt to obstruct the preaching of the Gospel, at Furruckabad, by petitioning the magistrate; and at Agra, by personal violence; in both of which they were unsuccessful. He adds—

Under such trials, our Services in Bellingari Chapel have now and then cheered me up. I have carried out the plan alluded to in my last report, of devoting one evening to regular preaching there, in which all the Catechists should take a share. The people are first addressed outside by the Catechists in turns; meanwhile candles are lighted inside, and the people invited to come in and sit down, when an address is delivered to them on an appropriate subject. Many, of course, do not like to come in: they walk away or remain standing in the doors; but others come in, and we often have the satisfaction, not only of having a goodly Congregation, but also the opportunity of explaining the truth without interruption, as the people quite understand that inside the Chapel no disturbing the preacher is allowed. Many have attentively listened to the address, as well as to the prayers offered up for the teaching of the true and living God, and the conversion of the Heathen from their dumb and dead idols to faith in Jesus Christ, the Saviour of sinners. And it is on such occasions that I hear remarks, which most conclusively shew how deeply the mind of many a Native is impressed with the vanity of idol-worship, and the truth of the Christian Religion. This they signify not only by their words, but by their coming again and again.

During the last cold season, I made, in company with two Catechists, three Missionary Tours—one to the mela at Goberdhan, another to that of Baldeo, and a third to Muttra, Aligurh, Hudras, Morsamete, north and north-west of Agra. At the first place we found a great number of people assembled, and preached the Gospel among them for three successive days, and distributed Scriptures and Tracts to such as were desirous to have and able to read them. Their number was not great; but several of them received the books with evident joy, and an earnest desire for truth. Others listened attentively to our preaching, and their remarks shewed that they were thinking about what was told them. There was scarcely any opposition.

I would have returned rejoicing, had not the conduct of three Hindoos disturbed me. They were performing what is called Purkama, with great zeal and perseverance. This is a sort of pilgrimage, of about eight miles in length, round the hill, which, according to Hindoo Tradition, was lifted up by Krishna on the tip of his little finger, in order to shelter under it certain people whom Indra wished to destroy by a violent thunder-storm which he caused to pass over that region. The pilgrimage is rendered meritorious by measuring the road by the length of the performer's body. To accomplish this he prostrates himself on the ground, and stretching out his arms, makes a sign in the sand; then, standing up, he steps upon the mark, prostrates himself again to repeat the same process, and so on till the journey is completed. I met the above three men on my road to a neighbouring village, pointed out to them the utter fallacy of such practices as those they were engaged in, and set before them the truth as it is in Christ, whose blood is the only remedy for our sins and wounded consciences. They listened for a while attentively, and I began to think that the Word of God had made an impression on their minds, when at once, as if stirred by an infernal power, one of them said, "Let him babble what he pleases—we go on;" and, joining their voices, they called out, "Kishnachi ki y," and on they went through sand and mud to perform their Purkamas in honour of the Gerraaj (Krishna's hill). I was much grieved at this, but the Lord upheld my faith.

At Baldeo the spirit exhibited was of a peculiarly angry character.

At Baldeo the opposition was uncommonly great and violent. The mela was again very indifferently attended: places which were crowded in former years were quite empty, and the mela seemed to have altogether lost its former renown. The pandits and picharies, therefore, whose gain is at stake, considering this decline of the mela to be the consequence of our preaching, made up their minds to prevent it, by forming a regular plan of opposition, which they kept up as long as we were there. Wherever we took up a position to address the people, there some of them were disturbing the preaching by their noisy and turbulent conduct, and other still worse means. I was once or twice tempted to lose my temper, but the Lord

gave grace to bear their scorn, and to oppose Christian Meekness to their heathenish violence. This had, on the last day, the desired result. The enemies were ashamed, many people declared in our favour, reproved the others for their unbecoming conduct, and listened the more attentively to the preaching of the Word. I returned much grieved, but still convinced that our visit to this mela had not been in vain. The thought occurred to me, that probably Satan was in such a rage, because "he knoweth that he hath but a short time." Amen! May it be so!

Mr. Hoernle had baptized two adults, and distributed 2017 Tracts and 2887 portions of Scripture in the city during the year, some of which had been paid for.

Pastoral Labours.

There are two Congregations in connection with this Station, one at the Kuttra, in the heart of the native city, and near the site of the new Church Missionary College; the other at Secundra, where are the Orphan Schools and printing-press. The congregation at Kuttra, numbering 132 individuals, of whom 42 are Communicants, has been under the pastoral charge of Mr. Hoernle. Amidst much of backwardness in spirituality, there are a few who, by their faithful and exemplary conduct, have afforded to him encouragement and cause for thankfulness. The congregation at Secundra amounts to 390 individuals, of whom 122 are Communicants. It has been under the joint charge of Messrs. Schneider and Kreiss.

Educational Operations.

The new College has reached its completion. The Rev. Messrs. French and Stuart have laboured diligently in the vernacular, and in the instruction of the 200 boys of whom the School consists. It has been school-teaching, rather than college-instruction, in which they have been engaged. But, however it is to be regretted that they

Nov. 1853.

have not had more advanced materials to work upon, there is at least this advantage, that they have had the opportunity afforded of becoming acquainted with the native mind from its earliest stages. This will contribute much to their future usefulness.

The Girls' School, under Mrs. Hoernle, contains 24 girls. The Orphan School for boys at the Secundra contains 24 pupils. The printing-press is in connection with this School, and affords to those brought up in it the opportunity of industriously maintaining themselves. The Orphan School for girls has been discontinued, all the girls having passed out of the School, with the exception of four, who will be otherwise cared for.

Branch Mission at Runkutta.

The two native labourers, Jeremy and Alexander, pursue their labours satisfactorily at this Station, and are encouraged in their excursions among the people for the purpose of making Christ known.

MEERUT.

The Rev. R. M. Lamb and the Rev. M. J. Wilkinson are now unitedly engaged in the labours of this Station. Of the general aspect of the work Mr. Lamb thus reports—

There is much cause for thankfulness, that, though many converts during the year have not been added to the Church, still there have not been fewer than in the former years. Fifteen adults have been baptized, one more than last year; but the chief cause for gratitude is, that the encouragement to Missionary Effort is yearly increasing, while the opposition is gradually decreasing. The Gospel of our Lord Jesus Christ is indeed *God's truth*.

Christian Flock.

The Christian Flock now numbers 150 individuals. The Christian Village is extending its limits. Several houses have been built for Christian Widows. They also af-

3 Q

ford a refuge to inquirers previously to baptism.

English School.

Very extensive and suitable school-premises in the city were transferred by the Chaplain at the Station to the Mission, with the sanction of the Lieutenant-governor, in September 1851. In these the School has been held. It is more especially in charge of Mr. Wilkinson, and contains about fifty boys, with the promise of increase.

Missionary Itineracy.

Mr. Lamb, as is usual with him, has diligently prosecuted this important branch of labour, preaching and distributing Tracts and Scriptures at melas and other large gatherings of the Hindoos. The report thus enumerates some of the encouraging results—

There are some very pleasing instances of good being done by preaching in the melas and bazaars. At Gurhmuktesur mela, last November, while engaged in preaching, a fine old man, of good caste, stopped to listen, and, being forcibly struck with what he heard, asked Paul, the head Catechist, if he really believed all that he was speaking about; to which Paul replied, "What object could I have in speaking what I thought was not true? what good would it do me to teach lies?" and added, that he not only believed what he preached, but he received joy, peace, and happiness in believing, &c. So the old man said, "I will go with you, and talk the subject over." He came to the tent, and stayed three or four hours, and entered warmly into the argument. He came again the next day, and the third, spending nearly whole days, and said he would accompany us to Meerut, if he might be allowed; upon which Mr. Lamb suggested that it would be better for him to come after, both in order to try his sincerity and to avoid the danger of being robbed through any stranger following the tent. The second day after reaching Meerut, Chetan Das—for that was the old man's name—made his appearance, true to his word; and after staying a fortnight, and receiving daily instruction, he resolved to embrace Christianity, but requested to be allowed to go home and

fetch his wife, as he was quite certain she would be as happy to hear the Gospel as he was, and that she would embrace Christianity. He went, and, after a week, returned, with his wife and goods upon a hackery, having a countenance beaming with pleasure and delight. After both had been duly instructed, and shewed evident signs of faith and sincerity, they were baptized on the 4th of April, and have continued "rejoicing in hope," trusting alone to Jesus for pardon and salvation.

Mr. Lamb, after attending the Conference at Agra, in the early part of February went again, *viâ* Muttra and Allyghur, to Bareilly. On the way he visited many large cities and towns, and preached to crowds of attentive listeners. At Sahewan he had long and interesting arguments with several learned pandits.

Branch Missions, supported from local funds, have been commenced at Bareilly and Mussourie.

KOTGURH.

The Rev. J. N. Merk has communicated the following report of his proceedings at Kotgurh—

In May last I visited the mela at Rampore, a central place in these hills. The May mela is generally not so much frequented as that in November; but I had nevertheless, every day, in the streets of the bazaar, a large number of attentive hearers, amounting usually to several hundreds, who listened, I might almost say, in a reverent manner, and never thought of contradicting, still less of scoffing. Many may have heard there for the first time the name of Jesus. Whether any among my hearers has experienced the power of that name, is only known to God. One thing is certain, viz. that many have heard that there is a Saviour who died for them, and that at least some general knowledge of His name, and the nature of the true God, has thus found its way to their mountain fastnesses.

After the mela I visited some parts of the Busahir country, and preached, or rather spoke, every day, to the inhabitants of small villages. I used to have the men called together, telling the headman that I had some good news for them. When they were out in the fields, they regularly assembled, the women and children soon joining them, and all sat quietly down before me and listened to my preaching. Nowhere did I meet with opposition; on

the contrary, the people assented to what I said, and seemed to feel the truth of the Word of God: they readily acknowledged the foolishness, and even the sinfulness, of their idolatry and corrupt lives.

PUNJAB MISSION.

AMRITSAR.

The Rev. T. H. Fitzpatrick and the Rev. Robert Clark are our Missionaries in this important field of labour. We must confine ourselves in this review to a

Brief Summary.

A local Association was formed on February 9, 1852, under the presidency of Sir H. M. Lawrence. Two or three gentlemen of the Committee rendered most valuable service in undertaking the erection of residences for the Missionaries, and thus relieving them of the secular cares connected with such objects. The Missionaries have also been enabled to secure the aid of three Native Christians of much promise, who are employed as Catechists and Readers. Two of them, both named David, are converted Sikhs. Portions of Scripture, books and Tracts in Punjabi, Oordoo, and Hindee, are being put into circulation. A School was commenced in the city in April of last year, and the pupils soon increased to fifty, half of whom are Sikhs and the rest Hindoos, with a few Mussulmans.

New Zealand.

CHURCH MISSIONARY SOCIETY.

General View.

ON the 8th of August 1822 the Rev. William Williams, now Archdeacon Williams, received the Instructions of the Committee on his departure for New Zealand. On the 6th of August 1853 the Archdeacon's son, the Rev. Leonard Williams, received the Instructions

of the Committee on his departure for the same Mission Field. During this period a great change has been accomplished in New Zealand. The Instructions delivered on August 8th, 1822, expressly stated that there was not then a single Christian Convert amongst the Natives of New Zealand. At the present moment the remnant of heathenism left among them is so small, as not to interfere with their being pronounced a professedly Christian People. A corresponding influence has been exercised on the national character. Cannibalism is extinct, and the sanguinary spirit that gladly availed itself of every pretext to break forth in deeds of blood is laid. The New Zealanders have exchanged the spear and club for the ploughshare and the reaping-hook; and tribes which once wasted the districts of their neighbours, are diligently employed in the cultivation of their own. Christian Sabbaths and Christian Ordinances are generalized over the island, and this national profession is inclusive of a large proportion of genuine godliness. If it be asked by what means the change has been accomplished, we answer, by the preaching and teaching of "Jesus Christ, and Him crucified;" and God's promised blessing on the same.

Has, then, the Society completed its mission in New Zealand? Far otherwise. The work has been a rapid one; for, fifteen years back, the main portion of the island was lying in unbroken heathenism. With numbers the knowledge of Christianity is imperfect, and the influences it exercises on the character and habits slight and unsatisfactory. The whole work needs strengthening and consolidation. It is like the arch of a bridge which has been just perfected: it is too fresh for the supports to be

removed with safety. They must remain until, by the blessing of God, this profession of Protestant Christianity shall be so confirmed and established in the native mind, as that it shall be permanent, and transmit itself from father to child, and from generation to generation.

NORTHERN DISTRICT.

PAIHIA.

Labours of the Rev. R. Burrows.

The Rev. R. Burrows has been resident at this Station since July of last year. His ministerial duties have extended to Paihia and Kororarika, with occasional visits on week days to the Natives in the neighbourhood. He was accompanied from the Waimate by twenty-one of his old pupils, twenty of whom remained under instruction in December 1852.

WAIMATE.

Mr. Burrows remained in charge of this Station until July 1852, when, on his removal to Paihia, he was succeeded by the Rev. W. C. Dudley. In consequence of these changes we are without the usual report of this Station for the year ending December 1852.

Timoti Kahawai.

The following interesting account of a Christian Native is taken from Mr. Burrows' report for the previous year—

Timoti Kahawai was a native who, very soon after my arrival in New Zealand, attached himself to me, and helped me much in acquiring a knowledge of the native language. He was afterward appointed by me as Teacher to a part of my native charge in the neighbourhood of the Bay of Islands. At his particular request I afterward consented to his coming to the Waimate. I soon found him a valuable assistant, both as overseer of the secular work of the settlement, and as an itinerant Teacher to some of the distant villages. In my absence from the Station he always considered himself in charge

of the out-door department of the work, and was looked up to by the pupils of the Institution as their director in manual employments.

His death was sudden, and whilst I was from home. He had been working with the pupils during the day, and, I am told by them, was more than ordinarily cheerful. In the evening he complained of a pain in the chest, which Mrs. Burrows considered to be spasms; but as the doctor of Her Majesty's ship "Fantome" had just arrived at the Station on a short visit, she asked him to see him. He did so, and gave him medicine, saying there was no cause for alarm. He soon became easy, and went to sleep. About 3 o'clock in the morning Mrs. Burrows was called by one of the domestics, who said that Timoti was dead or dying. When she reached his cottage his spirit had fled. Two native youths were sleeping, one on either side, but such was the peaceful departure of the immortal part from its clayey tenement, that neither of them knew it was gone.

For the last ten years his Christian Conduct had been such as to gain him the respect of all who knew him, both Natives and Europeans, an evidence of which was given by about 200 attending his funeral, and by the deep feeling that was shewn on the occasion.

We have indeed sustained a loss, but I can confidently affirm that our loss is his infinite gain. His serious deportment at Church, and especially at the Lord's table, was an evidence that he was no formal worshipper. His knowledge of the Scriptures was extensive, and his Christian Experience deep and abiding.

KAIKOHE.

The following is the

Report of the Rev. R. Davis for the year ending December 1852.

The year which has just passed away has been a season of trial—of judgment mingled with mercy. A retrospective view thereof gives both pain and pleasure; pain, because so little has been effected, and lest all has not been done which might have been done; pleasure, because we have been enabled to hold our ground, and perhaps to make a little progress.

At Kaikohe our people have been steady and regular in their attendance at the weekly catechetical instructions of va-

rious kinds. On Sundays the Congregations are regular also in their attendance, and generally attentive.

At Mangakahia our prospects are less cheering than they have been in former times. The upper Congregation has remained tolerably steady, although even here a few of the young men have given pain by having manifested a determination to adhere to, and carry out, some of their former evil customs. The Communicants, we trust, have been enabled to hold their ground. The lower Congregation has been severely tried. About fifteen months ago, in the midst of what appeared to be their religious prosperity, they were visited with an epidemic fever of a malignant character, and out of their little community, not exceeding 120, not fewer than twenty died. But we have a strong ground of hope that many of them died in the faith, and are now with their Saviour. The enemy, however, took advantage of the circumstance, and stirred up a spirit of bitterness in the mind of an unbaptized chief, two of whose sons had died, but died in hope. This proved a hindrance to the religious advance of the party. He threatened to burn their Chapel, &c.; and although but little notice was taken of this by the Christian Party, yet either the death of their friends, or the threats of the chief, combined with the temptations of the enemy, caused a deadness which brought leanness into their souls. There is, however, a good hope of their recovery.

At Otatau a movement is visible. The people have built a new Chapel, and eleven of them have given in their names as candidates for the Lord's Supper. At Matarawa there is also an onward movement. But, notwithstanding, with the exception of a few, the bulk of professors do not make that steady progress in faith, knowledge, and holiness, which is desirable. They live in a quiet and simple manner generally, which is so far satisfactory; but the Spirit of Christ does not shine forth in their words and actions so as to reflect His glory.

On the 11th of May the Bishop came to hold his Confirmation at Kaikohe. The whole of the 12th was spent by him in examining and instructing Candidates; and on the 13th fifty Natives were Confirmed.

On the 25th of May I was received with much kindness on board the Bishop's

Missionary Schooner "The Border Maid," then lying in the Bay, and on the 26th arrived at St. John's College. On Trinity Sunday, June the 6th, I was admitted to Priest's Orders in St. Paul's, the Parish Church of Auckland. I left Auckland on the 19th of June, and arrived at Kaikohe on the 25th.

Since that period the Lord's Supper has been administered twice at Kaikohe, and twice at Mangakahia—the number of Communicants at the former place being ninety, and at the latter seventy-six. I also visited Kaitaia in September, and administered the holy Sacrament to the Congregation of that district. During the year thirteen adults have been admitted to baptism.

We extract some additional points of interest from Mr. Davis's Letters and Journals.

Baptism of an old Chief.

Oct. 14—On Sunday last three adults were admitted to baptism. Amongst them was an old chief, who, during the war, was a principal leader of the late Heke's party during their engagements. Under this head much might be said, and many anecdotes related of the daring courage of the old man; but as he was then a servant of sin these things are better passed over. Few men can shew so many marks of former wounds as he can. In a severe contest between Heke and Walker the old chief was shot through the arm, just below the shoulder, a second ball struck him over the forehead and passed on the skullbone to the crown of his head: from these wounds he recovered, slowly. It is now nearly three years since he began to think seriously of better things. His progress was slow, but persevering: and I think we could not put him off any longer: he appeared to desire to believe in Christ with all his heart. I have lately had cheering visits from my people of Mangakahia: some of the people in those parts are, there can be no doubt, pressing on to the stature of the fulness of Christ. At Kaikohe, also, we have instances of a like progression.

Acknowledgment of gifts from England.

The following acknowledgments of gifts of clothing received by Mr. Davis from friends in England will

evince, to those who have forwarded them, the value attached by our Missionaries to such contributions. We trust that the little groups throughout the kingdom who are thus employed will feel that the work which they have undertaken is a good one, and worthy to be persevered in.

July 25, 1851—On my return from Mangakahia I found a case containing clothing for our school-children, from Miss Blunt, of Preston Cottage, Andover, Miss Price, Langford, near Bristol, and Miss Langston, Southborough. In the name of the children we desire to thank those kind ladies for their valuable contributions. We have also received a valuable quantity of clothing for the school-children from some unknown friend or friends, for which we are thankful. These kind contributors will be pleased to learn that their supplies of clothing have added much to the influence of my daughters in their School, which influence has, in some cases, extended to the parents of the children, and induced them to be more regular in their attendance to the duties of the Sabbath. It has also been the means of preserving the health of the children. Since they have been clothed out of School they have been generally healthy. It also gladdens our hearts to know that we are labouring, although in a distant sphere, yet in union with other servants of the Lord, in endeavouring to extend the kingdom of Christ.

Sept. 20—We have again to acknowledge the receipt of a case from you containing valuable parcels of clothing from Mrs. D. Jones and friends, of Clapham, from the Rev. P. H. Lee, Stoke Bruerne, and from Mrs. Annand, Roade, Northamptonshire. For these donations of clothing we are particularly grateful, and to all our other kind friends who have contributed to clothe our poor naked school-children: in fact, I really feel a want of words whereby to express our gratitude.

KAITAIA.

The Rev. Joseph Matthews and Mr. W. G. Puckey continue their joint labours at this Station, which has grown up under their care to its present state of advancement. The following is their

Report for the year ending Dec. 31, 1852.

In reviewing the occurrences of the past year—the general agitation which Satan stirred up amongst our people, and the merciful providence of God in allaying strife which might have embroiled all the northern part of the island—we have good reason to ascribe praise to Him to whom alone it is due. Never have our Natives been more sorely tempted to go to war than during the last six months; but as in times past, so lately, they decided, in conjunction with hundreds of their allies at Hokianga, that “it was too late now to think of war, and thus revenging old quarrels.” This, to our minds, has shewn how firmly the Word of life has fastened on the native mind. Even the Natives themselves were astonished at this, and several of the oldest of the Teachers pointed it out to us as being the best evidence that the Gospel had been truly received, and that the change had been gradually assuming a more marked character. We, however, lament that the marks of true religion in our people are not more decided than they are; though we must be thankful for what we have witnessed.

During the winter and spring, the latter of which was most inclement, we had much sickness amongst our people. The daughter of the principal chief, Te Morenga, of Ahipara and Te Kohanga, was in a decline, and greatly desired to be visited. This young woman had been baptized by the Papists, but she had learned to read, and thought for herself. A year ago her eldest son, a lad, died a believer, being previously baptized by the name of Taylor. The mother desired greatly to be received into the Church at the Confirmation, and asked us to send her a horse, which we did, but she was too weak to ride. In this, and in numbers of cases, it has appeared most desirable that the “most comfortable sacrament of the body and blood of Christ” should be administered. It has pleased the Lord to bless our attentions to Hariata Morenga. The chiefs, who for many years have stood out against the Gospel, met and spoke out their minds over their daughter, and remarked that neither the badness of the roads, nor the cold and rain, had prevented our visiting their afflicted child, and they, the Christian Natives, and all present, were to “hear,” that from that time the road was open for “the Word.”

Two Day Schools have since been opened, and at present every encouragement is given, the chiefs themselves attending, and many other adults. The number of children is eighty.

Divine Service on the Sabbath Day is held twice, with a Sunday School for the Natives, and once for Europeans. The average attendance of Natives is 200, and of Europeans 30.

A meeting for the Native Teachers has been held every Saturday throughout the year, when seldom fewer than twelve have attended, and often twenty, including some few Assistants. The Native Teachers derive much benefit from these meetings; and we find, that amongst the influential Natives the regular attendance of a Teacher is considered as a credential for his office; and often has the absence of a Teacher for more than a week or so been pointed out to us.

Mrs. Matthews has attended to her Boarding School, the number of scholars being sixteen. Charles Davis, one of the Institution Youths, has kept the Morning School for native boys, and Mr. Puckey, during the greater part of the year, has had the afternoon School with them. The number of boys who attend is sometimes twenty, at other times not more than twelve—average, fifteen. We are thankful to add that the children love instruction, and make considerable progress.

We have alternately visited the Natives in their villages on the Lord's Day, and have always met with a hearty welcome. It is our general practice at these times to visit the sick and afflicted, a duty which is not so well attended to by Native Teachers as it requires, although we find in this respect a wide difference amongst them, the best Teachers and preachers being those who visit the sick most.

The distant places of Parengarenga, Whangaroa, Parakerake, Oruru, &c., have been visited, and our visits have been very cordially received. The Rev. R. Davis accompanied one of us on a visit to the North Cape, and those Natives were highly delighted with his ministrations. A pleasing circumstance occurred on the Sunday Mr. Davis administered the Lord's Supper, September the 26th. The principal chief of Herekino, a baptized Papist, came forward to be received into the Church of Christ, and afterward partook of the Lord's Supper. The whole

of his party, he has since told us, have become hearers of the Word, himself assisting in the Services. This chief told us that it was some words spoken to him a long time ago which caused a change to take place in his mind. We think it proper to notice this case in particular, because we have visited this influential and very quarrelsome party for *nineteen years* without the least appearance of success. We were always, however, treated with the utmost respect by them. The chief referred to above came on business to our neighbourhood, and was seized with a violent fever, when he was attended to by us, from which time we had observed that he and his party had become more softened, often inviting us to visit them.

The Lord's Supper has been administered thrice during the year. The number of Communicants at each time was respectively 220, 270, 170. Forty-eight infants have been baptized, and three adults, two of whom have died. One was an old man of seventy, and had been a chief of great note as a warrior: he chose the name of Christian, and spoke out with emphasis in the Baptismal Service, "It is for God to strengthen me." The other baptized person was the wife of the native chief Mumu, who once so strongly advocated Popery at Ahipara. This woman, at her husband's request, was named after Timothy's mother, Eunice. She exhorted her tribe to embrace the Gospel. A large party of Natives, who for years have sat still on the Lord's Day, and not joined either the Popish Service or Divine Service at our Chapel, close by them, have now become constant hearers of the Word. The sayings of a dying Christian are often thought much of, and made useful to the Natives.

On Sunday, May the 23d, the Bishop held a Confirmation at our settlement, when 155 were confirmed, and we trust that this very Solemn service was blessed to many. Our three eldest boys were partakers of the rite.

The temporal prospects of our Natives are cheering. They have much enlarged their plantations of potatoes and wheat-fields, and the demand for native produce throughout the district has been far greater than the supply.

During the winter and spring there was much illness, and the usual New-Zealand fever prevailed; but in most

cases it gave way to the usual treatment, for which we feel thankful.

We only add, in conclusion, that our feeling is, that there is very much to be done, and that all our energies are required to meet the spiritual wants of our people. After years of labour, we find that little more than surface-work has been done, and of course, as a new generation springs up, our work commences anew. We feel thankful for the help which the Native Teachers render us, and pray that they may be found at the last day amongst those who will rejoice together as sowers and reapers. Amidst all discouragements which have happened, and still may happen, we can "bless God for all those who have departed this life in His faith and fear," knowing that such are safe, beyond all reach of harm.

MIDDLE DISTRICT.

AUCKLAND.

The Rev. J. A. Wilson, on his admission to Holy Orders by the Bishop of New Zealand, has been located at Auckland, with reference to the interests of the resident Natives, and of those who, in large numbers, visit it from all parts. His attention has also been directed to such as inhabit the islands of the Frith, and distant points of the Thames inaccessible to Missionaries except by boat. The following is his

*Report for the half-year ending Dec.
1852.*

Having been appointed by the Central Committee to take charge of the Natives

resident near and visiting Auckland, and to itinerate among the islands of the Thames and its distant places, to which appointment the Bishop subsequently attached his approbation, I commenced the regular duties connected with this work in June last, the previous part of the year being occupied either at Opotiki, or in residence at St. John's College.

In visiting by sea, my principal attention has been directed toward the native settlements on the island of Waiheke and Taupo; and, by land, those situated about ten or twelve miles from Auckland. In none of these villages, eleven in number, is there an efficient Native Teacher, nor a Chapel but what is a reproach to the people. Moreover, about half the villages have no Chapels at all. In accordance with this state of things is the general character of the people themselves: cold and indifferent, they scarcely welcome the visits of the Missionary with cordiality, and most appear content, like the lower classes of the Europeans in this country, to plod on their way with as little religion as possible. Were the Teachers men of another and better order, much might still be anticipated: as it is, many never catechize, and others declare their inability to do so.

The few Candidates for Baptism have increased toward the end of the year, but as they receive little instruction from any of the Teachers, their progress is very small.

When in Auckland, I have had the charge of the Morning and Evening Services at the native hostelry, the visiting the sick at the hospital, jail, and the settlements of Pukahi, Orakei, Puketapapa, &c.

I have been absent in visiting about 100 days.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

Church Miss. Soc.—Mr. and Mrs. Hammond left Plymouth on the 24th of September, for Sierra Leone—The Rev. A. Davidson left Southampton on the 4th of October, for Bombay.

INDIA WITHIN THE GANGES.

Church Miss. Soc.—We regret to learn that the state of the Rev. N. J. Moody's health renders it necessary, in the opinion of his medical advisers, for him to resign the Secretaryship of the Mission and return to England:

he contemplates leaving Madras in the early part of next year.

Mrs. Sargent's health will, it is feared, oblige her to return home for some time.

NEW ZEALAND.

Church Miss. Soc.—The Ven. Archdeacon W. Williams, and Mrs. Williams and family, safely arrived at Auckland on the 9th of May last:

NORTH-WEST AMERICA.

Church Miss. Soc.—Mr. and Mrs. Stage safely arrived at York Factory on the 17th of August.

Missionary Register.

DECEMBER, 1853.

Biography.

BRIEF MEMOIR OF MEDUAARUTOA,
A NATIVE CHIEF OF THE ISLAND OF MANGAIA IN CONNECTION WITH THE LONDON
MISSIONARY SOCIETY.

IN a Letter dated the 10th of March the Rev. George Gill, one of the London Missionary Society's Missionaries at Mangaia, of the Hervey Group, gives an account of a Native Christian's life and death, which affords reason to magnify the grace of God for what the Gospel has wrought in the heart and life of a warrior once immersed in the rudest barbarism. He writes—

Meduaarutoa, our aged Deacon, has within the past month been gathered to his rest. He was the son of a renowned and brave warrior, whose valour in former times struck fear and dread into the hearts of the people in many districts. In times of war, just before the Gospel came to these shores, he had himself, on many occasions, stood foremost in the fight, and gave promise of equal courage and daring.

But this leader of the war troops, who once carried devastation and death throughout the island, became the leader of other troops, whose ranks are still receiving additions in the name of the Captain of our salvation. Meduaarutoa was the first man on this island to embrace the doctrine of the Gospel, and to set an example to his countrymen by abandoning the rites and practices of Heathenism. If I am correct in my conjectures as to his age at that time, I should say that he must have been more than thirty years old, and consequently, at the time of his death, between sixty and seventy. Thus for nearly thirty years has he maintained his profession, and faithfully in his day and generation served the God of Abraham, and of Isaac, and Jacob.

After Davida and Tiera, the native pioneers left by Messrs. Tyerman and Bennett, had been for some time among this people, Meduaarutoa was the first to reward their prayerful and faithful labours. I have often heard him relate how cautiously he stole into the hut in which the Teachers were living, that he might inquire concerning "this new thing" which they had brought to these shores. After listening to their simple story of the power

Dcc. 1853

of God unto salvation, and the influence of that power in destroying the reign of idolatry in their own country, Meduaarutoa earnestly desired to know more fully of the means of salvation for himself. In the simplicity of his earnestness he asked them how he should begin to understand all they spoke of. It was told him that he should abandon the dress of the heathen party, leave the customs and rites practised in the maraés, cut his hair, and be near them every day for the purpose of being better instructed. With that promptitude and decision which always characterized him, he immediately prostrated himself on the ground, and called to Davida to cut off his hair. When I tell you that formerly the Heathen of Mangaia prided themselves upon the length and gloss of their hair, and that the hair of this young man was nearly three feet long, you will not be surprised that the Native Teachers thus at once tested the sincerity of his professions. Before he left the hut that day the operation of cutting off his hair was completed, and he returned to his family and tribe to receive their curses and reproaches for abandoning the faith of his forefathers. But they never alarmed him, nor made him to swerve from the purposes of his heart. Our old king told me, a few days since, that his family at that time were so enraged at his conduct in forsaking the idolatry of his country, that they had secretly plotted to kill him, but "fear, shame, and impotence restrained them."

The hand of God was over him, and He restrained their rage, for He had other purposes for this His chosen vessel.

As a Deacon and Class Teacher he was

3 R

always active and efficient; his addresses and exhortations at our weekly Prayer-meetings were characterized for their pious fervour and energy; and often have I listened to his appeals to the heart and conscience of his audience with thrilling excitement. A very pleasing incident, exhibiting an interesting trait in his character, is narrated by Mr. Pitman in his letter to the Directors, as printed in the Report for the year 1842; for Meduuarutoa is the name of the Deacon there referred to, who earnestly besought Maretu's return to Mangaia as their Teacher; and, like Abraham's servant, would neither eat nor drink until he had delivered his message, and obtained the request, the blessing, he sought.

I could tell you much of his zeal and benevolence in procuring his contributions for the Society in fishing nets and arrowroot. He devised liberal things, and the labour of his own hands was never withheld to assist all the members of his very large family in freely giving to the cause of Missions. Above two acres of his grounds were annually devoted to the cultivation of arrowroot for benevolent objects, such as his contributions to the Society, gifts to the sick and the poor, and for the purchase of books.

But during the past three years the infirmities of age have been gathering upon him, and since last June he has been confined to his house with paralysis of his legs, until death terminated his sufferings and his course. It has been no small mercy to me that his life has been so far prolonged. Had his death occurred some few years since I should have been apprehensive for the social and political peace of some of the disaffected districts, for it would have been made the occasion of division and strife, which his position

and influence have now prevented. We cannot, therefore, but be thankful that his departure from the midst of us occurred at this time, when the chiefs and governors, and others sustaining office under the authorities of the island, are harmoniously united, and mutually aiding and prosecuting the works of peace, equity, and righteousness.

His death was calm and happy, just as he had often said that he should wish to die. He retained his consciousness to the last. I could narrate many interesting and profitable conversations held with me on several visits I have made to his dying couch, but I fear I have too far prolonged this account already. My only apology, if one indeed be needed, is the fact that he was the first to encourage the labours of our Native Teachers when commencing their arduous work in forming this Mission, and that he was to myself a true helper and dear brother in the Lord. In him the island has lost its father, and I have lost a dear and valued friend.

His expressions of enlightened confidence in the love and merits of his exalted Saviour were cheerfully explicit. The emphatic motion of his emaciated hand, and the re-animation of his dying eye, as he said, "I know in whom I have believed," were as satisfactory as they were encouraging to all who heard and saw him. His hopes of a glorious resurrection were unclouded, and his joy in the prospect of seeing Him, whom, having not seen, he had believed, often excited him into ecstatic expressions which were truly grateful to those who were around him.

God grant that there may be many more from this island whose death shall be the death of the righteous, and their last end like his!

BRIEF OBITUARY NOTICE OF A NATIVE TEACHER

CONNECTED WITH THE WESLEYAN MISSIONARY SOCIETY'S MISSION IN CEYLON.

THE Rev. John Pinkney, of Trichinopoly, says—

We have lost our oldest, and, I think I may add, best member, Justin Edwards. He was the only Local Preacher we had on the Station, and I had counted much on his valuable aid in carrying out my plans. He was one of the Government Schoolmasters, educated at Batticotta, but long connected with us, and a warm supporter of all our interests. He died of fever and dysentery.

I visited him daily during his illness, and was with him a couple of hours before his death. Though he did not die triumphantly, yet he died expressing calmly his confidence in Jesus. The day following his death was one of great affliction to me. It was with the greatest difficulty, and long after repeated personal remonstrances, that I could induce his heathen relatives to allow him

to be interred as a Christian; and even after I had carried this point, I could get no one to aid in carrying him to the grave. My own servants put the corpse into the coffin, and I fetched it to the

chapel yard in a palanquin carriage, borrowed for the purpose. Never was our weakness so fully exposed in the sight of the scoffing Heathen before.

Proceedings and Intelligence.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

Year.	Income.	Year.	Income.
£ s. d.	£ s. d.	£ s. d.	£ s. d.
ANTI-SLAVERY.			
British and Foreign.....1852-53 ..	794 1 9	Free Church of Scotland.... 1852-53 ..	15961 8 1
BIBLE.			
American.....1849-51 ..	6823 15 0	French Protestant.....1852-53 ..	4416 4 2
American & Foreign (Baptist) 1852-53 ..	9342 14 2	German Evangelical (Basle). 1850-51 ..	10320 5 0
British and Foreign..... 1852-53 ..	109160 10 8	Ditto Bangalore 1850-51 ..	4479 0 0
French Protestant..... 1850-51 ..	1170 9 2	Gospel-Propagation.....1852-53 ..	82793 18 9
French and Foreign..... 1850-51 ..	3488 2 6	Irish Church Mission..... 1852-53 ..	28831 19 6
Hibernian..... 1851-52 ..	4024 1 5	Lelpaic..... 1850-51 ..	2560 9 0
Merchant-Seamen's..... 1852 ..	274 5 4	London..... 1852-53 ..	71821 1 6
Naval and Military..... 1852-53 ..	2101 15 11	Netherlands..... 1850-51 ..	7498 9 0
Trinitarian..... 1850-51 ..	1894 19 1	Rhenish..... 1850-51 ..	5735 10 0
EDUCATION.			
American Sunday School... 1852-53 ..	45211 5 0	Stockholm (Swedish)..... 1849-50 ..	809 15 0
British and Foreign School... 1851-52 ..	13976 13 0	Stavanger..... 1850-51 ..	475 10 0
Ch.-of-Eng. Sund-Sch Inatit. 1852-53 ..	1943 1 7	United Brethren..... 1851 ..	12933 4 6
Ch.-of-Eng. Training Instit. 1852-53 ..	3003 3 8	United Presbyterian..... 1852-53 ..	6425 15 5
Church of Scotland..... 1852-53 ..	8058 14 4	Wesleyan..... 1852-53 ..	105381 19 6
Ch.-of-Scotland Fem. Ed. 1851-52 ..	1970 6 11	SEAMEN'S.	
Eastern-Female Education... 1852-53 ..	1663 5 4	British and Foreign Sailors'.. 1852-53 ..	2600 4 3
Free Church of Scotland..... 1851-52 ..	15015 17 2	Destitute Sailors' Home and	
Ditto College..... 1851-52 ..	4426 8 2	Asylum..... 1852-53 ..	9109 0 0
Home & Colonial Infant Sch. 1852-53 ..	6058 19 6	TRACT AND BOOK.	
Irish Sunday School..... 1852-53 ..	2663 1 11	American Tract..... 1852-53 ..	8026 7 5
Ladies' Hibern. Fem. Sch... 1852-53 ..	2376 1 4	American Baptist Tract..... 1852-53 ..	9042 10 0
National Education..... 1852-53 ..	14803 8 3	American Presbyt. Bd. of Pub. 1850-51 ..	8458 2 5
Ragged Dor. & Training Sch. 1851-52 ..	1938 10 0	Church-of-England Tract .. 1852 ..	85 16 10
Ragged-School Union..... 1852-53 ..	4807 3 3	Paris Tract..... 1852-53 ..	2299 12 6
Sunday-School Union..... 1852-53 ..	2004 9 5	Prayer Book and Homily. . 1852-53 ..	2203 17 4
JEWS'.			
American Society..... 1850-51 ..	2325 12 6	Religious-Tract..... 1852-53 ..	66424 8 6
British Society..... 1852-53 ..	4715 16 8	Ditto for Ireland..... 1850 ..	105 17 11
Church of Scotland..... 1852-53 ..	2872 7 6	MISCELLANEOUS.	
Free Church of Scotland.... 1852-53 ..	4932 1 11	American Colonization..... 1849-50 ..	11200 0 0
London..... 1852-53 ..	27552 9 0	British Reformation..... 1851-52 ..	2719 9 3
MISSIONARY.			
American Board (Congregat.) 1852-53 ..	63553 2 6	Christian Instruction..... 1852-53 ..	592 0 9
American Baptist..... 1852-53 ..	27937 6 8	Christian Knowledge..... 1852-53 ..	98634 8 8
American Southern Baptist. 1852-53 ..	4406 5 0	Church Pastoral-Aid..... 1852-53 ..	40228 7 0
American Episcopal..... 1849-50 ..	8036 2 5	Church-of-Eng. Young Men. 1852-53 ..	2250 0 0
Amer. & For. Christ Union. 1850-51 ..	11721 17 6	Church-of-Scotland-Col. Miss. 1852-53 ..	3625 18 11
American Indian..... 1850-51 ..	4217 16 10	Colonial Church and School 1852-53 ..	9171 13 0
American South. Methodst. 1852-53 ..	25638 11 2	Curates' Aid..... 1852-53 ..	22521 6 5
American Presbyterian..... 1852-53 ..	32025 2 6	Foreign-Aid..... 1852-53 ..	2796 6 10
Baptist..... 1852-53 ..	18428 16 5	Free Ch. of Scot. Col. Miss. 1851-52 ..	3968 14 8
Baptist (General)..... 1852-53 ..	1631 12 11	Irish Soc. of London & Dublin, 1851-52 ..	10273 14 11
Berlin..... 1850-51 ..	3572 6 8	Irish Scripture Readers'..... 1852-53 ..	1831 15 3
Berlin (Gosner's)..... 1850-51 ..	1031 18 4	London City Mission..... 1852-53 ..	26481 4 10
Cassell, China'..... 1850-51 ..	123 8 4	Lord's-Day Observance..... 1852-53 ..	1882 10 6
Chinese Evangelization..... 1852-53 ..	758 16 9	Operative Jewish Converts'. 1852-53 ..	1012 7 10
Church..... 1852-53 ..	120432 3 11	Protestant Association..... 1852-53 ..	1421 1 2
Church of Scotland..... 1852-53 ..	4795 13 10	Peace..... 1852-53 ..	1952 0 6
		Scripture Readers'..... 1852-53 ..	8618 15 2
		Total.....	£1,360,806 15 6

United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1852—53.

Introductory Remarks.

THE name by which the Society has been known for upward of one hundred and fifty years itself invites applicants; and, considering the assistance which the Society from time to time has given toward the establishment of Colonial Bishoprics, and the erection of Cathedrals, Churches, and Colleges in the Colonies, it may justly deserve credit for its Missionary Efforts. As a natural result of the impulse recently given to the progress of religion and of the Church in distant parts of the world, the calls for the liberality of those who seek to advance the kingdom of our blessed Lord and Saviour have been louder and more frequent. To these calls the Society has willingly responded by granting, since 1840, upward of 80,000*l.* in aid of Colonial Bishoprics, Cathedrals, and Colleges alone. During the financial year ending April 20, 1853, the income of the Society, though equal to that of former years, has been insufficient to meet its greatly-increased expenditure. By the Audit Sheet a deficiency of 568*l.* is shewn. It is evident that strenuous exertions are necessary to enable the Society to sustain the increased and increasing pressure on its resources.

Grants for the Colonies.

The Report presents some interesting cases of church-building in the Colonies; while 1300*l.* has been voted for an iron Church and Parsonage, constructed in England, for use in the diocese of Melbourne. With the view of affording suitable help in the erection of Churches in Canada considerable sums have been placed in the hands of the Bishops of Toronto and Montreal. Similar assistance has been afforded to Newfoundland, through its Bishop. The benefit conferred by a timely grant from the Society may be shewn by the acknowledgments frequently rendered in terms such as these:—“But for the Society’s contribution, which had the effect of calling forth fresh subscriptions and more strenuous efforts on the spot, our Church never would have been built. It is now a blessing to our district.” The Bishop of Nova Scotia, in thanking the Society for a grant toward the erection of some Churches, says—“I believe that these grants have been very

useful, and that a few pounds judiciously applied have been the means of keeping up and encouraging zeal which would otherwise have flagged or succumbed to difficulties, where there did not appear any prospect of success.” Similar testimony is constantly borne to the Society’s services in its dissemination of Bibles, Prayer Books, Books, Tracts, and Publications for Lending Libraries.

In the Dioceses of Calcutta, Madras, and Colombo; Cape Town and Sierra Leone; Sydney and the other Australasian Dioceses; Quebec, Rupert’s Land, Nova Scotia, Fredericton, and the Dioceses in the West Indies, the Society has taken its part as an instrument, under the Divine Blessing, in building up the Colonial Church. The Society has followed up its good work in behalf of the interesting community at Pitcairn’s Island by making further grants of Books for their use, and by promoting the steps taken toward the establishment of a duly ordained Clergyman among them.

Grants of Books and Tracts.

More than 1210 Schools have been assisted with gratuitous supplies of publications during the year: 83 grants of Books and Tracts have been voted for parochial distribution. About 273 Lending Libraries have been established or augmented by donations of Books. Upward of 86 sets of Books have been presented by the Board for the performance of Divine Service in new and additional Churches and Chapels, and in licensed School-rooms.

Issue of Books and Tracts.

The total number of Books and Tracts issued between the audits of April 1852 and April 1853, amounts to Four Millions Two Hundred and Eighty-four Thousand Three Hundred and Ten (see p. 454 of our Number for November). The loss to the Society on Publications sold at members’ prices during the year is 12,418*l.* 8*s.* 2½*d.* The sale of Books and Tracts in the Retail Department during the year amounts to 23,071*l.* 11*s.* 7*d.*

Since the year 1733, when the Society began to report its Issues of Books and Tracts, it has circulated upward of One Hundred and Ten Millions of Publications. During the five-and-thirty years previous the circulation of Bibles and Prayer Books must have been considerable, though no record remains of the numbers. As long ago as the year 1701, the

Society, through an application from Churchill Duke of Marlborough, sent him Books for the troops under his command; while the brave Admirals Benbow and Sir George Rooke, at about the same date, distributed the Society's Books and Papers gratuitously among the seamen on board the fleet. Several grants in behalf of sailors on board ship and of those in Sailors' Homes have been made during the year.

Greater publicity having been recently given than heretofore to the existence of the fund of "Clericus," more numerous applications have arisen for grants from that source. Among the claimants has been the Chaplain of the Camp at Chobham, in whose hands gratuitous supplies of Publications, especially Prayer Books, were placed, for the use of the troops. It having been judged by the Society that the militiamen would be fit recipients of the bounty bequeathed by the late Archdeacon Owen under the name of "Clericus," Prayer Books and Religious Books and Tracts have been freely bestowed among the militia; Bibles, and Books of instruction and amusement from the Supplemental Catalogue, having in many instances been added from the General Fund. Among the grants of Books many have been made for soldiers, both British and Foreign.

Aid has been given to Young Men's Church Associations. Railroad labourers have also on many lines had Bibles, Prayer Books, and Tracts from the Society. Books have been furnished for the men proceeding to the Northern Seas in search of the missing crews under Sir John Franklin. An Arabic Testament has been presented, on the application of a member, to Abd-el-Kader.

The works on the Permanent Catalogue, and on the Catalogue of General Literature and Education, to both of which important additions have been made during the year, have now become very numerous. It has been considered desirable to second, by means of specimens, the efforts set on foot for making known these additions to the Catalogues. Notice has accordingly been given, that in cases in which a Committee of Clergymen and others in the country should be desirous of establishing a dépôt the Standing Committee would be ready to entertain favourably requests for supplies of specimen copies of some of the Society's Publications. All specimen copies thus supplied

would remain the property of the Society, to be kept complete and in good condition, and would be returned to the Society should the dépôt, or place in which they are shewn be closed.

Memorial and Petitions.

A Memorial was adopted by the Board, addressed to the Prime Minister, praying that the Crystal Palace and its grounds might be closed during the whole of the Lord's Day. Although this Memorial remained open only for a few days, the signatures amounted to between 700 and 800. His Grace the President, the Bishop of London, and many of the Bishops, affixed their signatures. Petitions to Parliament have been adopted; one praying for the remission of the Legacy Duty in reference to this Society; the other praying, with respect to the property in Canada entitled the Canadian Clergy Reserves, that the Act of the Imperial Parliament passed in the year 1840 on this subject might not be disturbed.

Foreign Translations.

An account of the proceedings of the Foreign-Translation Committee was given at p. 454 of our Number for November.

Emigrants.

The Society, in 1846, placed at the disposal of the Standing Committee 1000*l.* for the spiritual wants of emigrants, and afterward an additional sum of 2000*l.* for this purpose. There is reason to believe that under the Divine Blessing a vast and untold measure of good has arisen from this well-timed provision. Not only have Bibles, Prayer Books, and Books and Tracts, been gratuitously furnished, but it has been a part of the benevolent project of the Board to secure the services of Clergymen at Plymouth, Liverpool, and Southampton, to visit the emigrant ships, and afford instruction and advice, and to distribute Books and Tracts. In 1852 there were 368,764 emigrants from the United Kingdom; of whom 244,261 went to the United States, 32,876 to British North America, 87,424 to Australasia, and 4203 to other places. The 3000*l.* having been exhausted, the Board, in June 1853, assigned a further sum of 1000*l.* for the use of emigrants.

St. Augustine's College, Canterbury.

The Missionary services of those stu-

dents who have been assigned to colonial duties have proved acceptable to their Diocesans in the Colonies. The Rev. H. Bailey, Warden, intimated that Mr. Bramley and Mr. Lough, two of this Society's students, had finished their course in the College, and that Mr. Pearson had been engaged by the Society for the Propagation of the Gospel to sail in an emigrant ship for Sydney as the Religious Instructor.

Among the pupils pursuing their studies within the walls of St. Augustine's College are Kallihirua, the Esquimaux Youth brought from York Inlet, in the North Seas, by Captain Erasmus Ommanney, R.N; a young Hindoo, by name Mark Petamber Paul; and Lambert M'Kenzie, a native of Africa, sent to the College by the Bishop of Guiana.

Wales.

Several grants of Books, applied for by the Bishops of St Asaph and Llandaff, and by parochial clergymen in Wales, have been voted by the Board. At the General Meeting in April a copy of the new folio Welsh Bible, printed for the Society during the year at the Oxford University Press, was laid before the Board.

Ireland.

The Society's edition of the Common-Prayer Book in the Irish Language being exhausted, measures have been taken for printing a new and revised edition at the Dublin University Press. The Society is also engaged, under the sanction and with the advice of His Grace the Primate of Ireland, in providing a revised edition of the Scriptures in Irish. Several grants of Books, especially Prayer Books, have been voted during the year for poor parishes in Ireland; and Prayer Books and Books and Tracts from the fund of "Clericus," for the use of troops in Ireland, have been granted.

Scotland.

The Bishop of Glasgow strongly recommended an application for aid toward the erection of a Church at Galashiels. The Board granted 50*l*. Books have been granted for Schools, Lending Libraries, and distribution, in behalf of the Episcopalian Congregations in Scotland. Supplies for troops in Scotland, from the fund of "Clericus," have also been voted.

France, Germany, and Holland.

Several grants of Books, on applications

recommended by the Lord Bishop of London, have been voted for places on the Continent, in which it was found difficult to obtain means for purchasing the supplies. The Board has placed at the disposal of the Standing Committee 500 copies of the revised French Prayer Book for distribution in France.

Need of Additional Support.

Never was there a time in which the exertions of the friends of this oldest of our Religious Societies were more urgently required than at present. The need of additional aid has been specially set forth in a statement published during the year, and entitled, "Recent Efforts and Present Wants."

As the Society has not hitherto deemed it necessary to adopt as part of its system the expedient of calling General Meetings of its members and friends, in addition to the ordinary monthly attendances of members, it may be reasonably hoped that its long and zealous services may be so appreciated that the modes suggested by its rules, and happily carried into effect in some quarters, may be more effectually and generally adopted. Among the ways in which the support now required may be rendered, the nomination of new members, according to the usual form of recommendation, would be found very serviceable. It is also much to be desired that the plan of bringing forward the views, principles, and actual proceedings of the Society, by means of sermons and parochial collections, should be employed in all parts of the country.

With reference to these and other modes of attaining the ends which the Institution has in view, it may be important to remind its friends resident in the country that there are several important places in which District Committees might be established with great advantage; and that the object of these Committees is to promote the interests and usefulness of the Parent Society, by increasing its funds, as well as enlarging the sphere of its operations by the circulation of its Publications.

State of the Funds.

	Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	14724	17	6	
Benefactions.....	3239	17	11	
Legacies.....	8909	16	3	
Dividends, Interest, and Rent..	6058	12	1	
	32933	2	9	

Books Sold	61151	4	11
Committee of General Literature,	1550	0	0
Total.....	£98,634	8	8

Payments of the Year.

Books, Paper, Printing, Binding, and Charges.....	76314	11	5
Bibles, and other Books issued gratuitously	3727	3	7
Books issued on account of Special Bequests	608	7	2
Tract Committee, for Copyright and Editorial Expenses	472	9	11
Committee of General Literature	1384	7	4
Payments from Special Funds and Bequests.....	736	10	5
Grants for Churches, Chapels, and Schools	9322	0	4
Scilly Mission Pension.....	75	6	0
Anniversary of Charity Children, Foreign Printing.. ..	113	19	11
Annual and Monthly Report...	982	14	6
Salaries	1867	10	0
Taxes, House Expenses, Postage, and Stationery	883	2	10
Legacy Duty	50	0	0
Insurance of Premises for seven years.....	60	0	0
Total.....	£96,678	3	5

The sum of 13,000*l.* has been paid during the year out of the Funds granted to particular Bishops.

GOSPEL-PROPAGATION SOCIETY.

REPORT FOR THE ONE HUNDRED AND FIFTY-SECOND YEAR.

Introductory Remarks.

THE year has been marked by events both of grateful and of melancholy interest. At its Monthly Meeting in January the Society had the privilege of offering a cordial welcome to the Metropolitan Bishop of Sydney, who had returned to this country on business deeply affecting the welfare not only of his own Diocese, but of the whole Colonial Church. At the very moment when his counsels seemed most urgently needed to devise measures for the better organization and government of the Colonial Church he was attacked by a fatal disorder, by which it pleased God to bring his valuable life and labours to an end on the 20th of February. Not only did the late Bishop labour zealously to provide additional Clergy for the scattered settlements of his vast Diocese, but he was the means, by his urgent representations to

the Government and the Society, and by the voluntary surrender of a fourth part of his own income, of securing the erection of two additional Sees, those of Newcastle and Melbourne. His own allusion to this subject, in the last public speech which he ever made, may well be recorded in this place:—"Then separate Dioceses were formed, and superior men lent themselves to the work; and I may bear my testimony that more fit, more zealous, more devoted, and more talented men could not have been appointed than those who have been sent out to share my work, or to labour in the equally glorious capacity of Priest or Deacon."

New and newly-adopted Missions.

A Committee was formed about seven years ago to take advantage of the providential opening made by the energy of Sir James Brooke for the introduction of Christianity into Borneo. A Mission was consequently established, and, up to the close of the past year, had been sustained by independent contributions; but the Borneo Committee, feeling themselves unable to bear permanently the charge and responsibility of the Mission, offered to transfer it, with the Church, Mission House, School, lands, &c., to the Society; and the Society, rather than allow so promising a Mission to be abandoned, undertook, from the 1st of January, the entire charge of it, thus incurring new liabilities of about 1200*l.* annually. The Society, however, confidently relies on the daily increasing interest in Heathen Missions to provide the means of meeting this large additional outlay.

About the same time the Society was happy to evince its sympathy for the small but interesting community of Pitcairn's Island, by enrolling the name of their excellent Pastor, the Rev. G. H. Nobbs, on its Missionary List, and assigning him a stipend of 50*l.* a year.

To the importance of Delhi as a Missionary Station the attention of the Society had long been directed, but chiefly by the Chaplain of the Station, the Rev. M. J. Jennings. At this time the local contributions are between two and three thousand pounds; and the Society has resolved to appropriate the whole of the interest of 8000*l.*, the portion of the Jubilee Fund dedicated to Indian Objects, to a well-considered Mission at Delhi. Already there have been a few instances of remarkable conversion among the more

educated classes at Delhi; and the Society heartily prays that Almighty God will vouchsafe to bless this new attempt to propagate the Gospel of His Son in that ancient and benighted city. The Missionaries appointed to this work are the Rev. J. Stuart Jackson, M.A., Fellow of Caius College, Cambridge, and his friend the Rev. A. R. Hubbard, B.A. of the same College. They are on their way, and, with God's blessing, expect to reach the scene of their labours before the close of the year.

New Bishoprics.

Of the funds placed at the Society's disposal, in commemoration of the Third Jubilee, among other grants there was one of 5000*l.* for a Bishopric at Grahamstown, in the east of the Cape Colony; and as soon as it was decided to make a further division of the Diocese, the balance of the Jubilee Fund which remained unappropriated—amounting to about 1500*l.*—was voted to the projected See of Natal. The Society has great satisfaction in recording the erection of the Sees of Grahamstown and Natal.

Application of the Society's Funds.

So greatly have the demands on the Society's funds increased of late years, owing chiefly to the foundation of New Bishoprics, and the unparalleled amount of emigration, that it has been compelled in many instances to refuse applications which, had the means been forthcoming, it would willingly have granted. The Society appropriates every year the total amount of its estimated income; no portion of it is reserved: and in accordance with this principle, immediately after the estimates for the present year had been prepared the Society disposed of a calculated surplus of 500*l.* in the following manner:—It assigned to the Bishop of New Zealand, toward the expense of his Missionary voyage among the Melanesian Islands, and the maintenance of the boys brought to Auckland for education, 200*l.*; to the Institution for the Education of Australian Aborigines at Port Lincoln (South Australia), under Archdeacon Hale, 100*l.*; to the Bishop of Capetown, for the general purposes of his Diocese, an additional sum of 100*l.*; to the Bishop of Guiana, for Missions among the Indians, an additional sum of 100*l.*

These, and other much larger grants which are required can only, with its

present income, be made and continued by throwing the older and wealthier Colonies more and more on their own resources; and this the Society feels itself called on to do, not merely in consideration of its own sacred trust, but also with reference to the permanent interests of the Colonial Church; for no Church can ever be considered securely founded which depends for its support on extraneous help.

As the funds of the Society are confined almost exclusively to the maintenance of ordained Missionaries, except in heathen lands no salary is ever now assigned to Lay Agents or Catechists. No grant, with similar exceptions, is ever now made for the erection or enlargement of Church, School House, or Parsonage House. Such necessary expenses may be best left to the zeal and liberality of the several Congregations, while the mass of the Society's funds is more profitably expended in helping to maintain living preachers of the Word. To guard against contingencies, and at the same time to shew that the Society does not contemplate the permanent maintenance of any Mission; every grant of salary is limited to five years, at the expiration of which it may be reduced or withdrawn altogether.

Canada Clergy Reserves.

The Church Property known by the name of the Canada Clergy Reserves, which had, by an Act of Parliament passed in the year 1840, been placed, so far as the portion appropriated to the Church of England was concerned, under the administration of the Society, is now surrendered entirely to the Canadian Parliament. The Society, having faithfully discharged its trust in respect to this property up to the present time, considered itself bound to petition both Houses of Parliament against the disturbance of the settlement, which was proposed and accepted as a final one; but as Parliament saw fit to concede the power claimed by the Colonists, the Society can now only express its anxious hopes, that property once solemnly dedicated to the furtherance of religion may be held inalienably sacred for that purpose.

Extension of Christianity in India.

The Society thought itself called on to make a representation of its views to the Home Government on the provision for the moral and religious amelioration

of the people of India, by the increase of the Episcopate, the maintenance of additional Chaplains, European and Native, and the improvement and extension of education.

Interchange of Visits between English and American Episcopal Churches.

On the special invitation of the Society, communicated to the American Bishops through his Grace the Archbishop of Canterbury, the Bishops of Michigan and Western New York were deputed to take part in the concluding Services of the Society's Jubilee Year; and at a Meeting of Bishops, convened at New York by the late Bishop Chase, an invitation was made to the Society, having in view a more lively sympathy between two great Missionary Associations, and, through them, the closer communion between those distant portions of the Reformed Church, which the Society felt it was impossible to decline. It was accordingly determined to nominate a Deputation to represent the Society at the Triennial Meeting of the Domestic and Foreign Missionary Society of the American Church. The following document sets forth the nature and objects of the Commission:—

Commission and Instructions of the Society for the Propagation of the Gospel in Foreign Parts.

“To the Right Reverend George Trevor Spencer, D.D., late Lord Bishop of Madras, a Vice-President of the Society; the Venerable John Sinclair, M.A., Archdeacon of Middlesex, a Vice-President of the Society; the Rev. Ernest Hawkins, B.D., Prebendary of St. Paul's, the Secretary of the Society; and the Rev. Henry Caswall, M.A., Vicar of Figheldean, one of the Proctors in Convocation for the Diocese of Salisbury.

“Right Reverend Father in God and Reverend Brethren,

“The Society for the Propagation of the Gospel, in accordance with a Resolution adopted at a Meeting of Bishops held in the City of New York, on the 29th of April 1852, and fully sensible of the honour of the invitation therein contained, has appointed you to be its representatives at the Triennial Meeting of the Board of Missions, to be held in New York during the session of the General Convention in October next.

“The principal objects which the So-

ciety has in view in sending you on this honourable Mission are the following:—

“I. To shew its appreciation of the readiness and alacrity with which the Bishops of the American Church who were assembled on the occasion referred to sent a Deputation of Bishops and Clergy to take part in the concluding Services of the Society's Jubilee Year.

“II. To strengthen and improve—so far as your influence as a delegation from the Society may extend—the intimate relations which already happily exist between the mother and daughter Churches, and which are the proper fruit of their essential spiritual unity.

“III. To receive and communicate information and suggestions on the best mode of conducting Missionary Operations.

“By keeping constantly in view these great purposes of your Mission, you may, under the blessing of God, become the honoured instruments of promoting a closer union in feeling and action between members of Christ's body who are parted from each other by distance and national separation, and of quickening the love and zeal of the Church both in America and England. Looking confidently to such a result, the Society commends you to God's good providence, with a fervent prayer that He will keep you in safety, and prosper the work on which you are sent.

(Signed) “J. B. CANTUAR.”

Missionary Labourers recently gone out.

Since the last Report the undermentioned Clergymen and Teachers have received grants from the Society to provide for their outfit or passage to their Stations abroad:—

Rev. J. B. Freer, and Mr. J. F. B. L. Lough, Diocese of Newfoundland; Rev. W. J. B. Webber, Diocese of Guiana; Mr. W. Blake, Diocese of Newcastle; Rev. H. H. Methuen, Mr. B. Balcomb, Mr. J. Barker, Mr. R. Robertson, Rev. T. G. Fearne, Diocese of Natal; Rev. W. Binet, Diocese of Quebec; Mr. A. Wayn, Rev. J. Carter, Diocese of Sydney; Rev. F. Banks, Diocese of Grahamstown; Rev. J. Gorham, Diocese of Capetown; Mr. J. Chance, Diocese of Toronto; Rev. J. S. Jackson and Rev. A. R. Hubbard, Diocese of Calcutta.

Change in the celebration of the Anniversary.

For some years it has been the practice to celebrate the Anniversary of the Society by its members meeting at the Me-

tropolitan Cathedral, to join in Divine Service, and to hear a sermon appropriate to the occasion. But increased sympathy with the objects of the Society has given rise to a wish that advantage should be taken of that celebration to hold a Public Meeting, at which the operations and designs of the Society might be properly set forth. It was therefore resolved to add to the ordinary celebration of the Anniversary in 1853 a Public Meeting, which was held at Willis's Rooms on June 17, under the presidency of his Grace the Archbishop of Canterbury.

Organising Committee.

A Committee has been appointed, with the prospect of being annually renewed, for watching over the organization and other means of support to the Society throughout the country. But all that such a body could effect is only to regulate and offer facilities for extending existing arrangements. It may strengthen and support, but it cannot originate them. Nothing but the zeal of additional individual friends, each in his own sphere, is able, under God, to procure for the Society that large amount of additional support which seems every year to be more needed.

Society's Publications.

The publications of the Society, in addition to the Annual Report, are the "Quarterly Papers" in French and Welsh, as well as English; the "Monthly Record;" and the "Gospel Missionary." The two series, the "Church in the Colonies," and "Missions to the Heathen," are continued at irregular intervals, and are to be procured from the Society for Promoting Christian Knowledge.

Statistics of the Missions.

At the commencement of the year an attempt was made to procure from the Society's Missionaries more information respecting their work. The want of such information has long been one of the greatest obstacles to the extended support which the Society is seeking. Sympathy which was ready to be secured has been neglected and lost. Many have sought in vain for details of Missionary or Pastoral Work, distinct and systematic, to shew the general progress of the Church, the extent of the work before her, and the means and institutions employed for propagating the Gospel. A Letter was sent for general circulation to every Colonial Diocese assisted by the Society.

Sufficient time has not been given for completing the necessary arrangements everywhere; but there is ground for expecting that such measures are in progress as will leave the supporters of the Society no further reason for any thing like dissatisfaction on this score.

Special Funds.

Instances have occurred of an erroneous impression with regard to the Special Funds. Clergymen, anxious to increase the Missionary Zeal of their parishioners, have proposed to concentrate it on a single object, and to appropriate to some one special purpose ordinary contributions which are reckoned on for the support of those Missionaries to whom the Society is already pledged. It was therefore found necessary to remind the District Secretaries and Treasurers, in the Annual Circular, that "while the Society is ready to receive and remit contributions for any particular colony or special purpose, yet the Special Funds in no way relieve the Society from its general engagements; and it is therefore essential that they be not allowed to interfere with the ordinary stream of contributions to the General Fund. The Special Funds are intended to be distinctly raised, as something over and above the regular subscriptions and collections, not a diversion of any portion from general purposes."

St. Augustine's College, Canterbury.

The Society, with a view to the better preparation of Missionaries for the East, has assigned a small salary to Dr. Rost, a distinguished orientalist, appointed to the Professorship of Sanscrit, and other radical languages of the East, at St. Augustine's College. In the course of the past year the Rev. P. Percival, from Madras, and the Rev. J. Stuart Jackson, Missionary to Delhi, have resided at the College, and have taken part in the tuition. Mr. E. A. Fussell has received the first appointment to one of the Oriental Scholarships founded out of the Jubilee Fund. Five Students, after passing a satisfactory examination, have been provided with colonial appointments; viz. Mr. J. F. B. L. Lough in Bermuda, Rev. W. J. B. Webber in Guiana, Rev. J. B. Freer in Newfoundland, Mr. A. Wayn in Newcastle, and Rev. J. Carter in Sydney. The Society has had Letters of a very encouraging character from the several Colonial Bishops whose Dioceses

last year received Candidates for Holy Orders from the College.

Emigrants.

Allowances have been granted in the course of the year to two additional Chaplains engaged in England in ministering to emigrants, viz. the Rev. J. Scotland at Southampton, where a new and extensive dépôt has been established by the Government; and the Rev. F. H. W. Schmitz, a native of Germany in English Orders, whose time will be devoted chiefly to the benefit of his own countrymen, who emigrate in large numbers from Liverpool. The dépôt established at Czar-street, Deptford, for providing emigrants with instruction in mechanical employment, and with materials to work on during the voyage, has been removed to the proximity of the new Government Dépôt at Vauxhall. The Rev. J. Carter and Mr. A. Wayn, from St. Augustine's College, and Mr. W. Blake, have sailed with emigrant ships to Australia, in the capacity of Religious Teachers, with grants from this fund.

State of the Funds.

Receipts of the Year.	£	s.	d.
Subscriptions and Donations...	42977	19	8
Ditto for Special Purposes.....	16036	11	7
Legacies.....	4489	19	4
Jubilee Fund.....	9539	14	1
Rents.....	216	17	3
Ditto for Special Purposes....	2700	0	0
Annuities.....	57	8	9
Ditto Special Purposes.....	1401	13	6
Mr. Long's Gift.....	535	3	9
Mrs. Broome's Gift.....	1	9	2
Royal-Letter Collection.....	109	4	7
Interest on Exchequer Bills...	527	17	10
Ditto for Special Purposes.....	53	9	1
Interest on Mortgage, ditto....	82	6	8
Dividends.....	2376	4	2
Ditto, Special Purposes.....	1687	19	4
Total.....	£82,793	18	9

Payments of the Year.

Europe.....	400	0	0
Seychelles.....	100	0	0
Egypt.....	18	15	10
Africa—			
Cape-Town Diocese.....	6047	13	10
Sierra-Leone Diocese.....	2725	0	0
Borneo.....	388	8	2
India within the Ganges—			
Calcutta Diocese.....	15615	8	11
Madras Diocese.....	10287	18	6
Colombo Diocese.....	1863	14	0
Bombay Diocese.....	50	0	0

Australasia—			
Sydney Diocese.....	1856	18	7
Adelaide Diocese.....	902	4	10
Melbourne Diocese.....	970	0	0
Newcastle Diocese.....	970	0	0
Tasmania Diocese.....	839	0	0
New-Zealand Diocese.....	1489	9	8
Pitcairn's Island.....	50	0	0
West Indies—			
Jamaica Diocese.....	1466	13	4
Barbados Diocese.....	1999	19	4
Antigua Diocese.....	279	14	0
Guiana Diocese.....	1082	2	1
North America—			
Toronto Diocese.....	3287	15	3
Quebec and Montreal Dioceses,	7170	7	11
Nova Scotia Diocese.....	4947	14	0
Fredericton Diocese.....	5323	5	8
Newfoundland Diocese.....	6296	5	11
Rupert's Land Diocese.....	513	14	3
Tristan Acunha.....	100	0	0
Missionaries' Expenses at Home,	342	12	7
Deputations.....	1546	17	11
Meetings.....	42	11	8
Printing.....	3642	15	2
Advertisements.....	104	2	8
Postage and Parcels.....	938	7	3
Salaries and Wages.....	1910	9	7
House.....	579	19	10
Office.....	371	5	1
Law Charges.....	20	14	8
Premiums on Policies.....	92	15	0
Annuities.....	162	0	0
Total.....	£86,796	15	6

Summary.

There are 540 Missionaries, of whom at least 75 in Canada 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 447. In addition to the above list of Clergy, the number of Divinity Students, Catechists, Schoolmasters and others, maintained by the Society, is above 700.

Concluding Remarks.

The Society, while grateful for the extensive sympathy and support which it has received, and for the blessing which appears to have rested generally on the operations of its Missionaries, cannot look forward without solicitude to the labours of another year. It is an unspeakably high privilege to be enabled to aid, in however humble a degree, the propagation of the Gospel; but the continued

labours of a century and a half seem to have given the Society a position in the system of the Church of England which there is much difficulty in maintaining, while any retreat from it would be most painful, and some advance beyond it is demanded every year. Charged already with the care of providing what is wanting for the maintenance of 447 Clergymen and nearly twice as many lay Teachers and Students, in all parts of the world, how shall the Society accept the new calls, which increase in earnestness and in number, while the Church at large seems to be not yet endowed with the will to answer along with power to satisfy them? The recent events in China were preceded and followed by urgent appeals to the Society from the Bishop of Victoria—appeals which no Christian could hear unmoved; but the Society has not yet been enabled to respond to them. The Burmese War has resulted in giving another large province an additional claim on our sympathy as a Christian Nation, which we are unprepared to meet. In South Africa 700,000 Heathens have long since invited the instruction of the Church of England; and the Church now follows with a single Mission, where other bodies of Christians have long preceded her. Hindoo and Chinese labourers migrate in large numbers to British Colonies, and are suffered to introduce their own superstition where they might be taught to receive a purer faith. These and other fields of labour are pressed on the attention of the Society; and the only answer that can be given is, that the funds which a Christian Nation places at the Society's disposal are insufficient to extend the propagation of the Gospel so widely. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

: CHURCH-OF-ENGLAND TRACT SOCIETY.

FORTY-FIRST REPORT.

CONTRIBUTIONS 46*l.* 19*s.* 3*d.*; Sales 38*l.* 17*s.* 7*d.*, after deducting Agencies and Discount.

Issue of Tracts.

The Sales in separate Tracts, 15,331; in Bound Volumes 304; by Grants 2690: Total 18,345.

New Publications.

The new Tracts which have

been published during the past year are two of the larger series, viz.: "The Lord's Prayer the Christian's daily Prayer," as referring to the Ten Commandments of the Mosaic Law, and his own necessitous condition—"The aged Disciple, or a short account of Maria Maine, who lived to the great age of 103 years."

Republication of Tracts.

There have been five Tracts republished, one of which belongs to the Children's Series.

Tracts Published.

The total number of Tracts published during the year is 25,000.

BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.

REPORT FOR 1852-53.

Introductory Remarks.

JUST as the Jewish Passover is closing, and while the words are yet upon ten thousand Jewish lips, "This is the bread of poverty and affliction which our fathers did eat in Egypt, whoso hungers, let him come and eat, whoso needs, let him come and eat of the Paschal Lamb. This year we are here, the next (God willing) we shall be in the land of Canaan; this year we are servants, the next, if God will, we shall be free, children of the family"—at this moment have we met around the Mercy Seat to bend the knee on their behalf; and gladly would we press home upon them to behold in Jesus "the Lamb of God," to seek at His cross the freedom of the ransomed, and to journey with us by faith to the Canaan of the skies. Oh, for the veil removed, the look of faith, the broken and the contrite heart! We have gratefully to record that the closing year has added many decided instances of conversion to those which have marked our former Reports, while it has attested the sincerity and consistency of those, with scarcely an exception, who had previously given themselves to the Lord. For these distinct tokens of Divine Approval we are unfeignedly thankful. It has been cheering also to observe on every hand a deepening conviction that the Jew must be cared for; and that a distinct effort for his conversion, so far from interfering with the claims of the

Heathen abroad, and the unconverted at home, is supplying a new element of life and power, an instrumentality akin to that which first bore the Gospel through the world, and which is destined to make known the glory of God in "the isles afar off," and to the "nations that have not heard His fame." Never, as one of our Missionaries asserts, "did the Christian stand so near to the Jew"—a fact we recognise with mingled awe and delight. Much that gladdens the heart, and inspires our prayers, must for awhile be watched in silence. There are many who are reading the Word of God in secret, and in earnest praying that He may shew them the right way.

Mission in London

There are four Labourers employed in London, beside a Female Scripture Reader.

"My labours in London during the past year," a Missionary states, "have, I believe, been blessed by the Lord. Among the thirty-five respectable Jewish Families to whom I have access, eighteen appear to grow in the knowledge of God, and find pleasure in reading the Testament. Among the poor I am also acquainted with several families, the greater part of whom occasionally attend Christian Worship. During the past year I have held forty-seven Meetings for reading and explaining the Scriptures: five of my Jewish Brethren have regularly attended them, concerning whom I rejoice to know—though they themselves, perhaps, are not aware of it—that they are gradually moving from unbelief, and drawing nearer to God."

"The Mission at home," says a Missionary, "assumes quite a different aspect from that to which I have been accustomed in Germany. This arises from the Jewish Population of London consisting of an amalgamation of individuals from different countries. Yet there is one feature in which all their accidental differences become neutralized, and that is their uniform position in relation to Christianity. The greater number of families accessible to me are supplied with the Testament. In connection with this, it is a fact that we often find the complete Scriptures in Jewish Families, without our, or any other Missionary, introducing them; in some cases owing to the children of such families having been sent to School where the Bible forms a

part of their education; and in others it is attributed to the traditional veneration with which the Jews regard their Scriptures. A movement is going on among the Jews for the improvement of general religious education, and for this end they are now actually engaged in a plan for establishing regular Colleges, to train the youth in all branches of Jewish Learning."

"The number of Jewish Families resident in my far-extended District," says another Missionary, "is about 200. I have left no Jewish Home to which I had access without testifying of Christ, especially among the 52 accessible families who have made both the Old and New Testaments their study, 11 of whom, through grace, have been led to attend Divine Worship at Christian Churches, and appear to profit thereby. During the year I have distributed among God's ancient people 42 Bibles, 37 Testaments, and 1809 Tracts in Hebrew, German, and English; also 14 'Old Paths,' 8 'Pilgrim's Progress,' and 7 Hebrew Church Prayer Books."

"In my District," says a third Missionary, "there are probably between two and three thousand Jews: I estimate the number of families at about 450. Occasional visitors are very few, the lodging-houses being mostly in other quarters. I have this year visited 150 Jewish Homes, upward of 90 within my district, and about 60 in other parts, beside many persons who have no home save the markets or the coffee-houses. I have declared the glad tidings of the Gospel to no less than 300. Those whom I have reported in former years are mostly steadfast witnesses to the truth, adorning their profession by a consistent life. Among the families I visit there are few, if any, supplied with the Testament, though among the residents of my district this precious book is possessed and highly esteemed. The Jewish Question is even yet not understood. The devoted love of gain and pleasure that marks his Christian Neighbours not only fails to reprove the earthly-minded Jew, but convinces him that Christianity, thus exhibited, has but a poor claim to Jewish Preference.

The Female Scripture Reader says—"During the last two months I have been very much encouraged. The parents belonging to the children have spent all their leisure in meeting together with me for reading and prayer: last week they

brought three of the grandparents of the children, one of them above ninety years of age: they listened attentively, and expressed their gratitude for our kind attention to their people, for they told me that they had been to several of our places of worship, and found that they were prayed for. They also requested me to get them a Bible with large print, that they might see to read, as they had now plenty of time for it; three individuals, whom I have before mentioned, have purchased nine Bibles to give away to their friends, and they have written to one of their acquaintances whom I visit, requesting them to ask me to obtain for them fourteen more.

"The total number now in possession of the Word of God by their own purchase is 169, and 20 more are subscribing: 17 of the parents meet me twice a week for reading the Scriptures and for prayer; they bring also their parents and neighbours with them."

Mission in Manchester.

Mr. Naphtali's summary, connected with his Mission at Manchester, states that the annual average number of visits made by him amount to between 1000 and 1500, and that the annual average of strangers arriving there for business, including the three principal holidays and other seasons of the year, is nearly 1000. "There is a large number of lodging-houses, where the visitors reside as a temporary home; and these lodging-houses always contain several inmates. I am acquainted with about 100 of them, and can call at my leisure. I may venture to state that no fewer than 1000 persons have heard the Gospel from me during the year. As to the number of Jews to whom I believe my Mission has been savingly useful, I can name 13. Again, there is a very respectable number who were not far from the kingdom of heaven, but have left, some for America, some for California and other places, while many have returned to Germany. The Jews are actually buying English Bibles for their children."

There is an Agent for Hull and Birmingham, and also for Devon.

Conclusion.

It will be evident that the personal intercourse of the Missionaries in this country is chiefly, not exclusively, with those in humble life. With such, be it

remembered, the Gospel began its wondrous course, and thankful should we be if even "the common people" will listen to the Word of Jesus; but we have endeavoured to awaken inquiry and to communicate information among those of a higher station, by the distribution of a valuable exposition of the Epistle to the Hebrews, and other publications, in which, as in other departments, we have been generously assisted by the Religious-Tract Society.

After serious consideration, we have resolved on closing the Jewish Mission College at Midsummer. We have reason for thankfulness that it has had an existence; but the resources of the Society were not equal to the expenditure; and the Committee did not feel themselves justified in multiplying Agents, unless assured of means for their support. We have gratefully to record an increase in the year's receipts of about 500*l.*, and are thankful also to mention the kind reception given to the Rev. J. P. Palmer and the Rev. John Gill in their extended visitations through the country; but our spirits have sometimes been depressed when we heard the cry for help, and could not respond to it; and we regret to state that, in order to meet the monthly and weekly expenditure, we were compelled to borrow 1500*l.*, on which interest has accrued, not much more than one half of the year's income having come to hand until within the last few weeks.

It has been our object by truthful statements and inferences to shew you the important position and the urgent claims of the Jewish People at this moment; and to indicate the tokens of Divine Approval, as manifested in the growth of your cause in Christian Esteem, in the wide-spreading influence of Divine Truth through the Jewish Community, and in happy instances in which, by the grace of God, many have lived and died in the faith of Jesus, fellow-heirs with you of the inheritance of the saints. And now we ask you to follow out our statements, in all their connections and results; we plead for prayers, believing prayers, that will encourage your Missionaries, endear to your hearts and homes the Jews, and stimulate to action. We plead that the cause of the Jew be laid upon your hearts, and that Christian Counsel and conference, as well as co-operation, may be the consequence. You have nineteen Agents at present employed, and seven young men are

yet in the College. A noble cause is in your hands. Let it have your minds and hearts. Plead for it, ye ministers of our God; its success will revive and bless the Churches. Befriend it as you have done, mothers and daughters in our British Israel. Young men, it offers you a study, and a sphere of action. Shew, by your devotedness to this cause, how highly you value the Book their inspired forefathers wrote, and how thoroughly you have imbibed its spirit.

Fellow Christians! we hope to leave this Hall to-night as from before the mercy-seat: our prayers, our vows are there. To our present solicitude is committed the precious "remnant," passing onwards with us to eternity. To plead with God on their behalf, to diffuse among them by every means the Word of Truth, to seek for and improve every opportunity for preaching to them Christ, the hope of Israel—this is our instant duty; and as we pursue it in faith, the promise may and will cheer us—"I will take you one of a city, and two of a family, and I will bring you to Zion."—"For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." And be it remembered, "that He who converteth" even one "sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

State of the Funds.

Receipts of the Year.		£	s.	d.
Auxiliaries	277	18	7	
Donations and Subscriptions....	523	2	2	
Ladies' Associations & Collections,	3351	15	2	
Jewish Herald and Books.....	36	10	0	
Jewish Mission College.....	81	11	4	
Juvenile Associations.....	30	5	7	
Legacies	298	5	7	
Total.....	£4602	8	5	

Payments of the Year.

Missionaries' Salaries & Journeys,	2314	9	5	
Jewish Mission College—				
Salaries	375	0	0	
Board, Lodging, and Clothing				
7 Students.....	537	10	0	
Printing	234	3	6	

Bibles, other Books and Tracts..	53	8	9
Jewish School	11	0	0
Salaries, Secretaries, and Clerks.	686	13	4
Jewish Herald.....	133	15	3
Rent, Advertisements, Postage,			
Stationery, &c.....	243	4	4
Travelling Expenses.....	166	13	5
Interest on Money borrowed ...	62	8	6
Total.....	£4818	6	6

Continent.

BIBLE SOCIETIES.

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Forty-ninth Report of the British and Foreign Bible Society—

France.

The work of the Society in France during the past year has been at once the source of solicitude and of joy: the political aspect of the country could not fail to keep alive considerable anxiety. The results, however, of the labours of M. de Pressensé, and of his devoted band of Colporteurs, have proved highly satisfactory, and cannot be viewed by your Committee without feelings of gratitude mingled with admiration. They thank God for His goodness to their friend, and to those who have worked under him. M. de Pressensé reports—"During the past year 9361 Bibles, 80,854 Testaments, and 2550 Portions of the Scriptures, or 92,765 copies, have been sent forth from your dépôt in Paris in that period of time: 89,761 copies have been exclusively devoted to France.

"If, as usual, I add these fresh distributions to those which have been effected in the course of the preceding nineteen years of my agency, it will be seen that, in the twenty years ending to-day during which I have had the honour and privilege of superintending your Paris dépôt, there have been issued from it 2,291,131 copies of the Word of God. Through the medium of the Paris Agency your Society has put into circulation 3,021,781 copies of the sacred Scriptures. I believe I am correct in saying that nineteen-twentieths of this total have been distributed among Roman Catholics.

"During the preceding year we were only able to employ 62 Colporteurs; whereas during the past year we have

had 84, making an increase of 22 individuals in our staff.

"Of the 84 Colporteurs who have been under my direction during the past year, 70 were formerly Roman Catholics, the majority of whom were brought to a knowledge of the truth by means of the copies of the Scriptures purchased by them of Colporteurs. The majority of our Colporteurs are men in the prime of life, that is, of an age varying from 25 to 40 years. About a dozen of them have been in our service for 16 or 17 years."

The Rev. Mr. Jenkins of Morlaix, who has been assisted by the Society in bringing out two editions of the Breton Testament, writes that the sale is but small for the last two or three years, but that it is becoming more known and valued as the Word of God and the Gospel of salvation.

The Protestant Bible Society of Paris issued, during the past year, 2300 Bibles, and 4512 Testaments, or together 6812 copies.

The French and Foreign Bible Society issued 6602 Bibles and 54,506 Testaments, or together 61,108 copies; but, deducting the copies sold to Bible Societies, it has devoted to its own more immediate operations 26,108 copies.

Spain and Portugal.

The opportunities of sending the Scriptures to either of these countries continue extremely limited: a few grants are made from time to time, which is all that your Committee have it at present in their power to do. A Colporteur, as recommended by the Parent Committee, for both the town and harbour of Gibraltar, has been appointed; and a supply of the Scriptures in English, Spanish, Portuguese, Italian, French, Greek, German, Danish, and Dutch, ordered.

The Wesleyan Missionary Society has received 100 Bibles and 100 Testaments in English, and 200 Testaments in Spanish, for the use of their Schools in Gibraltar.

Switzerland and Northern Italy.

Lieutenant Graydon states that the total issues in Lombardy now amount to 15,000 copies; while those in the kingdom of Sardinia have reached to 12,000 copies, of which 7000 have been sold from the dépôt at Turin. In the course of last summer Mr. Graydon visited Bergamo, Brescia, Verona, Vicenza, and Venice.

He then proceeded to Milan, where he took measures for continuing the sale of the Scriptures, and afterwards to Genoa, Nice, Turin, and Chambery, at which last place his operations were cut short by the interference of the police, though he himself suffered no personal inconvenience. After completing his visit to Italy, Mr. Graydon returned to resume his work in Switzerland: his issues for the year, in Switzerland, amounted to 8000 copies, and, since the commencement of his work in that country, to 60,000.

Active measures are in progress for the diffusion of the Scriptures in the northern parts of Italy, and, at present, with encouraging prospects of success.

Major-General Beckwith has made a remittance of 95*l.* 13*s.* 4*d.* for Italian and Piedmontese Scriptures circulated by him among the Waldensian Churches; and, on his recommendation, an edition of 2500 copies of Genesis and Luke in Italian will, when printed, be placed at his disposal for the same purpose.

Austria and Hungary.

Your Committee refer to these countries in order to state that the requisition of the Austrian Government, alluded to in the last Report, to have all the Scriptures in the dépôt, at Güns, Pesth, and Vienna, sent out of the country, was rigorously enforced. Two hundred and four bales and 125 cases, containing, either bound or in sheets, 58,087 copies of Bibles and Testaments, were, under the charge of a detachment of gendarmes, conveyed beyond the frontiers of the Austrian Territory, amid the unavailing tears and sighs of tens of thousands of the people, waiting for and anxious to possess the precious volumes, of which they were so mercilessly bereft. Strange infatuation, surely, on the part of the rulers, involving what a fearful responsibility!

The books were received at Breslau, by the Society's Agent, Mr. Millard, who, under the direction of the Committee, had removed thither for the purpose.

Mr. Millard enters into the following detail of his proceedings since he has been called to take up his residence at Breslau—"Our issues have been as follows:—Bibles, 1179; Testaments, 3585; Parts, 407; Total, 5171; of which 3421 copies were disseminated by Colporteurs, and 1750 from the dépôt at Breslau. We have had 1 Colporteur at work during 28 weeks, and 1 during 24 weeks. The total

number of copies issued under my superintendence from March 1852 to March 1853 is therefore 10,502 volumes."

Germany.

The issues from the Society's dépôt at Frankfort have amounted to 45,829 copies, being a decrease as compared with former years; which is accounted for, as will be seen from the succeeding correspondence, partly from the difficulties which Dr. Pinkerton has had to encounter in the employment of Colporteurs; partly from the strong repugnance still widely manifested, even among Protestants, both Pastors and people, on the Continent, to Bibles without the Apocrypha; and in no small degree also, it must be admitted, from the rise in prices, which about a year and a-half ago, under the then existing circumstances of the Society, your Committee thought it right to insist upon: this last obstacle, however, is to a considerable extent, they trust, removed.

Dr. Pinkerton reports:—"Our issues amount to 45,829 copies, and though less than those of the preceding year, yet they are greater than we had reason to expect; 29,114 copies have been printed, and 3000 Lithuanian Bibles are in the press.

Dr. Pinkerton made, as usual, a journey in the course of the summer on behalf of the Society.

During the summer one of the Colporteurs was for some time engaged in selling his copies at the Baths of Homburg, and in twenty-three days he there disposed of 241 copies.

To the Frankfort dépôt have been forwarded 280 Bibles and 6430 Testaments.

Belgium, Holland and the North of Germany.

The issues of the year from the three dépôts under your Agent's charge are—In Belgium, 2110 Bibles, 5084 Testaments, 112 Parts, 7306 Vols.; in Holland, 4875 Bibles, 15,274 Testaments, 881 Parts, 21,030 Vols.; from Cologne 9196 Bibles, 50,999 Testaments, 4286 Parts, 64,481 Vols.; making a total of 92,817 volumes, independently of 26,639 volumes sent to other Agencies. Since 1835 there have been 796,503 volumes issued from these three dépôts.

As the books printed at Brussels and Cologne are in growing demand, not for Mr. Tiddy's Agency only, but for other dépôts and countries, he has received authority to put to press several new editions.

Dec. 1853.

Mr. Van der Bom, the Depositary at Amsterdam, in his review of the Society's work in Holland from year to year, since it commenced in 1843, bears testimony to the remarkable change for good which has taken place in Holland during the last few years, and which he attributes in no small degree to the increased circulation of the Scriptures, in which the Netherlands Bible Society has also been stirred up to take an active part. He says—"During this last year we have laboured in Holland with five Colporteurs, and twenty-eight weeks with one more, who has since left us."

Mr. N. B. Millard, the Depositary at Cologne, reports—"From this dépôt we have issued 44,700 copies; and to other Agencies of our Society, 11,054 copies. Our seven Colporteurs have continued their operations, and I am happy, in truth, to be able to add that they have done so with love, zeal, and activity. The total issues, since 1847, amount to 273,503 volumes."

A visit was paid during the last summer to Brussels, Cologne, and other parts of Germany, under sanction of your Committee, by the Rev. T. Phillips, the Society's Agent for Wales.

Holland.

The Netherlands Bible Society reports:—"The quantity of Bibles issued by us last year is 31,450, nearly 5000 more than in the previous year. The translation of the Bible into Javanese is finished. We receive the most prosperous accounts from different quarters of the use made in Java of the Testament already published. The printing of the Old Testament goes on in a regular way, and the Psalms are procurable separately. During this year the Society has published a new edition of the Lutheran Dutch Bible."

Prussia.

Mr. Elsner, of Berlin, has received 8130 copies of the Scriptures in German, Polish, Lithuanian, and other languages, for the use of the Prussian Troops. His issues during the year amount to 16,419 copies, and the total number of copies which have passed through his hands for this purpose amounts now to 341,357. The additional sum of 300*l.* has been voted by your Committee toward the printing of 12,000 copies of the German Testaments, to be distributed in the same way. Your Committee regret to learn, that,

3 T

through the failure of his health, especially of his sight, this venerable and highly-esteemed friend has been compelled to resign the office of Secretary to the Central Prussian Bible Society, an office which he has held for thirty-eight years; and also to transfer much of the duty of supplying the troops, which has so long been a favourite object of his life, to his son-in-law, Major Westphal, who appears happily to inherit the spirit of his honoured relative, and whom he has been also chosen to succeed as one of the Secretaries of the Prussian Society.

The Central Prussian Bible Society has issued, during the year, 14,794 Bibles and 1149 Testaments.

Russia.

The Agency at St. Petersburg have been authorized to put to press a new edition of 20,000 of the Lettish Testament. They have received supplies from this country, during the year, amounting to 817 copies, beside which they have been authorized to draw Scriptures from other quarters.

Mr. Melville, of Odessa, continues his enterprising efforts to promote the circulation of the Scriptures in regions but little accessible to labours of this kind. During the last year he has visited the Crimea and the German Colonies found along the shores of the Azof; he has gone into Georgia, where he spent a considerable part of the winter, and whence he was able to touch upon the borders of Persia. His success, considering the peculiar difficulties with which he has had to contend, has been such as to afford much cause for thankfulness. His issues during the year amounted to 7672 Bibles and Testaments, in eight different languages. Your Committee being made aware, through the Agency at St. Petersburg, of the precise circumstances of their zealous and self-denying friend, as well as of the amount of service rendered by him to the cause, have thought it right to increase the amount of assistance rendered to him for the prosecution of his work.

The issues of the Agency at St. Petersburg during the year amount to 21,332 copies on the account of this Society. In addition to these they have prepared and transmitted to the Reval Bible Society, on account of the American Bible Society, an edition of 20,000 Reval Esthonian Testaments and Psalms, for distribution in

Esthonia. On account of the same Society they have also sent to Riga a supply of 1000 Lettish Testaments. The total direct issues of this Agency since its establishment now amount to 329,599 copies, in 20 different languages. The Agency forwarded a long letter addressed to them by the present Archbishop of Finland, containing the following account of what has been effected in that country:—"During the thirteen years that the affairs of the Finnish Bible Society were under the superintendence of the late Archbishop Melartin there were prepared and distributed in Finland three editions of the entire Bible, making in all 13,000 copies. Beside these, an edition of the Finnish Testament, with the Psalter, numbering 10,000 copies, was printed for account of the Finnish Bible Society. All these editions were distributed with such success in the different parts of Finland, that our Bible Society contracted for a new edition of the entire Finnish Bible in 4to., of 10,000 copies, to be delivered at the latest by the end of June 1853. His Imperial Majesty has permitted the Society to import the requisite printing paper and printers' ink for the above edition, from abroad, free of duty. In 1850 our Society contracted for a further edition of 10,000 copies of the Finnish Testament. But as the Finnish Bible Society was unable, owing to the limited nature of its resources, to prosecute the work of Scripture Distribution in its native country to the extent that was possible and desirable, it readily accepted, and most gratefully acknowledges, the zealous, disinterested, indefatigable, and benevolent co-operation of the great and noble British and Foreign Bible Society in London. Several editions of the Testament have been printed by order of the said Society, and distributed in the country, chiefly gratuitously. During the past five years the following were printed:—45,000 copies of the Finnish Testament, and 20,000 more are in process of being printed: beside these, the British and Foreign Bible Society sent thither 9000 copies of the Swedish Testament.

Sweden.

The Agency at Stockholm have issued 39,133 copies; from the commencement, 547,596.

By the Swedish Bible Society there have been printed, during 1852, 14,500 Testaments; and a new edition of the

Bible in 8vo., with standing types, has been finished, in the place of the former one, which had been used ever since 1812, and the types of which were consequently very much worn. From this Society there have been issued during the same time 937 Bibles and 9044 Testaments; together, 9981 copies.

Norway.

The Agency at Christiania have issued 1020 Bibles and 5789 Testaments. Their total issues since 1828, in conjunction with the other Agencies in Norway, have been 12,951 Bibles, and 42,885 Testaments. The Norwegian Bible Society has, since 1816, distributed 4500 Bibles and 49,000 Testaments; making a total distribution for the benefit of Norway, of 109,336 copies.

Drontheim.

To the Agency at Drontheim have been sent 500 Bibles and 1000 Testaments. Their accounts shew that 775 Bibles and Testaments have been sold by them during the year. To the Agency at Stavanger have been forwarded from Christiania 200 Bibles and 1500 Testaments.

Denmark.

The issues of the Danish Bible Society for the two years ending December 31, 1851, amounted to 1260 Bibles and 8310 Testaments, or, together, 9570 copies; making their total issues of the Scriptures, since the formation of the Society in 1814, 203,262 copies. The Committees of the Danish and Norwegian Bible Societies, conjointly, are occupied with the preparation of a revision of the Danish Old Testament. The Rev. Mr. Wied, who has succeeded the Rev. Mr. Röntgen as Minister of the Moravian Congregation in Christiansfeld, has applied for and received 400 Danish New Testaments.

—◆—
JEW'S SOCIETY.

THE Forty-fifth Report supplies the following

Summary of Proceedings among the Continental Jews.

Amsterdam — Your Missionary, the Rev. C. W. H. Pauli, observes—"Years of very dearly-bought experience urges on me the necessity to use extreme caution in the administration of the sacrament of baptism. One unworthy recipient of this ordinance may destroy the work of years." With these convictions we can-

not be surprised to find, that out of fifteen persons who have been under Christian Instruction, one only has been baptized. This individual is diligent in his vocation, and walks in a manner consistent with his Christian Profession. Sixty members of the house of Israel have been baptized by Mr. Pauli since his residence at Amsterdam.

Educational efforts on our part are still suspended, for, with deplorable bigotry, the Jews will not permit any reference to be made to the things of religion when instruction is offered to their children. So important a principle is involved in this matter, that your Missionary has not hitherto been able to do more than give religious instruction to the children of converts once a week, as well as carrying on that instruction which is connected with a Sunday School.

The state of the Jews in Holland hardly admits of a comparison with the condition of those of their own nation who dwell in other parts of the world. There is the same decay of Rabbinism, and a corresponding spread of the rationalistic system; but while they live in a country which is professedly Protestant they appear to realize very little in Christianity that varies from the views which are commonly received among them, that it is a species of idolatry. A learned Jew says,—“Pauperism in the provinces of Friesland—one of the richest provinces in Holland—Gröningen, and Overijssel, has so greatly increased among the Jews since 1815, that one out of every three receives alms from the synagogue.”

There is a Colporteur at Amsterdam, and one at Rotterdam, labouring for the Society.

Gottenburg—The absence of vital godliness among those who are professedly the disciples of the Lord Jesus too often operates as a hindrance to the reception of Christianity by the Jew. This appears to be a painful feature in the Swedish Mission. Genuine Christianity exists to a very small extent among the mass of professing Christians, and thus no holy jealousy is provoked in the minds of the Jews. One Jewish Girl has been baptized by a Swedish Clergyman, after having been rejected by your Missionary on account of immorality of conduct. Another case, however, of the baptism of a Jew by Bishop Hedsen, at Linköping,

is of a far more satisfactory character, and is among the fruits of the labours of Mr. Moritz, at Stockholm, in the autumn of 1851.

One bright oasis in this spiritual desert will cheer the hearts of those who are interested in our cause. This is afforded in the cases of Betty and Amelia Moresco. Although the opposition of the father of these young girls was open and decided, yet it did not prevent them from boldly confessing the name of Him in whom they believed. After two years of trial they were baptized, and the evidence afforded of the sincerity of their profession was confirmed by the touching circumstances connected with their death.

Dantzic—The Rev. H. Lawrence, Rev. C. Noesgen, and a Colporteur, are labouring at Dantzic. While the authority of the Talmud is waning in public estimation, the Scriptures are being more generally recognised as the only foundation of truth. Nothing can more thoroughly demonstrate this than the conduct of public teachers. A rabbinically-learned Schoolmaster openly confessed before his pupils that he had no authority in matters of religion, and that the Bible alone is the standard. The rising generation have their minds informed with Christian Doctrine, and in reference to this a Jew remarked—"The day has arrived when we must become better acquainted with the Testament, so as to answer the questions which our children bring with them from the Christian Schools." Although the circulation of the Scriptures and other Books was greater in 1851 than in any previous year, yet during the past twelve-month it has considerably increased, and a large sum was realized by the sales. As the facilities increase for introducing the Scriptures into Russia, and other countries closed against Missionary exertion, so the Station at Dantzic becomes increasingly important. "It is not always easy" writes Mr Nöesgen, "to obtain access to the Jews, but our efforts have not been in vain; and the longer we labour, the more successful they become. There is not that result of our labours which leads me to be content; nor would I be so, but rather desire that the Lord may bestow far greater blessings on our work than He has yet done."

Königsberg—Königsberg being the frequent resort of Jews from distant parts, Mr. Tartakover meets with large numbers to whom he is enabled to testify con-

cerning their promised Messiah. These Jews are in the habit of visiting him on the subject of Christianity, and purchasing the Scriptures and other religious books.

Posen—The Rev. J. H. Graf and Mr. C. J. Behrens report, that while they meet with much opposition, and witness the manner in which inquirers are flattered and threatened, cajoled and mocked, notwithstanding, the embracing of Christianity does not occasion the uproar that it did in time past; and even when the Jews appear outwardly to manifest grief at the conversion of their relatives, it is more than doubtful whether that is their genuine feeling. In reference to education, the Jewish Community shew considerable anxiety to provide what is necessary for their children, and it consequently speaks more favourably for the large measure of success which has accompanied our own operations. The Schools have eleven Masters, and were attended in April by 516 children; between May and September, each month respectively, by 557: the highest number amounted to 667, if we may add those who attended the Schools maintained by friends in Scotland.

Of thirty-two proselytes who are personally known to your Missionary, Mr. Graf, he observes of some that he fears that they can hardly be termed believers at all. Others walk disorderly; but by far the majority are consistent in their life and conduct.

Lissa—Mr. E. Blum speaks favourably of the change which is passing over the Jewish Mind. "The majority of the Jews are no longer so prejudiced against Christianity, or such enemies to Christ, as they were in former ages. We have to thank the London Society for having given them the Testament, which being read, many have become acquainted with its pure and holy doctrines."

Out of the few persons who have been under religious instruction at Lissa, one has been baptized. Mr. Blum has been in the habit of visiting some hundreds of Jewish Families, and embracing every opportunity of delivering the Gospel Message. He sold among them 25 Hebrew Bibles and 26 Testaments, beside 23 Bibles in German. Some Testaments have also been gratuitously distributed, and 700 Tracts, as well as other religious works.

Gnesen—Where Mr. Skolkowsky is labouring, circumstances sometimes bring

out prominently those impressions which are being made on the Jewish Mind. At a place in the neighbourhood, where the Jews were without a Rabbi, the greater part of the Congregation agreed to call a Rabbi of the modern school to be their head. But a minority refusing to contribute to his support, the heads of the community applied to the government. The consequence was that sixteen heads of families among the richest Jews protested before the government authorities that they had long since discarded Judaism, left the Synagogue, visited rather frequently the Christian Church, and had even much less intercourse with their Jewish Brethren than with Christians. Such occurrences are frequent.

Berlin—Rev. R. Bellson, Dr. Biesenthal, Mr. F. Gans, and two Colporteurs, are labouring at Berlin. At *Stettin*; Mr. C. G. Petri. The Rev. R. Bellson remarks, that as "there is no stagnation in the affairs of the kingdom of God," but a continual enlargement and growth, so it can be safely maintained that there is "constant progress in the spiritual affairs of the Jewish people." It is difficult to define how much of "a marked change" has taken place during the past year, but that the work is making progress in God's hands can only "be doubted by those who are wilfully blind. The Jews publicly eat and drink with their Christian Neighbours—mingle in all their public festivities—shut up their shops when they do, and open them again when the Christians open theirs—and, in fact, desire in all respects to impress upon them that there is no sort of difference between them."

The labours of your Missionaries at Berlin are of a varied and deeply interesting character. Their Missionary Journeys are of this kind, and among many, those which are undertaken to Frankfort, Leipzig, and Brunswick, at the fairs which are held there at regular intervals. In these places they are thrown in contact with a vast number of Jews who come from countries where Missionary labour is prohibited. "The Bibles and Testaments then circulated, the Tracts distributed, and the truth as it is in Christ there spoken to the Jews, is, in the providence of God, carried to countries where otherwise they would not come." These Jews are often furnished with a special commission from the Rabbies and teachers in Russia, Bohemia, and other

countries, to obtain as many as possible of these books, and to bring them home. Your Missionaries are continually encouraged by indications that God is honouring the free circulation of His Word, and impressing its sacred truths on the heart of many a benighted descendant of Abraham.

The number of Jews whom Mr. Bellson has had under instruction during the year has been less than usual; viz. seventeen. Dr. Biesenthal has also instructed five, but of the whole only two have been baptized, one of whom is in the Institution at Palestine Place. Your Missionary is also acquainted with eleven other baptisms that have taken place at Berlin; five have been baptized by a Clergyman at Stettin, and three at Leipzig, among whom was a man of great literary influence. The actual number of baptisms may, however, be far greater than what are here mentioned.

Silesia—Breslau: Rev. J. C. Hartmann, Dr. Neumann, and two Assistants, are labouring here. Nothing can more thoroughly manifest the spiritual lethargy which hangs over the mass of the Jews than their indifference to all the circumstances of religion. The Services on the Sabbath, in the greater part of the towns of Silesia, are miserably attended. Mr. Hartmann says—"Our Church is now too small. It often happens that there is no room for those who wish to come in. This was the case when we celebrated the Anniversary of the entrance of the first Protestant Bishop into Jerusalem. Our Service began at five o'clock in the evening, but at four o'clock almost all the seats were occupied, so that the greater part of the people who wished to be present were obliged to return." One out of three persons who have been under instruction has been baptized.

POLAND: Warsaw—Rev. F. W. Becker, Rev. J. C. H. West, S. Deutsch, F. G. Kleinhenn, and a Translator. *Lublin*—F. Rosenfeldt. *Suwalki*—J. G. Lange, T. W. Goldinger. *Petrikau*—J. J. Waschtscheck, G. Zuckertort.

It is lamentable to find that the Jews, when they were desolated by the cholera, instead of taking refuge in the living God, were the more zealous in the observance of a multitude of superstitious ceremonies. "In order to deceive death, they buried a number of geese alive; dressed up a large puppet, and did the

same with it; performed marriages in the burial-place; and other like proceedings." Several, at the time of that fearful visitation, in the immediate neighbourhood where your Missionaries reside, strongly opposed them, and strove to prevent them from making known the message of salvation; but others, at a more remote part of the town, exhibited a more encouraging spirit.

The Gospel is still proclaimed by the mouth of your Missionaries, and made known by means of the written Word. The Chasidim, and some others, who are puffed up by their knowledge of the Talmud, obstinately refuse to listen to the invitations of the promised Messiah, but there is a preponderance of good feeling on the part of others, and the Jews, as a body, are not backward in affording opportunities by which your Missionaries may enter with them into friendly discussions. Out of a population of 4,810,735, in this district, the census of 1850 gave a return of 554,984 Jews. The number has certainly increased since that time. There have been only 121 copies of the Scriptures, and 92 Parts sold at the several Stations during the year, and 8 German and French Bibles, and 54 copies of the New Testament, which have been circulated in Warsaw. "There are four Government Jewish Elementary Schools in Warsaw, conducted by ten Teachers, and containing 238 scholars. There is one Rabbinical School containing 140 scholars, and a Girls' School with 96 pupils. The number of Jewish Children attending the School of the Reformed Church has been six; at another School, four; while very many attend the higher Christian Government Schools. There are, beside, several hundred private Jewish Schools, in which the Talmud and the Pentateuch are taught." The number of Jews who received, during last year, religious instruction at Warsaw, was sixteen. Of these, five have been baptized, and your Missionaries were looking forward to the early baptism of a sixth. Out of thirteen others who had been admitted into the Protestant Church at that town, five had been instructed by your Missionaries, and they also speak of eight being baptized in the Reformed, and five in the Lutheran Church. The Roman Catholics have gained fifteen proselytes from among the Jews.

"So many hundreds of Jews having been baptized at Warsaw," writes Mr.

Becker, "there is a considerable number of proselytes, and even proselyte families, who are known to me, but both the latter and the former greatly differ in their conduct; for while some behave as Christians, and shew the influence of the Gospel on their life and conduct, others can hardly be distinguished from the great mass of Christians around them, being careful for many things, but caring too little about the one thing needful."

Jews continue to be received into the Industrial Institution, and to enjoy the benefit of Christian Instruction, beside an acquaintance with reading, writing, arithmetic, &c. Eight have been under instruction, and out of these, four have been baptized.

Much, through the mercy of God, has been done in this Mission: 331 Jews in all have been baptized in the Protestant Church, many of whom now form Christian Families. The Mission is known among the Jews, not only at Warsaw, but over the country generally. Since the circulation of the first 200 copies of the Testament, and 2000 Tracts, by Dr. M'Caul, during the fair held in Warsaw in the summer of 1821, which by the Jews themselves were carried all over the country, some thousands of copies of Testaments, and perhaps 100,000 of Tracts, have been also circulated, especially on the numerous journeys made since that time. Beside the Hebrew Scriptures, more than 10,000 Bibles in different languages, and upward of 15,000 Testaments, have been circulated, of which many have come into the hands of the Jews. The aggregate influence of all these circumstances may have been productive of far greater blessings than are apparent.

Frankfort - on - the Maine — Mr. H. Poper and a Colporteur are labouring in this district, in which a warm and active contest is carried on between the so-called orthodox and reformed parties. "Nevertheless," as Mr. Poper writes, "to the glory of God be it said, our work is making progress, however little the change produced in the hearts and feelings of large numbers of the Jews by the precious seed scattered among them may become visible to the public in general, and however unable we may be to specify minutely that which becomes daily more apparent to our own eyes." A considerable number of copies of the Scriptures, as well as various Tracts, have been put

into circulation during the year. The perusal of the Testament is doubtless accompanied by a blessing. The number of proselytes with whom Mr. Poper is acquainted is 42. There are others, of whom he speaks, who are not in his district, and many more with whom he does not come into contact. With the former, very frequent intercourse is kept up by personal visitation, or by epistolary correspondence. There have been 7 baptized during the year, beside four who have been baptized in the neighbourhood. Mr. Poper has had intercourse, during the year, with about 2500 of the house of Israel. Ofttimes his hands are strengthened and his heart cheered by the sympathy of some of the converts, who will occasionally make a special journey from the country in order to spend a few hours in his society.

Creuznach—The Rev. J. Stockfeld and a Colporteur report that the sale of Scriptures continues, and serves to open a channel, by means of which the Gospel Trumpet is sounded in the ears of the Jews. From March to October nearly 2000 copies of the Scriptures were sold at the fixed prices, of which there were 48 copies of the Testament in Hebrew. The circulation of Tracts is also very considerable. Hindrances, however, have presented themselves to the efforts of the Colporteur, whose labours were checked in the beginning of last summer, by the influence of a judge in a hostile district. The Colporteur records having visited 670 Jewish Families from the beginning of August to the end of October.

Strasburgh—The Rev. J. A. Hausmeister has been enabled, amid many trials and afflictions in his own family and in his work, stedfastly to persevere in the great duties with which he is entrusted. His labours have been interrupted at intervals by these trials, which, while they call for our Christian sympathy, make evident how often they are sanctified by God to the good of His believing people.

During the year your Missionary has performed another journey to Paris, where he spent about eight weeks. During that time he visited many of the Jews in their own dwellings, bringing the Gospel before them in the public thoroughfares, and receiving visits from them in his own lodgings. He had also six inquirers under instruction, among whom were two girls, of the age of eight and nine years, who

were afterward received by baptism into the Christian Church, and he obtained for them admission into one of the Protestant Schools of Paris, where they will be educated. The number of Jews residing in that city is considerable, and a real interest is taken in their welfare by the pastors who labour there. But their own multiplied duties prevent them from paying much attention to the spiritual wants of the Jewish Inhabitants; and gladly would they welcome a Missionary from the Society. The Missionary met with some proselytes who are bright and exemplary evidences of the power of divine grace.

The Missionary Field at Wurtemberg, which Mr. Hausmeister occasionally visits, is more promising than many others. Judaism is evidently on the decline. Difficulties, however, continue to present themselves, on many sides, to the outward profession of those Israelites who believe in Christ as the promised Messiah. Among these is a law established in Wurtemberg, that any Jew who is resolved to become a Christian must announce it to the Rabbi of his district, and obtain a certificate from him that he is aware of this intention. Until this is done no pastor is permitted to baptize a Jew.

Mr. Hausmeister's labours have been chiefly confined to Strasburg and its vicinity. He has had nine persons under regular instruction, of whom four have been baptized. Beside twenty converts with whom Mr. Hausmeister is connected at Strasburg, he is in frequent correspondence with very many who were baptized by his instrumentality, but are now located in other parts of the world.

Cracow—Your Missionaries, Rev. L. Hoff and Mr. V. Stockstiel, have endeavoured to avail themselves of opportunities in this important locality for instructing the Jews with whom they are acquainted in the truths of Christianity.

Trieste—The Rev. B. W. Wright, who has been for some time engaged as British Chaplain at Trieste, and who has been appointed to the office of Clerical Secretary, has continued during the past year to correspond with your Committee on the subject of the Jews in that town. Four Jews have received instruction during the year, and one has been baptized. No Missionary Journeys have been made, and only a few Hebrew Bibles have been sold.

BRITISH SOCIETY FOR THE PROPAGATION
OF THE GOSPEL AMONG THE JEWS.

Paris—This city is remarkable for the direction which Roman-Catholic zeal has taken in reference to the Jewish people, and for the fact that Jews are continually entering that communion, and giving their children to be educated in its tenets. Nevertheless, Mr. J. Brunner says, "Paris is a very promising field, and my labours have met with much success. New doors of usefulness are successively opened, and new hearers of the glad tidings of salvation added. I often sit in Jewish Houses, surrounded by eight or ten Jews, and reason with them from the Scripture, that 'Christ is the end of the law for righteousness to every one that believeth.' As a Missionary, I have access to about forty Jewish Families, and this number is daily increasing. The number of Jews to whom I have actually declared the truths of the Gospel is very considerable. There are several instances where my labours have also during the last twelve months been savingly useful."

Lyons—Of the two Missionaries at Lyons we have received welcome testimonials of their fidelity and zeal from the Protestant Pastors. Among Jews of different classes they have found attentive listeners. A journey which Mr. Frankel has taken, embracing several towns in the South of France, discloses an interesting sphere for Christian Exertion.

Mr. Frankel says—"During the past month I have been graciously permitted to proclaim Christ to nearly a hundred Jews, and to circulate the Word of God among them. In one of the public squares, where the Jews principally resort on the Saturday, I very easily gather around me a circle of listeners. I am also in the habit of visiting a Jewish lodging-house, where I usually meet about twelve or fifteen Jews. I have at present four who come regularly to my house for Christian Instruction. Several inquirers have left Lyons; some without giving any proofs of having experienced a change of heart, others who were ripe for baptism, but not being in a condition to maintain themselves, I declined presenting them as candidates." Mr. Cohen speaks of the great readiness with which the truth is attended to by Jewish Families, and thinks they were never in a more hopeful state of mind for the reception of the Gospel.

Frankfort - on - the - Maine—Mr. Herman Stern mentions several who have been baptized into the faith of Christ, and

says—"Many Jewish Parents send their children to Christian Schools, where no distinction is observed. The Jewish Teachers are very learned, exalting reason above faith, and their own instructions above the Scriptures. I have free access to about 60 Jews, am on friendly terms with them, and have every opportunity for conversing about their souls' salvation through Jesus Christ. With thankfulness I witness the power of the Word of God, of the Cross of Christ, on their hearts and lives. The Testament is by many regarded with aversion, but I have sold and distributed a considerable number, as well as of Tracts." Mr. W. Brunner says—"It is true we cannot point out many cases of personal decision and actual confession of the faith, yet there is one case which must be mentioned with grateful recognition."

Wurtemberg—The Rev. P. E. Gottheil has removed his Mission to Wurtemberg, where, in addition to his other Missionary Labours, he has devoted himself to the translation of Tracts, and to the republication of a very valuable work—"Messias, the Hope of Israel." In this he and the Society have been liberally assisted by the Committee of the Religious-Tract Society.

Mr. Gottheil mourns over the declension of many to the depths of infidelity, but is able to record the awakening interest of many Christians on behalf of Israel, and the reality of a work of grace in his inquirers, some of whom, during the past year, have avowed their faith, and are recognised as members of the Church of Christ.

Bavaria—Mr. Jaffé, who has succeeded Mr. Gottheil in Bavaria, has had new doors of usefulness opened to him. He says that in his tour "Tracts and useful Books were most thankfully received, and in many instances payment offered for them; and though I did not find the Jews in the country so learned and refined as their brethren in large towns are, yet I found them more humble, teachable, and ready to admit the beauty and incomparable excellency of the Gospel; and though I cannot speak of many conversions, yet I can, with adoring gratitude, point to one who has been given me as the first-fruits of my labour; to another who is anxiously seeking for the truth; to a third who is labouring under deep impressions; and to a number of others who are reading religious Books and Tracts, and giving hope that they will also one

day be brought to know and love the Saviour." He has distributed 200 Tracts, copies of "Bogue on the Testament," Dr. M'Caul's "Old Paths," and several parts the Word of God. Mr. Jaffé supplies some very striking instances in which, by the blessing of God, his patient and persevering endeavours have removed prejudice, subverted error, and given rest to the weary mind.

Breslau—Mr. Schwartz has witnessed the baptism of one of his inquirers, and his Missionary Experience has been rendered peculiarly impressive by the sudden removal by death of three of his young men, each of whom was giving "earnest heed to the things which make for their peace" when they were summoned—two of them instantly, and the other after a few days' illness—into the Master's presence.

RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT. THE following notices are collected from the Fifty-fourth Report of the Religious-Tract Society.

France.

Books of a purely religious character may be circulated, under the patronage of ministers, for the benefit of their congregations and others. Under this arrangement the authorities have instructed the persons whose province it is to visit the hospitals to circulate suitable Tracts among the patients of eighteen hospitals in Paris, which will cause an issue of upward of 100,000 Tracts annually. Similar efforts have been made in Lyons, and the first supply was 90,000 copies of suitable Tracts. There has been formed a Young Men's Society for mutual edifications: its members are actively engaged in the circulation of Tracts, and have received a grant of 10,000 publications.

The *Paris Tract Society* has issued for the year 1,030,000; making a total, since the commencement, of 15,000,000 copies of important treatises. Contributions, and the proceeds of sales, had realized 68,827 francs; but the expenditure had been 75,638 francs. The juvenile publications have been found extremely useful. The sale of the almanac has now risen to 150,000. It contains direct appeals to the conscience, accompanied with anecdotes, hints on agriculture and on health, historical information, maxims, poetry, &c.

Dec. 1853.

The profits of the sale last year were 3500 francs.

In addition to the circulation of Tracts in France, the Paris Society have sent them to Algeria, and to the borders of the desert.

Britany—The "Old Testament Stories," by Dr. Barth, have been printed in Breton, and an edition of 2000 issued, which will be sold at a low price.

Strasbourg Evangelical Society—This Society has about 700 Tracts and Children's Books on its catalogue. During the year 100,000 publications were issued. The sales realized about 4000 francs. A grant of 10*l.* has been voted to the Society, in aid of the circulation of Children's Books. A like grant has been made in German Tracts, and 5*l.* in English Books for translation. In addition to these grants the Committee have voted 10*l.* to the Rev. John Bost, of La Force, for the purchase and circulation of "The Christian Mother." The Rev. N. Roussel has been authorised to place with different friends about 4000 copies of the Gospels in French, with brief comments, prepared by him for the Society; and he has received 5*l.* in casts for juvenile works on the errors of the Romish Church. A small library has been placed with friends in Paris for Protestant Young Ladies; and 5*l.* in Tracts, in various languages, has been voted to the Rev. Henri Klauer, of Bordeaux, for distribution among sailors. To promote the sale of English Books in Paris, the Committee have assisted a small dépôt for the purpose, in the Faubourg St. Honoré, No. 192, under the disinterested care of Mr. W. Argent.

The *Religious-Tract Society of Toulouse* has published 169,000 volumes or pamphlets, of which the greater part have been put into circulation. The total number of books issued has been 1,393,392. The receipts of the Toulouse Society have been 43,286 francs, and its expenditure 39,563 francs, leaving a small balance in hand.

During the year seventy-three new libraries have been placed in many important stations in France, Switzerland, Germany, the Mauritius, the Canadas, and also in Algeria. The grants to the Toulouse Society amount to 344*l.*

The total grants to France paid during the year amount to 1118*l.* 10*s.* 5*d.*, being a much larger sum than has been usually devoted to this branch of the Society's labours.

3 U

Spain.

The Rev. George Alton, of Gibraltar, has reported the continued circulation of Spanish and other publications. The Italian residents and visitors are willing to receive them. A grant of 5*l.*, in Spanish and Italian Books, has been voted to the local Society. Tracts, and twenty-four copies of the "Pilgrim's Progress," in Spanish, at half-price, have been placed with a lady proceeding to Gibraltar. A correspondent in Spain, much interested in the circulation of religious truth, has received twenty-five copies of each of the Society's Spanish Books and Tracts, to distribute to many who are willing to read them.

Malta.

The dépôt at Malta, under the superintendence of several friends, continues to send forth a few valuable works received from the Society. The Rev. H. Irwin, principal of the Protestant College, has received a grant of fifty copies of the Society's book, "Daily Manna," for the use of the pupils and students. A grant of 1400 Tracts has also been sent to the Malta Tract Association.

Italy.

"The present conjuncture of affairs," writes a friend, "is important. The religious movement, so far from abating, seems to gather fresh strength."

The Committee have endeavoured fully to meet the applications of the Christian Friends who are labouring for the spread of Divine Truth. They have been informed that the useful work, "Lucilla," on the duty of reading the Scriptures, has had a fair circulation, principally by sale. "The History of the Reformation," by Merle D'Aubigné, translated into Italian, has been placed in the "Index Expurgatorius," and therefore its distribution is at present impossible. The Italian edition of M'Crie's "History of the Suppression of the Reformation in Italy," being out of print, a grant of 25*l.* has been made to promote a new edition. "The Companion to the Bible" is now translating. A grant of 20*l.* has been made for the publication of "The Philosophy of the Plan of Salvation." The Committee have also promised to pay the expense of publishing 6000 Tracts.

Leghorn—The Rev. Thomas Sleeman has received a supply of Tracts for British and Foreign Seamen. On his recom-

mendation supplies have been sent to the Rev. F. Swan, the consular chaplain at Messina, and to other Stations. The total grants paid for Italy have been 43*l.*

Switzerland.

The Society's Corresponding Secretary has visited several of the societies in Switzerland during the year. At Basle he found the depository of Dr. Marriott in a state of much efficiency. His time is wholly occupied in superintending the press and in forwarding the Society's objects. The publications of the different German Tract Societies are kept in the dépôt, so that varied supplies are regularly furnished to many parts of the Continent of Europe. It is the only place in Switzerland and Germany from which a good supply of anti-Romanist Tracts can be obtained. The general indifference of Protestant Friends to the circulation of evangelical Tracts renders such a dépôt of great value. The Tracts issued from the Basle dépôt have been 209,665, many being large publications. Dr. Marriott has also forwarded 200 parcels for emigrants, containing upward of 15,000 suitable publications for their benefit. The issues from the Basle dépôt are mostly gratuitous. It is a painful fact that there are no sales of anti-Romanist Tracts. The Committee have devoted 275*l.* to the Basle dépôt for the past year.

The *Basle Tract Society* is one of the oldest Societies in Switzerland connected with the Religious-Tract Society. During the year 1851 the Society circulated 16,654 Tracts. To excite an interest in this old Society, and to revive its operations, its Committee have offered a prize of 50*l.* for the best work on "Reading the Scriptures," on the plan of the Parent Society's Work, "The Companion to the Bible."

The *Zurich Evangelical Society* is in more active operation than for several years past. The Books sent from its dépôt have been 2700, and about 2000 Tracts and Children's Books. In addition to these publications, a work by Mr. Hofmeister, on the plan of "Bogatzky's Golden Treasury," has had a circulation of 20,000 copies in three years. A small work also, like the "Daily Food for Christians," will shortly be issued. In the depository there is a valuable library of 1200 volumes, which has about 400 subscribers.

Schaffhausen — The Society in this town has long become inactive. The Society's Deputation urged the importance of organizing a new Society. This has been done; and they have sent a grant of 5*l.* in Tracts, to be placed in the new depository.

Berne—The Rev. C. de Rodt is still pursuing his useful labours both in the city and in the surrounding country. A grant of 10*l.* in German Tracts has been sent to him.

The *Evangelical Society of Geneva* now employs 27 Colporteurs in France during the winter, and 9 in the summer. In addition to the Scriptures, about 22,384 Tracts have been distributed, partly by sale. One Agent writes—"I entered a nunnery after the children had left, and offered my publications without any opposition. Many of the sisters pressed round me to examine my books: they all expressed themselves very much pleased with them." The Colporteurs have frequently been imprisoned on the charge of vending "Mormier" books. Appeals for Italian and English Tracts have been cheerfully met, and grants to the value of 5*l.* sent to the Society's Correspondent. The active labours of Romanists and Socinians in Geneva have led the Rev. Dr. Malan to publish ten Tracts adapted to local circumstances, to which he has given an extensive circulation. The Committee have granted 40*l.* in aid of the expenses. The total grants to Switzerland amount to nearly 100*l.*

Germany.

The present state of the Tract Societies in Germany has been fully brought before the Committee, through their visitation by Mr. Jones, the Corresponding Secretary, accompanied by Dr. Marriott of Basle. The deputation visited Cologne, Elberfeld, Bonn, Coblenz, Frankfort, Heidelberg, Carlsruhe, Stuttgard, Nuremberg, Erlangen, Halle, Leipsig, Basle, Berlin, Hanover, Bremen, Hamburg, and other towns. In most places they found Societies in operation, and some of them in a state of much activity. They were kindly received, and a disposition was manifested to furnish the fullest information of local operations, and the manner in which the Society's funds had been appropriated. The Deputation had much to cheer them in the information they received; at the same time the general

state of Germany convinced them of the great work still to be accomplished. It is painfully evident that infidelity greatly abounds, producing the most deplorable influence on a large proportion of the population. Lax views prevail on the great subject of inspiration, and the Sabbath is not valued as a day of spiritual rest.

Jews in Germany—Much good having been done by the circulation of "The Evidence of Prophecy," by Dr. Keith, the Committee applied to the esteemed author to prepare, for a new edition of the work, an Introductory Address to the Jews. He complied with their wishes, and 500 copies have been printed, and placed at the disposal of the Rev. Dr. Craig, of Hamburg, the Rev. William Graham, of Bonn, the Rev. Mr. Kallhoff, of Cologne, and the Rev. P. E. Gottheil, of Carnstadt. On the recommendation of Mr. Gottheil, the Committee have instructed him to print 2000 copies of a work, first published at Halle in 1722, entitled "Messiah, the Hope of Israel and the Desire of the Gentiles," which appears to be well adapted for the Jews. A grant of 3*l.* has also been voted to the same friend, to print a new edition in German of a Lecture by the Rev. Henry Allon, of London, entitled "The Religion of Moses and the Religion of Jesus essentially the same." The Committee have also assisted in the publication of seven Tracts for the Jews, prepared by Mr. Gottheil. The Committee have voted 10*l.* to promote an increased issue of these publications. A Tract, prepared by a converted Jew of talent and piety, and carefully revised by the Rev. J. G. Oncken, of Hamburg, has been found useful, and the Committee have granted 5*l.* in aid of a new edition of the work.

Hungary.

There are a considerable number of Tracts and Books at different stations, but the Society's Friends are unable to give them circulation. It is stated "that the censorship of books prevails throughout the entire Austrian Monarchy. The discretionary power allowed the police is so wide, that they are ordered to confiscate not only every book set down in the Prohibitory Index of the superior censorial authorities, but also such as they may imagine, from peculiar or local circumstances, may not be circulated without disadvantage."

Bavaria.

Nuremberg Evangelical Society—There

are great difficulties in the way of all Christian Efforts not confined to the dominant religious party. The circulation during the year had been 4390 books, and upward of 12,000 Tracts and Children's Publications. A calendar, which contains decidedly evangelical matter, is widely circulated by sale through the agency of a Colporteur.

The Rev. Mr. Kindler, of the Nuremberg Committee, has written two Tracts, entitled "Conversations of the Heart with God, especially with a view to comfort and support in Sickness and Trial," and "The Birth and Childhood of our Lord and Saviour Jesus Christ." The Committee have voted 8*l.*, to enable him to print new editions, and to give them good circulation. To the Rev. W. Tretzel, of Elpensdorf, a further supply, value 4*l.*, has been granted.

Wurtemberg.

The *Stuttgard Tract Society* has been revived, and is now in active operation. The issues from a well-regulated dépôt, during 1851, were 138,000 Books and Tracts. The Society has reprinted 17 Children's Tracts, and issued five new ones. It has also issued sixty picture Tracts on Scriptural Subjects, at a low rate, and have a large circulation. The design is to counteract the tendency of pictures widely circulated by Roman Catholics, and to supersede, if possible, those of a licentious character which find their way into many families through the agency of females who travel through the country as collectors of old rags, and often exchange their pictures for the articles purchased. The sales from the local depository during the year amounted to nearly 390*l.*; the publications disposed of by Colporteurs realized 235*l.* There are six Colporteurs now employed by the Society, who connect with their sales earnest efforts to impart to the people they visit a knowledge of the way of salvation.

At Stuttgart a popular "Evangelical Calendar" is well received by the people. The Society has also a well-selected public library in its dépôt, and 218 subscribers avail themselves of the books. The Committee have voted to Stuttgart the value of 100 reams of paper for Tract Purposes, the sum of 10*l.* in German Tracts, for the use of their Colporteurs, and 10*l.* in English and Italian Books for sale at the annual fair. They have likewise sent to these friends 3*l.* in English Books as specimens, and have offered them 10*l.* in casts of the Society's cuts on

reduced terms. Dr. Barth continues his preparation and circulation of books, particularly for the young. His total issues in several languages have been 1,079,000.

Saxony.

The *Lower-Saxony Tract Society at Hamburg* has been efficiently employed in the diffusion of Divine Truth through the medium of its useful works. The Society has printed in the year 460,000 Tracts, containing 5,640,000 pages, and new editions of Dr. Keith's "Evidence of Prophecy," and "The Dairyman's Daughter." The Tracts distributed have been 348,830. Their circulation has been most general in the principal towns of Germany, particularly in Moravia and Bohemia, in which countries no Societies can be formed. The total receipts for the year were 600*l.* 3*s.* 4*d.*, and the expenditure 589*l.* The Committee have granted to the Lower Saxony Society the sum of 200*l.* and a supply of Danish Tracts.

The *Hamburg Tract Society*, under the superintendence of the Rev. J. G. Oncken, and several efficient friends, has also been visited by Mr. Jones. During the year the issues have been 645,000, and nearly 35,000 copies of the Scriptures. The sum of 400*l.* has been expended in Tract Operations, although no expenses of Agency have been incurred. They have been mostly circulated through the members of Churches. The total issues have been 5,160,937 Tracts. A grant of 200*l.* has been paid to the Hamburg Society for its general operations; the sum of 10*l.* for Tracts in the Danish and Polish Languages; and 5*l.* for a new edition of a Tract specially addressed to the Jews.

Bremen Haven—The large number of emigrants who leave this Station for America and the British Colonies has led the Committee to vote a liberal supply of Tracts and Books for the formation of libraries on board the Emigrant vessels. The grant has amounted to 35*l.*

Leipsig—The Society's Deputation visited this important city. During the last thirty years only six Tracts have been printed and stereotyped. The Deputation strongly urged the commencement of a new effort.

Belgium.

The *Belgian Evangelical Society* has great difficulties in the way of all Scriptural Efforts to diffuse Divine Truth, arising from the small number of persons

willing to co-operate in the work. In Belgium there are only about 11,000 Protestants, in the midst of 4,000,000 of Roman Catholics. Tract circulation, however, still goes forward, and the Society's Books find access among the people. During the year have been issued:—"Why we cannot be Roman Catholics," "The Chrétien Belge," and "Mick Healy." The Society's works have been distributed and sold by three Colporteurs employed for the purpose. The Belgian Committee considered it desirable to print in Flemish 2000 copies of Dr. Malan's work, entitled, "How can I enter the Church of Rome while I believe the whole of the Bible?" instead of "Lucilla," mentioned in the last Report. They consider the work a most desirable one for the present times, although its length will involve an expenditure of 100*l.* The Committee have voted 50*l.* in aid of publishing the book, and 5*l.* for a new edition of the Flemish Tract, "The Teaching of the Church of Rome." The sum of 10*l.* has also been voted to promote the circulation in Belgium of Dr. Malan's anti-Popery Tracts. A pious pedlar, labouring under the direction of a devoted pastor near Mons, has received a grant of 3*l.* in Tracts. A similar grant has been made to several devoted men at Brussels, converts from the Church of Rome. A further grant of 5*l.* has been sent to Mr. Jaccard. A grant of 5*l.* has also been paid to a friend at Brussels, to assist him in the publication of a cheap Concordance of the Testament in French. The total grants for Belgium paid during the year have amounted to 36*l.* 5*s.*

Holland.

The Society at Rotterdam has circulated, by sale and gratuitous distribution, 174,969 Tracts, Children's Books, and Hand-bills. The Committee continue to publish a variety of Tracts and Children's Books in the Dutch Language, which are purchased by the Rotterdam Society. The Rev. C. Schwartz, Missionary to the Jews at Amsterdam, during the year has issued fifteen Tracts on the women mentioned in the Old Testament. He has also commenced a new series of Tracts on Biblical History, of which nine have been printed. These works having been carefully examined and approved, the Committee have paid their grant of 20*l.*

A grant of 5*l.* in English and Foreign

Tracts have been made to the Amsterdam British and American Seamen's Society, for circulation among the numerous sailors visiting the port.

Sweden.

The friends at Stockholm continue to circulate Tracts to a small extent. "The Anxious Inquirer," in Swedish, has an increasing sale; and the profits derived from it enable the Society's Friends to do much more in Tract Distribution than they could otherwise accomplish.

Denmark.

A grant of 20*l.* has been voted for the publication of editions of 11,200 copies of Tracts. A translation of "The Christian Warfare," by Dr. Vaughan, has been made by a friend at Copenhagen, and will soon be published. The Committee have directed 200 copies to be sent to the Lower Saxony Tract Society.

The Rev. A. P. Foster has translated and printed 10,000 copies of "The Progress of Sin," "The Last Prayer," "The Pharisee," and "The Way of the Transgressor;" and for children, "The African Orphan Boy," and "The Little Italian." The Committee have voted a further sum of 10*l.* to promote the issue of additional Tracts.

Prussia.

The *Elberfeld Evangelical Society*, during the last thirty-four years, has printed and circulated 1,550,000 copies; and there are now Tracts of 380 different kinds on the catalogue, but nearly 200 are out of print for want of funds. The Society has printed 14 Children's Tracts and a good selection of Hand-bills. In 1851 the issues were 157,981. The annual subscriptions, mostly in small sums, amounted to about 155*l.*, and the sales to 310*l.* A grant of 25*l.* has been voted in aid of the expenses of stereotyping Tracts, the local Committee having undertaken to raise a like sum for the object. By this plan the Society will, in future, be relieved from a heavy stock, and an increased portion of truth will be diffused. A grant of 10*l.* has also been voted for German Emigrants, and 10*l.* in casts of cuts for future publications.

Berlin Tract Society—Last year about 108,000 copies of Tracts were printed, and most of them distributed. The total issues have been 4,637,800. The donations last year were 459 dollars, and the sales 711 dollars. His Majesty the King Prussia has kindly granted to the

Society the benefit of free postage for Letters and all the Tracts sent out.

The Committee have assisted to stereotype 23 Tracts, which have been approved by them. They have voted 35*l.*, the local Committee having undertaken to raise a similar fund.

The *Berlin Evangelical Book Society*, assisted by the Religious-Tract Society, from 1845 to July 1851 has printed 93,200 copies of ten large works, and has circulated 59,275. The Committee have the privilege of presenting the Society's last Report to the King of Prussia. A further grant of 20*l.* in German Tracts has been voted to Pastor Lehmann; to Pastor Gossner Tracts value 5*l.*; to Pastor Koch, of Herrstein, a grant of 5*l.*

Rhenish Prussia.

Bonn—A grant of 5*l.* in German Tracts, and 10*l.* in books for a library for the English, has been voted to Mr. Graham on payment of half.

Coblentz—The population of this town being principally Roman Catholics, and much opposed to the diffusion of Scriptural Truth, no Society can be formed for the publication of Tracts. A devoted friend, connected with the Orphan Institution, distributes Tracts whenever he has opportunity. A grant of 4*l.* in Tracts and Children's Books has been voted to him. He has a Lending Library, which has about 244 members.

Franconia.

Frankfort Evangelical Society—During the year there have been circulated in Frankfort and its vicinity about 13,672 Tracts. A good Lending Library is kept in the Depository. The income of the Society, devoted to Tract objects only, amounts to 200 florins, or 20*l.* The Committee have granted 20*l.* in German Tracts to the Frankfort Society, on its local Committee raising half the amount, which they have cheerfully done. In addition to the Tracts issued by the local Society, the Rev. Dr. Pinkerton has obtained the needful funds to print "The Sinner's Friend," "The Philosophy of the plan of Salvation," and "The Home Friend." These works have had a beneficial circulation.

Grand Duchy of Baden.

Carlsruhe—The imprisonment of Dr. Marriott last year, in this town, for circulating Tracts against the Jesuits, has led to much anxiety to strengthen the hands of the friends who feel interested in the

spread of Divine Truth. In 1851 about 111,350 Tracts were circulated through various agencies, but particularly by friends who held meetings for prayer in numerous places. An "Evangelical Calendar" is annually published, which excites much interest among the people. The distribution of Tracts has been the means of considerable good. In several places great awakenings have taken place by the reading of them, and through their agency several persons have left the Romish Church. The Committee have voted 10*l.* in aid of their "Christian Almanac," for 1854, and 5*l.* in casts of cuts for its illustration. They have also granted 13*l.* in Tracts and Children's Books for circulation.

Duchy of Hesse Darmstadt.

The Rev. Pastor Heber, of Bischofsheim, has received a grant of 5*l.* in German Tracts. In the Duchy there is much opposition to vital religion, but still truth silently spreads.

The grants to Germany have amounted to 913*l.* 3*s.* 9*d.* One great hindrance to the Society's work in Germany is the strong objection of many excellent ministers and friends to sanction the circulation of Tracts which expose the errors of the Church of Rome.

Russia.

The friends at St. Petersburg continue to publish and circulate a variety of religious Tracts. The issues during the year have been 102,374. The sales at the local dépôt have produced 3251 roubles.

Riga—The Rev. George Loesewitz has published fifteen Tracts in the Lettish Language in editions of 3000 and 4000; also sixteen Hand-bills. A large portion of these works having been destroyed by fire, he was anxious to reprint a portion of them. He also wished to issue "The Pilgrim's Progress" in Lettish, provided he could obtain assistance, and casts of the Society's illustrations. The Committee granted 10*l.* in aid of the Lettish Tracts, 5*l.* in casts of cuts for "The Pilgrim's Progress," and 5*l.* in Tracts in various languages for circulation among sailors. The total grants for Russia paid during the year amount to 168*l.* 12*s.*

Australasia.

LONDON MISSIONARY SOCIETY.

Visit of a British Ship of War.

CAPTAIN ERSKINE, Commander of

H. M. Ship, "Havannah," was in 1849 engaged in a cruise among some of the islands of Polynesia, including the Samoan, Feejee, and Loyalty Groups, and he has since published a narrative of the incidents of the voyage. During his stay at Samoa Captain Erskine visited the scenes of the Society's operations at Upolu, Tutuila, and the smaller islands of Manua, and as the testimony of an impartial observer to the value of Missionary Labour can be readily appreciated, we gladly make a few extracts from the narrative. The war which for three or four years proved so disastrous to Samoa, at the time of the writer's visit, was still raging; society had become disorganized, and the Missionaries and their adherents were maintaining an arduous and apparently unequal contest with the powers of evil. Captain Erskine, on the occasion of this visit, made a laudable though abortive attempt to reconcile the contending factions; but what could not be accomplished at that time was providentially brought about in April 1851. The following extracts are from a "Journal of a cruise among the islands of the Western Pacific," by John Elphinstone Erskine, Captain R.N.

Manua.

At daylight on the 8th of July 1849 Manua, a name properly applied to the small group comprising the Eastern or weathermost division of the "Archipel des Navigateurs," or Samoan Islands, was seen from the mast-head. The group in question consists of the three islands of Manua-tele (Great Manua), or Tau, Ofo, and Olosinga, and is that discovered by M. de Bougainville on the 3d of May 1768, who sailed along the northern side, passing afterward to the southward of Tutuila. These islands are all lofty, marked land, Olosinga being a sharp peak, which appeared, when it bore north by west, as we approached it from the southward, to be connected with Ofo by a smaller sugar-loaf.

We were close up to the precipitous shores of Manua-tele by noon, and ran along the coast at the distance of about a mile, admiring the richly-wooded hills, fringed below with occasional cocoa-nut groves and dazzling sandy beach, and bounded by a shore reef only a few yards wide, on which the sea broke with a gentle ripple. On approaching the north-west point the first village was discovered, offering the enchanting prospect with which all previous visitors to Polynesia have been so impressed, an effect we afterward found rather increased than diminished on a closer acquaintance. The elliptical open habitations of the natives were nestled among the trees, some plastered and white-washed buildings, comprising the Church and Missionary's House, being the most conspicuous. On rounding the point, off which, at the distance of about two hundred yards, lies a rock a few feet above water, with apparently a passage between it and the main land, another town made its appearance. The land here forms a bay, the water being smooth, with little or no surf on the beach; so we hove to, to communicate with the shore, where a few quiet-looking groups of people were beginning to assemble. A small canoe was launched, and soon came off, containing two natives and a white man, who described himself as having deserted from an American whaler about two months ago, since when he had, with a comrade, been residing at this village, the name of which is Feleasau. He described the natives as remarkably kind to him and hospitable to all strangers, but the day being Sunday, which is strictly observed, they could not come off to visit or trade with us. The Missionary, Mr. Hunkin, he told us resided at the first village we had seen, the name of which is Tau, one also often applied to the whole island, instead of the longer appellation of Manua-tele.

Mr. Hunkin, formerly a runaway sailor, having been brought, through the influence of the Society's Missionaries, to a knowledge of the truth, afterward laboured for a number of years, with much zeal and fidelity, as a Christian Evangelist on these islands.

Reception by the People and their English Teacher.

I proceeded to the shore, accompanied

by several of the officers. The whole village turned out to receive us with salutations of "Alofa," and the English greeting of shaking of hands, which was gone through with the greater number of the crowd. I never saw a people more prepossessing in appearance and manners: the men were in general of large stature, and well formed, wearing only a petticoat either of native cloth or blue calico, called the "lava-lava," with few exceptions where a shirt or pair of trowsers was worn. A few women, both old and young, advanced without hesitation to shake hands, being all decorously dressed in a petticoat, the titi, round the loins, and occasionally a garment, tiputa, resembling a small poncho, with a slit for the head, hanging so as decently to conceal the bosom. One or two had straw bonnets of an English shape, which certainly did not improve their appearance. We walked up to the beautifully-kept village, and entered a large house, the fala-tele, common to all, and which our American Interpreter called the town, where clean mats were spread for us, and we were invited to eat or smoke. This is, in fact, the house for the reception of strangers, who may remain as long as they please, their food being supplied to them by the inhabitants, while they continue to make themselves agreeable, a condition which it seems had been fulfilled by the two American seamen. Not having much time to spare, we started with a large company of followers to walk to the village of Tau, about two miles distant, where reside the Chief of the island and the Missionary. The walk, which was by a foot-path crossing the spur of a hill, and looking over the sea, was very beautiful, the road being kept in repair by delinquents, whom the Chief may sentence to labour for a certain period in commutation of a fine. We were civilly received by the Missionary, Mr. Hunkin, who presented us to his wife, a native of the island, and some beautiful children.

Interview with the Chief.

The Chief, Tui Manua, a good-natured-looking old gentleman, when sent for at my request, came at once without ceremony. After mutual salutations, I told the Chief, through the interpretation of Mr. Hunkin, that having heard of the good treatment our countrymen had received at his hands, I wished, on the part of the British Government, to make him

a present, as a token of the Queen's satisfaction at seeing the efforts of her subjects for the spread of civilization and religion encouraged, as in his case, by those in authority. Some shirts, a few yards of calico, a parcel of fish-hooks, and a cap were then placed before him and graciously accepted. He was evidently surprised and much gratified, answering with much composure and fluency that he regretted not being able to express his thanks in English, feeling that to that people he owed the knowledge of the true religion. He descanted at some length on this point, and concluded by hoping that ere long the same success which had attended Missionary Labours in Samoa would be extended to the nations to the westward, who were still in darkness. We regretted that our time did not admit of seeing them at Church, to which they were about to repair; but wishing the Chief and Mr. Hunkin farewell, to whom I thought it necessary to apologise for our visit being made on a Sunday, returned to Feleasau, where we had left our boats.

Retrospect of the Mission.

Mr. Hunkin, who we found was not yet an Ordained Clergyman, although he had resided here as a Missionary since September 1842, gave us, during our short visit, some interesting details concerning the group.

"In 1835 two Rarotongans, the first Christian Teachers, were placed here by the London Missionary Society, and three years afterward four were added from the recent converts of Upolu. So successful had these men been in their Mission, that Mr. Hunkin, on his arrival, found the whole population nominally Christian, with the exception of about thirty persons. They are all so at present, and for several years there has been no example even of polygamy, a custom, one would suppose, the most difficult to overcome. In the whole group there are seven villages, all in a state of profound peace, although at the time he first came to Manua wars were so constant that the two villages of Tau and Feleasau had never had any friendly communication with another on the east coast, only a few miles distant. Mr. Hunkin estimated the whole population of the Manua Group at little more than thirteen hundred.

Upolu—System of Government and its results.

The island of Upolu consists of three tribes or districts—Atua to the east, Lutuamasanga in the centre, and Aana to the west. The small island of Manono, with its dependency and fortress of Apolima, may be considered as a fourth district; and these, when at peace, form a kind of loose confederation, governed by a council of the principal Chiefs, who hold large meetings, or fonos, in which questions of general interest are debated. Some one district, however, has always been considered as the principal in the confederation; the Malo, or power (a word difficult to translate, and which will consequently be used in referring to this subject) which had previously been acquired by war, resting with it.

This Malo it has ever been a point of honour to obtain; but it has generally been employed merely in oppressing and plundering one of the other tribes, by occupying their lands, and seizing their provisions, until the sufferers are either sufficiently exasperated, or feel themselves strong enough to seek redress by war. A war is not considered at an end until the conquered party (which may consist of more than one tribe) makes, with many degrading ceremonies and promises, full submission to the victors, when they are allowed to return to the lands from which they may have been driven or may have evacuated, liable, however, to a recurrence of oppressive exactions on the part of the Malo. The different tribes and districts of the neighbouring islands have generally taken part in these wars, as their interests or inclination prompted; but in the present case such participation has been confined to Savaii, as both Tutuila and Manua have altogether renounced war. Even in Upolu the force of Christian Principle has caused, for the first time, the formation of a neutral party, composed of a part of every district except Manono, and including a considerable portion of Savaii. This neutral party, among whom I found some very intelligent Chiefs, is actuated solely by a religious feeling, in abstaining from taking part in the contest; and their determination is the more remarkable, as in most cases they are equal sufferers with the belligerents, being kept out of possession of their lands by the Malo.

A Native Council.

I landed at the point of Molinuu, and walked up through the huts which had been constructed as temporary habita-

Dec. 1853.

tions during the occupation of the fort, to the Malai, or open space, where the meeting, consisting of 300 or 400 persons, were seated under the trees in separate groups, according to their respective districts. Each orator is supposed to deliver the sentiments of his own town or district, speaking often in the first person, but expressing always the tribe's collective opinion. The orator, after thanking his friend for his courtesy, and addressing each Chief of importance by his title, and not omitting us, the Papalangi, proceeded in his oration:—He was a Chief of Savaii, and one of the party in that island which was for continuing the war: his reason for desiring to do so being a doubt of the stability of any peace which had not been brought about by a decided advantage on either side; and he urged his party never to forget the jeering songs which their enemies had made upon them until the insult had been fully avenged. He spoke with great fluency, exciting alternately the applause of the meeting, expressed by a low murmur of "malie, malie," (sweet or good), and answering exactly to our "hear, hear." After a quarter of an hour's speech, he was followed by a more peaceably-disposed Chief, from the neighbourhood of Apia, who, I understood, proposed, if no opposition were offered to Alepia, who was to be taken down in a few days, and placed in possession of his lands, that at least those persons of Aana who adhered to the neutral party should be allowed to return to theirs.

An adjournment was then moved by another, who rose and excused himself from naming all the Chiefs, as he only intended to propose to separate, and finish the discussion on another day; and the meeting dispersed. I soon saw, the debate having turned upon particular points which they had been called together to discuss, that any intrusion on my part would be ill-timed, and accordingly said nothing. It was impossible, however, not to be struck with the decorous, and even highly-polished, manners exhibited here, as at the smaller meetings in Tutuila. The business of this large assembly, where many different opinions prevailed on an important subject, was conducted in a way which would have done credit to the British House of Lords or Commons; nor could the speeches we have just listened to, little as we could understand them, fail to remind us of those of Lucius and Sempronius, so familiar to school-boys.

3 X

Apia.

July 15—This being Sunday, we had Church Service on board, at which most of the English Inhabitants of the bay, to the number of ten or twelve, attended. The day is strictly observed by the natives of Apia, who are principally Christians, so we had none on board as visitors. In the afternoon, some of the officers went on shore to see the native Church and Children's School, under the charge of the Rev. Mr. and Mrs. Mills, which they described as well attended. The Rev. Mr. Hardie, the Missionary at Malua, a village about eight miles to the westward, came up last night, and preached to-day in the fort.

July 16—After a very hot forenoon, we rode out in the afternoon to visit Mr. Williams, (eldest son of the late distinguished Missionary of that name, and then American Consul at Samoa,) at Vailale, about four miles to the eastward. The road along the beach was very good, but we had to ford one or two streams. We found Mr. Williams and family occupying a very comfortable two-storied house, overlooking the sea, and surrounded by some garden ground. The Samoans seem to have no objection, either men or women, to serve as domestic servants for regular wages. Deformed persons, being looked down upon by their own countrymen, we remarked were constantly thus employed by Europeans. Half-caste girls, the offspring of white men and Samoan Women, we occasionally saw engaged as nursery-maids, or as upper servants. Most of these had been well educated by Mrs. Mills, at Apia, who has a regular Boarding School, exceedingly well conducted. We were hospitably entertained by Mrs. Williams, and rode home in the evening.

Missionary Seminary at Malua.

July 19—Accompanied by Mr. Pritchard, Capt. Jenner, Lieuts. Pollard and Payne, and Messrs. Hay and Norman, midshipmen, I left the ship at ten A.M. in the cutter, provisioned for three days, and sailed down the coast about eight miles, partly inside and partly outside of the reef, to Malua, where we met a kind reception from the Rev. Messrs. Hardie and Turner, who, with their families, inhabit two handsome and comfortable cottages situated in enclosed grounds, nearly adjoining each other. The Mission possesses here about fifty acres of land, acquired for the purpose of establishing a

Normal School for Native Teachers. The present vexatious war has impeded a good deal the completion of the scheme, which would otherwise have probably been in full operation before this time; but much has, nevertheless, been already effected. A plan is in progress, including, besides a Chapel and Schoolhouse, commodious habitations for sixty students: the buildings to form three sides of a large hollow square; but the chapel, of coral plastered, is the only one yet perfectly completed. The first expenses, for the purchase of land from the Chiefs, &c., were defrayed by subscription among the natives and white residents, some of the Missionaries, we were told, having contributed largely to the fund; and it is intended that the clearing of the ground, and erecting the buildings, shall be either performed by the students, who at present, to the number of between forty and fifty, are living in temporary houses, or the cost of doing so covered by the produce of their labour.

The scheme of education includes two periods of four years each, the first being supposed to supply the rudiments of a general education, principally religious. Those who choose may then retire into ordinary life; but those who remain for the second course are supposed to be candidates for the situation of Native Teachers; with which view they are instructed fully in geography, sacred and general history, natural philosophy, logic, and the doctrinal points of Christianity. When their education is completed, they are liable to be sent, not merely to the different districts of Samoa, but to any of the islands of Melanesia (except the Feejees, which are under the care of the Wesleyan Body); and many, before the institution had advanced to its present regular form, have voluntarily expatriated themselves, to become the pioneers of Christianity among the New Hebrides, where with devotion they have served.

Visit to Leulamoenga.

After all our party had been entertained at dinner by Mrs. Hardie, we continued our voyage to Leulamoenga, and arrived at sunset in a sandy bay, crowded with the canoes of the Manono Party, who were, to the number of 600 or 700, huddled on the beach. We landed in the midst of a motley-looking group, without any apparent order or organization, and scantily armed; a few coarse muskets and blunderbusses, which, unlike the warlike New Zealanders, they

prefer, as more noisy, to good double-barrelled guns, being seen among their original weapons of clubs and spears. They had offered no annoyance of any kind to the Missionary, Mr. Sunderland, who, with his wife, received and entertained us, lodging us for the night most comfortably; indeed, I was put up in a four-post bed, with good mosquito curtains. The virtue of hospitality is certainly exercised by all these gentlemen I have met with to an unlimited extent, our inroad of six persons, in this instance, appearing to be considered by Mr. and Mrs. Sunderland as no intrusion whatever.

The Mission Press.

Mr. Ella, a gentleman lately arrived from England to conduct the printing business of the Mission, obligingly shewed me over the premises, where they are engaged in printing, as fast as translated and revised by a committee of the Missionaries, the books of the Old Testament, in which they have advanced as far as Leviticus; the New Testament having been in circulation for some time. He also supplied me with several copies of little works, in the Samoan Language, such as vocabularies and catechisms, printed at the press, and which I had been requested to procure by Sir George Grey, the Governor, and Mr. Martin, the Chief Justice of New Zealand, who are both much interested in Polynesian Philology.

Effects of the War.

July 21—We took leave of our hospitable friends after breakfast, on our return to Apia, by Malua, where we were to dine again with Mr. and Mrs. Hardie. The cutter pulled up along the coast, inside of the reef; but one or two of us preferred walking, the distance being about five miles. As in all these islands, there is here a regular footpath, under a grateful shade, a few yards from the beach; but this being the deserted country of Aana, it was a good deal overgrown. In other places the roads are carefully attended to, and as neatly kept as the interior of the village.

We passed on our walk many ruins of burned houses, and saw everywhere traces of a hostile army, in felled cocoa-nut and bread-fruit trees, and destroyed plantations. But in this favoured climate vegetation is so rapid that luxuriance, not waste, is the general effect of desertion; so that, within a year or two of the re-occupation of the country by the Aana People, it is probable that very few visible

marks of the war will remain. In the meantime, unfortunately, the evils it is doing are not small; stopping all progress in civilization, and, by bad food and irregular habits, more than by bloodshed, seriously reducing the population.

At Malua, Mr. Turner was so good as to occupy some time in giving me the names of places and chiefs among the New Hebrides, on one of the islands of which, Tana, he resided for some time. He was about to re-visit the whole group, in the ship belonging to the Mission, the "John Williams," and we were also bound in the same direction. He also most kindly insisted on my accepting some curiosities from those places, as well as from Savage Island, which I was not likely to procure elsewhere.

Results of Missionary Labour and Influence at Samoa.

As I did not intend to touch at Savaii, in which island there is no good anchorage for a large ship, our visit to the Samoan Group ended here. Our acquaintance with the people had been short, but sufficient to convince us that their characters and habits had undergone, and were still undergoing, a great change: although in Upolu, with its larger population and more complicated interests, it had not reached the same extent as in the more domestic island of Tutuila.

The first circumstance which must strike a stranger on his arrival, and one which will come hourly under his notice during his stay, is the influence which all white men, but in particular the Missionaries, exercise over the minds of the Natives. Among a people, who, from former accounts, seem never to have had any definite notions on the subject of religion, a firm belief in a creating and pervading Deity, or even in a future state, the introduction of Christianity, in the absence of evil foreign influence, was not likely to be difficult; and we find, accordingly, that this has been effected to a great extent, not merely in increasing the number of professed adherents, but in softening the manners, and purifying the morals, even of the heathen portion of the community. No unprejudiced person will fail to see that, had this people acquired their knowledge of a more powerful and civilized race than their own, either from the abandoned and reckless characters who still continue to infest most of the islands of the Pacific, or even from a higher class engaged in purely mercantile pursuits

they must have sunk into a state of vice and degradation to which their old condition would have been infinitely superior. That they have been rescued from this fate, at least, is owing to the Missionaries; and should the few points of asceticism which these worthy men, conscientiously believing them necessary to the eradication of the old superstitions, have introduced among their converts, become softened by time and the absence of opposition, it is not easy to imagine a greater moral improvement than would then have taken place among a savage people.

With respect to those gentlemen of the London Mission, whose acquaintance I had the satisfaction of making at Samoa, I will venture, at the risk of being considered presumptuous, to express my opinion that in acquirements, general ability, and active energy, they would hold no undistinguished place among their brethren, the Scottish Presbyterian Clergy, to which denomination the majority of them belong. The impossibility of accumulating private property, both from the regulations of the Society, and the circumstances surrounding them, ought to convince the most sceptical of their worldly disinterestedness, and raise a smile at the absurd accounts in tales invented for the gratification of coarse minds; nor can the greatest scoffers at their exertions deny to them the possession of a virtue which every class of Englishmen esteems above all others, the highest order of personal courage.

North-American States.

BAPTIST BIBLE SOCIETY.

(*American and Foreign Bible Society.*)

Summary for the year 1852-53.

Receipts: 44,845 dollars, 11 cents—
Payments: 45,230 dollars, 35 cents—
Issues: 7761 Bibles; 21,968 Testaments.

BOARD OF MISSIONS.

Summary of the Forty-third Year.

Receipts: 301,732 dollars, 70 cents—
Payments: 301,727 dollars, 35 cents.

Missions and Labourers—Missions, 26: Stations, 111: Out-stations, 45: Ordained Missionaries, 163; of whom 7 are Physicians; 2 Licentiates, 5 Physicians not ordained; 19 Male, 213 Female (principally wives of labourers) Assistants; 43 Native Preachers; 202 Native Assistants: making a total of 647 Labourers.

Communicants—22,061; of whom 1595 have been added during the year.

Education—There are 10 Seminaries, in which are 485 pupils; 17 other Boarding Schools, in which are 484 pupils; and in 783 Free Schools there are 22,595 pupils, of which 441 Schools, containing 12,949 pupils, are supported by the Hawaiian Government.

Publications—At 11 Printing Presses there have been printed during the year 52,225,203 pages, and from the commencement 922,595,924.

Income for the Forty-fourth Year.

Receipts from all sources, 305,055 dollars, 58 cents.

BAPTIST MISSIONS.

Summary for the year 1852-53.

Receipts: 134,112 dollars, 17 cents—
Expenditure: 135,344 dollars, 28 cents. There are 19 Missions: 88 Stations; 112 Out-Stations, beside more than 400 places of stated preaching in Germany and France. With the Stations are connected 64 Missionaries, of whom 60 are preachers; 66 Female Assistants; 205 Native Preachers and Assistants, Schools 81, Pupils 2063, Communicants 14,253: pages printed, 9,758,000.

SOUTHERN BAPTIST MISSIONS.

Summary for the year 1852-53.

Receipts: 21,438 dollars, 45 cents—
Payments: 21,429 dollars, 25 cents. The Board has 2 Stations and 1 Out-Station in China; and in Liberia, West Africa, 13 Stations, 19 Missionaries and Teachers, 11 Day Schools, and 480 Pupils: Communicants, 644.

SOUTHERN METHODIST MISSIONARY SOCIETY.

Seventh Anniversary.

Receipts: 123,163 dollars, 61 cents. This Society has Missions for destitute portions of the home population—Missions among the people of colour—German Missions—Indian Missions—China Mission and California Mission. The number of Missionaries reported is 273, and Communicants 63,687.

PRESBYTERIAN BOARD OF MISSIONS.

Summary for the year 1852-53.

Receipts: 153,855 dollars, 41 cents—
Payments: 153,236 dollars, 44 cents—
There are 7 Missions: To the American Indians; connected with which there are

10 Missionaries, 1 Licentiate, 52 Male and Female Assistants, and 400 Pupils—To Western Africa; where are 4 Missionaries, 6 Male and 1 Female Assistants, and 150 Pupils; Communicants, 100—India: 26 Missionaries, of whom 2 are Natives; 20 Female Assistants, and 25 Native Assistants; 2300 Pupils: Communicants, 250; these are distributed among 11 Stations—Siam: 2 Missionaries, 1 Physician, 1 Female Assistant, and 1 Nat. As. — China: 10 Missionaries, 1 Physician, 11 Female Assistants, 1 Nat. As., 150 Pupils. Among the Jews 3 Missionaries are labouring, and assistance has been rendered for promoting Protestant Truth among the Roman Catholics.

BAPTIST PUBLICATION SOCIETY.
Twenty-ninth Anniversary.

Receipts: 43,404 dollars, 88 cents—*Payments:* 43,362 dollars, 12 cents. For the building fund 15,417 dollars, 91 cents has been paid.

SUNDAY-SCHOOL UNION.

Summary of the Twenty-ninth Year.

Receipts: 217,014 dollars, 62 cents—of which 147,875 dollars have been received for books sold—*Payments:* 218,057 dollars.

AMERICAN TRACT SOCIETY.

Summary of the Twenty-eighth Year.

Receipts: 385,286 dollars, 68 cents; of which 147,374 dollars, 64 cents were in donations and legacies—*Payments:* 385,075 dollars—*Issues:* 881,766 Vols.; 9,173,640 Publications; 268,902,315 pages. From the commencement of the Society 137,893,480 Pubs.; 3,329,286,287 pages.

There have been 516 Colporteurs employed during a greater or less portion of the year; beside 126 Collegiate Students who have been employed as Colporteurs during their vacations.

Recent Miscellaneous Intelligence.

UNITED KINGDOM.

London Miss Soc.—Mrs. Taylor, wife of the Rev. R. B. Taylor, of Cradock, arrived in England Aug 2—Mrs. Mullens, wife of Rev. J. Mullens, accompanied by her two sisters, the Misses Lacroix, and by Miss Paterson, embarked for Calcutta Oct. 6.

WESTERN AFRICA.

Church Miss. Soc.—Mr. and Mrs. Hammond have arrived at Sierra Leone.

CHINA.

Church Miss. Soc.—The Rev. Messrs. Burdon and Reeve arrived at Shanghae on the 18th of September.

INDIA WITHIN THE GANGES.

London Miss Soc.—On the 17th of August the Rev. George Mundy of Calcutta departed this life after a service of 33 years in the Calcutta Mission.

WEST INDIES.

London Miss Soc.—The Rev. P. J. Lillie died at Morant Bay, of yellow fever, July 29.

Wesleyan Miss Soc.—The Rev. W. Towler, of St. Domingo, died on the 25th of August—Rev. John E. S. Williams, of Demerara, died

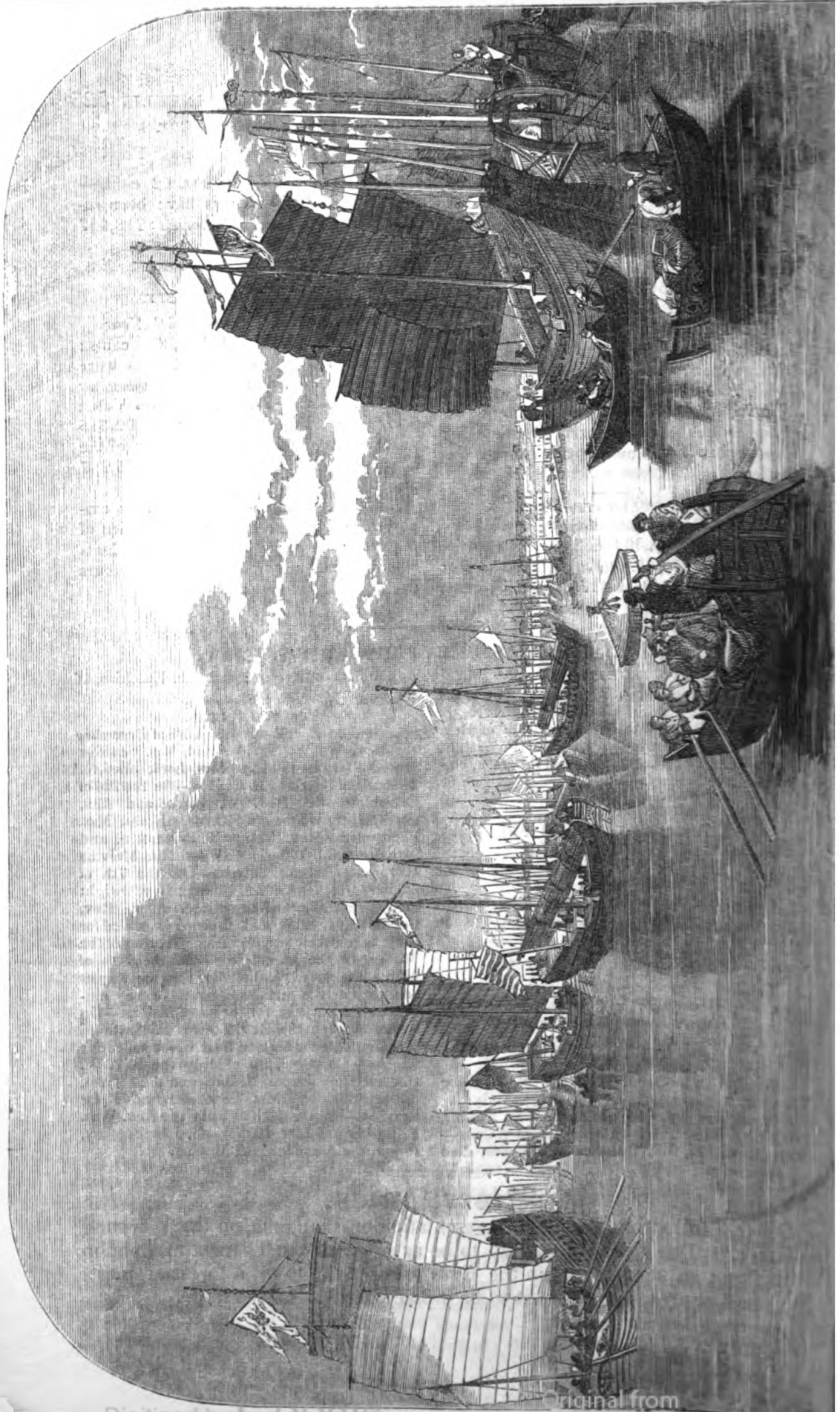
on the 27th of August; and Mr. Hutchins, of the Bahamas, Aug. 26.

UNITED STATES.

American Board—On the 13th of December the Rev. W. W. Scudder and Mrs. Scudder Rev. Nathan L. Lord and Mrs. Lord, sailed for Madras, on their way to Ceylon—On the 22d of December the Rev. W. Clark and Mrs. Clark, Rev. Wilson A. Farnsworth and Mrs. Farnsworth, Rev. Andrew T. Pratt, M.D. and Mrs. Pratt, Miss Maria A. West, Miss Melvina Haynes, sailed for Smyrna—On the 7th of January the Rev. W. A. Benton, Rev. Dwight W. Marsh, Rev. Augustus Walker, Rev. George B. Nutting and their wives, sailed for Smyrna, on their way to various Stations of the Mission in the Inland Seas—On the 14th of March the Rev. W. Bird, Dr. Fayette Jewett and their wives, and Miss Sarah Cheney embarked for Smyrna for the same Mission—On the 2d of June the Rev. Eurolas P. Hastings, Rev. Joseph Scudder and their wives sailed for Madras—On the 20th of July the Rev. W. Goodell, Rev. Jasper N. Ball and their wives, accompanied by Mrs. Schneider, sailed for Smyrna—On the 26th of July the Rev. Wm. P. Barker and Mrs. Barker sailed for Bombay, to join the Ahmednuggur Mission.

Miscellanies.

ON the following page is a representation of Shanghae, on the Woosung River. The river is here said to be as wide as the Thames at London Bridge; and in going up the river towards the town, a forest of masts meets the eye, and shews it to be a place of great native trade.



INDEX OF NAMES OF PERSONS.

- ABBOTT, rev. E. L.** 115
Abbs, rev. John 179
Abbs, Mrs. 179
Abdullah 478, 479
Abd-el Kader 493
Abraham 490
Abraham, rev. A. 68
Acheson, Alexander 163
 327, 473
Acheson, Mrs. 327
Adams, Dr. N. 68
Adams, Thomas 229
Addis, C. J. 177
Addis, W. B. 177
Addis, Mrs. 177
Adey, rev. John 259
Adolphus, T. P. 129
Agrippa 215
Ah-ling 49
Aina, Thomas 351
Ajinia 317
Akitoye 9, 33, 34, 97
 315—317, 319, 348
Akodu 320
Albrecht 226
Albrecht, C. G. 233
Albrecht, H. 209
Albrighton, rev. John 462
Aldersey, Miss 86, 123
Aldis, rev. J. 263
Aldred, John 228
Alexander 481
Alexander, W. P. 230
Alexander, rev. J. 263
Alheit 70
Ali Kali, 199, 200, 202, 203
Allan, G. 6, 63, 136, 408
 460
Allan, Mrs. 6, 63, 136
 408, 460
Allcott, James 275
Allen, D. O. 212
Allen, J. 216, 217
Allen, Mr. 225, 379
Allen, rev. Richard 256
Allen, rev. H. 262, 264
Allon, rev. Henry 515
Alloway, Mrs. 160, 368
Aloba 36
Alton, rev. G. 514
A-luk 85
Alwis, C. 219
Amlhara 33, 34
Ammann, J. J. 209, 210
Amran 144, 238
Anavardhum 390
Anderson, B. E. 19, 72
Anderson, John 187, 199
Anderson, Miss 62, 152
Anderson, T. 19
Anderson, William 19
Andrews, Mr. 231, 462
Andrews, rev. H. 112, 207
Anghoe, A. 223
Angus, rev. Dr. 379
Ani Kanara Te Tuhitio
 110
Annaji 246
Annanda, Mrs. 486
Ansah, John O. 11
Ansorgé, H. 469
Ansorgé, P. 162, 467
Ansorgé, rev. G. F. H. 162
Antes, br. 411
Antobasi 67
Appajec Bapujee 241
Appelt 211
Appleyard, J. W. 28
Apthorpe, Mrs. 327
Aratoon, C. C. 130
Arbousset, T. 67
Archer, rev. T., D.D. 255
 259, 265
Are 354, 355
Argent, W. 513
Argyll, duke of 194, 296
Arnold, A. N. 77
Arndt 342
Arokkia Nadan 395
Arthur, rev. W. 194, 263
Artope, T. 173, 174
A-sam 85
Asaph, St., bishop of 494
Asboe 234
Ashmore, rev. W. 113, 114
Ashmore, Mrs. 114
Ashton, rev. R. 258
Ashton, W. 24, 179
Ashwell, B. Y. 226
Asirvatham 368, 394
Asogbon 318, 320
A-sun 85
Atambala 96, 352
Atkinson, W. 19
Attarra, J. 6, 196, 198
Audeh Azam 144, 238
August, Joseph 239
Auriol, rev. E. 248, 253
Ayerst, rev. W. 383
Ayliff, John 26
Babomau, T. 127
Baboo Gyanendra
 Mohun Tagore 431
Bachehor, O. R. 214
Badger, rev. H. 10
Badger, Mrs. 10
Bailey, Edward 230
Bailey, rev. B. 248
Bailey, rev. H. 494
Bailey, W. 185, 186, 249
Bailey, Mrs. 185
Bailie, J. A. 26
Bajuläi 317, 318, 320
Baker, C. 226, 227
Baker, rev. H., sen. 168
 441
Baker, rev. H., jun. 168
 440, 441
Baker, W. D. 168
Balaram Gunput 240
Balcomb, Mr B. 497
Baldwin, D., M.D. 230
Baldwin, rev. C. C. 116
 117, 145
Baldwin, Miss 77
Ball, E. esq., M.P. 263
Ball, rev. Jasper M. 525
Ball, rev. D., M.D. 116
Ball, Richard, esq. 252
Ballentine, J. 58, 59
Bampton 235
Banerjea, K. M. 127, 128
Bankolle 351
Banks, rev. F. 497
Barber, Mr. 99, 329, 330
 345—347, 350
Barber, Mr (Ceylon) 207
 462
Barber, Mrs. 36
Bärenbruck, rev. T. G. 169
 368, 435
Barff, C. 228
Barff, J. 228
Barker, Christopher 370
Barker, George 19
Barker, Mr J. 497
Barker, rev. C. 370, 373
Barker, Mrs. 372, 373
Barker, rev. R. 226
Barker, Samuel 370
Barker, rev. W. P. 525
Barker, Mrs. 525
Barley, rev. D. 207, 462
Barley, Mrs. 462
Barnstein 222
Barnston, Mr. 147
Barnston, Mrs. 147
Barrett, rev. A. 258
Barsoe 233
Barth, Dr. 342, 513, 516
Bartholomeuz, D. L. A. 219
Bartholomew, J. 7, 191
Baruch 413
Başorun 347, 348, 352
Bateman, J. esq. 263
Batsch, Fr. 211
Bauker, H. 228
Baumann 211
Bausum, rev. J. G. 222
Baxter 251
Baxter, Robert, esq. 259
Baylis, F. 180
Beach, rev. Mr. 207, 462
Bcale, rev. James 6, 191
 268, 269, 288, 300, 303
 447, 448
Bcale, Mrs. 269, 272
 288, 300
Beamish, Mr (Madura)
 393
Beamish, rev. H. H. 253
Beaumont, rev. J., D.D. 253
 259
Beaise, Mr. 269, 270
Becker, rev. F. W. 509
 510
Beckwith, major gen. 504
Bedingfield, comdr. 3, 10
Beecher, J. S. 115
Behari Lal Singha 188
Behrends, Chr. 211
Behrens, A. J. 81
Behrens, C. J. 508
Beinecke 70
Bell, James, esq. 265
Bellson, rev. R. 509
Benade, Mary M. 412
Benbow, admiral 493
Ben Oriel, rev. A. 73
Benjamin, J. 115
Benjamin, rev. N. 75
Bennett, C. 115
Bensley, J. 169
Benton, rev. W. A. 76, 525
Benton, Mrs. 76
Bernard 135
Bernau, rev. J. H. 327
Bernau, Mrs. 327
Bertram, J. P. 28
Berwick, L. 70
Best, Jacob 14
Best, J. K. 129
Bethune, hon. J. E. D. esq.
 173
Bettelheim, Dr. 457
Beüttler, J. G. 168, 445
 446
Bevan, R. C. L. esq. 259
 263
Beyer 222
Heyor, Oskar 228
Beynon, rev. W. 174, 175
Bhao Sahib Pāiṭh. 243
Bickersteth (W. Africa)
 307
Bickersteth, rev. R. 252
 254, 259, 261, 263
Biessenthal, Dr. 509
Biggs, rev. J. 462
Biggs, Mrs. 462
Bilderbeck, J. 170, 324—
 326, 331, 355, 356
Binet, rev. W. 497
Binney, rev. T. 258, 263
Bion, R. 133
Bird, C. J. esq. 393
Bird, rev. W. 525
Bird, Margaret 274
Bird, R. M. esq. 446
 447, 459
Birks, rev. T. R. 261
Birrell, rev. C. M. 379
Birt, rev. R. 16, 18, 23
Bischof, br. 233
Bishop, A. 230
Bissell, Samuel 212
Bissell, Mrs. 212
Bisseux, Isaac 67
Black (Madras), 187, 188
Black, Mr. 151
Black, rev. A. P. 265
Blake, Mr. W. 497, 499
Blake, R. T. 127
Blenkinsopp, Mrs. 273
Bliss, Edwin E. 75
Blum, Mr. E. 508
Blümbardt, rev. C. H. 160
 161, 460, 465

INDEX OF NAMES OF PERSONS.

Bümbardt, Mrs. 160, 161	Buckle, Mr. 205	Campbell, rev. H. M. 115	Christensen, S. 16
460	Buckley, J. 183—185	Campbell, rev. W. (South Africa) 65	Christian 11
Blunt, Miss 486	235, 249, 251	Candlish, rev. Dr. 265	Christian, F. 187
Blyth, R. B. 189	Buckley, Mrs. 249, 252	Candy, rev. G. 166—168	Christie, G. 18
Boaz, rev. T., D.D. . . . 171	Budd, rev. Henry, 58—	245	Chü A-luk 88
173, 187	60, 90, 146, 150, 156	Canterbury, archbp. of, 5	Clark, E. W. 239
Bohn, Ferd. 211	157, 160, 233	122, 194, 253, 299, 497	Clark, rev. R. 161, 166
Boistom 449, 450	Budd, Mrs. 160	498	483
Bombay, bishop of. . . 167	Budden, rev. J. H. . . . 174	Capern, Mr. 378	Clark, rev. W. 169, 170
Bomwetsch, rev. C. . . 162	Buddle, T. 227	Cape Town, bp. of, 15, 28	367, 389, 527
470	Budler 70	Carey, Dr. 377, 381	Clark, Mrs. 525
Bonatz, br. J. A. . . . 17, 18	Buel, rev. R. F. 74, 77	Carey, W. 132, 288, 377	Clarke, Edw. Robert, 217
Bonham, sir G. 426, 427	Buel, Mrs. 77	Carlisle, earl of, 194, 254	Clarke, rev. O. 252
Bonny, S. W. 116, 122	Bühler, M. 209	256, 294	Clarkson, rev. W. 125
Boone, bp. 117, 118, 123	Buller, James. 227	Carr, rev. Dr. 193, 248	174
Booth, James. 327, 460	Bültmann, rev. F. G. 204	253, 256, 408, 447	Clay, John 159
Booth, Mrs. 327, 460	Bülwer, A. 209	Carr, judge. 5	Clemens, Mrs. 6, 197
Börner, J. 211	Bunter, J. 168, 247	Carr, rev. W. 248	198, 204—207, 308
Bossert 223	Bunter, Mrs. 247	Carter, rev. J. 497—499	Clerk, rev. A. 298
Bost, rev. John 513	Bunting, rev. J., D.D. 194	255, 463	Clericus 493, 494
Bost, S. 161, 408, 429	Burdon, rev. J. S. 447, 525	Carter, C. 378	Cloete 70
Bost, Mrs. 429	Burgess, Mr. 207, 462	Cartwright, rev. J. B. 264, 383, 385	Cloze, rev. F. 257, 259
Bouchard 68	Burgess, rev. E. 212	Casalis, E. 67	261, 262
Bougainville 519	Burgess, Mrs. 212	Cashel, bishop of, 254, 258	Clough, rev. Benj. . . . 327
Bowen, George 212	Burnell, T. S. 221	Castle, S. N. 230	Coan, rev. G. W. 76, 289
Bowen, Mr. (W. Africa), 99	Burnett, bishop 296	Caswall, rev. H. 497	291
Bowen, rev. J. 79	Burnet, rev. J. 265	Cathcart, general. . . . 16	Coan, Titus 251
Bower, H. 128	Burns 14	Cha-o 117	Cobb, rev. C. F. 160, 161
Bowles, vice-ad., C.B. 264	Burns, rev. W. C. . . . 123	Chalmers, Eliza 67	460, 470
Bradbury, J. 173	Burpé, Mr. 373	Chamberlain, Mrs. . . . 230	Cobbold, rev. R. H. . . . 48
Braidwood, J. 189	Burrows, rev. R. 226, 452	Chambers, rev. W. . . . 215	50, 119, 120, 288, 460
Bramley, Mr. 494	484	Champneys, rev. W. W. 256	Cobbold, Mrs., 48, 288, 460
Branch, rev. John . . . 262	Burrows, Mrs. 484	Chance, Mr. J. 497	Cochet 68
Brandin 211	Burton, sir W. 130	Chandler, J. E. 212	Cochran, rev. J. G. 76, 289
Brauer, P. H. 16	Bush, rev. R. W. 248	Chandler, J. H. 113	149—152, 233, 281
Brayton, rev. D. L. . . 115	Bushnell, rev. A. . . . 14	Chandler, Mrs. 113	Cockran, Mrs. 149
Breath, Edward. . . . 76, 77	Butcher, Mrs. 462	Chandy, rev. J. 168, 441	Cohen 512
Brecher 70	Butler, John A. 68	442	Coke, Dr. 327
Bren, rev. R. 55, 56, 218	Butters, W. 225	Chapman, capt. A. . . . 264	Coker 14
Brereton, rev. C. D. . 222	Buttle, G. 227	Chapman, Mr (Red River) 150	Coker, J. 34, 315, 320, 321
Brett, rev. W. H. . . . 457	Buxton, sir E. N., M.P. 259, 261	Chapman, rev. G. 26	Coker, Mary 339
Brewer, rev. J. 140	Buyers, rev. W. 173	Chapman, rev. J., B.D. 170, 288, 447, 459	Colborne, Miss. 278
Bridge, Nat. esq. . . . 265	Buzacott, rev. A. 228, 229	Chapman, Mrs. 171	Colder, J. 117
Bridgeman, rev. E. C. D. 116	Byrd, James. 14	Chapman, rev. T. 160, 226	Cole, W. T., R.M.E.H. 264
Broadway, D. P. . . . 163	Byrnes, rev. L. 264	Charles, Mr. 194	Colenso, rev. W. 106—
Broadwood 473	Byrnes, William. . . . 225	Charles, rev. Dr. 194	108, 226
Brock, rev. W. 379	Cadman, rev. W. 253, 254	Charter, G. 228	107, 109
Bronson, Miles. 116	259, 262	Chase, bishop. 497	111
Brooke, sir J. 222, 495	Cadman, W. 385, 386	Chatterton, rev. J. 63, 462	175
Brooks, James. 278	Cæmmerer, rev. A. F. 129	Cha-wah-cis. 280	Collins, J. B. 175
Brooks, Sophia. . . . 278	Cæsar, rev. J. P. 164, 476	Cheesbrough, Mr. . . . 462	Collins Miss, 184—186
Brooks, W. 184, 185, 250	Calcutta, bishop of. . 161	Cheesbrough, Mrs. . . . 462	235
Broome, Mrs. 499	Calderon, rev. Juan, 455	Cheeseman, J. H. 15	117
Brotherton, T. 128	Calderwood, commis- sioner. 65	Cheatham, J. esq., M.P. 263	Collinson, rev. G. J. 297
Brown, archd. A. N. 226	Caldwell, major, 151, 152	Cheney, Miss Sarah. 525	298
Brown, George P. . . . 11	Caldwell, R. 129	Ch'ia-ho-sey 89	Colombo, bp. of, 213, 219
Brown, Lydia. 231	Caldwell, rev. J. 213	Chichester, earl of, 256	Colquhoun, J. C. esq. 254
Brown, rev. George, 194	Calhoun, S. H. 76	259	Colville, governor. . . 149
Brown, rev. H. S. . . . 253	Calman, E. S. 81	Childe, rev. C. F. 248, 253	Conde, D. T. 230
Brown, rev. N. 116	Calvert, James. 230	408	Conder, rev. G. W. . . . 259
Browne, colonel. . . . 459	Cameron, James. . . . 30, 31	Chisholm, Alex. 228, 229	Connolly, rev. Jas. . . . 256
Browne, W. G. 169	Campbell, A. B. 189	Cholmondeley, marq. of, 253, 256—258, 261, 265	Conrad 211
Brownlee, John. . . . 23	Campbell, J. N. 21	Chosroes 143	Cook, A. S. 239
Brownlow 173	Campbell, J. R. 213	Choules, rev. J. U., D.D. 370	Cook, Miss 382, 458
Brühl, J. H. 83	Campbell, Mr. (Australia) 225	Cioutois 193	Cook, rev. H. S. 269
Brunner, J. 512	Campbell, rev. C. . . . 175	Coombs, W. L. 129	Corbold, rev. A. 174
Brunner, W. 512	Campbell, rev. F. . . . 213	Cordes 211	Cote, Gabriel. 281, 282
Bryant, J. C. 68		Coulter, M. S. 117	
Babeer 234			

INDEX OF NAMES OF PERSONS.

Cowan, rev. T. A. 262	Däuble, W. 13	Driberg, C. E. 127	Ewusu 347
375	Daumás, F. 68	Driberg, rev. J. G. 127	Ezekiel 83
Cowen, rev. George, 377	David, 276, 368, 404, 405	Dræse, rev. E. 163, 471	Fabricius, Mr. 395
Cowley, R. 214	David Johns Andria-	472	Fairbank, rev. S. B. 212
Cowley, rev. A. 56, 148	nato 73	Dræse, Mrs. 472	Fairburn, Mr. 111
151, 152, 233, 277, 280	Davida 489	Drummond, rev. J. 189	Faku 30
282, 283	Davidson, Arth. 447, 488	Duchamp 148	Fanny Katharine. 363
Cowley, Mrs. 278, 280	Davidson, Dr. 188	Dudley, rev. W. C. 226, 484	Farish, James, esq. 459
283	Davies, rev. Thos. 258	Duff, Dr. 188, 194, 253	Farmeh, T. esq. 255
Cox, John 177, 178	Davies, ven. arch-	259—262, 265, 296, 453	Farnsworth, rev. W. A.
Cox, Mrs. 177	deacon. 259, 261	Dugmore, H. H. esq. 26	525
Cox, rev. Mr. 207, 462	Davis, Charles. 487	Dukwana. 67	Farnsworth, Mrs. 525
Craig, rev. Dr. 515	Davis, C. P. 160, 226	Dulles, rev. J. W. 213	Farrar, Cynthia. 212
Crane, rev. O. 75	Davis, John. 228	Dunmore, G. W. 75	Farre, Dr. 335
Crawford, H. 81	Davis, R. 226	Dwight, rev. H. G. O. 74	Frearn, rev. J. G. 497
Crawford, Miss. 214	Davis, rev. R. 484, 485	Dwight, S. G. 231	Fenn, rev. C. C. 217
Creed, C. 228	487	Dyke, P. A. esq. 218	Fenn, rev. D. 171, 460
Crocker, L. K. 14	Davis, rev. G. H. 379	East, J. 191	Festiri 67
Crocker, Mrs. M. B. 14	Davis, rev. J. (Ceylon) 216	Ebrington, viscount, 261	Fink, J. C. 131
Crook, Thomas, esq. 255	Davis, W. J. 229	Eddy, Mrs. 76	Finland, archbp. of, 506
Cross, E. B. 115	Dawson, Joseph. 11	Edkins, rev. J. 88	Fismer. 70
Crossley, Mr. 18	Dawson, W. 181	Edney, rev. J. 10	Fitzpatrick, rev. T. H. 166
Crowther, rev. S. 5, 6, 8	Day, John. 15	Edwards, E. 26	483
10, 36, 37, 97, 206, 237	Day, rev. S. S. 214	Edwards, John. 26	Flavel, John. 340
303, 304, 306, 309, 311	Day, S. G. 15	Edwards, rev. W. S. 259	Fleming, rev. J. 246
314, 318, 322, 329, 330	De Forest, H. A. M. D. 75	Edwards, N. 25	Fletcher, J. H. 227
345, 348, 349, 352, 369	De Hoedt, Charles. 219	Edwards, Roger. 219	Fletcher, R. 10
Crowther, Mrs. 36, 309	De Kock, T. S. N. 22	Edwards, Justin. 490	Fletcher, rev. W. K. 324
322	De Monte, F. 130, 131	Eggert 69	Fonceca, John. 170
Crowther, Mr. S. 309	De Pressensé, M. 503	Eha, Mary. 108	Foot, Horace. 76
348, 353	De Rozario, F. J. 161, 431	Ehemann, rev. C. F. 7	Forbes, capt. 97, 310, 343
Cruickshanks, W. 169	De Rodt, rev. C. 515	192, 236, 237, 309	345
367, 389, 390	De Silva, D. 219	Ehemann, Mrs. 236	Forbes, rev. E. 257
Cryer, rev. T. 63, 182	De Zylva, P. G. 219	Erstöffel, A. 422	Forbister, James. 150
462	Dean, rev. W. 113	Elgquist, A. 122	Ford, G. 212
Culbertson, M. S. 117	Decker, G. H. 10	Elizabeth, queen 296	Ford, H. A. 14
Cumming, rev. Dr. 194	Deggeller, B. 209	Ella, Samuel. 288, 522	Ford, rev. J. E. 76
259	Demerara, bishop of, 232	Ellen. 108	Forman, rev. C. W. 213
Cumming, rev. J. 67	Denham, rev. W. H. 131	Elliott, W. 22, 23	Forster, Josiah, esq. 194
Cummings, rev. S. 116	Dennett. 151	Ellis, H. W. 15	Poster, rev. A. P. 517
Cunningham, rev. J. W.	Denninger. 222	Ellis, rev. Edward. 254	Poster, J. esq. 259
248	Denton, rev. N. 6, 191	Ellison, Mr. 462	Foulkes, rev. T. 169
Curie, rev. W. 73	205, 236, 288	El Patris, Hannah. 239	Fox, Barclay, esq. 265
Cuthbert, rev. G. G. 161	Denton, Mrs. 288	Elsner, A. F. 233	Fox. 215, 283
163, 469	Deutsch, Mr. S. 509	Elsner, Samuel, 193, 505	Fox, Mary. 302
Cutter, O. T. 116	Devasagayam, rev. J.	Emerson, J. S. 230	Fox, Mr. 302
Cyrillus. 143	169, 170, 388, 394, 395	Emma, 158, 279, 280, 475	Fox, rev. H. W. 366
Dadabhoy Dossabhoy 241	Dibbin, rev. R. 265	Emmett, Mr. 18	Francken, rev. M. 264
Dahomey, King of, 7, 32	Dick, Dr. 339, 342	English, rev. G. 171, 357	Franke, br. C. F. 16
37, 38, 97, 310, 344, 351	Dicker, rev. Edward, 6	365	Frankel. 512
Daji Pandurang. 168	136, 196, 197, 203, 248	English, Mrs. 365	Franklin, C. 129
239, 244	Dicker, Mrs. 6, 136, 197	Engst, T. G. 228	Franklin, sir John. 493
Dalessio, A. 78, 102, 103	Dickson, H. E. 77	Erasmus, Peter. 156	Franz. 226
139, 140	Dickson, W. H. A. 219	Erdman, Frederick. 233	Fraser, E. G. esq. 125
Dalessio, Mrs. 139, 140	Dietrich, Charles. 222	Erhardt, rev. J. 39, 40	Fraser, Mr. 97, 310
Damascenus, J. 143	Diez, C. A. E. 209	79, 99, 100	Frédoux, J. 68
Danforth, A. N. 116, 373	Dillon, rev. M. W. 256	Erskine, H. W. 15	Freeman, J. E. 213
Daniel, D. 83	Dodd, E. M. 74	Erskine, capt. 518, 519	Freeman, John. 322
Daniel, Mrs. 83	Doge. 226	Essclen. 70	Freeman, rev. J. J. 72
Daniel, Mr. 31	Döhne, J. L. 63	Esther 111	Freeman, rev. T. B. 11
Daniels, John. 279	Dole, rev. Daniel. 230	Eunice 487	Freer, rev. J. B. 497, 498
Danke, br. 411	Domingo. 95	Eustathius. 78	Frictag. 233
Darby, John. 174	Donkin, the Misses, 278	Euthymius. 143	Fremantle, rev. W. R.
Darling, D. 228	Donselaar. 223	Evangelides, Mr. 101	260, 265
Darling, T. Y. 171, 357	Doolittle, rev. J. 116, 146	Evans, Mr. 275	French, J. B. 117
361, 396	Doty, Elihu. 116	Evans, rev. E. J. 173	French, rev. T. V. 165, 478
Darling, Mrs. 358	Dowson, rev. H. 379	Eve 112	481
Dasalu, John Baptist, 97	D'Ravera, John. 477	Everett, rev. J. S. 74	Frey, rev. C. T. 6, 136, 204
Dass, Charles. 164, 477	Drayton, rev. B. J. 5, 15	Ewald, rev. F. C. 385, 386	Frey, Mrs. 6, 136
D'Aubigné, Merle. 514	Drayton, Mrs. 15	Ewart, D. 188	Friebele, br. 233
Däuble, G. 116	Drew, W. H. 180	Ewart, Mrs. 188	Fritsch, br. John. 17

Dec. 1853.

3 Y

INDEX OF NAMES OF PERSONS.

Fritz, J. M.	209	Goddard, rev. J.	113	Haas, rev. C. F.	141	Hawksworth, rev. J. 168
Frost.	122	Godfrey, S. A.	129	Haddo, lord.	262, 458	440, 443
Frost, Mrs.	447	Godman, M.	25	Haddy, R.	25	Hay, John
Frost, rev. Andrew.	447	Gogerly, D. J.	219	Hadfield, archdeacon, 107		Hay, L. G.
Frost, rev. Robert.	297	Goldberg, J. B.	80	111, 227		Hay.
Frye, captain.	185	Goldinger, Mr T. W.	509	Hagenbach.	68	Haynes, Miss M.
Fuchs, rev. J. 163, 164, 473		Goliath.	39	Hahn, S.	70	Hazen, Allen.
Fuchs, Mrs.	127, 475	Gollmer, rev. C. A. 8, 33—	35, 97, 309—311, 314	Hahn, H.	70	Hazlewood, rev. D.
Fuller, Joseph.	11—13	—316, 318, 320		Hale, archdeacon.	498	Heald, James, esq.
Fullerton, rev. R. S. 213		Gollmer, Mrs.	33, 316	Hall, major.	130	Heather, rev. D. D.
Fussell, Mr E. A.	498	Gomez, Mr.	215	Halley, rev. Dr.	263	Heber
Galloway, rev. J. C. 265		Goodall, rev. W.	245	Hamberg, Theod.	121	Hebich, S.
Galloway, earl of.	265	Goodall, Mrs.	245	Hamer, rev. T.	227	Hedden, bishop
Gambia the, gov. of, 8		Goodell, rev. W. 75, 525		Hamilton, Allan.	422	Heide, A. W.
Gans, Mr F.	509	Goodell, Mrs.	75	Hamilton, rev. J., D. D. 265		Heidelberg, M. le Pas-
Garbett, rev. E. 256, 261		Goodhart, rev. C. J. 260		Hamilton, Robert.	24	teur
	264			Hamlin, rev. C.	74	Heighway, Miss M. 278
Garbett, rev. J. J.	265			Hamlin, rev. J.	105, 106	Hein
Gardiner, captain.	205	Gooneskera, rev. A. 217			226	Heinig, H.
Gardiner, rev. E. A.	11	Gordon, J. W.	181	Hammond, Mr. 447, 488		Heinrich, br. F. T.
Garnier, T.	210	Gordon, rev. A. D.	217	525		Heisch, Mr.
Garratt, rev. S.	260	Gore, Montague, esq. 264		Hammond, Mrs, 447, 488		525
Garrett, J.	182	Gorham, rev. J.	497			Helena, empress.
Garrloch, John.	150	Gorrie, William.	65	Hands, Mr.	31	Helm, Daniel
Garry, rev. W.	10, 462	Gossner	518	Hankey, W. A. esq.	193	Helm, J.
Garry, Mrs.	462	Gottheil, rev. P. E. 512		Hannah, rev. Dr.	255	Helmore, H.
Garthwaite, Mr.	462		515	Hansford, Miss.	168	Hempstead, Mr.
Gaskin, Joseph.	29	Gough, rev. F. F. 48, 51		Hanson.	14	Henderson, Mr.
Gaza	67	119, 207, 460		Happer, Andrew P., M. D.		Henderson, Mrs (De-
Geddie, rev. J.	229	Govan, W.	65, 66	117		merara)
Gehle, Dr.	456	Graafland.	223, 224	Harbutt, rev. W. 228, 368		Hening, E. W.
Geidt, rev. B. 162, 432		Grace, rev. T. S.	226	Hardeland	222	Henry
	433, 449	Graf, rev. J. H.	508	Harley, E. J.	182, 183	Hensman, Mr, 6, 63, 207
Geist.	207	Graf, rev. J. U. 6, 63, 112		Harley, rev. S.	182	309, 321, 327, 460
Genähr	121	136, 196, 459, 460		Hardie, C. 228, 522, 523		Hensman, W. C.
Georgios.	141	Graf, Mrs.	6, 136, 459	Hardie, Mrs.	522, 523	460
Gerber, James.	35	Graham, rev. W.	515	Harding, Joseph.	15	Hepburn, E. D.
Gerike (Greenland), 234		Graham	518	Harding, Mr.	462	26
Gerike, W.	226	Grant, Dr.	187	Harding, Mrs.	462	Herbrich
Gerler, Ch.	228	Grant, Mrs.	290	Harding, M. T.	6, 205	234
Gernth, H.	211	Grant, W.	187, 188	Harding, Miss.	65	Herdman, Mr.
Gernth, R.	211	Graves, Mary L.	212	Harding, rev. J. (Allepie)		187
Gerst, G. F. E. 6, 63, 248		Gray, G. M. esq.	253	168		Herrick, rev. J.
	460	Graydon, lieut.	1, 504	Hardwick, Henry	69	221
Gervis, Emily	87	Green, G. H.	26	Hare, ven. archd.	395	Herrmann
Gezo	37, 95	Green, S. F., M. D.	221	Hari-das	133	Herschell, rev. R. H. 255
Ghose, J.	127	Greenlees, M. esq.	339	Harland, John W.	14	Hershon
Gibbs	192	Gregorowski, J.	22	Harley, rev. H.	168, 169	81
Giberne, Miss C. C. 171		Greiner, C. L.	209	445		Heymering
	355	Grey, sir George, 111, 523		Harris, lord	7	225
Gibson, J. T.	14	Griffith, R. D.	220	Harris, Martha A.	76	Heyne, G. Y.
Giddy, Richard.	30, 31	Griffiths, rev. D.	72	Harris, N.	114	129
Gilbert, R.	10	Grosner, W.	259	Harrison, H. T.	127	Hickey, W.
Gill, rev. G. 228, 229, 489		Grosvenor, rt. hon. lord		Harrison, rev. J.	263	179
Gill, rev. John.	502	R., M. P.	254	Hartenstein.	225	129
Gill, rev. Joseph.	22	Grout, Aldin.	68	Hartig	223	Hickman, Sarah
Gill, rev. W. W. 228, 229		Grout, L.	68, 69	Hartman	16	179
Gill, W.	228, 368	Guergis.	289—292	Hartman, rev. J. C.	509	Higgins, E. T.
Gill, Mrs.	368	Guest, J.	128	Hasell, rev. S.	162, 449	217
Gillings, J.	220	Guiana, bp. of, 494, 496		459, 465, 468		Higga, rev. E.
Gladwin, F. P.	29, 255	Guicciardini, count.	74	Hasell, Mrs.	162, 449	127
Glanville, rev. T. B. 182		Guldenfennig, Wm.	71	459, 465		Hildner, rev. F. A.
Glasgow, bishop of.	494	Gulick, P. J.	230	Hastings, rev. E. P.	221	77
Glen, W.	173	Gulick, rev. Luther, M. D.		525		78, 100, 101
Glen, Mrs.	368		231	Haswell, J. M.	114	Hildner, Miss.
Gnanamuttoo, rev. D. 171		Gundert, rev. H.	209	Hatch, rev. H.	254	100
	324, 356	Gurney, rev. J. H.	254	Mausmann	225	Hill, rev. J.
Gnanavadiwo.	394	Gurney, W. B. esq.	253	Hausmeister, rev. J. A.		253
Gobat, bishop.	79, 81	Gurney, Samuel, esq. 265		511		Hill, rev. J. H.
Gobinda.	173	Gutzlaff, Mary	87	Hawes, Campbell.	108	77
Godaji.	242, 244	Gysin, S.	17, 18	Hawkins, rev. E.	497	100
						Hill, rev. Samuel
						416
						Hill, W. H.
						171
						Hill, W., jun.
						219
						Hillier, Harriet
						363
						Hillyer, rev. C. 148—150
						233, 280, 282, 283
						Hillyer, rev. William, 112
						368, 416
						Hillyer, Mrs.
						160, 363
						Hinderer, rev. D. 6, 36, 37
						63, 94, 95, 99, 207, 309
						350, 459, 460
						Hinderer, Mrs, 6, 309, 457
						460
						Hindley, Charles, esq. 234

INDEX OF NAMES OF PERSONS.

Hineipaketia	110	Huke, Noah	108	Jayesinbe, rev. C.	217	Kay, William	127, 128
Hineitanumia	111	Humbert, rev. L. M.	264	Jeanie	92	Kayarnak	423
Hinsdale, Sarah C.	74	Hume, rev. C.	254	Jellesma	224	Kaysar, F. G.	20, 23
Hirsch, rev. J. D.	386, 387	Hume, rev. R. W.	212	Jenkins, rev. Mr.	504	Keane, rev. W.	256
Hirschberg, J. H.	87, 88	Humphible, J.	58—60	Jenkins, E. E.	182	Keasberry, rev. B. P.	221
Hirst, Henry	10	Humphrey, rev. W. T.	124	Jenkins, rev. J. D.	69	Keck	67
Hislop, S.	189	Hunkin	519, 520	Jenkins, T.	29, 30	Keene, rev. William	447
Hitchcock, H. R.	231	Hunt, P. R.	213	Jenner, capt.	522	Kefer, J. T. 6, 63, 248, 460	
Hoare, J. Gurney, esq.	237	Hunt, rev. R.	160, 233	Jennings, rev. M. J.	478	Keffer	207
Hoare, rev. E.	256		273, 275—277		495	Kegel, Miss	209
Hobbs, John	227	Hunt, Mrs.	160, 273, 276	Jeremiah	73, 76	Keith, Dr.	515, 516
Hobbs, Miss M. J.	169	Hunter, captain	17	Jeremy	481	Kelly, captain E.	256
Hobbs, rev. Sept.	169	Hunter, rev. J.	58, 146	Jerrom, rev. T.	241	Kendrick, Dr.	371
	170, 388, 389, 404	Hunter, rev. J.	147, 156, 157, 159, 233	Jerrom, Mrs.	241, 242	Kennedy, Philip	149
Hobbs, rev. Stephen	169		277	Jetter, rev. J. A.	140	Kennedy, rev. J.	173
	368, 435, 459	Hunter, Mrs.	146, 149, 159	Jewett, L.	214, 525	Kennett, rev. C. E.	129
Hobbs, Mrs.	459	Hunter, Robert	189	Jewett, Mrs.	214	Kern	233
Hobday, G.	130	Huripunt	245, 246	Joannes	141	Kessen, rev. Dr.	219
Hobson, B., M.D.	85, 87	Hurter, G. C.	75	Job	108	Kessen, Mrs.	219
	88, 426	Hussey, rev. J. M.	260	Jobson, rev. F.	261	Ke-ying	87
Hobson, rev. J.	85	Hutchins, Mr.	462, 525	Johannes, rev. J.	117	Khamis	291, 292
Hoby, rev. Dr.	253, 261	Hutton, Mr.	97		118, 377	Kidd, rev. J.	431
Hock, W.	209	Huxtable, rev. H. C.	129	John, rev. Jesudasen	169	Kidder, rev. Dr.	255
Hocker, br.	411, 412		388		400	Kies, G.	209
Hodges, E. R.	81	Ifè, king of	344	Johnson	271, 301	Kilner, John	182
Hœrnle, rev. C. T.	165	Igbore, king of	98	Johnson, A.	129	Kind, Miss.	187
	478, 481	Ihrer, J. G. M.	234	Johnson, Edward	230	Kindler	516
Hœrnle, Mrs.	481	Impey, rev. W.	28	Johnson, Horton	11, 13	King, Jonas, D.D.	76, 77
Hœzoo	224	Ingalls, rev. L.	115	Johnson, Mrs.	12	King, Thomas, 8, 97, 329	
Hoff, rev. L.	511	Inglis, sir R. H., M.P.	260	Johnson, J. (China),	113	330, 343, 345, 352, 354	
Hoffmann, rev. C. C.	14		375		145	Kingsmill, rev. J.	255
Hoffmeister	222, 514	Inglis, W.	25	Johnson, Mrs.	278	Kinnaid, hon. A., M.P.	260
Hogg, Miss	171, 355	Ingram, rev. H. B.	207	Johnson, Mrs. (Cottayam)			265
Hoisington, H. R.	221		368, 416		168, 440	Kinney, H.	230
Holden, W. C.	26	Ingram, Mrs.	207, 368	Johnson, rev. E.	168, 440	Kirk, William	228
Holderness, rev. W.	256	Ireland, his grace the		Johnson, rev. H. G.	227	Kirkby, W.	62, 460
Hole, C.	219	primate of.	494	Johnson, rev. S.	123	Kirkby, Mrs.	460
Holm, J. C.	383	Ireland, rev. W.	68	Johnson, S. (Cameroons)		Kirkus, rev. W.	264
Holmes, Miss	207, 462	Iron, C.	209		11, 12	Kissling, rev. G. A.	226
Homes, Mr.	75	Ironside, Samuel	228	Johnson, Slipper	116, 117	Kitchingman, J.	20
Honbati	310	Irwin, rev. H.	514	Johnson, J.	229	Kitetu	43, 44, 46, 47
Hongi	111	Irving, Edward	67	Johnston, R. D.	181	Kivoi, 40, 41, 43, 44, 46	
Honoré, A.	228	Isa	33	Johnston, T. P.	75, 141	47, 79	
Hood, T. S.	22	Isaacs, rev. A. A.	383	Jones, Daniel	127	Klauer, rev. H.	513
Horden, J.	283, 284	Isenberg, rev. C. W.	167	Jones, Mrs. D.	486	Klein, A. 78, 79, 141, 142	
Horlacher	233		239, 459	Jones, Miss	117	238, 239, 288, 459	
Horopapera	112	Isenberg, Mrs.	459	Jones, rev. Dr.	86, 114	Kleinhenn, Mr. F. G.	509
Horsburgh, rev. A.	215	Ives, Mrs.	230	Jones, rev. E. 6, 10, 136		Kleinschmidt	70
Hough, rev. J.	169	Iynala Nagabhoosha-		139, 248, 270, 459		Kleinschmidt, br. (New	
Howard, J. E. esq.	252	num	359, 360, 364	Jones, Mrs. 248, 270, 459		† Herrnhut).	423
Howard, Miss H.	114	Iynala Verikata Reddy		Jones, S. S.	113	Klinghardt, C. F. W.	17
Howe, W.	228		360	Jones, William, 194, 515		Kmeri, king	99
Howell, H.	130	Jabin, queen of.	11		516	Knab	69
Howell, W.	128	Jaccard	517	Josenhaus, rev. J. 210, 211		Knapp, rev. H. E.	115
Howland, W. W.	221	Jackson, Joseph	26	Joseph, Te Pu.	108	Knauss, G. F.	233
Howley, T.	171	Jackson, Miss	207, 462	Joshua	73, 183	Knight, Charles	10
Hubbard, rev. A. R.	496	Jackson, R. D.	48, 119	Jousse, M.	68	Knight, rev. W.	447
	497		145, 146	Jowett, Mr.	198	Knudsen	70
Hubbard, rev. C.	128	Jackson, rev. J. (Agra)		Judson, Mrs	114	Koch	518
Hubbard, rev. H. D.	447		134, 496, 497, 498	Juffernbruch	70	Koelle, rev. S. W. 6, 7, 137	
Huber, J. J.	209, 459	Jacowski	455	Juja, ranee of.	185	248, 459	
Huber, M.	8, 34, 35	Jaffe	509, 512, 513	Junkel, Charles	71	Kögel, C.	234
Hubert, Mr.	6	James	67	Kadúku	46	Kögel, J.	234
Hudson, Joseph, 86, 121		James, B. V. R.	15	Kahawai Timoti	484	Kohlhoff	129, 515
Hudson, rev. T. H.	121	James, rev. J. A. 194, 295		Kallihirua	494	Kölbing, br. C. R.	17
Huffman, George	169	James, rev. R.	147, 233	Kambia, king of	201	Kölbing, J. R.	16
Huffman, T.	169	Jamieson, rev. J. M. 213		Kama, bey	199	Königsdörfer, br. 410, 411	
Hughes, Isaac	23	Jannieson, rev. W.	261	Kandler, br.	422	Koško, 8, 9, 32—35, 97	
Hughes, Miss	187	Jannasch, A. H.	16	Kariwenua	111	313, 348, 351	
Hughes, rev. J. H.	368	Janvier, L.	213	Kason, Abraham, 329, 330		Kosoluke, Charlotte.	38
Hughes, rev. John	339	Jarrett, professor	456	Kay, J. R. esq.	255	Krause	70, 71

INDEX OF NAMES OF PERSONS.

Krapf, rev. J. L., D.D. 39, 40 47, 79, 99, 100	Lazarus, J. G. 386	Lord, E. C. 49, 113	Madras, bp. of, 130, 171 183, 461
Krasinski, count Valerian 455	Lean, capt., R.N. 253, 264	Lord, Mrs. 113	Magnesia, bp. of . . . 164
Krause, E. R. W. 228, 229	Leang-a-fa 87	Lord, J. O. 80	Mahomed, 203, 316, 323
Krause, Mrs. 229	Le Brun, J. 71, 72	Lord, rev. Nathan L. 525	Mahura 25
Kreill 28, 29, 66	Le Brun, J. J. 72, 73	Lord, Mrs. 525	Maine, Maria 500
Kreiss, rev. F. A. 165, 478 479, 481	Le Brun, Peter 72, 73	Lough, Mr. 494, 497, 498	Maiser 207
Kremmer 212	Lechler, rev. J. M. 176 177	Lovell, H. M. 74	Maitin, F. 67, 68
Kretschmer, br. C. G. 234	Lechler, R. 121	Low, Mr. 298	Makanju, Maria . . . 359
Krishna 480	Lee, Dr. 456	Lowe, William 225	Makepeace, rev. J. 134 378
Krone 121	Lee, rev. P. H. 486	Lowndes, rev. Isaac, 73, 74	Malan, rev. Dr. 256, 258 —261, 265, 515, 517
Kropf, Albert 70	Leechman, rev. J. 135 379	Loyer 68	Malvern, John 230
Krückeberg, rev. H. C. L. 162, 467	Legge, rev. J., D.D. 87 88, 160	Luckhoff 69	Manchester, bp. of . . . 254 261
Krusé, rev. W. 78, 459, 460	Legge, Mrs. 160	Lucy 87	Manchester, duke of, 254
Krusé, Mrs. 460	Lehman, J. 17	Lüdorf, J. D. M. 30	Mandal, J. 130
Kruth, F. 233	Lehmann 518	Lundberg, J. 422	Mann, rev. A. 6, 63, 207 460
Kschischang, E. H. 17	Lehmann, F. 209	Lutchmee Unmall . . . 130	Manuel 368
Kuforiji, Mary Ann, 346	Leipoldt 70	Luther 293, 342	Marial 401, 402
Kühn, F. W. 16	Leitch, rev. C. C. 179, 180	Luttring, D. 17	Markheim H. A. 80
Kullen, S. 209	Lemmertz, A. 17	Lutz 70	Mar'es, Joseph 58
Küster, A. 18	Lemue, J. 67	Luximon 244	Marlborough, Churchill, duke of 495
Küster, C. F. 18	Leonberger, T. 209	Luyke 223	Marriott, Dr. 514, 515 513
Labrooy, E. 219	Leo sin-sang 50, 119	Lydia 61, 109, 243	Marriott, T. esq. 462
Lacey, Charles, 184, 249 252	Le-seen-sang 85	Lyman, D. B. 230	Marsh, rev. Dr. 260
Lacroix, rev. A. F. 162 171, 172	Lealie, A. 130, 379	Lyons, L. 230	Marsh, rev. D. W. 76, 525
Lacroix, the Misses, 525	Lessell, T. L. 173	Lyth, R. B. 230	Marsh, S. D. 68
Ladd, Daniel 74	Leupolt, rev. C. B. 163 473, 475	M'Auley, W. H. 213	Martin, chief justice, 523
Lagos, chief of 33	Leupolt, Mrs. 475	M'Cartee, D. B., M.D. 49 117	Martin, J. A. 11
Lagos, king of 319	Lewis, C. B. 130, 131, 379	M'Caul, rev. Dr. 264 510, 513	Martin, rev. S. 263
Laing, Miss 188	Lewis, Frederic 225	M'Clatchie, rev. T. 52 53, 117—119	Martin, S. N. D. 117
Laing, rev. C. 168, 247	Lewis, Mr (S. Africa), 15	M'Criè 514	Martin, W. A. P. 117
Laing, rev. J. 65, 66	Lewis, Mr (W. Afr.) 350	M'Diarmid, A. 66	Mary C. 391
Laing, Timothy 11	Lewis, Mrs. 15	M'Diarmid, Miss 66	Mary, Virgin 144
Lakshmi 474	Lewis, rev. E. 178	M'Donough, W. 15	Maser, A. 6, 63, 248, 460
Lala 477	Lewis, rev. W. B. 105	M'Dougall, rev. F. T. 215 221, 222	Mason, Mr. 148, 462
Lalmon, W. A. 219	Lieder, rev. J. R. T. 78	M'Gregor, John, esq. 262	Mason, rev. F. 115
Lamb, rev. R. M. 164, 165 481	Lillie, rev. P. J. 525	M'Ilvaine, rt. rev. Dr. 254—258, 260, 265, 375	Mason, rev. H. 231
Lamina Kbamoi. 201	Lilcké, rev. J. G. 162, 469	M'Kay, Mr. 60	Massie, rev. Dr. 253
Landells, rev. W. 253	Lincké, Mrs. 470	M'Kinney, Silas 68	Matchett, rev. A. 166 168, 239, 248, 322, 323
Lane, rev. C. 254	Lincoln, bishop of 458	M'Lean, Mr. 111	Mather, R. C. 124, 173 174
Lanfear, rev. T. 226	Lind, rev. W. A. 228	M'Leod, rev. N., D.D. 255 260, 298	Mathuranayagum, rev. S. 394, 396
Lang, rev. Edward. 265	Lindley, D. 68	M'Millan, rev. G. W. 212	Matthan, rev. G. 168, 443
Langa, J. 67	Lindo, A. 416	M'Millen, rev. G. 255	Matthews, H. B. 14
Lange, J. G. 509	Linemann 223	M'Neile, rev. Dr. 254 258, 260, 377	Matthews, J. 226, 486
Langston, rev. S. 260	Lipp, rev. C. W. 162, 469	Mackay, Mrs. 283	Matthews, Mrs. 487
Langston, Miss. 486	Lisk, James 301	Macaulay, T. 8, 200, 201 309, 348	Maule, capt. hon. F., R.S. 256
Lara 350	Liss 347	Macgowan, D. J., M.D. 49, 113, 123 160	Mault, Charles 178
Larsen 71	Little, Charles 212	Macgowan, E., M.D. 81, 92	Maunsell, rev. R. 226
Lascelles, F. esq. 210	Little, rev. J. 182	Machooli 135	Max 144
Lathlin, George, 90—93	Little Shell 281, 282	Mack, br. 233	Maxfield, Mr. 190
La Trobe, C. J. 421	Livingston, rev. Dr. 25 160	Mack, J. 279, 280, 283	Maxwell, rev. T. 6, 302
La Trobe, rev. Peter, 252	Llandaff, bishop of 262 334, 494	Mackay, Mr (Cape Town) 18	Maxwell, Mrs. 304
Latter, general 256	Lockhart, rev. W., M.D. 88	Mackay, W. S. 188	May, Joseph 10
Laubinger, br. 410	Loesewitz 518	Mackenzie, Mrs. 127	Mayer, rev. J. J. 161, 162 408
Lauria, C. L. 83	Lohr 211	M'Kennie, Lambert. 494	Mayers, J. 80, 264
Lantré 67	Lohrer, rev. J. J. 160, 459	Mackey, rev. J. L. 15	Mayers, S. 80
Lawrence, sir H. M. 483	Lohrer, Mrs. 327	MacLay, R. S. 117	Mayhew, Mr. 374
Lawrence, J. 133, 134	London, bp. of, 334, 369 461, 493, 494	Maclean, captain 28	Mayo, Herbert, esq. 259
Lawrence, rev. H. 264 508	Long, Mr. 499	Mac Viccar, capt. 185	Mead, rev. C. 179
Lawry, H. H. 227	Long, Mrs (Nellore), 54	Madagascar, qu. of, 207	Meadows, George. 10
Lawry, rev. W. 227	Long, rev. J. 161, 429, 430	Mæder, F. 67	
Lawson, Gilbert, 318, 319	Long, Mrs, 218, 430, 431		
Layard, captain 264	Longmire, Miss 395		
Lazarus 171, 368	Loomis, rev. A. W. 117		

INDEX OF NAMES OF PERSONS.

- Meadows, Mr (China) 426
 Meadows, rev. R. R. 171
 Meath, bishop of, 297
 298, 458
 Medhurst, rev. W. H.
 D.D. 84, 88, 89, 120, 426
 Meduaarutoa. 489, 490
 Meier, M. 228
 Meigs, B. C. 220, 221
 Melartin, archbishop, 506
 Melbourne, bp. of. 225
 Mellen, William. 68
 Meller, rev. T. W. 226
 Melville, Mr. 506
 Melvill, rev. J. 22, 23, 416
 Mengé, C. C. 167, 168
 239, 242
 Mengé, Mrs. 242, 244, 478
 Menge, J. 13
 Mengé, rev. J. P. 164
 476, 478
 Menton, rev. S. 261
 Mentzel, J. 234
 Merk, J. N. 165, 166, 482
 Merrick. 13
 Merrington, T. 21
 Methuen, rev. H. H. 497
 Metz, F. 209
 Mewu. 33, 34
 Meyer, rev. J. 465
 Meyfarth, N. 70
 Michigan, bishop of. 497
 Miertsching. 234, 424
 Millard, Mr. 504
 Millard, Mr N. B. 505
 Miller, E. 188
 Miller, G. R. H. 229
 Miller, R. (Bombay), 187
 Miller, rev. J. C. 259, 262
 263
 Miller, W. 185, 186, 234
 Miller, Mrs. 186, 234
 Mills, Arthur, esq. 254
 Mills. 522
 Mills, Mr (Madras), 135
 Mills, Mrs. 149
 Mills, rev. C. T. 221
 Mills, W. 228
 Milne, rev. Dr. 123
 Milne, rev. W. C. 88, 89
 123
 Min-Geen. 117
 Minor, E. S. 221
 Minor, Mrs. 221
 Mitchell, J. M. 189
 Mitchell, James. 189
 Mitchell, Mrs M. 127
 Mitchell, W. K. 189
 Mitter, G. C. 127
 Mœgling, H. 209
 Mœrike, C. 209
 Moffat, rev. R. 15, 24
 Moister, rev. W. 25
 Mo Kyung-yoong. 52
 Monah Bai. 244
 Monah, Sarah. 243
 Moncrieff, rev. E. T. R.
 D.D. 122, 123
 Montreal, bishop of. 492
 Moody, rev. N. J. 112
 171, 460, 488
 Mookerjee Koilash-
 under. 467
 Moore, C. C. 115
 Moore, Mr. 95
 Moore, rev. W. (Maul-
 mein). 114
 Moore, W. 230
 Moorsom, rear-adm. 265
 Moresco, Betty. 508
 Moresco, Amelia. 508
 Morenga, Hariata. 486
 Morgan, J. 226
 Morgan, rev. H. B. 74
 Morgan, T. 130, 131
 Morgan, W. 349
 Moritz. 508
 Moroko 31
 Morrison, J. H. 213
 Morrison, J. R. esq. 265
 Morrison, rev. Dr. 123, 377
 Morse, H. H. 113
 Morsc, Miss. 117
 Moselekatse. 25
 Morton, earl of 264
 Moses. 238, 323
 Moses, Mr. 207, 462
 Moshesh. 68
 Mtangi wa Nsuki. 47
 Muambawa. 46
 Muinda. 47
 Mühlnicke, Adolf. 223
 Mühlnicke, Aug. 223
 Muirhead, W. 88, 89
 Mullens, rev. J. 171, 172
 525
 Mullens, Mrs. 368, 525
 Müller. 342
 Müller, J. J. 17
 Müller, C. 209
 Müller, David. 228
 Müller, F. 209
 Müller, J. 209
 Müller, V. 234
 Mulligan, Miss. 77
 Mumu. 487
 Munchala Audenar-
 rainah. 359
 Munchala Venkut-
 rutnum, 359, 360, 364
 Muudy, George, 171, 172
 525
 Mungeam, rev. W. M. 253
 Munger, S. B. 212
 Munnis, rev. R. M. 213
 Murray, A. W. 228
 Murray, R. E. 15
 Mursell, J. P. 379
 Musahoor, sheriff. 221
 Muttooswamy Deva-
 prasathan. 169
 Muzzy, C. F. 212
 Myers, rev. A. M. 264, 383
 Næick, S. Rungeah. 182
 Nailer, A. R. C. 128
 Nakama. 66
 Nainsukh. 133
 Nakowahw, Maria. 148
 Namba, chief. 23
 Naphtali, Mr 502
 Napier, governor. 18
 Napier, right hon. Jo-
 seph, M.P. 254, 255
 Napoleon. 143, 144, 294
 Narain, Jay 473, 475
 Narain Rao Shastree. 242
 Nauhaus, F. W. 17, 18
 Nauhaus, sr. 18
 Neele, rev. A. P. 160, 161
 460
 Neele, Mrs. 160, 161, 460
 Nehemiah. 474
 Neller, rev. F. 258
 Nisbit, rev. R. 189
 Neuman, Dr. 509
 Neuman 122
 Newcastle, bp. of, 224
 225, 227
 Newman, Miss. 169
 Newton, John. 213
 Newton, rev. Dr. 255, 463
 New York, bp. of. 497
 New Zealand, bp. of, 227
 461, 488, 496
 Nicholas, S. 219
 Nicholls. 215
 Nicholson, Dr. 323
 Nicholson, T. K. 171
 357, 359, 361
 Nicol, rev. G. 5, 6, 137
 138, 232
 Nicolayson, rev. J. 81, 87
 Niebel. 211
 Nimmo, J. E. 179, 180
 Niquet. 225
 Nisbet, H. 228
 Nisbet, T. esq. 264
 Niven, rev. R. 67
 Nobbs, rev. G. H. 495
 Noble, rev. R. T. 171
 357—360, 364, 365
 Noel, hon. & rev. B. W.
 255, 258, 259, 265
 Noesgen, rev. C. 508
 Nolan, rev. T. 256, 265
 Nooy 223
 Norman 522
 Norman, rev. W. 256
 Norwich, bishop of. 256
 Notishi 67
 Nova Scotia, bp. of, 458
 492
 Noyes, rev. J. T. 221
 Nutting, rev. G. B. 525
 O'Mcara, rev. Dr. 456
 457
 O'Meara, Mrs. 457
 O'Neill, rev. J. 53, 54
 217, 218
 O'Sullivan, Henry. 182
 Oakley, rev. W. 217
 Obbasorun. 344
 Ochs. 212
 Ochlcr, br. 233
 Ofcbro. 71
 Ogden, M. C. 231
 Ogilvie, J. 187
 Oguntolla, Sarah. 322
 Ogunbonna, 36, 95, 96, 352
 Ohio, bishop of, 254, 256
 Oja 347
 Okiji, Thomas. 352
 Ommanney, Erasmus,
 captain, R.N. 494
 Onchen, rev. J. G. 515, 516
 Ondtaajee, S. D. J. 219
 Onesimus 280
 Oo-le-kit-chesh, 284, 287
 Orbison, rev. J. H. 213
 Oskar 211
 Ott. 211
 Owen, archdeacon. 493
 Owen, Joseph. 213
 Owen, W. D. 265
 Paerikiriki. 109, 110
 Page, J. C. 132, 135
 Page, Solomon. 15
 Page, T. C. 378
 Pahpisk, Joseph. 148
 Pakkianathan 368
 Paley, R. C. 6, 63, 207
 288, 309, 321, 460
 Paley, Mrs. 309, 321
 327, 460
 Palmer, R. S. esq. 430
 Palmer, Mrs. 431
 Palmer, rev. J. P. 502
 Palmerston, lord visc. 8
 335
 Parenjody, rev. N. 129, 130
 Pargiter, rev. R. 54—56
 218
 Paripuratum 395
 Paris, Mr. 231
 Park, Mungo. 41
 Parker, B. W., M.D. 230
 Parker, rev. J. H. 171
 172, 368
 Parry, J. 131, 132, 135
 377
 Parsons, J. 133, 379
 Parsons, rev. G. 217
 Parsons, rev. J. W. 74
 Parsonson, George. 25
 Parys, John R. 219
 Passmore, rev. W. 20, 416
 Paterson, C. esq., M.D. 445
 Paterson, rev. J. (Cal-
 cutta) 124, 171, 447
 Paterson, Mrs. 447
 Paterson, Miss. 525
 Paterson, rev. J. T. 20
 Paul, Mark Pctamber 494
 Paul. 180
 Paul V. 295
 Paul, Betsy 302
 Paul, Enoch. 175
 Paul, sir J. D. 252, 255, 263
 Pauli, rev. C. W. 507
 Pawles, Abraham 22
 Payne, J. esq. 254, 262
 Payne, rev. John. 14
 Payne, W. H. 14
 Payne, lieut. 522
 Payson. 291
 Peabody, rev. J. 75
 Pearce, rev. G. 130, 131
 253, 378, 415
 Pearce, Mrs. 131, 378
 Pearce, W. H. 118
 Pears, rev. John. 16
 Pearse 320, 321

INDEX OF NAMES OF PERSONS.

- Pearse, Horatio** 29
Pearson, Mr 494
Pease, Henry, esq. 265
Peck, Dr 86
Peet, rev. J. 126, 168, 441
Peet, rev. L. B. 116
Pella 67
Pellisier, J. P. 67
Pellu 316
Pepe 67
Pep'iau 89
Percival, rev. P. 129, 498
Pereira, D. D. 219
Pereira, D. H. 219
Perkins, G. A., M.D. 14
Perkins, J., D.D. 76, 290
 —292
Perkins, rev. W. H. 127
Perks, rev. G. T. 255
Peroomal Pillay 394
Peters, W. H. esq. 263
Peterson 70
Petri, Mr C. G. 509
Pettitt, rev. G. 217, 248
Fewtress, Mr 379
Peyton, rev. T. G. 6, 7, 138
 191, 199, 203, 206, 272
 300, 301, 305, 368, 369
 408
Peyton, Mrs. 370, 408
Pfander, rev. C. G. 288
 460, 478
Pfefferle, rev. C. 39, 40, 79
Pfeiffer, br. 422
Pfrimmer, J. A. 68
Phardoulis, professor, 101
Phelps, Mr 462
Phillip 354
Phillip, rev. Dr 74
Phillip, T. D. 19
Phillips, J. S. 220
Phillips, Charles 354
Phillips, D. 161
Phillips, J. 214
Phillips, rev. Thomas, 260
 298, 505
Phillips, T. 135
Philpot, rev. B. 253
Pickford, rev. John, 171
 207, 460
Pickford, Mrs. 171, 207
 460
Pieritz, G. W. 128
Pigwys 149
Pikitoctoe, Zachariah, 110
Pillay, F. Marnikam, 182
Pillay, Joseph C. 361
Pinkerton, Dr. 194, 502
 518
Pinkney, J. 182, 183, 490
Pitman, C. 228
Platt, G. 228
Polglase, John 230
Pollard, lieu. 522
Poor, rev. D. 56, 220, 221
Poor, Mrs 221
Pope, rev. G. U. 128
Pope, the 1
Poper, H. 510, 511
Porter, rev. E. 180, 182
Porter, rev. Joseph, 213
Porter, rev. Rollin 14
Porter, Mrs. 14
Porter, W. 180
Porto Novo, king of, 32
Possett, Charles 71
Possu 33—35, 351, 352
Poullier, J. A. 219
Powell, Thomas, 228, 229
Powers, P. O. 75
Pratt, Charles 57, 280
 282, 283
Pratt, G. 228
Pratt, rev. A.T., M.D. 525
Pratt, Mrs. 525
Preece, J. 226
Preeedy, captain 248
Pressensé, M. de 500
Prest, rev. C. 263
Preston, rev. M. M. 248
Prestwood, Mr. 462
Price, rev. W. S. 167, 240
 241
Price, Mrs. 241
Price, Miss 486
Priest, J. M. 15
Prietsch, Fred. 70
Pritchard 522
Pritchard, rev. S. 447, 462
Prochnow, rev. J. D. 460
Prochnow, Mrs. 460
Prout, rev. E. 264
Prussia, king of, 517, 518
Puckey, W. G. 226, 451
 486, 487
Puhara 110
Pullen, captain 17
Punshon, rev. W. M. 255
Puppungwa 57
Pym, rev. W. W. 383
Quaker, James 6, 7, 138
Quarterman, J. W. 117
Queen, Her Majesty the
 319, 336
Quinius 13
Quonina 279
Radstock, lord 253
Rafaravavy 71
Ragland, rev. T. G. 171
 355, 447, 459
Rahm, Mr 176
Ram Chandra 172
Rama Chundra 251
Ram Krishna 168, 212
Ram Krishna Kabiraj
 130
Ram Krishna Punt. 246
Rambo, rev. J. 14
Ramen 445
Ramhuri 135, 136
Ramji 244, 246
Ramsay, capt. 174
Rankin, rev. H. V. 117
Rankin, Mrs. 49
Ranney, rev. T. S. 114
Raphacl 477
Raston, rev. T. 462
Raston, Mrs. 462
Rath 70
Rattenbury, rev. J. 255
Raumatomato, Amelia
 108
Raven, Mr. 278
Read, rev. J. 416
Reay, rev. L. 462
Rebecca 395
Rebmann, rev. J. 40, 79
Rebsch 173, 211
Reed, rev. A. 263
Reeve, rev. H. 447, 525
Regel, J. A. 128
Reichardt, H. C. 81, 82
Reichardt, rev. C. 63, 460
Reichardt, rev. J. C. 260
Reid, Alexander 227
Rendall, John 212
Reuther, rev. C. 163, 164
 473, 475, 476
Reynolds, W. 191, 192
Rhea, rev. S. A. 76
Rhenius, rev. C. 368, 395
Rhenius, rev. C. T. E. 436
Rhodes, rev. H. 6, 304, 370
Rhodes, Mrs. 370
Ribbach, C. A. 233
Ribbentropp, Dr. 211
Rice, B. 32, 175, 176, 368
Rice, Mrs 368
Rice, rev. W. H. 230
Richards, W. L. 116
Richardson, rev. J. 262
 374
Richardson, rev. J. W. 258
Richter, A. 226
Richter, V. 234
Ridgeway, rev. J. 257, 408
Ridgeway, Mrs. 278
Ridgill, R. 26
Ridsdale, rev. B. 25
Ridsdale, rev. S. 168
Ridyard, Mr. 462
Riedel 223
Riemenschneider 228
Rigden, Miss 352
Riggs, rev. E. 75
Rili 29
Ripi, Broughton 451
Ripi, Mary Ann 451
Rippon, rev. J. 219, 220
Rising, Mr. 207, 462
Roberts, George 11
Roberts, John W. 14
Roberts, Mrs. 339
Roberts, rev. J. J. 123
Robertson, Mr R. 497
Robertson, rev. J. S. S.
 166, 167, 239—241
Robertson, Mrs. 167, 241
Robinson, rev. E. 454
Robinson, rev. W. W. 259
Robinson, Dr. 342
Robinson, E. J. 220
Robinson, rev. J. 255
Robinson, J. 131
Robinson, W. 133
Robson, Adam 20
Rode 225
Rodgers, J. B. 171, 324
 325
Rodrigo, P. 219
Rogers, E. H. 330
Rogers, rev. A. 278
Rolland, Samuel 67
Rogers, rev. E. 166, 168
 239, 240, 248, 327
Röntgen 57
Rood, rev. D. 57
Rooke, sir George 453
Rosenfeldt, Mr F. 565
Roser 16, 47
Roskott 257
Ross, Bryce 65
Ross, J. 65, 66
Ross, Mr. 143
Ross, rev. W. 25
Rost, Dr. 489
Rotherham, Mr 462
Rott, F. 222
Roussel, rev. N. 543
Röntgen, rev. Mr. 254
Rowden, rev. James, 463
Rowden, Mrs. 463
Rowell, rev. G. B. 29
Royle, H. 223
Rudolph, A. 213
Rukhmi, Martha 293
Rumsey, Mrs 278
Ranjit Singh 169
Rupert's Land, bp. of
 283, 461
Russell, A. F. 14
Russell, hon. and rev.
 lord W. 256
Russell, James 178
Russell, lord C. 154
Russell, lord John, M.P.
 261
Russell, rev. J. 379
Russell, rev. Mr. 264
Russell, rev. W. A. 49
 49, 51, 119
Rutene 109, 110
Rylance, Mr. 463
Ryle, rev. J. C. 254, 259
Sabba 320
Saffery, rev. P. J. 339
Sagbua 347, 352
Saiboo 126
Saker, Alfred 11—13
Sale, J. 132
Salzmann, Frederic, 70
Samuel 361
Samnel, Abraham, 169
 398, 400
Sanderson, rev. D. 183
Sandiki 299
Sandilli 66
Sandreczski, C. 78, 79
 102, 141, 142, 239
Sandys, rev. T. 161, 162
 327, 429
Sandya, Mrs. 127, 327, 429
Sargeant, W. 28
Sargent, E. 169, 186, 366
 367, 388, 390—392, 394
 399
Sargent, Mrs. 368, 393
 443, 458
Sargent, R. 176
Sargon, Michael 166
Sass, Julia, G. 130, 248
 459
Satana Lahai 201
Sattyanaden, W. T. 393

INDEX OF NAMES OF PERSONS.

tūkwn	60	Sharkey, rev. J. E.	171	Smith, W. (Benares)	134	Storrow, rev. E.	171, 172
varamottoo, D.	128	357, 361, 362, 366		163, 164		Stoughton, rev. J.	340
varimootoo, D.	129	Shaw, B.	25	Smith, W. (Clarence)	11	Stowe, rev. Dr.	263, 265
variroyen, rev. M.	169	Shaw, H. W.	213	—	13	Stovell, rev. C.	265, 379
396, 435		Shaw, rev. W.	26	Smith, W. O. B.	127	Stowell, rev. H.	194, 256
ales, Mr.	360	Shawmanichees.	57	Smithurst, rev. J.	154	260, 262, 263, 265, 336	
hafter, rev. P. P.	169	Sheering, rev. M. A.	112	Smylie, Hugh.	133	414	
363, 400, 401		Shelton, C. S., M.D.	212	Smyrna, bishop of.	102	Streenavasa.	130
härff, br. G.	18	Shepstone, W.	28	Snell, Thomas.	221	Stronach, A.	89, 90, 428
härff, J. D.	17	Sheridan.	295	Snow, B. G.	231	Stronach, Mrs.	90
hartz.	211	Sheriff.	187, 188	Snow, Mrs.	231	Stronach, rev. J.	89
hauffler, rev. W. G.	74	Sherman, rev. J.	258	Soenu.	320	Stuart, rev. E. C.	161
hirmeister, F.	228	Sherring, rev. M. A.	368	Sokeno.	36	165, 478, 481	
hleicher, J. T.	127	416		Solomon, E.	24	Stubbins, Isaac.	186
hlenker, rev. C. F.	7	Shortland, ven. archd.	124	Somerset, general.	65	Stubbins, Mrs.	187
100, 202		Shrieves, S.	175	Somogun.	348	Sugden, J.	176, 264
hmid, rev. D. H.	6, 190	Shujaat, Ali.	130	Sorabji Carsetji.	240	Suhl, D. K.	16
196, 198		Shurman, rev. J. A.	173	Spalding, Levi.	221	Suhl, D. W.	18
hmidt	225	416		Spaulding, rev. L.	56	Sukkhoo.	243
hmidt, Aug.	70	Shuttleworth, sir J. K.	261	Spence, George.	151	Sulphen, rev. J. W.	75
hmidt, C. W. E.	223	Skollowaky, Mr.	506	Spencer, bishop.	497	Sulphen, Mrs.	75
hmidt, J.	71	Sidney, rev. E.	256, 259	Spencer, rev. G.	228	Sumoi.	34
hmitz, rev. F. H. W.	499	Sieck.	211	Spencer, rev. S. M.	226	Suncharappa.	31
hneider (Greenland),	234	Sierra Leone, bp. of.	6	Spenseley, Calvert.	29	Sunderland, J. P.	228, 523
136, 248, 368, 458, 461		Simeon, Paramanatham	169, 390, 392	Sperling, John, esq.	253	Sunderland, Mrs.	523
hneider, B.	75	Simon.	423	Spicsoke, F. W.	225	Sung.	118
hneider, Mrs.	523	Simons, T.	114	Spratt, rev. J.	169, 389	Supper, F.	130, 133
hneider, F. E.	165, 408	Simpson, rev. G. W.	15	394, 398		Susan, Maria A.	86, 87
478, 481		Sinclair, archdeacon of	400	Spratt, Thomas, 169, 388		Sutee.	66
hohlefield, professor,	297	Middlesex.	60	Spratt, Mrs.	400	Sutton, Amos,	183—185
höneberg	70	Sinclair, D.	188	Spreadwing.	60	236, 251, 252	
hohpman, H. B.	16	Sinclair, Mr.	145, 146	Squire, rev. W.	63, 462	Sutton, Mrs., 184, 185, 251	
hött, C.	234	Sinclair, rev. W.	298	St. Asaph, bishop of.	339	Sutton, Mary.	184
hreiber, C. C.	168, 239	Singer, Dr.	297	St. Augustine.	73	Swan, rev. F.	514
247, 288, 459		Sinnapen.	331, 356	St. David's, bishop of.	254	Sydney, bishop of.	495
hreiber, Mrs.	247, 323	Skolkowski, J.	508	St. Francis Xavier.	4	Syle, E. W.	117
hreinert, Gottlob,	30, 31	Slater, S.	127, 128	St. George, M. le Comte	266	Sylva, J.	216
hreufer	71	Sleeman, colonel.	166	de.	266	Symonds, rev. A. R.	128
hroöder.	70	Sleeman, rev. T.	514	St. Saba.	143	130	
hhrumpf, Chr.	67	Smailes, Purdon.	30	Stack, J.	327, 460	Täger, A. F. C.	225
hurr, F.	162, 466, 467	Smales, G.	227	Stagg, William,	327, 488	Tagore, B. G. M.	215
hchwartz, 212, 513, 517		Small, G.	134	Stagg, Mrs.	327, 488	Tai.	122, 223
hchwarz (Celebes).	223	Smith, Bernhard.	212	Stallworthy, G.	228	Taki, Richard,	108, 109
Scott, capt.	264	Smith, bishop.	88	Stamm, Charles.	211	Talmage, J. Van Nest	116
Scott, rev. J.	255, 264	Smith, Henry, esq.	253	Stanger, J. G.	175, 178	Tama.	185
Scott, rev. James.	160	Smith, Isaac, 6, 36, 64, 96	309, 311, 348	Stannard, G.	227	Tamahana Te Rauparaha.	327, 460
Scott, T.	130	Smith, Mrs.	6, 36, 95	Stanton, rev. V.	122	Tamoo.	292
Scotland, rev. J.	499	Smith, J. (Chitaura)	134	Starey, Mr.	262	Tanoos.	144
Scudder, H. M.	213	135		Stark, Walter.	164	Tappe.	233
Scudder, John, M.D.	213	Smith, J. (West Indies)	207, 459, 462	Steinkopff, rev. Dr.	193	Tareha.	109, 110
Scudder, rev. Joseph.	525	221		191		Tarn, Mr.	194
Scudder, W. W.	221, 525	Smith, J. C.	221	Stern, H.	163, 473	Tartakover.	508
Scudder, Mrs.	525	Smith, J., jun.	26	Stern, H. A.	83, 84	Taurua, Charles.	451
Seal, Mr.	248	Smith, J. W., M.D.	230	Stern, Herman.	512	Taurua, Sarah.	451
Seboo Patra.	185	Smith, Lowell.	230	Sternberg.	211	Taylor.	486
Seeley, A. H.	213	Smith, Maria M.	230	Sternschuss, P. H.	80	Taylor, Mr (Red River)	151, 152
Seenivasagum, M.	169	Smith, Mrs Corinth J.	75	Stevens, Mr.	150	Taylor, J. C.	308
Sells, rev. H.	127, 128	Smith, N. H.	21	Stevens, rev. E. A.	114	Taylor, J. V. S.	174
Senanayaka, rev. C.	217	Smith, rev. Eli.	75	Stilson, L.	114	Taylor, J. W.	171
Senaroppoo	331	Smith, rev. G.	255, 265	Stilson, Mrs.	114	Taylor, rev. H. S.	212
Sewell, rev. J.	176	Smith, rev. Henry.	253	Stock, rev. Arthur.	408	Taylor, rev. J. (Belgaum).	174, 175
Seymer, J. G.	170, 171	Smith, rev. J. D.	258, 259	Stockfeld, rev. J.	511	Taylor, rev. R.	227
460		Smith, rev. Mr.	251	Stocking, W. R.	76	Taylor, rev. R. B.	21, 22
Seymer, Mrs.	171, 460	Smith, rev. W.	473	Stockstiel, V.	511	525	
Shadrach, N.	176	Smith, Mrs.	459, 475	Stoddard, J. J.	116	Taylor, Mrs.	525
Shaftesbury, earl of.	193	Smith, S. J.	113	Stoddard, rev. D. T.	76	Taylor, W. esq.	422
194, 253, 254, 258, 260		Smith, sir H.	16	Stoelke.	211	Taylor, W. H.	62
262, 333		Smith, T.	188	Stokes, rev. Elie W.	5, 14		
Shalom.	323			Stoltz, F.	18		
Sharkey, Mrs.	361			Stone, rev. Seth B.	68, 69		

INDEX OF NAMES OF PERSONS.

Te Hapuku.....110	Two Nails.....59, 61	Wardlaw, rev. J. S. 175	Widmann, Mrs. 13
Te Kaikokirikiri....108	Tyerman, Mr.489	Warmow.....234	Wieniger, George H. 405
Te Korou.....110	Tylden, captain.... 18	Warner.....233	Wijesingha, C. 219
Te Moananui.....110	Tyler, Josiah..... 68	Warren, John (New Zealand).....227	Wilcox, Abner.....211
Te Kobanga.....486	Tyng, rev. Dr. 256, 260	Warren, Joseph...213	Wilcox, Mrs. 209
Te Morenga.....486	Udland.....71	Wasudew Bhikaji...245	Wilder, H. A. 68
Te Tawa.....110	Uellner, C.234	Waschitscheck, J. J. 509	Wilder, rev. R. G. ... 212
Te Tore.....111	Ulfers.....224	Waterhouse, Joseph 230	Wiley, J. W., M.D. 117
Telford, J. 227	Ullbricht, C. A. ... 234	Waterhouse, Samuel 230	Wilken.....227
Terlinden..... 69	Ullman, J. F. 213	Watkin, J. 228	Wilkinson, H. 186
Terry, rev. Mr. 63	Umama.....43	Watkins, rev. E. A. ... 61	Wilkinson, Mrs. 186
Tetau, Pirihira....451	Unwin, rev. S. H. ... 248	Watkins, rev. E. A. ... 283, 284, 288, 460	Wilkinson, rev. G. ... 261
Teutsch, br. C.L. 16, 17	Urjoona.....246	Watkins, Mrs. 460	Wilkinson, rev. M. ... 262
421	Valentiner, Mr. 142	Watson, Richard... 220	Wilkinson, rev. M. J. 165
Thomas.....471	Vallett, rev. L. 368, 416	Way, rev. R.O., M.D. 117	431, 452
Thomas, B. C. 115	Vallett, Mrs. 368	Wayn, Mr. A. 497, 498, 499	Wilkinson, rev. W. ... 262
Thomas, James.....130	Valette, M. le Pasteur	Webb, rev. E. 212	Wilkinson, W. 161, 163
Thomas, rev. H. 163	266	Webb, W., jun. 229, 462	473
Thomas, rev. J. ('Tinne- velly') 169, 170, 388, 396	Van Cappellen.... 224	Webber, rev. W. J. B. 497	Williams..... 229, 256
Thomas, rev. J. (South Africa)..... 26, 29	Van Cooten, E. C. 37, 311	498	Williams (Bimbia)... 1
Thomas, W. 130	Van der Bom, Mr. ... 502	Webley, rev. D. 377	Williams, archd. W. 224
Thompson, J. C. ... 178	Vanderkemp, Dr. ... 416	Webley, rev. W. H. 377	227, 455, 460, 483, 488
Thompson, J. T. (Delhi)	Van Dyck, C. V. A., M.D.	Wedeman, br. 421	Williams, Mrs. 227, 456
135	75	Wedeman, sr. 421	488
Thompson, rev. A. J. 63	Van Gerpen, Z. 211	Weeks, rev. J. W. ... 191	Williams, J. (Cameroun)
Thompson, rev. W.	Van Hoefen..... 222	Weich.....70	11
(Cape Town).... 18	Van Lennep, H. J. ... 74	Weicht, Charlotte D. 412	Williams, Joseph... 66
Thomson, Miss..... 65	Van Meter, H. L. ... 115	Weideman, G. E. ... 127	Williams, rev. L. 408, 453
Thomson, Mrs. 14	Vanjee.....177	128	Williams, Mrs. 407
Thomson, W. M. 75	Vardy, rev. C. F. ... 258	Weigle, G. H. 209	Williams, rev. S. 111, 227
Thornton, H. esq. ... 194	Vathamuttoo..... 355	Weir, Mrs. 65	Williams, rev. W. F.
Thornton, John, esq. 194	Vaughan, rev. J. ... 264	Weitbrecht, rev. J. J. 162	(Syria)..... 76
Thornton, Mrs. 231	Vaughan, Dr. 517	433	Williams, T. jun. ... 230
Thurstan, J. 219	Veitch, rev. W. D. ... 257	Weitbrecht, Mrs. 161, 433	Williams, Wells... 116
Thurstan, rev. A. 230	Vermilye, rev. Dr. ... 260	Welch, Moses..... 221	Williamson, J. 132
Tibone..... 65	Victoria.....149	Wellington, duke of, 341	Willoughby, I. 312, 313
Tiddy, Mr. 502	Victoria, bp. of, 85, 120	Welton, rev. W. 120, 145	Wiltshire, Mr. 89
Tiere.....489	122, 123, 225, 457, 500	Wenger, J. 130, 131, 379	Wilson (Clarence) ... 13
Tietzen, br. J. F. D. 234	Vidal, rev. J. E., D.D. 5	Wernike..... 211	Wilson, B. R. 14
Timothy.....487	Vidal, Robert..... 226	West, Miss Maria A. 525	Wilson, D. M. 76
Tindall, Joseph.... 26	Vincent, rev. W. ... 264	West, rev. C. H. ... 509	Wilson, J. 215
Tinubu..... 97	Vinton, Miss M. 114	West, T. 229	Wilson, J. A. 190, 226, 483
Toronto, bishop of. 492	Vintor, rev. J. H. ... 114	Westerby, rev. W. ... 261	Wilson, James, 167, 241
Towler, rev. W. 525	Vogler, br. Jesse... 233	Weston, Jane..... 371	242
Townsend, E. H. esq. 240	Vogler, Miles..... 233	Westphal, major... 506	Wilson, John, D.D. 189
Townsend, rev. H. 8, 36	Volkner..... 228	Wetmore, C. H., M.D. 230	242
38, 63, 94, 96—98, 309	Vollmer..... 70	Wezir Beg..... 189	Wilson, John, jun. ... 29
311, 321, 322, 330, 343	Vollprecht..... 233	Whakapiko, Hoani ... 451	Wilson, John L. 14
345, 346, 348, 349, 351	Von Brun, J. 14	Wharton, H. ... 11—13	Wilson, Joseph, 6, 305, 317
352, 354	Voss, br. 423	Wheatley, T. R. esq. 252	Wilson, Matthew... 289
Townsend, Mrs. 96, 351	Waddell, rev. H. M. 14	Wheeler, Mrs. 368	Wilson, Mr (N.-W. America)
Trafford, rev. J. 288, 378	Wade, Jonathan... 114	Wheeler, rev. J. A. 11	286
Tretzel, rev. W. ... 516	Wade, Mrs. 114	377, 416	Wilson, Mrs. 286
Treuthler..... 211	Wade, Thomas, esq. 255	Whitchurch, J. 169, 396	Winchester, bp. of, 194
Trotter, captain, R.N. 256	Wagner..... 225	White, James, 35, 313	254, 262, 294, 374
Trusty, W. 11	Wakinga..... 110	315, 318, 320	Winckler, Mrs. 171, 331
Tsçu Koh-léang.... 52	Waldegrave, admiral	White, Mrs. 319	Winnea, Philip.... 121
Tucker, rev. J. 355, 447	earl..... 262, 264	White, M. C. 117	Winslow, rev. M. ... 215
Tucker, rev. J. T. 169	Walker..... 485	White, Miss... 166, 241	Winter, A. 76
388, 435, 436, 459	Walker, A. 187, 188, 525	Whitehead, Mr. 386	Wire, ald. 253, 258, 265
Tucker, Mrs. 440	Wallis, rev. J. 227	Whitehouse, rev. J. O.	Wise, rev. J. 219
Tui Manua..... 520	Walsh, rev. J. J. ... 213	178, 179	Wiseman, cardinal... 295
Turner, G. 228	Walsh, rev. W. P. ... 257	Whiteley, J. ... 227, 228	Wohlers..... 228
Turner, John..... 158	Walton, John..... 220	Whiting, rev. G. B. 76	Wohlfahrt..... 233
Turner, Peter..... 229	Walton, Mrs. 220	Whiting, S. M. 116	Wolff..... 212
Turner..... 522, 523	Walton, Miss. 171, 355	Whitney, Mrs. 230	Wolters, rev. J. T. 74, 78
Turton, H. H. 227	Wannop, Miss. 207, 462	Whittlesey, Anna L. 75	101, 102, 104, 139
Tururu..... 110	Ward, rev. R. 227	Whittlesey, E. 231	Wong-long... 121, 225
Tweedie, Mr. 360	Ward, rev. W. 116	Wied, rev. Mr. 507	Wong-yun.... 121, 223
	Ward, rev. S. R. 263, 264	Widmann, J. G. 13	Wood, commander... 310

INDEX OF NAMES OF PLACES.

Wood, Mr. 374	Wright. 312	Yan Bam. 70	Young, William (West Africa) . . . 6, 136, 268—270, 302, 303, 368
Wood, rev. Cyril. 215, 219	Wright, A. H., M.D. 76	Yates, Dr. 379	Yüoh Yi, 48, 49, 51, 52
Wood, rev. G. W. . . . 75	Wright, J. K. 117	Yeshee. 243	Zahn, G. A. . . . 19, 69, 70
Wood, rev. Isaiah . . 217	Wright, Joseph. 10	Yinkah, bey. . . . 200, 202	Zarah. 73
Wood, W. 212	Wright, Miss H.E.T. 114	Young, Charles, 318, 320	Zechariah. 135
Wood, Mrs. 212	Wright, rev. B.W. 264, 383	Young, rev. R. . . . 112, 447	Zeese. 223
Woods, J. 163	511	Young, W. (Amoy) . . . 87	Zemann. 211
Woodside, J. S. 213	Wright, rev. W. M. 256	89, 90, 427, 428	Zillmann. 226
Woollaston, M. W. 173	Wuras, Chr. 70	Young, Mrs. 87, 90	Zuckertort, G. 509
174	Würth, G. 209	Younghusband, W. . . 224	
Woollaston, Mrs. . . 173	Wylie, A. 88, 89	Yuen-ping. 121	
Woon, W. 227	Yakoob Musa. 144		

INDEX OF NAMES OF PLACES.

AANA. 521, 523	Aintab. 75	Amoorang. 224	Azimgurh. 476
Abaco. 63	Ajase. 95	Amoy, 85, 87, 89, 116, 123	Azof, the shores of the 506
Abaka road, 96, 330, 348	Aké, 36, 63, 64, 96, 97, 321	427, 428	Babou. 223
Abbeokuta, 5, 7—10, 11	330, 343, 350, 351	Amritsar. 483	Babylon. 413
32—38, 63, 64, 93, 95	Akim country. 13	Amsterdam, 193, 223, 505	Badagry, 6, 8, 10, 11, 33
—97, 206, 207, 303, 306	Akroful. 11	507, 517	34, 94, 96, 310—317, 329
309, 312, 315—317, 321	Akropong. 13	Anamabu. 11	318, 351, 352, 459
322, 327, 343, 345, 318	Akyab. 115	Anbinagaram. 394	Baddagame. 217
—353, 354, 460, 461	Alankallam. 403	Ancover. 486	Baden, Grand Duchy of
Abeih. 76	Albany. . . . 26, 284—286	Aneycadoo. . . . 129, 130	518
Aberdeen (West Africa)	Albany District. . . . 21	Angola. 307	Bagdad. 83, 84
6, 137, 304—307	Albany, Lower. 26	Angulamy. 219	Bageswar. 174
Acchampetty. 436	Albany, Upper. 26	Anjarcandy. 211	Bahamas, the 63, 231, 378
Achaia. 267	Aleppo. 76	Antigua, 232, 419, 420, 22	525
Adabazar. 74	Alexandria. . . . 410, 459	Antigua diocese. . . . 499	Bala. 194
Adelaide. 225	Algiers. 74, 80	Araans, the hill. . . . 441	Baldeo. 480
Adelaide, diocese of, 499	Algeria. 513	Arabia. 324, 431	Balee. 127
Aden. 79	Algoa. 17	Apia. 521—523	Balema. 471
Adrianople. 80, 81	Alice. 65	Apolima. 521	Balfour. 66
Adu. . . . 35, 346, 351, 352	Aligurb. 480	Araans, the hill. . . . 441	Ballasore. 214
Africa, 3, 7, 9, 14, 38, 43, 72	Allahabad. 213	Arabic. 324, 431	Balliganj. 172
80, 136, 137, 198, 256	Allepie. 168	Arikara. 442	Ballinasloe. 339
268, 301, 311, 313, 319	Allyghur. 482	Armenia, ancient. . . . 75	Bananas, the. . . . 204, 205
321, 369, 382, 386, 416	Almorah. 174	Arnee. 135	Banapa. 12
417, 459, 494, 499	Alvar Tinnevelly 397, 437	Arsen. 409, 410	Bancoorah. 162
Africa, East. . . . 40, 41, 79	Amahlongwa. 68	Arracan. 115	Bangalore. . . . 31, 32, 126
418, 461	Amakosa. 28	Arrah. 211	129, 130, 175, 176, 182
Africa, Eastern. . . 39, 99	Amampondo. 28	Ashantee. 11	183, 368
Africa, Northern, 80, 388	Amandelboom. . . . 70	Asia. 3, 293, 382	Banjarmassing. . . . 222
Africa, South, 15—27, 31	Amatembu. 28	Asia, Central. 423	Bangkok. 113
65—71, 160, 263, 264	Amazon. 29	Asia Minor, 75, 78, 104	Bansberia. 188
416, 417, 420, 421, 461	Ambala. 213, 478	144, 257	Bara Bazar. 429
463, 500	Amblamgodde. . . . 219	Asirvadapooram. . . . 169	Baraka. 14
Africa, South-Eastern 463	Aumboina. 223	396	Baraset. 466
Africa, West. 41	America, 3, 14, 76, 113, 114	Assafa. 11	Barbadoes, 63, 232, 419
Africa, Western. . . 7—15	116, 117, 166, 184, 210	Assam. 115, 371, 372	422, 462
32—38, 63, 93—99, 112	221, 224, 231, 257, 267	Assiniboine, River. . 280	Barbadoes diocese. . . 499
136—139, 190, 196—	268, 293, 386, 428, 442	Astagaum. 168, 242	Bareilly. 482
207, 236—238, 248, 255	497, 502, 516	Asur. 436	Barker's Rock. 373
257, 268—272, 288, 300	America, British, 299, 461	Athabasca. 148	Baroda. 174
—322, 327, 329, 343—	462	Athens, 74, 76, 246, 455	Barra Point. 10
355, 368, 380, 418, 447	America, North. . . . 3, 295	Atna. 521	Barrimore. 127
461, 462, 524, 525	402, 419, 499	Auckland, 160, 227, 408	Bartica Grove. 327
African Islands. . . 71—73	America, Brit. North, 63	485, 488, 496	Basharatporc. . . . 164, 477
Agra, 124, 128, 135, 165	261, 493	Aurungabad. 214	Basili. 11, 12
213, 288, 378, 460, 478	America, North States,	Australasia, 224—227	Bâsie, 210, 460, 461, 514
—480, 482	524, 525	447, 499, 518—524	515
Agurparah. 161, 431	America, North-West, 56	Australia, 195, 224, 261	Bassa Cove. 14
Ahikereru. 226	—63, 90, 146—160, 257	299, 386, 421, 462, 463	Bassa, Little. 14
Ahipara. 486, 487	273—288, 461, 488	493, 499	Bassa town. 307
Ahmedabad. 128	America, South. 3	Australia, South. . . . 496	Batavia. 223
Ahmednugger, 212, 244	America, Spanish and	Austria. 414, 504	Bath. 191
245	Portuguese. 231	Ayn el Haramiyeh. . . 144	Bathurst (S. Afr.), 26, 27
Ahuriri harbour. . . 107	Amherst. 114	Ayn Subben. 144	Batticaloa. 220

Dec. 1853.

INDEX OF NAMES OF PLACES.

Bathurst (Sierra Leone) 6, 10, 190, 197, 205, 237 301, 308	Black Sea 73, 75	Bussorah 83	Cavally 14
Batticotta 221	Black Town, 213, 324, 326 331	Butterworth 28	Cavally, river 14
Bavaria 512, 515	Blackwall 327	Buxar 211	Cawnpore 125, 127
Bay of Islands, 226, 484	Blinkwater 21, 27	Byamville 216	Cedar Hall 420, 422
Beaver Creek 57	Bloem Fontein 30, 31	Caffraria 70	Cedar Lake 147
Bechuana Country 30	Bloomsbury Chapel, 253 259	Caffraria, British 28	Celebes 222
Beckhniizen 423	Bluefields 422	Caffraria Proper 28	Celebes, South 222
Beecham Dale 227	Boar 433	Caffreland, 20, 23, 28, 71 78, 83, 411, 412	Centenary Hall 255
Beecham Wood 28	Bohemia 509, 516	Caius College 447, 496	Ceylon, 53 — 56, 215— 223, 248, 257, 267, 327 380, 447, 454, 461, 462 525
Beerseba 67, 70	Bokhara 83	Calabar River, old 14	Ceylon, North 207, 461
Behnese 411, 412	Bolobpore 469	Calcutta, 123, 124, 127 128, 130 — 133, 160— 163, 171—173, 181, 183 187—189, 213, 215, 257 327, 368, 371, 372, 378 408, 416, 428—431, 447 460, 473, 525	Ceylon, South 207, 461
Behala 172	Bombay, 124—126, 128 166—168, 187, 189, 212 239—242, 257, 288, 447 459, 460, 488, 525	Calcutta diocese, 492, 497 499	Chambery 524
Belgaum 174	Bombay diocese 499	Caldwell, Lower 14	Chandgaw 115
Belgium, 3, 505, 516, 517	Bona 73	Caldwell, Upper 14	Chandhay 246
Belize 231	Bonkolo 28	Caledon 19, 67	Charlotte (West Africa) 6, 197, 205, 207, 237, 304 325
Bellary, 174, 175, 368 416	Bonn 515, 518	Caledon River 67	Charlottenburg 423
Belle Isle 72	Boodaloor 129	Calicut 209	Chatham Island, 223, 454
Belligam 219	Bootschap 71	California, 85, 231, 451 502	Chavagacherry 221
Bell's Town 12	Borabora 229	Callaba Town 10	Cheduba Island 115
Benares, 112, 127, 134 163, 164, 173, 362, 368 416, 447, 473, 478	Bongelong 25	Caltura 219	Chelsea 173
Bengal, 188, 379, 380, 431 459, 465, 467	Borneo, 215, 221, 222, 224 465, 495, 499	Cambay, gulf of 190	Cheltenham 456
Benguema 6	Borough road 261	Cambridge, 69, 447, 460 461, 496	Chicacole 191
Berbice, 232, 368, 416, 417	Borsad 174	Cameroon 11, 13	China, 48—53, 84—90 113—123, 145, 146, 150 195, 207, 255, 261, 282 293, 299, 342, 377, 382 416, 417, 425—428, 447 461—463, 500, 524, 525
Berea 67	Bordeaux 513	Canada 79	Chindadripettah 128
Berens' river 148, 280	Boojah 78, 102, 103	Canada, Eastern 63	Chintadrepettah 213
Bergamo 504	Bournabat 139	Canadagoody 128	Chingleput 159
Berhampore, 173, 186—87	Brackenbury Valley, 26	Cannanore 209	Chinkiang 426
Berlin, 122, 193, 505, 509 515	Brakmaputra 116	Canterbury 493, 498	Chinsurah 183
Bermuda 232, 498	Bramapootra 116	Canterbury Settlement 226	Chippendale 224
Berne 515	Braznose College 447	Canton, 85, 87, 116, 117 123, 426, 427	Chiracal 209
Bethabara 222	Brazils, the 310, 314	Cape Aiguilla 17	Chittagong, 117, 118, 377
Bethanien 70	Bremen 228, 515	Cape Coast 11	Chittoor 129
Bethany 399	Bremen Haven 516	Cape-Coast Town 11	Chitoura 134
Bethel 70	Brecisa 504	Cape Comorin 163, 178	Chobham 493
Bethelsdorp 20, 23	Breslau, 412, 504, 509, 513	Cape Flats 26	Choga 154, 155
Bethesda 211	Bretou 513	Cape of Good Hope, 402	Chombala 211
Bethlehem 79, 399, 400	Bridgetown 232	Cape Mount 14	Chorubala 209
Bethnal Green 260	Bristol, 278, 333, 350, 486	Cape Palmas 5, 14, 15	Christ Church (Newgate street) 253, 254
Bethulia 67, 144	Bristol Channel 333	Cape Town, 15—21, 23 25, 65, 67, 69, 492	Christianagram 129
Bettigherry 209, 210	Britain 296	Cape-Town diocese, 497 499	Christiana 57
Bexley 14, 15	British Accra 11	Cape Verd 269	Christiansborg 11
Beyrout 76, 81	British Isles 3	Carib Town 231	Christiansfeld 507
Bhagulpore, 163, 471, 472	Brittany 380, 513	Carlsruhe 515, 518	Chumie 67
Bhamdun 76	Broken-Head river 154	Carlton 160	Chunar 134, 164
Bhingar 212	Broosa 74, 75	Carmel 67, 79	Chundicully, 54, 56, 218
Bhoirup, the river 469	Brownsville 232	Carnatic, the 212	Chupra 162, 211, 467
Bholobpore 162	Brunswick 509	Carnstadt 515	Chusan 51, 112, 123
Bhowanipore 172, 214	Brussels, 86, 193, 505, 517	Carp River 275	Circular Road 425
Big River 284	Bua 230	Carron Hall 232	City-road Chapel 253
Bight of Benin 9, 313	Bucharest 80, 81	Caspian Sea 73	Clapham 460, 466
Bight of Biafra 14	Buffalo River 23, 66	Carthage 73	Clarenc 11, 13, 14
Bilara 433	Bull's-head Point 148	Cassaba 140	Clarkebury 28, 29
Bimbia 11—13	Bumbatook 236	Cassel 122, 410	Clarkson 18, 421
Bintang 222	Bunder 357, 363, 364	Castle Point 108	Claverton 190, 191
Bintenne 220	Buntingdale 225	Catarvelli 220	Cloudy Bay 225
Birbhoom 132	Buntingville 28		Cobientz 515, 517
Birbhun 450	Burdwan, 162, 432, 433 449		Cochin 168, 447
Birch 144	Burishol 132		Coilandy 211
Birmingham 331, 502	Burgher's Dorp 26		Coimbatore 177
Bischoffsheim 518	Burka 238		Colesberg, 23, 30, 31, 479
Bishop's Auckland 226	Burmah 86, 124, 260		Cologne 505, 515
Bishopsgate street, 193 299	Burmah, British, 114, 115		Colombo, 215—217, 219
Bishtapore 130	Burmah Proper 115		
Bisramdola 433	Burnshill 66		

INDEX OF NAMES OF PLACES.

Colombo diocese, 492, 499	Diarbekir 76, 238	Europe . . 1, 3, 7, 38, 40	Friesland 507
Combaconum 129, 179	Diep Rivere 25, 26	71, 79, 99, 100, 123	Frith, Islands of the, 488
180	Dilcho, the 116	148, 174, 210, 230, 259	Frog-Portage 276, 277
Commando Kraal 20	Dinagapore 133	260, 267, 293, 311, 385	Fuga 99
Conflict Reef 269	Dinagore 433	414, 422, 429, 433, 442	Fungfo 121
Conjeveram 189	Dindigul 129	461, 467, 473, 499, 514	Furceedpore 133
Constantinople, 74, 75, 77	Dindigul, East 212	Ewa 230	Furruckabad 213, 480
80	Dindigul, West 212	Exeter Hall 194, 253	Futteghur 174, 213
Cooly Bazaar 172	Djebel el Shemalz 144	—266, 262, 263, 299	Galilee 14
Coonghul 182, 183	Djebel el Tor 144, 238	Fairfield 419, 420, 422	Gaboon, Upper 14
Copay 55, 56, 218	Djebi Firdus 143	Fairford 56, 57, 63, 277	Gaggore 478
Copay, North 56	Djebi Fransawi 144	—280, 282, 283	Galashiels 494
Copenhagen 517	Djennin 238	Falmouth 459	Galilee 79
Corfu 77	Dog's Head 148	Farmerfield 26, 27	Galilee, hills of 238
Corisco 15	Dohnavor 169	Feejee 463, 519	Galkisse 219
Cormilla 117, 118	Dominica 232	Feejee Islands, 227, 228	Galla Territory 79
Cornwall (Jamaica) 232	Domonasi 11	230, 255, 461, 462	Galle 219, 220
Corpus Christi Coll. 460	Dondra 219	Feleasan 519, 520	Gambia 8, 10, 461
Cosapettah 180	Dover 460	Fernando Po 11, 13, 14	Gambia, river 10
Cotatal 211	Dowlutgunge 466	377	Ganges, Lower 9
Cotta 217	Downs, the 207	Figheldean 497	Ganges, riv. 164, 213, 428
Cottayam 168	Drahen Colony, the 71	Finland 506	Gawar 76, 289
Cottayam College 440	Drontheim 507	Finsbury Chapel 264	Gbagura 350
Cracow 511	Dublin 7, 31	265	Geba 238
Cradock, 21, 26, 27, 525	Duck River 282	Flats 27	Geelong 225
Cradock River 24	Duinvonteyn 17	Flavia 144	Genadendal, 16, 17, 421
Creuznach 511	Dumdum 130, 131	Florence 1, 74	Genava 266, 515
Crimea, the 506	Dunshanglin 339	Florida 233	Genoa 3, 504
Crystal Palace 335, 373	Durham 298, 333	Flour Point 148	Geog Japa 77
374, 493	D'Urban 26, 28—30	Foo-chow 116, 117, 120	George Town 22
Cuddalore 129	Dusseldorf 459	122, 123, 145	Georgia 141, 506
Cuddapah, 126, 176, 180	Dresson river, the 222	Foo-Kien Province 116	Georgian Islands 228
181	Dysalsdorp 19	Fookwing 121, 223	Gerizim 144
Culna 188	East Cape 226, 227	Fort Beaufort 22, 27	Germany 1, 3, 79, 260
Cumberland, 58, 62, 146	East Florida 423	Fort Carlton 280	385, 386, 460, 494, 499
151, 152, 159, 460	East London (S. Africa) 28	Fort Garry 280	501, 505, 513, 515, 516
Cumberland House 157	Eastern District 226	Fort George 284	518, 524
Cumberland Station 60	Ebal 144	Fort Hare 65	Ghazee-pore 473
90, 146, 156	Ebenezer 70	Fort Kangra 166	Ghospara 187
Cuttack 183, 185, 186	Edeiyenkoody 129, 130	Fort Murray 28	Ghurwa 163, 473
249, 250	Edina 14, 15	Fort Peddie 18, 26, 27	Gibraltar 73, 504, 514
Cutwa, 132, 288, 377, 433	Edinburgh 265	Fort Pelly 57, 59—61	Gilboa, hills of 238
Czar Street 499	Egba 94	280, 282, 283	Ginæa 238
Dacca 133	Egerton 383	Fort Wiltshire 67	Glamorgan 333
Daihat 433	Egmore 326	Fourah Bay 5, 6, 10	Glasgow, 65, 298, 339, 374
Damara Country 26	Egypt 78, 79, 257, 409	137, 197, 199	Gloucester (W. Africa) 6
Dana, river 40, 41, 43	411, 412, 427, 460, 499	France, 1, 3, 4, 230, 255	191, 192, 205, 237, 305
45—47, 79	Elambazar 433	260, 266, 293, 386, 414	Gnadenberg 211
Danish Islands 419	Elberfeld 515	455, 461, 494, 503, 512	Gnases 508
Dantzig 412, 508	Elim 17, 421	513, 515, 524	Gobee 182
Darjeeling 211	Elsey's River 25	Franconia 518	Goberdhan 480
Darmstadt, Hesse, Duchy	Elpensdorf 516	Frank Mountain 143	Goddapitiya 219
of 518	Ellanji 407	Frankfort 505, 509, 515	Goderich 304—307
Data 42	Ellanthakoollam 438	518	Gogo 190
Dead Sea 142	Emere 99	Frankfort-on-the-Maine	Gold Coast, 11, 255, 461
Debrooghur 127	Emmaus 71	510, 512	463
Deccan, the 167	English River, 276, 277	Fredericksthal 234	Golshi 433
Deer Lake 277	Enon 16, 421	Fredericton 492	Gonawella 216
Delhi, 128, 135, 478, 479	En-ragel, well of 413	Fredericton diocese, 499	Goobee 183
495, 496, 498	Entally 130	Freemasons' Hall 254	Gopinore 433
Demerara, 160, 207, 232	Entry Island 226, 227	255, 259, 261	Goruckpore 164, 476, 477
368, 417, 459, 461, 462	Ephesus 78, 103, 269	Freetown 6, 7, 10, 136	Goshen 421
Denmark 82, 507, 517	Episcopal Jews' Chapel	137, 139, 197, 231, 237	Gottenburg 507
Depok 224	260, 264	248, 268, 271, 300, 301	Gowahatti, 116, 370—372
Deptford 499	Erlangen 515	304, 397, 368—370, 417	Gowalparra 471
Derby 62, 63, 298	Erungalore 129	461	Gowindpore 211
Derbyshire 298, 447	Erzeroom 75	Friedau 68	Graaf Reinet 21
Devon 502	Esdraelon, plain of 238	Friedensberg 422	Grahamstown, 20, 21, 65
Deytown 14	Esidumbini 68	Friedensfeld 419, 422	496
Dhangatta 127	Esthonia 506	Friedensthal 419, 422	Grahamstown diocese 497
Dharwar 209	Euphrates, the, 238, 293	Friendly Islands 227	Grand Bassa 14
Dhulia 247	464	—229, 255, 461, 462	Grand Pass 216

INDEX OF NAMES OF PLACES.

Grand Rapids...146, 147	Hicks' Bay.....226	India, British.....265	Jubbulpore.....165
Gravesend, 327, 408, 460	Highbury, 253, 458, 460	India, Western, 170, 461	Judea.....413
Gray's-inn road...256	Highbury Grove, 248, 447	Indian Archipelago, 221	Jullunder Doab, the, 166
Great Britain...84, 194	Hilo.....230	Indian Ocean.....66	Jumna, the.....213
260, 299, 336, 337, 340	Hippo.....73	Indian Settlement...152	Junir.....239
342, 416, 419	Hokianga.....226	153	Kabastanga....162, 467
Great Queen-street	Holland...3, 296, 386	Indies, British West, 232	Kabaya.....200, 201
Chapel.....255	494, 505, 507, 517	Indies, Danish West, 232	Kadatchapooram...169
Greece, 3, 76, 78, 100, 143	Holy Land...413, 414	Indies, East.....446	394
257	Homburg.....502	Indtes, West, 7, 63, 160	Kae-fung-foo.....120
Green Island.....232	Honduras....461, 462	207, 231, 232, 271, 299	Kaikoke..226, 484, 485
Greenland, 234, 402, 419	Honduras, bay of...231	368, 378, 380, 416, 419	Kailua.....230
423	Hong Kong...50, 84, 85	420, 447, 461, 462, 492	Kaipara.....227
Green-Turtle Bay...63	87, 113, 118, 120—123	499	Kaitaia, 226, 451, 485, 486
Greenock.....298, 339	145, 426, 457	Indus, the.....168, 460	Kaitotehe.....226
Grenada.....231	Honolulu.....230	Inland Seas, 39—47, 73	Kaiti.....209, 211
Griqua Town...23, 24	Honore.....209, 210	—83, 99—105, 139—	Kakha.....121
Groenekloof, 16, 17, 421	Hoobly.....209, 210	144, 238, 239, 413, 525	Kakienuur....404—406
Groningen.....507	Hooghly.....466	Intally.....130	Kaladgi.....210
Gudur.....358	Hoole's Fountain...26	Intramkettali....407	Kalienvilei...394
Gudywada.....366	Hopedale....233, 423	Ionian Islands....3	Kalighat.....172
Guiana....231, 232, 498	Houtkloof....17	Ipoio.....99	Kallathrikkinaru...436
Guiana, British, 232, 257	Howlea.....471	Ireland, 2, 3, 257, 298	Kaluaaha.....231
417	Howrah...127, 128, 130	336—339, 340, 342,	Kamastone....28
Guiana Diocese, 497, 499	131	419, 459, 461, 462, 494	Kambia.....200—202
Gulbrandsdalen....70	Hudras.....480	Isagga.....37, 95	Kandepooram...399
Guledgudda...209, 210	Hull.....502	Iselim.....9	Kandy...216, 217, 219
Güns.....504	Hungary.....504, 515	Isidumbini.....69	Kanobe.....239
Gunting.....222	Hutton's Factory. 33, 34	Iale-a-la-Crosse, 148, 159	Kangra.....165, 166
Gurhmuktesur....482	Hydra.....142	275	Kapati.....226, 227
Gwalior.....124	Hytar.....438	Islington, 248, 458, 461	Kapiti.....227, 228
Gya.....452	Ibadan.....95, 99, 348	Islington (Western	Karachi, 239, 247, 248
Habal.....229	Idally.....33	Africa).....149, 197	322—324
Haifa.....79	Ifafa.....68, 69	Islington Institution, 447	Karakatt.....442, 443
Haiti.....377	Ifè.....344	458	Karangan'.....224
Hajiler.....139	Ifumi.....68	Isullapallie.....362	Kassipuram.....401
Halle.....515	Igbein, 321, 330, 346, 350	Itafamasi.....68, 69	Kat River.....21, 66
Hamadan.....84	Igboho.....9	Italy, 266, 293, 386, 414	Katiawar.....190
Hamburgh, 13, 228, 515	Igbore.....330, 347	504, 514	Kattarangkoollam, 436
516	Igghibigha.....67	Italy, Northern....504	438
Hamilton.....11	Ijaye...9, 348, 352, 354	Itemba.....70	Kan.....230
Hampden.....232	Ijemo.....99	Itoku.....98	Kanai.....230
Hana.....231	Ikija...96, 97, 321, 350	Jacmel.....377	Kavang-kovang...223
Hankey.....19, 23	Ilorin.....9, 348	Jacob's Well.....144	Kawhia.....227, 228
Hanover.....515	Ilugun.....94	Jaffa...76, 83, 239, 459	Kazipuri.....232, 243
Hanover-square rooms	Imparani.....30	Jaffna, 56, 207, 211, 215	Kealakekua.....230
253, 254, 265	Imvani.....28	217, 218, 220	Kci, the.....16, 66
Hanwella.....216	Inanda.....68	Jalandar.....213	Kema.....223
Harookoo.....223	Indaleni.....29, 30	Jamaica, 112, 160, 232	Kense hill.....41
Hart River.....23, 24	India, 63, 127, 128, 161	257, 368, 378, 380, 416	Kent.....383
Hasbeiya.....75, 76	163, 166, 173, 180—182	417, 419, 420, 422, 462	Kent (W. Africa) 6, 204-5
Haslope Hills.....28	184, 186, 188, 189, 195	Jamaica diocese....499	Kentucky.....14, 15
Hastings (West Africa)	210—212, 214, 234, 235	Japan.....457	Ketu.....9
6, 10, 196, 203	249, 252, 260, 261, 265	James's Bay...284, 285	K'hae-fung-foo....89
Hatton Garden....462	267, 268, 293, 299, 322	Jar-barry.....133	Khamiesberg.....26
Hauraki.....226	342, 377, 379—381, 414	Jassy.....80, 81	Khanipore.....478
Hawaii.....230	—416, 417, 433, 446, 450	Jaunpore, 164, 473, 476	Khaleepoor.....132
Hayti.....231, 232	452—454, 465, 478, 496,	Java.....223, 224, 505	Kharee.....130, 131
Hebrew College, 383, 384	497, 525	Jehoshaphat, vale of, 413	Khundita.....185
Hebron...63, 234, 423	India beyond the Ganges	Jellasore.....214	Kidimui, Mount....45
Heddington.....14	84—90, 113—135, 417	Jellesama.....224	Kidron.....142
Heidclberg.....515	India, North...170, 214	Jerusalem, 74, 78, 79	Kikuyu.....43
Hemcl-en-Aarde...18	417, 461, 478	81—83, 102, 141—144	Kikuyu, mountains of, 44
Hendela.....216	India, South...267, 417	239, 282, 288, 295, 387	Kilmanie.....298
Hennersdorf, Great. 412	461, 462	388, 414, 409, 467, 509	Kindula.....433
Herekino.....487	India within the Ganges	Jesus' College.....69	King's College.....455
Heretaonga...226, 227	63, 112, 160—189, 209	Jessore....131, 135, 377	Kingston.....416
Herron....376, 377	—215, 239—248, 288	Jezreel.....238	Kingstown.....339
Hermon, Little...238	322—327, 355—368	Joginda.....162, 469	King William's Town, 23
Herrnhut....123, 412	388—408, 414, 428—	Jooneer.....168, 244	28, 29, 65, 66, 70
Herrstein.....518	447, 452, 465—483, 488	Jordan.....238, 291	Kirakarenthutte...400
Hervey Islands, 228, 489	499, 525	Joseph's tomb.....144	Kirkwood.....67

INDEX OF NAMES OF PLACES.

issey, 6, 137, 169—199	Lantau.....121	Madura, West.....212	Mavelicare.....168
272	Lattakoo.....24	Madras, 63, 112, 124, 125	Mawe.....451
issey Road.. 271, 304	Lattakoo, Old.....68	128—130, 135, 170, 171	Mayaveram.....212
istogunge.....466	Leaf river.....148	175, 177, 180, 181, 186	Maynooth College, 263
itui.....41, 46	Lebanon, mount, 76, 418	—189, 207, 212—214	295
lipplaat River....17	Leeds.....414	219, 257, 288, 324, 331	Maythur.....434
lapp's Hope.....23	Leghorn.....514	355—357, 368, 378, 380	Mbé.....40, 43
loksa.....433	Leguan.....232	447, 459, 460, 462, 479	Mberre.....43
loksbosch.....18	Leicester.....6	488, 498, 525	Mediterranean, 73, 100
lolea.....230	Leicester (West Africa)	Magnesia.....141	447, 461
olobeng.....25	205, 237	Maharatta country,	Meerpur.....127
olobeng River....25	Leicester Mountain, 271	southern, the....211	Meerut...164, 481, 482
olong River.....24	301	Mahi-Kantha.....174	Meignanapooram...169
ommaggas.....70	Leipzig.....211	Mahesore.....466	396, 398
oni Island.....14	Leipzig...509, 515, 516	Mahewa.....477	Meilapooram...434
önigsberg...508	Lekalong.....23	Máhi-kantha...125	Meinam River...113
onlanhi.....121	Lesseyton.....28	Makassar.....223	Mehirpore.....469
oobatiyeh.....238	Letnamasanga...521	Malabar.....441	Mekuatling...67, 68
oomeleambooy...224	Leulamoenga.....522	Malabar Coast..168, 178	Melanesia, islands of, 522
oopang.....223	Levant.....3	Malacca.....427	Melbourne...225, 421
oordistan.....292	Liberia...5, 14, 15, 524	Malaana.....229	447, 492
opjes-Kasteel...16	Lichtenau...234, 424	Malasamoodra...209	Melbourne diocese, 492
ornegalle.....219	Lichtenfels.....234	Malaypore.....130	495, 499
ororarika.....484	Lifuka.....229	Malcolm Peth...212	Meleaputa.....471
Kosan.....146	Lilong.....121	Mallapalli.....450	Meltham Mills...447
Kotghur, 165, 166, 460	Limose.....25	Malligaum...168, 247	Melnattam.....182
482	Lincoln.....298	Malta...3, 73, 74, 514	Menado.....223
Kottigahawatte...216	Lincoln's-Inn Fields, 382	Malua.....522, 523	Menahasse.....224
Kowl Bazaar.....175	Linköping.....508	Mal-Visuvasapuram, 406	Mergui.....115
Krishnaghur...162, 449	Lishuani...30, 31	Mamre.....18, 421	Mesopotamia.....144
Krishnaghur...459, 460	Lissa.....508	Mamusa.....24, 25	Messina.....514
465, 466	Liverpool, 262, 337, 374	Manaar.....219	Nichmash.....144
Krishnapore.....172	386, 460, 493, 499	Manaargoody...182	Micronesia.....231
Krobo.....13	Llandaff.....333, 334	Manalkadoo...439	Middle District, 226, 488
Kruis Fontein...19	Lochalsh.....298	Manawapou...112	Middle Island..226, 228
Kudumdi.....132	Lohardugga.....211	Manawatu.....107	Middlesex.....383
Kulu.....165	Lokualo.....30	Manchester, 262, 265	Middletown...10, 205
Kumply.....178	Lombardy.....504	298, 337, 386, 502	Milan.....504
Kurrachee.....168	London, 6, 8, 171, 193, 288	Manchur.....243	Millsburgh.....14
Kuruman.....15	327, 372, 374, 383, 385	Manepy.....221	Min River.....116
Kusso Town.....205	408, 419, 428, 453, 455	Mangaia...229, 489, 490	Mirametsu.....30
Kutra, the.....481	460, 501, 503, 506, 515	Mangakahia...485	Mirzapore, 124, 173, 433
Kwangubeni...29, 30	London diocese...254	Mangalore, 125, 209, 210	Mississippi...274, 277
Kylasapooram...436	London Tavern, 193, 264	Mangungu.....227	Mo.....33
Kyouk Phyo...115	265, 299	Manitoba, 56, 62, 277	Mocha.....72, 73
Labrador, 233, 402, 419	Long Eaton.....447	280, 282, 283	Moco Town...6, 204
423	Longkloof.....22	Mankar.....433	Modena.....3
Labodei.....13	Long-lane Chapel...255	Manke.....200, 202	Mojo Warno...224
Labuan, island of...222	Loo Choo.....457	Manono.....521	Mogra Hât.....127
Lac-la-Ronge, 151, 273	Loodianah...213	Manua...229, 519, 521	Molinnu.....521
277	Lotlakana.....31	Manukau...226, 227	Molokai.....231
Lagos, 6, 8, 10, 32, 33, 35, 63	Lovedale.....65, 66	Manua, Great...519	Moluccas.....221
96, 97, 207, 309, 311, 315	Lower Fort...149—152	Manua-tele...519	Mombas.....79
318, 320, 327, 330, 344	Lublin.....509	Mapumulo...68	Monegar Choultry..326
348, 349, 459, 460	Lucca.....232	Marlborough...278	Monghir.....379
Lahaina.....230	Luckyantipore...130	Marmora, sea of...74	Monghyr.....133
Lahainaluna.....230	Lumley.....307	Marshall.....14	Monmouth.....333
Lahore.....213	Lund.....122	Masulipatam, 171, 357	Monrovia...5, 14, 15
Lake Boga...225, 421	Lyaconia.....290	362, 461	Montgomery.....419
Lake Superior...464	Lyons...4, 512, 513	Mataikona.....107	Montoa.....107
Lakhyantipore...415	Mabotsa.....25	Matakooly...216	Montreal.....462
Lakemba.....230	Macarthy's Island..10	Matarawa.....485	Montreal diocese...499
Lake Tchad.....7	Maccaury.....199	Matebe.....216	Montserrat.....232
Lambeth.....5, 118	Mac Donald.....205	Matebe.....25	Moodaloor...129
Lancashire.....333	Macedonia.....267	Mathabhanga River, the	Moolky...209, 210
Lancaster.....332	Macedonia.....147	172	Moorsheadabad...173
Lanesborough...14	Madagascar, 71, 72, 207	Matje's Drift...22	Moose.....62
Langford.....486	260, 264, 417, 465	Matura.....219	Moose Factory...62, 155
Langwang.....223	Madeira.....112	Maui.....230	Moose Fort...283, 284
Lang Kloof.....16	Madras diocese, 492, 499	Maulmein...114, 115	286, 460, 461
La Nouvelle Decouverte,	Madura...129, 212, 393	Mauritius, 71, 72, 124	Moose Lake...58, 60, 61
72	Madura, East.....212	417, 513	233

INDEX OF NAMES OF PLACES.

Moravia.....516	Negapatam...129, 182	Nsambáni, hill of... 46	Pangani town..... 99
Moraul Bay.....545	Negombo.....219	Nuddea...172, 433, 466	Pangani river..... 5
Moreton Bay.....225	Nellore, 53, 54, 189, 214	—468	Pannivilai, 169, 368, 436
Morija.....67, 68	217, 218	Nukutanrua.....105	437
Morlaix.....504	Nelson.....226, 228	Nulloor.....169	Pantalam.....417
Morley.....28, 29	Nepowewin, the, 157—	Nuremberg.....515	Pantura.....213
Morocco.....73	160	Oahu.....230	Papa.....349
Morotto.....219	Neuwied.....410	Oceanica.....3	Papeete.....232
Morsamete.....480	Newark.....227	Odessa.....506	Parakerake.....457
Mosquito Coast.....422	Newase.....212	Odjimbingue.....70	Paramaribo... 422, 423
Mossy Point.....147	New Barmen.....70	Ofo.....519	Parengarenga.....487
Mosul.....76	New Bedford.....370	Ogba.....349	Pareychaley.....179
Motito.....68	New Brunswick...463	Ogbomoso.....9	Paris, 3, 67, 266, 455, 502
Moulmein.....124	Newcastle...227, 498	Ogun, the, 96, 348, 350	504, 511—512
Mount Athos...143	Newcastle diocese...495	Ohio.....63	Park's Creek.....159
Mount Coke.....28	497, 499	Okkak.....233	Parma.....3
Mount of Olives...144	New Cess.....14	Okeodan.....345	Parsonstown.....359
Mount Road...326, 357	New Fairfield...233	Olandebank.....14	Partridge-Crop lake, 257
Mount Sinai...143, 144	Newfoundland, 492, 498	Oleisha.....440	Parumpani.....399
375, 426	Newfoundland diocese	Old Norway House Fort	Pas, the.....157
Mountain District, 6, 197	497, 499	147	Pasoomalie.....212
205, 206, 236, 308	New Georgia.....14	Olosinga.....519	Patagonia.....235
Mount Tongue....99	New Germany....71	Omalloor.....442	Patea.....112
Mowula.....201	New Hebrides, 229, 522	Oneroa.....229	Paumotu.....229
Mozambique, channel of	523	Oodopitty.....221	Pavoor.....169, 436
373	New Herrnhutt, 234, 423	Oodooville.....221	Payoor.....439
Mudakankoolam...436	New Orleans.....14	Ooroomiah.....76	Pearl-Key Lagoon...422
Mudalankoolam Moun-	Newport.....370, 371	Ooshikugam...121, 222	Peelton.....18, 23
tain.....439	New Plymouth...227	Ootacamund.....212	Peidalah.....181
Muaratovo.....222	New Rabbai.....79	Opitiki.....226	Peki.....13, 14
Muditnanthan...436	Newra Ellia.....219	Opotiki.....498	Pella.....70
Mukkudel...402, 403	New Spring place...233	Orakei.....488	Pennsylvania.....419
Munura.....323	Newton.....371	Oran.....80	Percambore.....376
Murugankuritchy...391	Newton Dale...26, 28	Orange River.....15	Percy chapel.....254
392	New Town.....180	Oriel College.....460	Periacoolum...212, 213
Murray Town....307	New York, 255, 256, 497	Orissa, 183, 184, 186, 214	Persia 76, 84, 141, 431, 506
Music Hall...252, 265	New Zealand, 105—112	Oruru.....487	Persian Gulf....73
Mussourie.....482	119, 160, 226—228, 257	Osielle, 8, 38, 93, 94, 321	Perih (Swan river) 225
Mussurie.....165	299, 327, 455, 460—	Ossa, the.....348	Perungkoollam...457
Muttra...135, 480, 482	462, 476, 483—488, 523	Otago.....227, 228	Pesth.....504
Muzufferpore...211	New-Zealand diocese 499	Otako.....111, 227	Peter Harris.....14
Mynpoorie.....213	Neyoor.....179	Otana.....485	Petrikan.....59
Mysore.....182, 183	Ngami, lake of...25	Otawao.....226	Philadelphia.....139
Mymensing.....133	Nice.....504	Otijkango.....70	Philippolis...24, 67
Nablous.....79, 144	Nicomedia.....74, 75	Otta...96, 322, 345, 349	Piedmont.....3
Nagami Lake, the...160	Niesky.....412	Ovea.....229	Pieter-Mauritzberg, 29
Nagercoil.....178	Nile.....79, 411	Overyssel.....507	30, 65
Nagpore.....189	Nilgherry Hills...209	Owu.....350	Pigeon Point...148
Nain.....238	211—213	Oxford, 69, 222, 447, 460	Pimplegaum...246
Nallamalpooram...400	Nina-Foon.....299	466	Pine town.....65
Nalloor.....401, 402	Nina Tobutabu...229	Oxford house...148	Pipiriki.....227
Namaqualand, Great, 26	Nineveh, ancient, 76, 413	Oyan, the.....344	Piplee, 186, 234, 235, 250
Namaqualand, Little, 26	Ningpo, 48, 49, 85—87	Paarl.....19	Piræus.....77
Namtow.....121	113, 119—121, 123, 288	Pacaltsdorp.....19	Pirie.....66
Nanagram.....399	460	Pacific, the...299, 524	Pitcairn's Island, 223, 492
Nanalkadu.....436	Nisbet Bath.....26	Pademba road, 270, 272	495, 499
Nandy.....230	Nistarpur.....134	Paihia.....111, 484	Plaatzberg...30, 31, 67
Nanking.....426	Norfolk.....298	Palamcottah...169, 170	Plaatzberg, Old...70
Nannagram.....400	North Cape.....487	331, 366, 368, 388, 393	Plaintain's Island...19
Nannikalam.....399	Northamptonshire...486	439	Play-green Lake...148
Nantæ.....145	North Seas...193, 494	Paleaveram.....358	Plymouth, 63, 248, 288
Nantes.....293	Northern District...226	Palestine, 75, 82, 141, 143	459, 460, 489, 493
Narsingdarchoke...130	451, 484	238, 268, 382, 413—14, 460	Pniel.....70
Nasik.....239	Northern Island...226	Palestine place, 382, 387	Point Pedro.....29
Nassuck...167, 242, 247	Northumberland...298	509	Poirirua.....227
Natal colony...71, 496	Norway.....507	Palingkau...222	Poland...385, 386, 506
Natal diocese.....497	Norway House, 147, 160	Pallam.....163, 441	Polynesia, 228—231, 416
Navigators' Island...228	Nottingham.....298	Palliser bay.....108	—418, 519
Nazareth...79, 129, 141	Nova Scotia.....499	Palmerton...29, 30	Polynesia, Western, 264
142, 144, 238, 377, 384	Nova Scotia diocese, 492	Pambire.....99	Poonah...126, 127, 199
414	499	Panditeripo.....221	Poonamallee...128, 180
Neapolis.....144	Nowgong.....116	Pancivadali...169	Popo.....308

INDEX OF NAMES OF PLACES.

Pooree, 185, 186, 235, 249	Regent square, 259, 265	Satberya..... 132	Smyrna, 74, 75, 78—80
250	Rehoboth..... 70	Sattankoolam... 169	101—103, 139, 140, 525
Porte, the... 75, 100	Rejong river..... 221	Sattara..... 212	Sodom..... 272
Port Elizabeth, 17, 20, 23	Rhenish Prussia... 518	Saugor..... 134	Solegaum... 246, 247
26, 27, 416	Rhode Island..... 370	Savaii..... 521, 523	Solo..... 468, 470, 471
Port Lincoln..... 496	Richmond..... 30	Savanna Grande... 377	Somerset..... 22, 26
Port Lakkoh, 7, 196, 197	Richtersfield..... 70	Saviseshapooram... 169	Somerset, East..... 16
199, 200, 202, 203	Riga..... 506, 518	Savoy..... 3	Somerset's Kloof... 21
Port Louis..... 72	Rillegalle..... 219	Sawyerpooram... 129	Somerset, West... 26
Port Maria..... 232	Ripon, diocese of... 334	Saxony..... 516	Sonder..... 224
Portman chapel... 254	River District... 6, 196	Scarcies Great rivers,	Soory..... 132
Port Natal..... 29, 68	Roads..... 486	the..... 200, 201	Sothmagram..... 399
Port Nicholson... 226	Robben Island.. 18, 421	Schaffhausen..... 515	Soukeyapooram... 400
Portsmouth, 161, 171, 370	Robertsville..... 14	Scheppmansdorf... 70	Southampton... 447, 460
371, 447, 459, 460	Rocktown..... 14	Schietfontyn..... 70	488, 493, 499
Portugal..... 3, 504	Rodosto..... 74	Scinde..... 168	Southborough..... 486
Posen..... 508	Rollin Porter..... 14	Scotland, 3, 69, 298, 337	South Seas... 368, 417
Potani..... 111	Roman States..... 3	339, 494, 508	Spain..... 3, 504, 514
Poverty bay... 226, 227	Rome... 1, 55, 72, 218	Sea District..... 6, 309	St. Augustine's College
Pragasapuram... 396	Rondebosch... 25, 26	Sebastieh..... 238	493, 498, 499
Prekanam..... 442	Ropas..... 269	Secunderabad..... 129	St. Bartholomew... 232
Preston Cottage... 486	Rosehill..... 232	Secundra..... 165, 481	St. Bee's College... 460
Prussia, 3, 459, 505, 517	Rossville..... 148	Seedua..... 219	St. Bride's (Fleet street)
Pruvurasungum, 246, 247	Rotorua..... 226	Seetthakoollam, 437, 438	256, 259
Pubna..... 133, 468	Rottenpore..... 162	Seir..... 76	St. Catharine... 143
Puchagbur... 133	Rotterdam..... 517	Sembalingapuram... 394	St. Catharine's Hall
Puducotta..... 212	Royapettah..... 182	Serampore, 131, 133, 288	(Cambridge)... 128
Pukahi..... 488	Royapooram..... 213	378	St. Croix... 232, 419, 422
Pukak..... 121	Ruapuki..... 228	Seringapatam... 175, 177	St. David's..... 334
Puketapapa..... 488	Ruattan..... 231	Seroor..... 212	St. Dunstan's (Fleet st.)
Pulicat..... 180	Runkutta... 165, 481	Serur..... 245	261, 262
Punahou..... 230	Rupert's Land, 61, 268	Settimalipetty.. 436, 438	St. Giles's-in-the-Fields
Punamalli... 331	492	Settra Kroo..... 14	263
Punjab..... 166, 447	Rupert's-Land diocese,	Seychelles..... 499	St. Helena..... 372
Puthookotei..... 129	499	Shakohopore... 433	St. Honoré..... 513
Puttoor..... 220	Russell..... 205	Shanghae 51, 52, 84—86	St. James's Chapel, Clap-
Putlam..... 219	Russia, 140, 143, 506, 508	88, 89, 117, 120, 123	ham..... 297
Puvani..... 438	509, 518	207, 425, 426, 460, 525	St. Jean d'Acre... 239
Quebec diocese, 492, 497	Ruttanpore... 469, 509	Shawbury..... 28	St. John's... 69, 460
499	Sabatho..... 213	Shechem..... 144	St. John's Chapel (Bed-
Quilon..... 178	Sabewan..... 482	Shembro country.. 7, 192	ford row)..... 259
Rabbai Mpia, 40, 47, 80, 99	Saduganarei... 399	Shiloah..... 142	St. John's College... 227
Rabbai..... 100	Saeglek..... 423	Shiloh..... 17, 18, 420	447, 485
Rabbit Point..... 148	Safet..... 83, 239	Shoal River... 57, 59, 60	St. Kitt's... 232, 419, 422
Raiatea..... 229	Saiheong..... 121	Shukor..... 433	St. Lucia..... 232
Rajkot..... 190	Saharunpoor... 213	Siam... 86, 113, 127, 525	St. Martin's, Stamford 460
Ram Allah..... 79	Saiheong... 222, 223	Sibsagore..... 115	St. Mary's Island... 10
Ramkrishna..... 212	Saiheong, river of. 222	Sicilies, the..... 3	St. Matthias, Manchester
Ramnad..... 129	Sakarran, the... 215	Sidon..... 3	297
Rampore..... 482	Salagaum..... 246	Sierra Leone, 5—10, 63	St. Michael's, Stockwell
Ramree... 115	Salem (India).. 176, 177	112, 136, 197, 201, 207	460
Ranaghat..... 466	Salem (S. Africa).. 26, 27	236, 248, 255, 256, 269	St. Paul's Cathedral, 194
Rangiawia..... 112	Salisbury, diocese of, 497	270, 288, 309, 311, 312	299
Rangoon..... 114	Salisbury square, 190, 408	315, 318, 322, 327, 350	St. Paul's, Covent garden
Rangpur..... 116	447	369, 408, 447, 459—	460
Ranshee..... 211	Salkiya..... 130, 131	461, 463, 488, 492, 525	St. Paul, Minnesota, 63
Rapid river... 276, 277	Salonica..... 74, 80	Sierra Leone diocese, 499	St. Paul's River... 14
Rapids, the... 147, 152	Samarang..... 224	Sigra..... 473	St. Petersburg, 84, 506
Rarotonga... 368	Samarina..... 238, 400	Silesia..... 509	518
Red Deer Lake... 277	Samathanapooram... 399	Silhet..... 133	St. Peter's Coll. 460, 461
Red Deer's River.. 60	Samoa, 228, 519, 522, 523	Siloah..... 292	St. Thomé..... 128
Red River, 57, 58, 62, 146	Samoa Islands, the, 368	Simon's Town... 25, 26	St. Vincent, 112, 207, 232
—148, 151, 152, 154, 156	Sandoway..... 115	Sinde..... 239	447, 461, 462
157, 159, 160, 273, 280	Sandwich Islands.. 230	Singapore..... 86	Stavanger..... 71, 507
283, 284, 460	Sankiu..... 122, 223	Singwah..... 246	Steinkopf..... 70
Red-River Settlement, 62	Sanoor..... 230	Sinoe..... 14, 15	Stellenbosch... 16, 26, 69
63, 156, 233	Santipore..... 466	Sion..... 2	Stettin..... 509
Red Sea..... 73, 75	Sarawak..... 222	Sitabaldi..... 189	Stockholm, 506, 508, 517
Reedsville..... 14	Sardinia..... 3, 504	Sitakund..... 118	Stockton Creek... 14
Regency square... 369	Sarepta..... 69	Siva Gunga..... 212	Stoke Bruerne... 486
Regent, 6, 191, 205, 206	Saron..... 70, 71	Skye, island of... 298	Stone Fort..... 150
236, 370	Saskatchewan, 157, 159	Society Islands... 228	Stony Mountain... 152
Regent Hills..... 236	280		Store Street... 252, 265

INDEX OF NAMES OF PLACES.

Strand	194	Theopolis	21	Uhyat	412	Wangaroa	257
Strasburg	511	Thessalonica	459	Uitenhage, 15, 17, 23, 26		Wannarponne	237
Stromness	460	Thirttharappapooram,		47		Waokena	112
Stuttgart	515, 516	407		Ukambani, 39—41, 23		Warea	228
Sudder Station, 465, 466		Thyatira, 78, 104, 139, 140		46, 47, 79		Warsaw	509, 516
Suffolk	298	Tiberias, lake of.	238	Uitkomst	71	Waterloo (W. Africa) 6	
Sulem	238	Tidmanton	21	Ulu, mountains of.	45	10, 190, 197, 204, 235	
Sunem	238	Tifis	141	Umblanya, Little.	30	Waterloo bay	25
Surat.	125, 174, 190	Tigris, river.	76, 238	Umlazi	68	Watsonsdorp	23
Sarinam 232, 419, 422, 423		Tillipally	220	Umnganeni	29	Weigh-house Chapel,	
Surrey Chapel, 253, 263		Timor	223	Umpukani	30	258, 263	
Surrandei, 169, 368, 435		Timmanee Country, 7		Umpumulo	71	Weilgama	216
Sussex	11	Tinnevelly, 129, 130, 169		Umtwaloi	68	Wellington (New Zea-	
Suviseshapooram.	368	170, 188, 324, 366, 388		Umritsir	166	land)	109, 223
398—400		—390, 392, 393, 399		Umvote	68	Wellington (S. Africa) 67	
Sowalki	509	401, 434, 435, 439, 441		Umvoti	68	Wellington (W. Africa) 6	
Swan River, 60, 224, 225		Tinnevelly (South).	397	Ungalur	366	10, 196—198, 213, 303	
Swan River Dist.	45, 60	Tipperah	133	United States.	114, 373	Wells street	264
Sweden	506, 517	Tirhoot'	125	493		Wenuakura	113
Swellendam	16	Tiroomungalum.	212	Unsuuzi	69	Wesleyville	23
Switzerland, 3, 504, 513		Tirumunganam.	211	Upolu.	519—521, 523	West Hendred	447
—515		Tiruwalla	168	Upper Fort.	152	Western District 111, 227	
Sychar	144	Tobago, island of.	419	Upper River.	279, 283	Westfield	233
Sychem	144	Tocat	74	Usambara.	39, 99, 100	Weyoor	171
Sydenham	336	Toka	245	Ussu	13	Whampoa	116
Sydney.	112, 224, 225	Tomohon	223	Van Diemen's Land, 461		Whangaroa	457
227, 368, 494, 498		Tomohong	224	462		Whareroa.	111, 112
Sydney diocese, 225, 492		Tondano	223	Varany	221	Whataroa	106
497, 499		Tonga	462, 463	Vauxhall	499	White-Dog Station, 151	
Syra.	78, 100, 101	Toomkoor.	182, 183	Vavau	229	White Plains.	14
Syria.	75, 79, 257, 386	Tongatabu	229	Vediarpooram.	128	White River.	17
Syria, Northern.	238	Toronto	63	Vellore	129	Whittlesea.	18
Tabaniah	238	Toronto diocese, 497, 499		Venice	504	Whydah.	97, 314, 348
Tabernacle, the.	263	Torquay	446	Vepery District, 128, 393		Wilberforce, 6, 236, 304	
Table Bay	18	Toulouse	193, 513	Verulam	29	—308, 370	
Table Mountain.	68	Tranquebar	211	Verona	504	Willis's Rooms, 256, 493	
Tabor	238	Travancore, 126, 177, 248		Vewa	230	Winchester diocese, 254	
Tahiti.	229, 230, 263	324, 355, 397, 399, 435		Vicenza	504	Windsor.	205
Taita	79	440, 441, 443, 444		Victoria	65, 88	Winnipeg, lake, 147, 148	
Tallygunge	127	Travancore, South.	178	Vienna	504	250	
Tamarua	229	179		Virginia	14	Wittebergen	23
Tana	523	Trebisond.	75	Visomitwada	365	Woodlands.	16, 69
Tananarivo	71	Trevandrum.	177, 178	Vizagapatam.	126, 181	Woodsong river.	525
Tananarivo.	223	Trichendoor.	397	Voto, gulf of.	78	Worcester	70
Tanjore, 128, 130, 179		Trichinopoly.	129, 135	Vullaveram	128	Wuppertal.	70
182, 212, 392		182, 212		Wagenmaker valley, 67		Wurtemberg 511-12, 516	
Tangoio	109	Trichoor.	168, 445, 446	Waialua	230	Wynberg	25, 26
Taranaki (North).	227	Tricaste	383, 511	Waiana	228	Yamtsao	121
Taranaki (South).	227	Trincomalee	220	Waiheke.	488	Yang-tsze-kiang, the 426	
Tasmania diocese.	499	Trinidad.	7, 231, 377	Waihato.	108, 226	Yata.	41, 43—47, 79
Tan	519	Trinity Church (Mary-		Waikowaiti.	228	York	278, 332
Taung	25	lebone).	254	Wailuku	230	York (West Africa) 7, 10	
Taupo.	228, 488	Trinity College.	460	Waima	227	204, 236, 237, 309	
Tauranga	226	Tripassore, 128, 179, 180		Waimate, 226, 227, 484		York Factory.	61, 147
Tavane's Tribe.	30	Triplicane.	189	Waimea	230	148, 160, 488	
Tavoy	115	Tripoli	76	Waingarua.	227	York Fort.	327, 460
Taway	222	Tristan D'Acunba.	499	Waioli	230	York Inlet.	494
Te Awapuni.	108	Trivaloor	182	Waipa	227	Yorkshire.	333, 447
Tebris	141	Tulbagh	19, 69	Waipupu.	107	Yoruba, 32, 237, 256, 257	
Tehran	84	Tullymanse.	339	Wairarapa.	107	271, 308, 309, 321	
Teloogoo Country.	171	Tunis.	73	Wairoa, 105, 106, 226, 227		Zaagkuils	17
Teropoovanum.	212	Tuntonia	429	Waltangi.	106	Zeist	412
Tessing.	13	Turanga.	111, 226, 227	Waitotara.	227	Zereen	238
Texas, the.	233	Turanganui.	107	Wakamba.	43	Zion, 376, 377, 381, 383	
Thaba Bossiou.	67	Turin	504	Waldeck.	409	384, 388, 465	
Thaba Unchu.	30, 31	Turkey, 7, 78, 80, 143, 414		Wales, 194, 297, 298, 337		Zion Hill.	225
Thakerpuker.	430, 431	Tuscany.	3, 74	339, 494, 505		Zion, Mount, 81, 387, 413	
Thakurpooker.	161	Tutuila.	519, 521, 523	Wales, South.	333	Zitzikamma, the.	16
Thallawaddie.	443	Uawa.	226, 227	Wallis's Island.	299	Zonga.	25
Thames, the.	488, 525	Ubankolla	67	Wanganui, 111, 227, 228		Zoar	70
Thamshni.	121	Uembu.	40	Wanganui River.	226	Zufferabad.	476

W. M. WATTS, CROWN COURT, TEMPLE BAR.



