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

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AWAKE, AWAKE, PUT ON STRENGTH, O ARM OF THE LORD; AWAKE AS IN THE  
ANCIENT DAYS, IN THE GENERATIONS OF OLD. *ISAIAH LI. 9.*

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# Missionary Register.

JANUARY, 1847.

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

INTRODUCTORY REMARKS.

REMARKS ON THE SIGNS OF THE TIMES.

IT would be a matter of unfeigned joy, could we perceive that the view which we have for several years taken of the "signs of the times" has been at all too unfavourable. Gladly would we confess our error, could we discern that our apprehensions were so far incorrect as to justify our pleading guilty to having drawn the picture in colours too dark and cloudy. But who feels not more sensibly, as one relative after another drops into the peaceful grave, and one friend after another leaves to survivors the arduous task of combating error and contending for the faith, that, *The righteous is taken away from the evil to come?* As we look around and contemplate the condition of the true Church, are we not constrained to adopt the language of the Preacher, *Then I praised the dead that are already dead, more than the living who are yet alive?*

We do not, however, call the attention of our Readers to this unpropitious state of things in the spirit of despondency or mistrust, but with the hope of awakening those who *have a zeal for God* to more strenuous exertions in behalf of the Truth.

God's punishments are always designed to call men to repentance and amendment, as well as to correct the guilty. His threatenings are always to be received with the understanding, that by timely repentance and reformation they may be averted. If, therefore, we seem to angur evil, it is not from any tendency to hopelessness, but with a desire to arouse men to a consideration of the real state of religion, that, by God's blessing, the perception of any decline, or coldness, or other evil which may exist, may have the effect of nerving the arm to "fight manfully the good fight of faith," and to wrestle with fresh vigour against the adversaries of Christ and His Gospel.

Why should the Christian despond? Why should he allow difficulties to disturb him in his holy endeavour to promote the

knowledge of salvation? Has the Heathen World been given to the Saviour for an inheritance, and shall any one doubt His being able to take possession of it? If there be cause for alarm it is to be found in the apathy of right-minded Christians; while the enthusiastic zeal of ardent, but mistaken religionists carries them headlong in a course of conduct injurious to the principles which they profess, and for the most part, no doubt, hold, in reference to the propagation of the Gospel in the world.

Nor let any one suppose that the state of things is irremediable. General improvement, however, is only to be brought about by individual amendment. Would each one be careful to discharge with fidelity the obligations which rest on him, without attempting to compass party objects, or to promote their own importance, or to make themselves conspicuous, or to bring about favourite speculations of their own inventing, there would be nothing unwarrantable in the hope that the present state of things might be replaced by an extended, well-grounded, and sanctifying prevalence of true Christianity.

The increase of scientific and philosophical knowledge, by being brought to bear on practical matters, so far from raising obstacles to the spread of revealed truth, would render the facilities for its diffusion more abundant; while the inventions and skill of the ablest of men would be sanctified to the glorious object of devising means for winning souls to Christ. We do not want new organizations of aggregated Societies, so much as an increase of personal holiness, and unaffected, honest, painstaking, self-denying diligence in the discharge of social and religious duties. The great evil which lies at the bottom of all our present disquietude and evil forebodings is a want of that simplicity of religious principle which teaches us, in imitation of our Divine Saviour, to make it our meat and drink to do the will of our Heavenly Father, and to be about *His business*, instead of having, as in the case of many, some bye-ends to accomplish, and which have more influence with them, though perhaps they are scarcely conscious of it, than the glory of God.

#### INFLUENCE OF THE JESUITS.

In addition to the causes already adverted to as tending to produce the restlessness and vacillation which we see in the religious principles and conduct of many around us, some think there is reason to fear that the Jesuits are exerting far greater influence than mere superficial observers suspect. Do our friends use due diligence in detecting them if they exist, and so proving whether this be the case or no? Are they sufficiently alive to the manner in which they are apt to insinuate themselves into circles which would seem likely to be most secure against their entrance? Late occurrences surely should excite to greater watchfulness. In every age of the Church error has been accustomed to veil itself under the appearance of goodness, and not

unfrequently to insinuate itself warily. Nor should we wonder at it, since the Apostle has warned us that *Satan himself is at times transformed into an angel of light*. The servants of God will do well to see, whether, even among the ranks of those who are professedly opposing Popery, there may not be those now, as there were in former days, who, under the pretext of promoting religious freedom, and opposition to bigotted exclusiveness, are not secretly playing a part in favour of the very errors which others are honestly desirous of guarding against. This is a subject well worthy of being carefully considered.

#### FRIENDLY FEELING BETWEEN MISSIONARY SOCIETIES.

The sentiments expressed in the Introductory Remarks (p. 2) of our last Volume, in reference to each Denomination of Christians carrying out its own views of Missionary Operations in its own way, and by a separate instrumentality, have been acted on by the United Brethren and other Societies on the Continent, on the occasion of their being invited to join the Hesse-Cassel Missionary Society in some Missionary Object in common. We abstract the following observations on this subject from a Letter by Bishop P. F. Curie:—

With reference to the second point, the uniting in one common Missionary Enterprise, we replied, that the Brethren's Church having, at the present time, as extensive a field to cultivate as appears to be compatible with her little strength, it would not be possible for her to take part in such an effort. That it was further our opinion, that the several Societies that are actively engaged in sending forth Missionaries (which is not the case with this in Hesse-Cassel) would prefer to continue acting independently of each other. The first of the proposed Conferences was held in Berlin in June last, about the time of the great Ministers' Conference, which assembles annually in that capital. We commissioned Br. Jos. Römer, the Minister of our congregation in that city, to attend it on behalf of our Church. With reference to brotherly union of spirit, on the basis of the Augsburg Confession, there was an almost unanimous agreement; but it was found necessary to defer the discussion of the other more difficult subject to a Conference to be convened in September. This second Conference was also held in Berlin, and Br. Römer again appeared as our deputy. On this occasion it turned out as we anticipated. The several Societies preferred a continuance of their independent action, but manifested a cordial desire to maintain spiritual union and fellowship with each other.

#### DEMAND FOR ADDITIONAL LABOURERS.

We have again to repeat that there is, with greater earnestness than ever, a call for more Labourers; and the necessity for training Native Teachers as Evangelists among their own countrymen is pressing itself with greater and greater urgency on the attention of those who are entrusted with the management of the several Missions.

The Wesleyan Missionary Society annually appropriates a specific sum for this purpose, and the United Brethren are desirous of making arrangements in the West Indies for establishing an Institution for training persons for the Missionary Work, from among the emancipated Negroes, as the Church Missionary Society has already done in Sierra Leone. It is to Native

Teachers that the great work of evangelizing the Heathen must, on any large scale, be eventually committed; at the same time, it will be many years before the instruction and oversight of European Teachers can possibly be dispensed with. In the meanwhile, how highly important is it that suitable persons be appointed to the responsible task of training those young persons who are to be the future Teachers of so large a portion of the human race.

#### OPPOSITION TO THE PROCEEDINGS OF PROTESTANT MISSIONARY LABOURS.

Our last Volume contains an additional instance to those of Madagascar and Tahiti of the impediments which are raised to the spread of the Gospel. The Station of the Baptist Missionary Society at Fernando Po, an island off the western coast of Africa, is threatened with annihilation, if it be not already broken up, in consequence of the local Spanish Authorities of the island limiting the labours of the Missionaries to such an extent as to be, in fact, a prohibition of their continuing their exertions in behalf of the people. There is, however, at present, some doubt whether the Spaniards will colonize the island. Should they abandon the intention, and the English take possession of it, the Mission may probably be resumed.

The French, also, have seized some of the property of the Mission on the Gaboon, connected with the American Board of Missions. It is, at present, uncertain whether the Mission can be continued.

#### THE PRESENT CIRCUMSTANCES OF THE WORLD ADD TO THE IMPORTANCE OF DISTRIBUTING THE SCRIPTURES.

The Committee of the American Bible Society, in their concluding remarks, make the following observations on the importance of an enlarged distribution of the Scriptures, which are well worthy of the serious consideration of all who have at heart the spiritual welfare of mankind.

At the close of the next generation, the population of the country, by the present law of progress, will have reached the number of 50,000,000. In all probability this great mass will then be spread through an unbroken series of States, counties, cities, and villages, from the shores of the Atlantic to the Pacific, and with a rapidity of intercommunication to which we are now strangers.

With the prevalent spirit of enterprise, and with the most exuberant soil, it can hardly be questioned that the wealth of the country will in this time receive a vast augmentation. There will be means in abundance for some object. It may be predicted that there will be an almost endless multiplication of books of some sort, and an equal enlargement of Literary and Scientific Institutions.

But what is to be the moral and religious condition of these masses at the close of another generation? Here, with the reflecting mind, there are alternations of hope and of fear. If they are to be left to the promptings of their own nature, they are sure, with all their wealth and learning, to be morally debased and corrupt. And even if religion is to abound, it may be that which has little or no salutary power. In the rapid emigration from the old world, if the religion of Southern Europe, which addresses itself to the senses, and puts tradition in place of the Bible, is to gain the ascendancy and thrust aside the internal Scriptural System of the Reformation, then dark indeed are the prospects of those who are to occupy this wide domain. But if Christianity, in any or all the forms of those who make the Bible the great

rule of faith and practice, is to abound among us in future years, there is hope for the land, and hope for the world. And of the prevalence of these better Protestant Forms of Christianity we will by no means despair. Where they were early planted and have taken deep root in the soil, they have given shape to our civil institutions, and freedom of thought and action to the people. We can scarcely conceive such a change in any of our Protestant Communions as should lead families and individuals to surrender the Bibles to their spiritual guides, and learn from their lips alone the duties of religion. As well might we conceive a willingness that all the constitutions of our National and State Governments should be gathered up and put in custody of office-bearers, and from them alone our chartered rights and privileges learned. No; it is believed that this must continue to be a Bible Land; and if so, a land which the Lord shall delight to bless. We will hope that, at the close of another generation, not half a million of copies, as now, shall go forth annually to enlighten and sanctify the community, but a number which shall meet the wants of the then augmented population.

The condition of the world at large, at the close of another thirty years, can with less certainty be portrayed. Before the Bible can have free course, and exert its inherent power, there are strong oppressive Governments to be broken down, the superstition of ages to be uprooted, and the ignorance and brutishness of idolatry in many forms to be removed. Leave those oppressed and benighted nations to themselves, and few changes for the better would occur: they would live through another generation, as they have through many before, unimproved. But they are not to be left to themselves. The commerce of the freest and best Christian Lands is pushing its energies into the midst of all nations, even the most barbarous. The friends of the Bible and of Missions are following in quick succession, carrying new thoughts as to social relations, new views of the Divine Being, and of the world to come. By these unusual Christian Activities, of late years, the Bible itself has been translated and printed to such an extent that nearly the whole human family have it in some tongue with which they are familiar. Missions of most denominations, though planted within a few years, are numerous, scattered, and effective to a degree of which the inattentive observer of the times is little aware. A like work is in progress, by other similar organizations, in England, Scotland, and Protestant France. With all these Missionary Efforts goes forth the Bible "without note or comment;" an indispensable auxiliary; all labour and all other books would be in vain without it.

"We need the Bible," says a Missionary in Hindostan; "we cannot get on without it; there is a place for it in our system of operation, a first place, a place that nothing else can supply. We enjoy opportunities for bringing all the truths contained in that blessed volume clearly and distinctly before the minds of thousands, and we want the means that will enable us to embrace these opportunities. We want the Bible—first to put into the hands of the multitude of interesting youth now in course of education, who, with minds unsettled, and habits of thought, opinion, feeling, and conduct unformed, are ready to be moulded into the Divine Image, through the power of the truths therein revealed. Again, we want the Bible to give to the multitudes who from week to week call at our dwellings asking for this treasure, or whom we meet in our excursions among the villages. Again, we want the Bible to oppose the flood of error and foolish ruinous fiction which overruns this land, and which can alone be stemmed by the barrier Divine Truth presents. Our wants—we would rather say the wants of this lost, ruined people—must be met. Their claims are too just to be denied; their necessity too urgent to be unheeded."

From these data, what achievements, in connection with this inspired Book, may we not anticipate in the progress of the coming thirty years! It must be borne in mind, that of these tens of thousands of pagan youth in Christian Schools, many are just emerging into manhood, and are becoming themselves teachers to their benighted countrymen.

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We lay before our readers a few extracts from the Report of the Romish Society for the Propagation of the Faith, and the statement of the accounts for the year.

## State of the Funds,

## Receipts.

	£	s.	d.	£	s.	d.
France { Lyons, 42,185	6	9	}	78717	9	8
{ Paris, 36,532	2	11				
America, North				3092	7	6
America, South				819	7	6
Belgium				7644	11	9
England				1546	13	2
Scotland				110	14	3
Ireland				6818	9	1
Colonies (British)				596	3	5
Germany				2677	1	0½
Greece				87	19	10
Levant				242	16	10
Lombardo-Venetian Kingdom				3301	5	8
Lucca				371	10	3
Malta				480	8	3
Modena				680	5	9½
Netherlands				3806	5	7½
Parma				580	10	1
Portugal				1607	15	2½
Prussia				7236	17	4½
Roman States				4189	13	3
Sardinian States { Genoa	£3238	18	0½	11909	2	4
{ Piedmont	6082	14	8½			
{ Sardinia	709	18	6			
{ Savoy	1877	11	1			
Sicilies, the two				3537	19	1
Spain				174	2	8
Switzerland				1919	15	6
Tuscany				1990	4	1
From different countries of the North of Europe				97	7	7
Extraordinary sale of Annals in a foreign country				311	17	9
Total Receipts for 1845				144,545	4	4
Balance on hand from Receipts of the year 1844				11,353	3	8
Total				£155,898	8	0

## Payments.

Missions of Europe	25748	13	1
Asia	40385	2	0½
Africa	10897	16	5½
America	39861	10	10½
Oceania	18729	2	5
Expenses of publication of Annals and other Printing,	7060	11	3
Expenses of Administration	1148	9	8
Total of Disbursements for the year 1845	143,831	6	9½
Balance on hand	12,067	2	3½
Total	£155,898	8	0

## Abstract of Report.

Hitherto the receipts of the Society for the Propagation of the Faith have almost always followed a progressive increase; and all those who feel themselves moved by the powerful consideration of the two great interests, the glory of God and the salvation of souls, have found, in thinking on the success of this Association, a motive of consolation and holy joy. Nevertheless, when we compare the successive increase of



the aims destined for the support of the Missions with the progress of the Missions themselves, we soon perceive that there exists between these two things which should, it would seem, be co-relative, a striking disproportion, and that the zeal of the Apostles has far outstripped the efforts of charity.

The number of the Missionaries and other persons who quit Europe each year to proceed to evangelize the far-distant nations is at the present time nearly fourfold what it was five years ago. Of the 718 Missionaries, Catechist Brothers, or Nuns, who set out during the last five years, 282 were destined for Oceania, Ghina, or the countries touching upon that empire; 137 for the East Indies; so that these two numbers united form three-fifths, or thereabouts, of the total amount of the departures announced.

In 1840 we had, for China and its neighbouring countries, twenty-one Vicariates-Apostolic; in 1845, twenty-eight. In Oceania, in 1840, there were but three; last year we counted twelve. In North America we assisted, in 1840, nineteen dioceses; in 1845, twenty-nine. In the different other countries, in 1840, thirty; in 1845, fifty-three. Thus, in five years, without speaking of a crowd of Missions which, under the unassuming title of Prefecture-Apostolic or some other, have not the less on this account a very great importance, and entail considerable expense, forty-nine dioceses or Vicariates-Apostolic have beside claimed support.

Now, the assisting of a diocese or Vicariate-Apostolic comprehends, in America, the support of a Bishop, and of from ten to twelve, or a greater number of Missionaries; a support which must be provided for, at least in part, and sometimes during several years. There must also be raised Churches and Presbyteries; and all those buildings, which are oftentimes very expensive, the allocations of the Association must aid in an effective manner. There are Seminaries, Colleges, Schools, and Asylums for Orphans to be established and supported.

In China, in Tong-King, and in Corea, if for the present moment no religious edifices are to be built, to what cost is not a Vicar-Apostolic incessantly driven, whether it be in order to visit his flocks, scattered over a vast extent of country, or to support the Missionaries, the Native Priests, and the Catechists, who have generally only the alms from the Prelate to live upon; or to relieve the Christians in the frightful state of wretchedness to which they are reduced, and to deliver them from all participation in the Pagan superstitions! What expenses in the administration of Baptism to the thousand Infidels' Children in danger of death, the assisting of the confessors of the faith in the dungeons, the entrance of European Priests into their Missions, do they not demand!

In Oceania, besides the erection of the cabins and the reed or brick Churches, the Vicar-Apostolic must have a ship, in order to go from one island to another. The Missionaries must bear, together with the torch of faith, to their neophytes all the arts useful to life, clothes, tools, instruments of different kinds: they must give every thing to those people, because they are destitute of every thing.

If in the other countries of the globe the wants cannot be determined in so precise a manner, because they are different according to the places and circumstances, they do not the less on this account impose on the Association most numerous obligations. In one word, it is because the Missions, aided by the Association, are all in infidel countries, or in countries where hereby is dominant, by numbers or power. One may understand from this how multiplied are their wants.

Nevertheless, with one or two exceptions, none of the more anciently established Missions has it been as possible yet to leave to its own resources: to act otherwise would have risked the diminishing of the development which each of those older Missions is assuming, and sometimes would even endanger its future existence.

Since 1840, there is an extraordinary increase in the number of Missionaries who have set out for the most distant countries, a very decided multiplication of dioceses or Vicariates-Apostolic, and the almost entire impossibility of a withdrawal of assistance in regard to those whose foundation was less recent.

In the face of so many demands, and with such an insufficiency of resources to supply them, we have had to leave in sufferings both the ancient and new Missions, to confine ourselves to satisfy the most indispensable wants, to reduce allocations, which if they had been more abundant would have powerfully served to the spreading

of the faith. How many poor sick, for instance, have died in the entire privation of religious succour, who might have had the happiness of partaking in the sacraments of the Church which they desired! how many Infidels, still in the darkness of idolatry, might have opened their eyes to the light! how many tribes, or far-distant islands, would have been evangelized, if the Missionary had been able, by transferring himself from one place to another, to enlarge his sphere of action! It is certain that for five years back the increase of our receipts has not corresponded with the progress which the Missions have made within the same period.

What will be our success for the new year which we are commencing? Already the demands of relief are multiplying: seven new important Missions claim a share of the alms which are to aid in the progress of the faith in all the countries and amongst all the nations in the world. Shall we, nevertheless, remain stationary? and shall we be seen reduced to admit new Missions to partake of those alms already so moderate, only by retrenching from the older Missions a considerable part of the aid, already so insufficient, which we grant them?

It is true that every work of charity is circumscribed from its nature; for if the spirit of charity never says that is enough, the time which one can devote to a good work, the sums that one can dispose of in its favour, have necessarily limits. But the Society for the Propagation of the Faith—could it have already found its limits? No, we cannot believe that it has.

What circumstances beside combine to inflame us with new courage? Do we not see that at present every thing seems to prepare, and within perhaps not a distant period, great and consoling events? Modern inventions, by abridging space, causing to disappear, in some respect, distances, have rendered more easy the communications with the Missions. Ships, swift as arrows, carry the Catholic Priests to all the countries on the globe. The islands of Oceania bound at hearing the good tidings; and people, but yesterday cannibals, already exhibit to us examples worthy of serving us as models. Farther still, the old empire of China is shaken; for the first time it lowers the barriers that defended the approach to it, and moderates the iniquitous severity of its laws of proscription against the Christians. Intrepid apostles, who are terrified neither by torments nor by death, land again upon the inhospitable coast of Corea. The seas which encircle it will not secure Japan from their heroic attempts: already those who are to raise again there the sacred standard approach its shores. Even the land of Annam, satiated with the blood of so many martyrs, seems struck with amazement; and its barbarous king, opening, although with regret, his dungeons, allows to issue forth from them Priests and Bishops, whose voices, become still more powerful since their hands have borne chains, will multiply the conquests of the faith. In the countries where heresy is dominant, a deep feeling of uneasiness is taking possession of the superior minds; they study, they meditate, and reflection, aided by grace, gives to the Church new children.

In the mean time, from the bosom of the eternal city, the Roman Pontiff, to whom it has been given to watch over this great work of the universal conquest of the world which is pursued through ages, ceases not to augment the number of the Missions. He calls those who will have to take care of the flocks, which their zeal is to begin by forming; and the apostolic men present themselves, and answer in crowds, Here we are. Then, if there still remain anywhere more serious perils to face, more difficult obstacles to overcome, it is there that the breathing of the Divine Spirit impels, and in a greater number and more intrepid, those who are to attack idolatry even in its last entrenchments.

Now, if the hand of the Lord thus stirs the universe, who can doubt that it is in the view of some great design of mercy? In order to accomplish His counsels God has no need of us. Heaven and earth await His commands; to will and to do are for Him the same thing. But as in the ordinary guidance of this world He has resolved that men should mingle in the action of His providence, He allows us to co-operate with Him, and does not disdain to associate us in His divine plans. Let us not then shew ourselves unfaithful to so magnificent a vocation; but let us redouble our ardour to increase the number of our associates: by supporting apostles, our alms will give us a share in their merits, and our united prayers will hasten the moment which has been appointed for the conversion of the nations.

## EXPLANATION OF THE FOLLOWING SURVEY.

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

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

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

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

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## Western Africa.

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### BIBLE, TRACT, AND EDUCATION SOCIETIES.

**BIBLE SOCIETY**—The Sierra-Leone Auxiliary has sent an order for 1100 Bibles and Testaments. A grant of 200 Bibles has been made to Missionaries at Badagry, on the application of the Church Missionary Society. An application has been received on behalf of the Churches of Sierra Leone, in the Countess of Huntingdon's Connection: the Secretary in London, in transmitting this application, says:—"In the year 1776 several Missionaries were sent by Lady Huntingdon to New Brunswick and Nova Scotia; and, on the founding of the new Colony, considered themselves called by Providence to emigrate, for the purpose of propagating the truth of the Gospel in that benighted region. The result of their efforts has been the erection of seven principal Chapels (beside smaller Stations) and the establishment of several Day and Sabbath Schools. They have at present ten Mi-

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nisters, 26 Exhorters, and 1200 Members in the Society. It is evident, as well from their numbers as from their own statements, that the good work in which they are engaged might be much extended if they received adequate aid from this country." There have been 200 Bibles and 400 Testaments cheerfully granted.

—P. 7.

**PRAYER-BOOK AND HOM. SOC.**—The Association in this Colony is in a thriving state, regularly making remittances to the Parent Society, and requiring fresh supplies of books, which are readily disposed of among the Liberated Africans, who have become members of the Church of England in that Colony. The Secretary writes:—"The sale of the last supply of books in so short a time is a good proof that our people eagerly purchased; and, I trust, affords some evidence that they value and enjoy that excellent form of

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*Prayer-Book and Homily Society—*

prayer, which we find so suitable for the semi-civilized Negro, as well as to the refined European in our fatherland."

RELIG.-TRACT SOC. — The friends in Sierra Leone, in the Countess of Huntingdon's connection, have applied for assistance in their efforts to spread Christian Truth, and 5560 Tracts have been placed at their disposal. Missionaries on the Gold Coast have received 1600 Tracts, and the Rev. R. M. Waddell, of Old Calabar, has had a grant of 2600 Tracts, and 15*l.* in books at half price, for the formation of Libraries.

—P. 8.

B F SCHOOL SOC.—Letters have again been received from the Rev. Henry Badger and Mr. Joseph May, of Sierra Leone; from Mr. Sturgeon, of Fernando Po; and from Mr. Godman, of St. Mary's, Gambia. The Schools in Sierra Leone are, on the whole, improving, and the number of children attending them has greatly increased. The population has not materially increased the last seven years, yet above double the number of children are under instruction. Mr. May, Mr. Allan, and Mr. Knight, all men of colour, were educated at your School.

—P. 8.

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

## CHURCH MISSIONARY SOCIETY.

## SIERRA LEONE.

The Committee give the following general view of the Mission:—

The Committee are still bound, by the strongest obligations of gratitude, to thank God upon every remembrance of this Mission. Notwithstanding the emigration to the Yoraba Country of many of the more advanced Christian Converts, it has been shewn, from statistical returns of preceding years, that a measure of success, greater than that which has attended the ministry of the Gospel in the most favoured districts of Christian England, has been vouchsafed to Missionary Labours in Sierra Leone; and the results of last year have added fresh evidence in support of this fact. The number of Attendants on Public Worship has been increased by 246; 88 new Communicants have been added to those enumerated last year; and the benefits of a scriptural education have been extended to 324 additional scholars. May these recent Converts, as well as their elder brethren, have grace given to them to *walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God!*

An account of the proceedings of the Sierra-Leone Auxiliary was given at pp. 395--397, in which the amount of collections and the liberality of the people were stated; and see, at pp. 151, 475, several other particulars relating to the Colony.

*Labourers.*

Rev. C. F. Ehemann and Rev. D.

H. Schmid, with their Wives, arrived at Freetown on the 3d of January — Mr. F. W. H. Davies and Mrs. Davies embarked for Sierra Leone on the 10th of January, and arrived there on the 21st of March. Mrs. Davies died on the 29th of April—Rev. Messrs. Graf, Hastrup, Rhodes, and Warburton, with their Wives, left Sierra Leone on the 12th of March, and arrived at Cork on the 13th of May—Mrs. Schmid died on the 9th of March—Rev. C. F. Schlenker left Sierra Leone on the 15th of April, and arrived at Portsmouth on the 11th of June—Rev. C. T. Frey and Mrs. Frey left Sierra Leone in May, and arrived in London on the 26th of July—Mr. Wm. Young and Miss Hehlen embarked, on the 1st of November, for Sierra Leone—Pp. 112, 208, 256, 295, 376; see, at p. 494, a Notice of Messrs. Townsend and Crowther's arrival at Abbekuta on the 3d of August, and of Mr. Crowther's having met with his mother; and see, at pp. 97, 222, 457, Obituary Notices of persons connected with this Mission.

*Stations.*

Freetown—1804—James Schön, James Beale: Fred. W. H. Davies; 2 *Native Teachers*. Communicants, 116—Schools, 4: Scholars: Boys, 187; Girls, 180; Youths and Adults,

194—P. 8; see, at pp. 100, 400—402, several particulars of proceedings at the Station.

*Christian Institution, Fourah Bay*—1828—E. Jones, *Country-born Miss. Superint.*: George Nicol, *Nat. Tutor*. Students, 10—*Gram. School*: Thomas Peyton, *Superint.*: Thomas Maxwell, *Nat. Tutor*; 1 *Nat. As.* Students, 30—P. 9; see, at pp. 98, 397—399, Notices of the State of the Institution, and Examination of the School; and see, at p. 99, a Notice of the Female Institution.

Much has been done, during the past year, to render the Christian Institution still more subservient to the important purposes for which it was designed. On the return of the Rev. E. Jones to the Colony, in February 1845, after a visit to this country, he resumed the superintendence of the Institution, and, in conjunction with the Committee of Missionaries, took immediate steps toward giving due effect to the new Regulations which he carried out with him. In furtherance of this object, fourteen of the younger students were, on the opening of the Grammar School, transferred to that Establishment. Since then, two have been appointed Assistant Schoolmasters, and two have left on account of ill health. Mr. Jones speaks of their progress and diligence, in their Classical, Mathematical, and Biblical studies, as praiseworthy.

The Grammar School was opened, under the superintendence of the Rev. Thomas Peyton, on the 25th of March 1845. Its progress has been highly satisfactory, and there is good reason to hope that it will fully realize the expectations entertained respecting its usefulness and importance.

Examinations were held, both of the Fourah-Bay Institution and of the Grammar School, in September and October last. The Missionaries who were present on these occasions bear the highest testimony to the progress of the pupils, which is described as "surprising and encouraging."

The Female Institution was commenced with eight pupils, two of whom were supported by their friends. By the marriage of Miss Morris, and her consequent employment in another branch of Missionary Duty, there is now a vacancy in the Superintendanship. Until this vacancy, however, shall be supplied from England,

Mrs. Denton will devote a portion of her time to the instruction of the pupils.

[*Report.*]  
The lamented Governor of Sierra Leone, William Fergusson, Esq., wrote a despatch to the Government at home, commending the Female Institution as highly conducive to the benefit of the Colony. For several years the late Governor was the Medical Attendant of the Mission, the members of which had the highest confidence in his professional skill. After his appointment as Governor, he on several occasions afforded gratuitous advice, which was greatly valued. He was a man of remarkable intelligence, kindness of disposition, and devotedness to the interests of Africa; and he was the first native of that country who had the honour of representing her Majesty as the Governor of a Colony.

The Service in the Yoruba Language, commenced by the Rev. S. Crowther, has been continued by Mr. Thomas King. The attendance, though not large, is regular.

The Rev. J. F. Schön has completed the translation of the Gospel according to St. John into the Haussa Language, and is proceeding with that of St. Luke. As his acquaintance with the language increases, he is enabled to add to the number of words and phrases in his Haussa Dictionary, to the completion of which he continues to devote much of his time.

The Rev. J. U. Graf has been engaged in forming a Susoo English Vocabulary, which at present consists of about 1800 Susoo Words.

Mr. Thomas King has also attempted translation into the Yoruba Language, and has finished several of the earlier chapters of St. Matthew's Gospel. [*Report.*]

RIVER DISTRICT—comprehending *Kissey, Wellington, Hastings, and Waterloo*, with Out-Stations at *Benguema* and *Moco Town*; lying E and SE of Freetown, from 3½ to 20 miles—John C. Müller; John Attarra, Joseph Bartholomew, *Nat. Cat.*, and 16 other *Nat. As.* Communicants, 601—Schools, 22: Scholars: Boys, 762; Girls, 726; Youths and Adults, 753—P. 9; and see, at

*Church Missionary Society—*

pp. 100—103, 403—404, Notices of the Progress of the Mission, and many details of proceedings.

MOUNTAIN DISTRICT—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and S E of *Freetown*, from 3 to 6 miles—*Nathaniel Denton, Isaac Smith, Christian F. Ehemann; William Parkin, Cat.; M. T. Harding,* and 15 other *Nat. As.* Communicants, 722—Schools, 20; Scholars: Boys, 518; Girls, 513; Youths and Adults, 654—P. 9; and see, at pp. 146—149, 405, 434—436, Notices of Communicants, and many incidents relative to the Mission.

SEA DISTRICT—*Kent*: the most northern Station in the Colony, 40 miles from *Freetown, Teembo*—*Fred. Bultmann; Joseph Wilson* and 3 other *Nat. As.* Communicants, 204—Schools, 4; Scholars: Boys, 89; Girls, 260; Youths and Adults, 375—P. 9; and see, at pp. 150, 436, a Notice of *Mrs. Bultmann's* death, the Need of a Church, and Observance of the Lord's Day.

As an illustration of the influence of the Gospel over the minds of people only lately taken under instruction, in inducing them to obey the Commandments of God, the following fact may be mentioned.

One of the Stations taken up by the Society during the last year is *Teembo*, a village beautifully situated near the sea, and containing a population of about 500. There is no Missionary or Catechist residing in the place; but it is occasionally visited from *Kent*, six or seven miles distant, by the *Rev. F. Bultmann*, and more frequently by *Mr. J. Wilson*, a Native Catechist who resides at *Russell*, distant two or three miles. While *Mr. Wilson* was holding Service, on the 6th of April 1845, two European Captains entered the Schoolroom, and paid great attention. "After the Service," *Mr. Wilson* writes, "they expressed their surprise at the Church Missionary Society evangelizing not only the largest places, but little villages in the Colony." These men had come in order to purchase poultry; but finding that the people there would not sell on the Lord's Day, they attended

Divine Service, and then returned to their ships. [Report.

TIMMANEE COUNTRY—*Port Lokksh*, a Native Town, about 40 miles from *Freetown*: Population, 2500—*David H. Schmid*: 1 *Nat. As.* Communicants, 5—Schools, 2; Scholars: Boys, 35; Girls, 11—P. 9; and see, at pp. 151, 152, 437, Notices of the Difficulties and Encouragements of the Mission, a Mahomedan Priest, Translations, and other particulars.

ABBEKUTA — 1845 — *Badagry*: *Henry Townsend, Charles A. Gollmer; Samuel Crowther, Nat. Miss.; 3 Nat. As.*—Pp. 9, 10; and see, at p. 153, Departure of Missionaries from England and Arrival at *Badagry*, and at pp. 267—270, 438—442, 476, many details of the proceedings of the Missionaries in this new field of Labour.

The Missionaries were favoured with a prosperous voyage; and, on the 17th of January 1845, safely arrived at *Badagry*. They had, however, scarcely been there eight days before they received intelligence that *Sodeke*, the Chief of *Abbekuta*, whose urgent invitation had great weight in the decision that the Mission should be attempted, was dead; and that it was unadvisable that the Missionaries should proceed to *Abbekuta* until the funeral ceremonies performed for him should have been completed.

Not long afterward they heard that the King of *Dahomi* had successfully attacked the *Yoruba* Encampment, between *Badagry* and *Abbekuta*, and had thus cut off the regular communication between those two places. The town of *Badagry* itself was also attacked, and serious apprehensions of a more formidable invasion by the King of *Dahomi's* army were entertained. There can be little doubt that the cause of these distressing hindrances may be traced to the old and inveterate enemy of the temporal and spiritual interests of the African—the slave-trade.

Being thus, for the present, precluded from accomplishing their intention of proceeding to the interior, the Missionaries began to turn their attention to the spiritual wants of the mixed population of *Badagry*. A temporary Church was commenced, and a tree, in a convenient situa-

tion, was fixed upon, under the shade of which the truths of the Gospel might be proclaimed. A native-built house, was soon erected, and the frame-house, which the Rev. C. A. Gollmer had brought from Sierra Leone, was put up.

As the Service in the Church is chiefly intended for the Liberated Africans who have emigrated from Sierra Leone, it has been conducted in the Yoruba Language. The greater part of the Liturgy has been translated into that language by the Rev. S. Crowther. The Congregation has generally consisted of about sixty, including a few of the inhabitants of Badagry, most of whom are acquainted with the Yoruba Language.

The Congregation assembling under the tree consisting, for the most part, of Heathen, has been, as might be expected, of a more fluctuating character. The number of hearers has sometimes amounted to 250.

Sunday Schools have been established, and are proceeding satisfactorily.

There appears to be every disposition on the part of the Headman of Abbekuta to follow the example of their late Chief, Sodeke, and to afford the Missionaries every help and encouragement to go and establish a Mission there, when the way shall be opened for that purpose. With that view several Letters and messages

In reference to the Colony of Sierra Leone, the Committee, in their Report, make the following observations on the people's

*Joy on a Missionary's Arrival*—That the Christian Population of Sierra Leone highly value the religious care bestowed upon them through the instrumentality of this Society, and are anxious to avail themselves of it, has been repeatedly shewn. It appears, from the cordial welcome usually given to a Missionary on his return from a visit to England.

*Eagerness for Instruction*—Another proof of the value set on religious instruction is afforded by the eagerness with which opportunities of obtaining it are seized. The house in which the Grammar School has been opened, and which also forms the residence of the Rev. T. Peyton, is situated at a considerable distance from the other Establishments of the Society in Freetown, and is surrounded by a heathen population. Commiserating the deplorable ignorance of these people, Mr. Peyton, with the assistance of Mrs. Peyton and his pupils, commenced a Sunday School in his house on the 23d of March 1845. On that day 75 persons came together for instruction, and this was regarded as an encouraging beginning. On the following Lord's Day 116 were present; on the 6th of April, 213; and on the 13th, 231. At the end of six months, there were 321 on the books, with an average attendance of 204.

*Attendance on Public Worship and Religious Duties*—The same feeling manifests itself in the regularity with which Public Worship is attended, and the devotional conduct of those who assemble in the House of God. Without reckoning one which is nearly completed at Kent, six new Churches have, within the last eight years, been built by the Society in the Colony; beside several Schoolhouses, in which Public Worship is held; and they are all fully attended. Nor is the Religion of the people confined to an attendance on the public Means of Grace. Among the Communicants

have been sent, and offers of assistance made.

The Committee commend this infant Mission to the earnest prayers of the members of the Society. It is an offshoot from the Sierra-Leone Mission, which has been transplanted into the neighbourhood of the Bight of Benin, and which, it is trusted, will yet take root—notwithstanding the storms and tempests to which it has been exposed—and bring forth fruit to the glory and praise of God.

*Summary,*

(As given in the Forty-sixth Report.)

Stations, 14—Labourers, 69; being 16 European, 2 Country-born Missionaries, 4 European Catechists, 41 Male and 6 Female Native Assistants; of these Labourers, 14 are married; but no information is given of the number of Native Assistants who are married; 1 Catechist was at home at the date of the last Report; but since that time several Missionaries have been obliged to return, as stated above (p. 10)—Average attendance at Public Worship, 6576—Communicants, 1666—Seminaries, 2: Seminarists, 40: Schools, 54: Scholars: Boys, 1609; Girls, 1696; Youths and Adults, 2006.

*Church Missionary Society—*

and Candidates Family Worship is general, and there is a marked improvement in their attention to relative and personal duties.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

*Bathurst*: on St. Mary's Island, at the mouth of the Gambia—1821—Matt. Godman: John Cupidon, *Nat. As.*—*Barra Point*: John Gum, *Nat. As.*—*Ngabantang*: Pierre Salalah, *Nat. As.*—*Macarthy Island*: 300 miles up the Gambia—1832—George Parsonson, Benjamin Chapman. Rev. George Parsonson and Mrs. Parsonson arrived at Macarthy Island, on the 25th December 1845, from St. Mary's. On the 23d of March, Mr. Lynn, Assistant Missionary at St. Mary's, departed this life—Members, 478—Paid Teachers, 8—Scholars: Boys, 269; Girls, 145—Pp. 11, 256, 336; and see, at pp. 479, 480, a Notice of the Customs of the Foulahs.

The Station at St. Mary's is in a hopeful condition. The Ministerial labours of the Missionaries are attended with the Divine Blessing, and the School Department, under the able management of Mr. Lynn, is operating very beneficially upon the rising generation. [Report.

SIERRA LEONE.

*Freetown*, with Out-Stations—1817—Thomas Dove, *Superint.* of the Sierra-Leone Mission, Henry Budger, Thomas Raston: Joseph Wright, *Nat. As.*—*Hastings* and *Wellington*: Charles Knight, *Nat. As.*—*York* and *Plantain's Island*: David Griffith. Rev. Thomas Raston, Mrs. Raston, Mrs. Gordon, Messrs. Wayte and Griffith, arrived in Sierra Leone on the 30th of November. Mrs. Raston died in December 1845; Rev. James H. Wayte died on the 16th January 1846. Messrs. Wrench and Lewis have joined the Mission. Members, 3186—Paid Teachers, 34—Scholars: Boys, 1193; Girls, 983—Pp. 11, 64, 112, 256; and see, at pp. 478, 479, a Notice of the Need of Missionaries, and the State of the Female Population.

The Report gives an account of the several Chapels and Schools of the Mission, which are, in general, in a very encouraging condition.

Two persons who joined the Society in York, at the beginning of our Mission there, have lately died triumphing in that faith, the fruits of which they had shewn in their lives for six years: these were not the first ripe fruit of our labours in York. Some who had been eminent for piety fell asleep in Jesus years ago. York has amply repaid all the money and labour that have been bestowed on it, notwithstanding they have the largest and best Chapel belonging to the Wesleyan Missionary Society in this Colony. The Mission was begun by myself in June 1839. After preaching for one month in the market-place, during which time I built the large country Chapel, I formed a Society in my own house, and a Day School for children in the lower part of the house, occupied by the Schoolmaster and his wife; and the Schoolmaster and myself laboured alone. At the end of one year we had fifty members in the Society.

But our labours were not confined to York: they extended to Sussex, Hamilton, and Goderich; and a Society and School were organized at each place, except Sussex, where we had not a School till afterward.

The next year I lived in Freetown, and visited York occasionally, because our late Superintendent and I were alone in the Colony. In September 1841 I went to live at York again, to build the large Chapel; which was built, and opened, and well attended. Country Chapels I built at each of the other places, and left the whole work in a thriving state.

The work of grace in the hearts of God's people is prospering in all the Circuits of this District. Still, in coming to particulars, I should except one place, namely, Gloucester; but I cannot except another. And the decline at Gloucester has arisen from a want of a suitable Leader.

I have visited all the country places lately, and the same pleasing state of things manifests itself. But we do not mean by all this that there are no



particular instances of decline, nor any thing to mourn over: there are many. And as the character of the people is often influenced much by those who are over them as Leaders, we find, by removing certain Schoolmasters from one place to another, that the state of the work of God is often much affected by such changes.

That which we deplore, if we have to deplore at all, is the absence of a corresponding advance in Methodist Discipline, or Church Government.

[*Rev. H. Badger.*]

GOLD COAST AND KINGDOM OF ASHANTEE.

*Cape-Coast Town*, with 5 Out-Stations: 1835: Thomas B. Freeman, *Superint.* of the Mission in Guinea, William Allen, jun.; William de Graft, *Nat. As.*—*Annamaboe*, and 4 Out-Stations: John Martin: John Hagan, *Nat. As.*—*British Accra*, and Out-Stations: Henry Wharton—*Ashantee*: George Chapman, Edward Addison—*Badagry*: Samuel Annear—*Abbekuta* and *Yoruba* unoccupied. Rev. George Findlay died on the 10th of March. Rev. Messrs. Thomas, Harrop, and Hillard, embarked for Cape Coast on the 19th of November—Members, 751—Paid Teachers, 59—Scholars: Boys, 514; Girls, 229—Pp. 12, 336 533.

The Rev. Thomas B. Freeman, since his return to the Coast, has been indefatigably employed in facilitating arrangements for carrying out most efficiently the Committee's plan for the furtherance of the work; and the Reports from the several Stations are generally satisfactory.

[*Report.*]

*Cape Coast*—During several months of the former part of the year I was left quite alone with the care of both this and the Annamaboe Circuits, and the necessary consequence was, that both were imperfectly attended to. Notwithstanding, however, an increase has taken place in the number of our Members; and there were, when I left, upward of sixty on trial for Membership. The Congregations are very large and attentive. The Boys' School increases rapidly, and the Girls' School still continues very encouraging.

*Annamaboe*—Although we have been

lamentably deficient of Labourers—there not having been any European Missionary resident there for the greater part of the year—yet a gradual improvement is manifest in the principal places.

*Domonasi*—Last year there was a large decrease in our members, and a bad feeling existed in consequence of some misunderstanding between our Native Teacher and the Chief. I am happy to say that this feeling has now entirely subsided; and the Chief, influenced, as it is believed, by Divine Grace is attaching himself to the people of God.

*Accra*—I have been greatly encouraged, during the quarter that is now drawing nigh to a close, in observing an earnest spirit of hearing among the people, as manifested in the progressive increase of our Sabbath-Congregations. The soldiers of the garrison regularly attend the Morning Service, and are always accompanied either by a commissioned or non-commissioned officer.

The young men in the Native Institution are making very commendable progress in learning. At present there are only five under instruction, four of whom are acceptable Local Preachers. Our Schools are also doing well. Many of the elder boys meet in class. In all, we have nearly one hundred children under daily instruction.

[*Rev. Rob. Brooking.*]

*Elmina*—In the course of the year this town, containing 12,000 Native Inhabitants, exclusive of the Europeans attached to the adjoining Dutch Fort, has been included in the list of the Society's Stations.

In the year 1839, when the Rev. T. B. Freeman paid his first visit to Coomassie, he found residing there an Agent of the Dutch Government, Mr. Jacob Huydecoper, a very respectable young man of colour, who understood the English Language, having been educated at Cape-Coast Castle. Under Mr. Freeman's public ministry in Coomassie, Mr. Huydecoper was impressed with the Gospel, and became a sincere inquirer after the way of salvation. He began to instruct his Native Servants in the Christian Religion, established Family Worship in his own house—which he celebrated three times every day—and devoted himself to the prayerful study of the Sacred Scriptures.

[*Report.*]

From this time Mr. Huydecoper attached himself to the Missionaries,

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and, when succeeded in his office by a European, returned to Elmina, where he held Public Worship. In 1845, however, he died, and another man of colour, Peter Welzing, took up his work with equal success, and this place now is taken under the care of the Mission.

At Elmina, the principal Dutch Settlement on the Gold Coast, the influence of our Mission is developing itself. Through the instrumentality of Mr. Huydecoper, a respectable Native, who was made experimentally acquainted with Religion at Coomassie, many were led seriously to consider the great truths of Christianity. They hired a large room in the town, where they regularly met for prayer and exhortation. This place they were obliged to leave on account of the opposition of the Heathen Priests and the King. They now assemble in a dwelling-house. Upward of thirty persons have given in their names as Candidates for Membership in the Methodist Society. Perhaps it is too much to expect that all will continue steadfast: some, on a better acquaintance with the requirements of our Holy Religion, may find the gate too strait, and the way too narrow; but we will hope. They are visited almost every Sunday, either by a Missionary or Local Preacher from Cape Coast. But prudence is necessary. Every European Power on the coast is peculiarly jealous of British Influence; while the Natives in those Settlements are anxious to enjoy the same blessings as their neighbours under British Rule.

A short time since I spent a few days at Elmina, and was much gratified by the simplicity and earnestness of those who desire to be Christians. I thought of Barnabas at Antioch witnessing the grace of God in the infant Church, and participated in his joy. [Rev. J. Martin.

Elmina was planted by the Portuguese more than 200 years ago. It was afterward taken from them by the Dutch. It is situated on a point of land projecting into the sea, considerably elevated. The town is located on both sides of a beautiful little river, which affords a good landing. The Dutch have two strong forts there, which give the place an air of importance. The best houses are of stone, with flat roofs. The native houses are of swish (clay and gravel), with thatched roofs. The population is estimated at 12,000, most of

whom are Natives. Some of the Natives are respectable men, and have considerable property. Till very recently, the Dutch Government has prohibited Missionaries. [Rev. Ivory Clarke.

*Ashantee*—The general aspect of the work here is most encouraging, but there is a great need of more Labourers.

A large amount of confidence in the Society's Agents has been created in the minds of the Ashantees generally, by the successful termination of an affair which, some time since, threatened to enkindle the flames of war and to deluge the land with blood. In several instances, the influence of Gospel principles has been so far brought to bear on the funeral "customs" of the people, as to result in saving from death many persons designed for sacrifice: in one instance, twelve persons were so preserved from a violent death; and on other occasions, a greater or less number has been preserved. [Report.

*Badagry*—Early in the year this Station was in danger from an invasion of the King of Dahomi, at the head of a large number of his warriors; one of whose objects, according to report, was to take vengeance on the Akus for obstructing his slave-dealing communications between Lagos and Whydah, and to obtain a sufficient number of Akus to sacrifice, as victims to his Fetishes, at a great "yearly custom," which was then at hand. The King attacked the Aku Encampment on the road from Badagry to Abbekuta.

Scarcely had this danger passed away, when Badagry was attacked by a large war fleet of canoes from Porto-Novo. Mr. Annear had a very narrow escape from the enemy.

After this storm, imminent danger arose in another quarter. Akitoye, the King of Lagos, had manifested a great desire to enter into relations of amity with the English.

Letida, a near relative of his, who had resided at Badagry for a year or two, also gave practical evidence, on every suitable occasion, of his opposition to the inhuman traffic. The altered views of these two influential individuals having become known to Kossoko, a powerful marauding Chief, instigated by the Portuguese and some of the native slave-dealers, he took up arms against the King of Lagos, to whom he owed allegiance as his superior Chief. [Report.

Mr. Annear has thought it to be his duty to remain at his post. The

event of these disturbances has not yet reached us.

*Yoruba*—The state of things in Yoruba has been as unsettled as at Budagry, and has prevented any attempt from being made in the course of the year to place the Mission at Abbekuta on a permanent footing—a measure to which the Society has been long pledged. [Report.

*Cape Coast*—On Tuesday, 2d of May 1846, we held our Missionary Meeting. The Meeting was large; a hallowed spirit pervaded it; and the collection amounted to 126*l.* 5*s.* 9*d.* currency, or 114*l.* 16*s.* 1½*d.* sterling. This sum, added to 70*l.* 17*s.* 8*d.* sterling, the amount of our Annamaboe Collection, which has been transmitted to you, gives a total of 185*l.* 13*s.* 9½*d.* sterling. The amount of the two collections for 1844 was 144*l.* 13*s.* 7*d.*

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

*Clarence*—1841— with 5 Out-Stations. John Clarke, G. K. Prince, M.D.; Captain Milburn; Norman, J. W. Christian, P. Nicholls, Bundy, Eanis, Gallimore, Trusty, *Coloured As.*; Stewart, Vitou, *Fem. As.*—*Bimbia*: Joseph Merrick; Wm. Newbegin, *Surgeon*; Duckett, *Coloured As.*; Fuller, *Fem. Coloured As.*—*Cameroons, Old Calabar*: Alfred Saker, *Engineer*. Scholars: Day, 250; Sunday, 500. Mr. Thomas Thompson died on the 13th of March, and Mr. Sturgeon on the 13th of August—Pp. 13, 14, 336, 533; and see, at p. 376, a Notice of the Spanish Authorities having interdicted the preaching of the Missionaries.

The arrival of the "Dove," with her precious freight, after a brief and prosperous voyage, filled the hearts of our Brethren with joy. She has been occupied during the whole year in visiting the various Stations, and has contributed most materially to the health of our Missionaries and the general prosperity of the Mission. As a sailing-vessel she has answered the expectations of all our friends; and though our Brethren are still anxious to have a steamer, they express a hope that the "Dove" will remain at all events till the end of her second year of service. The Committee are thankful in being able to

Jan. 1847.

sterling: hence you will perceive that the amount of the two collections for 1846 exceeds that of 1844 by 41*l.* 0*s.* 2½*d.* sterling.

Our Accra Missionary Meeting for last year has not yet been held; but we feel confident that the total amount of Missionary Collections for the District will exceed 200*l.* sterling. [Rev. T. B. Freeman.

Religion is making some way even in the houses of the Priests and Headmen. The son of a Dutch Chief has been lately brought to God. The other evening a female slave of one of the fetish-houses was converted. We fear that she will suffer persecution from her superstitious task-masters. A son and a grandson of the chief fetishman have also applied to be taken on trial.

[Rev. E. Addison.

report that most of the sum required for the support of the "Dove" has been raised by our young friends.

Accounts received during the year speak favourably of the labours and influence of the friends who have been brought from Jamaica. At Bimbia, our Brother Merrick has been occupied during the year with translations, preaching, and visits to the interior. None have been as yet baptized; but there are several Inquirers; and there is much to encourage our Brother in the attentiveness of the people, and in their anxiety to hear the message which he has to deliver. He is now able to preach in both the Isuba and Dewalla or Cameroons Tongues.

The progress of the Mission at Cameroons has been greatly impeded by the death of the old King, and divisions among his people as to his successor. Mr. Saker, however, and Dr. Prince, have visited the tribes on the bank of the river, and preached the Gospel to many hundreds of the Natives. In most instances the people heard, for the first time, the glad tidings of eternal life.

In fulfilment of a promise made in 1841 by Mr. Clarke and Dr. Prince, and frequently repeated since, a Station was formed last year at King Eyamba's Town, Old Calabar. The house and Schoolroom, which had been erected for the Teacher, were taken possession of by Mr. Clarke and J. W. Christian early in October, with the intention that several of our Brethren should occupy them six weeks each, and so avoid the risk which a con-

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*Baptist Missionary Society*—  
tinuous residence in such a district might incur. All the accounts represent the moral condition of the people as most degraded. They seem given over to *abominable idolatries*. The locality is one of the most unhealthy our Missionaries have yet visited. "They will require more courage (as Commander Gootch expressed it) than those who stand before the cannon's mouth." Out of a small number of white visitors, 128 have died there within the last thirteen months.

The dangers of our Brethren are still further increased by the growing prevalence in this district of the slave-trade; several vessels employed in this iniquitous traffic having been seen in the vicinity of Fernando Po.

At Clarence, Mr. Sturgeon had laboured during the year with much encouragement, while the members of the Church under his care have visited several of the neighbouring towns. Sixteen persons have been baptized, and the Church now contains 84 members. The progress of our Mission at this Station, however, may be best seen from the following table—

Feb. 1842.	Aug. 1845.
13 Members in the Church.....	79
80 Inquirers.....	210

Feb. 1842.	Aug. 1845.
120 Attending Sunday School.....	350
30 Attending Day School.....	100
180 Attending Public Worship.....	450
18 Who could read the Scriptures....	144
12 Who could write.....	41

Captains and others visiting Clarence have contributed, with the Church, in two years, upward of 250*l.* toward the erection of a new Chapel.

All our Brethren have been ordered by the Spanish Authorities to leave Fernando Po; twelve months being allowed them to dispose of the property of the Society. Two Romish Priests have also been left at Clarence. [Report.

This subject has already been adverted to, and we refer our Readers, as stated above, to p. 376 of our last Volume.

On a part of the continent immediately opposite to Fernando Po, Messrs. Clarke, Merrick, and Newbegin, with their coadjutors, have fixed on a spot of ground on which to locate themselves as the centre of future operations. It is to be named Jubilee.

GERMAN MISSIONARY SOCIETY.

*Akropong*: begun 1835, renewed 1843: a Settlement of Christian Negroes from the West Indies. J. G. Widmann, H. N. Riis. Mr. Sebald, one of the Missionaries sent out in 1844, died of fever, and Mr. Riis has been obliged, as was stated in our last Survey, to visit Europe to undergo a surgical operation. Four new Labourers—Messrs. Meischel, Dielarle, Stanger, and Mohr—left

Europe last October, to join the Mission.

*Ussu*, or *Danish Accra*: 1845: Fr. Schiedt, G. P. Thompson. Scholars: Boys, 36; Girls, 8. Another School of 30 Mulatta Girls was placed by the Governor under the care of the Missionaries on the 1st of January; and a Boys' School has since been established by Mr. Schiedt at Labodei, a neighbouring village.

JAMAICA PRESBYTERIAN MISSIONS.

OLD CALABAR.

We mentioned, at p. 14 of our last Survey, that Mr. Waddell had been appointed to select a Station for a Mission in Old Calabar. A ship has been lent by W. Ferguson, Esq., gratuitously, for the purpose of conveying him and his companions to Africa; and Mr. Ferguson has promised a subscription of 100*l.* per

annum, to help in keeping her in a sailing condition. The Ship "Warree," after being detained by adverse weather, sailed from Liverpool on Tuesday, the 6th of January, at five o'clock in the morning, with the Rev. Mr. Waddell and his companions, on her voyage to the western coast of Central Africa.

## AMERICAN MISSIONARY SOCIETIES.

*Baptist.*

**LIBERIA**—*Edina*, at the Southern extremity of Liberia: J. H. Cheeseman—*Bexley*, six miles above Edina, with 2 Out-Stations: Ivory Clarke: Von Brun, Lewis Kong Crocker, *Nat. As.* Mrs. Crocker, together with Mr. and Mrs. Clarke, took a voyage to British Accra for the benefit of their health. Mrs. Crocker, however, was compelled to leave for America on the 29th of April—Scholars: Boys, 13; Girls, 20—Pp. 14, 15, 495.

The principal Station of this Mission was removed from Edina to Bexley early in 1845. A School, however, was maintained at Edina during the year, under the care of Mr. Cheeseman, for the benefit chiefly of the Colonists. The Mission Premises have since been sold, and the building removed to Bexley.

At Bexley, beside preaching there and at neighbouring villages, a School has been taught by the Native Assistant. Mrs. Crocker has also taught a promising Girls' School. The School at Little Bassa contains thirteen pupils, and another has been established at Zuzo, to be superintended by Mr. Cheeseman. The School Teachers are also Preachers, and devote much time to the ministration of the Gospel among the villages.

The Mission propose to print, this year, a Dictionary of the Bassa Language, prepared by Mr. Clarke; also Romans and Corinthians, now nearly ready for the press; together with a second and enlarged edition of the Bassa Spelling-book.

The health of Mr. Day having unfitted him for active duties, he has requested leave to withdraw from the Mission on the 1st of July, and the Board have so directed.

[*Report.*

We are not able to meet the demands of the people. On my occasional visits, they tell me they hear the Gospel so seldom that they forget what they had heard before. We need a good man, a good Preacher, who will not count his life dear unto himself, but will travel from town to town, and from house to house, to preach the Gospel. I have no doubt the people would soon renounce their greegrees had they due instruction. The more our influence is extended, the more it is increased at any and all of the Stations.

We know that your fields in Asia are encouraging, and need all that you can do for them. But are not the claims of the suffering for succour proportionate to their wretchedness? [Rev. J. Clarke.

In a Letter from Mr. Clarke, dated April 8, 1846, he very urgently repeats his call for additional Labourers.

*Board of Missions.*

**GABOON:** *Baraka*: John Leighton Wilson: 5 *Nat. As.*—*Oshunga*: Albert Bushnell. Mr. Bushnell has married Mrs. Stocker. Mr. Walker has been on a visit to America; and Mr. James and family, with Mrs. Griswold, are still there for the benefit of their health—Communicants, 8—Scholars: Boarding, 35; Day, 100—Pp. 15, 16.

This Mission continues to have free access to the Mpongwe Towns, on both sides of the Gaboon River, for the purpose of preaching; and in several of them there are flourishing Schools. The Pangwe People of the interior are extending their emigrations toward the coast, and are within a hundred miles of the seat of the Mission. It is probable that there is no other centre of influence, on the western coast of Africa, of superior promise to the Gaboon.

Experience is gradually furnishing safeguards for the life and health of the Missionary; but where the strain on the northern constitution is so great as in this field, occasional brief visits to a more bracing climate will tend much to prolong the period of life and usefulness. Mr. Griswold, prior to his lamented death, had hoped to spend his life among the Pangwes, and he had made a preliminary tour to some of their Settlements.

Stated preaching is maintained at the two Stations, and occasionally at six other Settlements. Eight thousand books were printed in the Mpongwe Language during the year, containing, in all, 155,000 pages. The language is a singular phenomenon, on account of its copiousness in expression, its great flexibility, and the perfection of its structure.

The relations of the Gaboon People to the Government of France remain in a very unsatisfactory state. The Minister of Marine has issued instructions, looking to the enforcement of the Treaty claimed

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to have been made between King Glass and the French Nation. The Natives have hitherto refused to accede to the demands of the French; and the latter have resorted to forcible measures to effect their object. There is some reason to fear that the Mission must be abandoned. [Report.

My present impression is, that the French will offer no more violence to the members of the Mission, at least just now; and that so long as the people continue together we ought to preach the Gospel to them. What course things will take hereafter I cannot, of course, foresee. The people returned to their towns about ten days ago, having been driven in by the heavy rains; but they are still unsettled and undecided in relation to what they shall do. They have secreted their property beyond the reach of the French; and they did make preparations to seek new homes. Independence and resolution, however, are not prominent features in the African Character; and unless the French bear down too sternly upon them, it is probable that they will bow their necks to the yoke, and remain where they are.

Most of our Schools have been resumed, and preaching in this neighbourhood is well attended; but, for want of a boat, I find it necessary to confine myself to the few towns which I can reach on foot. [Mr. Wilson, Nov. 9.

A large reinforcement of Jesuits is daily expected in the river; and as they come out under the special patronage of the Queen of the French, it is probable that the local authorities here will not be wanting in zeal to oblige them, even at the expense of our expulsion. It will be enough for us, however, to keep our consciences void of offence, and put our confidence in God. These dark clouds may disperse, and we may see better times; but our present prospects are exceedingly gloomy. [Mr. Wilson, Nov. 14.

*Episcopal.*

CAPE PALMAS—*Mount Vaughan*—1836—M. Appleby; E. M. Thomson, *Fem. As.*; Scholars, 30—*Fishtown*, 5 miles from Cape Palmas; Thomas S. Savage, M.D.: Scholars: Boarders, Boys, 22; Girls, 15—*Rocktown* and other Stations are occasionally visited by Dr. Savage—*Cavally*, 13 miles

from Cape Palmas: John Payne: C. L. Patch, *Fem. As.*; Communicants, 22—Scholars: Boys, 20; Girls, 21—*Cavally River*, 20 miles from Cape Palmas, and *Kablah—Taboo*, 40 miles East of Cape Palmas: E. W. Hening—*Rockbookah*: George A. Perkins, M.D.: 9 Native Teachers. Rev. E. J. P. Messinger embarked for this Mission on the 17th November, and died at *Fishtown* in March 1846. The Rev. Samuel Hazlehurst has not sufficiently recovered his health to warrant his return to Africa. Expenses of the Mission 1380*l.* 12*s.* 6*d.*—Pp. 16, 17, 494.

The Mission Schools are sustained with regularity. The reports at the examinations give evidence of steady improvement; and the Journals of the Missionaries record several highly-interesting instances of conversion among the elder pupils. One will probably enter on a course of study for the ministry.

*Fishtown*—The Congregations vary from 100 to 500 in number. The Boarding Schools are in successful operation, in which Dr. and Mrs. Savage are assisted by a converted Native Teacher and his wife. Dr. Savage has a youth studying medicine.

*Rocktown*—Several adults have been baptized, and Dr. Savage writes, "The Mission Schools are certainly in an encouraging state."

*Cavally*—In the early part of the last year a serious difficulty occurred between the Native Tribe at Cavally and a Tribe of an adjoining district. It proceeded to open violence and painful conflicts, but not the least molestation was offered to our Missionaries. These quarrels, however, were soon terminated.

A successful attempt has been made by Mrs. Payne and the Female Assistant Mrs. Patch to induce the Native Women to attend Public Worship, by visiting from house to house.

The Missionaries have been blessed with health, and animated to persevering continuance in their labours by the fruit which they are now privileged to witness. The result of past efforts is now beginning to shew itself. There are 150 children in the Boarding Schools. About 1500 persons are brought habitually within the hearing of the Gospel. The number of Communicants is about 50. [Report.

*Methodist Episcopal.*

In the absence of further particulars we insert such names as have reached us of the Missionaries labouring in Liberia. The Rev. John B. Benham, Rev. A. D. Williams, Rev. B. R. Wilson, Rev. E. Johnson, Rev. H. B. Matthews, Rev. A. F. Russell, Rev. W. B. Hoyt, Rev. W. B. Williams, Rev. F. Burns.

*Presbyterian.*

**LIBERIA**—*Settra Kroo*: 1841: J. M. Connelly: 2 *Nat. As.*—*King Will's Town*: J. M. Priest: 1 *Nat. As.*—*Monrovia*: 1845: J. Eden—*Sinou*: 1845: T. Wilson—P. 18; and see, at p. 494, a Notice of the unfavourable prospect of the Mission at Settra Kroo.

The Sinou Mission is at this time as prosperous as might reasonably be expected. My School for the children of Colonists is better attended than it ever before has been. My Sabbath School is at this time very interesting; and my School at Fishtown begins to convince me that I have not laboured in that field altogether in vain. I have recently had two very interesting interviews with the

Fish People. In these interviews I did not attempt to preach to them any thing like a regular sermon, but I set before them important truths, and suffered them to make such answers as they thought proper. I tried to enforce the fact, that their inferiority to the Colonists, and the White People that they had seen, was altogether owing to their not having the Bible; and that the truth of the Christian Religion is amply proved by the advantages it gives its possessors over all who do not possess it. They seemed more willing to hear the Truth than I had ever before seen them; and they said that they often wished to have fine things like the White People; but when they earned money their fathers take it away from them, and thereby forced their old heathen customs on them. This, I believe, in some cases is true: it is evident that they are not looked on as men acting for themselves till they are about forty years of age. The Fish People are the most troublesome to the Colonists, and the most degraded of all the Natives of this part of the coast of Africa. Their having no part of the coast which they can rightly claim as their own, and their being on the seabeach by permission of the Tribes who own the land, causes them to be very wicked. [Rev. T. Wilson.

## AMERICAN COLONIZATION SOCIETIES.

*American Colonization Society.***LIBERIA.**

Uninterrupted peace has been enjoyed by Liberia with all the allied tribes. Some troublesome disputes, which had existed between the various Chiefs and Headmen of the Little Bassa Country, have been happily settled by the intervention of the Liberian Authorities. But for the existence and influence of Liberia, a most bloody and desolating war would have raged among these kindred tribes; but now they are all at peace. In February last, the whole of the territory over which Bah Gay is King was purchased by authority of the Government of Liberia. The King subscribed the constitution and laws of the commonwealth, thereby incorporating himself and his people with the citizens of Liberia, and becoming entitled to its protection and to share its privileges and immunities.

In the same month Governor Roberts effected a final settlement with the Sinou

People, by which they ceded to Liberia the whole of their territory.

These purchases give the Society an unbroken line of sea-coast, from Digby, on the N W, to Grand Bassa Point, on the S E, and from Blue Barre to Tassoo.

There are now eleven Settlements in Liberia. Of these Monrovia is the largest, and the seat of Government. It contains about 1000 inhabitants.

On the St. Paul's River there are three Settlements, Caldwell, Millsburg, and M'Donogh—the first about ten miles, the second about twenty, and the third about eighteen miles from Monrovia. On an arm of the St Paul's River, called Stockton Creek, is New Georgia, the Settlement of recaptured Africans. At the mouth of the Junk River is the Settlement of Marshall, about thirty-five miles by sea south of Monrovia. On the St. John's River are the Settlements of Bassa Cove, Edina, and Bexley, about seventy miles from Monrovia. Farther down the coast, at the distance of about 130 miles

*American Colonization Societies—*

by sea from Monrovia, at the mouth of the Sinou River, is the Settlement of Greenville; and up the river, about six miles, is the Settlement of the people liberated by the late Mrs. Reed, of Mississippi.

Some progress has been made in the effort to educate every child in these Settlements.

[Report.

There exists a misunderstanding between the Colony and the British Government, in consequence of the Colony not having made the usual application to be recognised by the British as an independent State. The Colonists have seized on some goods of a British Subject, who refused to pay landing dues; and the British have seized a merchant vessel.

The "Liberia Herald" has put forth the following article:—

For the information of some who are constantly and incorrectly asserting, in America, that "Liberians have not any thing else to eat but roots and wild animals," we have thought proper to give a list of such animals, fruits, and vegetables, as are in general use with us in their appropriate seasons:—

*Domesticated*—Cows, bullocks, swine, sheep, goats, ducks, fowls, pigeons, turkeys (few).

*Wild*—Deer of different kinds in abundance; red, black, brown, and grayish: partridge, pigeons, goats, cows, doves, ducks, hedgehogs, red squirrel, summer ducks, rice birds, ground doves, &c.

*Fruit*—Water melon, musk melon, mango plums, oranges, rose apples, sour sop, guava, tamarind, plantain, bananas, gramma dilla, limes, lemons.

*Fish, scaled and shell*—Mullet, whiting, perch, bream, pike, baracouta, mackerel, cursall, herring, drum, catfish, grippers, oysters, crabs, carp, sun.

*Vegetables*—Sweet potatoes, arrow-root, turnips, carrots, shilote, cymblain, chiota, paupau, Lima beans, ochra, peas, radishes, beets, cabbages, snaps, cucumbers, greens, salads, cassavas, yams, corn.

Beside the above, there are many others.

*Maryland Colonization Society.*

## CAPE PALMAS.

It is stated in the Report—

The territory of Maryland, in Liberia,

occupies the sea-coast from Fish Town, on the north-west, to Tabou, some eight miles east of the Cavally River, a distance of about forty miles, and extending indefinitely into the interior. The principal town is Harper, which is located on Cape Palmas Proper, a rocky promontory, evidently, at some remote time, an island, extending into the ocean about half a mile, by a fourth of a mile at its greatest width, and in a direction oblique to the mainland, to which it is united by a low and sandy beach. The acute angle formed by the Cape and the mainland makes an excellent harbour, and receives the Hoffman River, a small stream navigable for a few miles only by boats, and soon losing itself in the numerous tributaries, which, near its head, drain the surrounding country. Harper contains the Government House and offices, and the public store, and its inhabitants are such of the Colonists as are occupied in trade or the mechanic arts. Its population is about 800. The soil of the Cape is thin, but sufficiently good for the gardens of the Colonists. Descending from the Cape landward, the road known as the Maryland Avenue crosses the beach, and pursues its course for three or four miles to Mount Tubman, the frontier Settlement. To the right, after leaving the beach, is the Station, formerly occupied by the Presbyterian Mission, of Fair Hope, the Methodist Episcopal Mission-house of Mount Emory, and the Ladies' School; and opposite to these is the Public Farm. Further on, the farm lands of the Colonists begin; and continue, without interval, on the Maryland Avenue and Hance Road and Holmes Road, parallel thoroughfares, to Mount Tubman Village. Close to this last is the Episcopal Mission of Mount Vaughan, situated on a gentle eminence, around which and the hill on which Mount Tubman stands, the clearings extend on every side. The Maryland Avenue forms an acute angle with the sea-shore, and between the two lies Sheppard Lake, a fine sheet of water, which extends some ten or twelve miles in the direction of the Cavally River.

On the Cape, beside the town of Harper, is the native town of the King of the Cape-Palmas Tribe; and small villages of his people are scattered here and there on the mainland.

At the extremity of the Cape is the light-house and Fort Howard; and opposite to the Government House, which is



nearer the mainland, there is a small battery, which commands the landing-place and the native town, this last being situated on the pitch of the Cape landward.

Fort Tubman is a strong stockade, capable of resisting any force that could be brought against it by the Natives.

The military of the Colony consists of two uniformed companies, one of infantry and one of artillery, well drilled and disciplined, and an un-uniformed militia, which meets weekly for the purpose of inspection.

The local Government of the Colony consists of an agent and assistant agent, appointed by the Society, who hold their offices for two years; a secretary appointed by the agent annually; and a vice-agent; two counsellors, a register, a sheriff, a treasurer, and a Committee on new emigrants elected by the people. There are minor officers appointed by the agent. The judiciary consists of the agent and two justices of the peace, the latter of whom are taken in rotation from the body of justices, so that each justice is made familiar with the performance of judicial duties. A single justice of the peace has jurisdiction, criminally, over minor offences, and in all civil cases where the claim does not exceed twenty dollars.

Male coloured people are entitled to vote if they hold land in their own right, or pay a tax of one dollar for the support of education. No one can sit on a jury

who does not know how to read and write.

One of the fundamental laws of the Colony prohibits the use of ardent spirits.

On the arrival of an emigrant in the Colony he receives five acres of land, and is allowed to purchase as much more as he wants, for the purpose of improving it, at one dollar per acre. Five acres are found to be abundant for the support of the Colonist and his family. Houses are, in many instances, erected by the agent in anticipation of new emigrants, who receive them at a fixed price, which is appropriated to the preparation of similar accommodation for their successors.

All the offices in the Colony are filled by people of colour.

The Board have every reason to believe that the Colonists are a contented and happy community, attached to their home in Africa, and unwilling to exchange it for any other that could be offered to them.

With respect to the feeling of the free coloured people, on this side of the Atlantic, toward colonization, the Board have little to add to what they have heretofore stated in their Annual Reports. They have reason to believe that the violent opposition, which they have heretofore noticed, no longer exists among them.

There is now a good understanding between the Missionaries and the Colonists.

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## South Africa.

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### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE sum of 303*l.* 16*s.* 6*d.* has been remitted from Cape Town; 60*l.* from Salem; 65*l.*, of which 40*l.* is for the general objects of the Society, from Grahamstown; 49*l.* for Sechuana Scriptures. There have been forwarded to the Rev. Robert Moffat, 25 reams of paper for printing portions of the Sechuana Old Testament, and a few English Testaments.

There is a very great demand at the Missionary Stations for the Scriptures, both among the Colonists and

the Natives—P. 21.

The first application was from the South-African Bible Union, for permission to purchase Dutch Scriptures to the amount of 75*l.* Then came a request from Mrs. Philip of Cape Town, that to the grant, of which they had just been advised, of 100 Dutch Bibles, 500 Dutch and 500 English Testaments, might be added a further supply of Dutch Bibles and Dutch and English Testaments; and then followed an urgent appeal from Dr. Philip.

Your Committee, on a careful review of the subject, and taking into account

*British and Foreign Bible Society—*

the extent and rising importance of the Colony, and of the numerous Missionary Stations which stretch far beyond its limits, came to the conclusion to send out some one, in whom they might have confidence, to confer with the many excellent friends on the spot. Mr. T. J. Bourne, one of the Society's domestic Agents, was invited to undertake it. Mr. Bourne cheerfully yielded to the proposal; and he is now on his voyage to the Cape entrusted with 20,000 copies of the Dutch and English Scriptures, and empowered to send for more. It is intended that Mr. Bourne should spend some months in the Colony, visiting Cape Town, Grahamstown, and some of the more important Missionary Stations, as he may have opportunity. [Report.]

*CHRISTIAN-KNOWLEDGE SOCIETY.*

It having appeared from a communication made to the Society by the three Trustees of the Church at Wynberg, Cape of Good Hope, that in consequence of the increase of population it had become necessary to enlarge the building, and that additional funds for the purpose were required, the Board agreed to grant 30*l.*, in addition to 300*l.* voted some years since.

Twenty Dutch Bibles and twenty Dutch Common-Prayer Books have been granted to each of two Missionaries, the Rev. E. J. Scott, of George, and the Rev. W. Long, of Graff Reynet, for distribution.

—P. 22.

*RELIGIOUS-TRACT SOCIETY.*

The South-African Tract and Book Society has remitted 108*l.* 16*s.* 4*d.* for the balance due to the Society and for new publications forwarded at their request. A grant of 72 reams of paper, 24,165 publications, and casts of cuts, value 5*l.*, has been made to the Auxiliary. A Library, value 8*l.*, has been supplied, at reduced terms, to a Sunday School at Cape Town; and 10 other Libraries, value together 23*l.*, have been placed at the Stations of several Missionary Societies. Rev. Mr. Lamb, of the Colonial-Church Society, and Rev. Joseph Gill, of Somerset, have each

received books, value 5*l.*, at half price. The Hymn Books formerly printed in the Sechuana Language have been very eagerly sought for by the Natives. A grant of 24 reams of paper and 650 Tracts against Popery have been forwarded to Mr. Read; and 24 reams to Mr. Moffat, who has remitted 30*l.* for Hymn Books sold by him—P. 22.

*EASTERN-FEMALE EDUCATION SOCIETY.*

At p. 427 of our last Volume we gave the particulars of the Stations and Labourers of the Society in South Africa.

My work in every department is prospering as far as we can judge: although many new Schools have commenced, the numbers in daily attendance continue the same. Poor Dora November, one of the five girls with whom I commenced, died last evening. There is reason to hope she is in heaven: she said Jesus had knocked at the door of her heart, and though her sins were as scarlet, they should be as wool. Her prayer was, "Jesus, save me; I am a poor sinner; hear my prayer." A large party assembled in the School at Christmas, when the children were examined in Reading, Writing, Arithmetic, Geography, and other useful knowledge; after which Mr. Hawkins, of the Scotch Church, questioned them on Scripture, and their answers pleased all parties. The Negro Class is giving me great pleasure. Karkoo appears to be the first-fruits: he is a poor ignorant creature, but knows himself a sinner, and clings to the Saviour. There is another Negro, named Betago, a very serious youth, who makes no profession, but is in the habit of going into the bush to pray: they are both living in ungodly families. The number in the class has been as high as twelve, but there are eight or nine who attend regularly.

[Miss Harvett—Wynberg.]

Miss Harvett's house and school-room were destroyed on the 20th of May during a storm of wind and rain, which was of more than three days' continuance.

The Colonists are engaged in a war with several of the Caffre Tribes. Grahamstown has not yet been attacked,

although the Caffres have been very near, and very often rumours of their approach have been spread through the town, and created great alarm. Distressing are the daily tidings we receive; but the Christian has at all times strong consolation, knowing that his God reigneth. By the Divine Blessing, I trust my School is prospering. Numbers of children, of different classes, and tribes, and colour, are in daily attendance, and I find continual employment: I also find strength sufficient for my day.

[*Miss Pitchers—Grahamstown.*]

When I wrote, requesting you to send a Teacher, our people were in the height of comparative prosperity, and the more

respectable of them had expressed a wish that a Boarding School for girls should be established, the expenses of which they intended to defray. I deeply regret the necessity, from the events of the war with the Caffres, of countermanding the request. Our people are now a completely ruined people, having lost their all. Years will elapse before we recover temporarily, and especially morally, the deteriorating effects of this terrible visitation. I am happy to be able to bear testimony to the energy and success of Miss Harding as a Teacher in Caffraria: she is now in this camp, a fellow-sufferer with ourselves.

[*Rev. J. Road, jun.—Elland's Post, Aug 5.*]

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

### UNITED BRETHERN.

See, at p. 471 of our last Volume, the Synodal Committee's Survey of the Missions.

Br. W. Nauhaus arrived at Cape Town on the 5th of February. Br. and Sr. Lemmertz, with seven children of different Missionaries, reached London on the 14th of July, after 30 years' service. Br. and Sr. Kinghardt, and the single Sr. Mlinch, arrived at Cape Town on the 22d of August; and Br. and Sr. Suhl on the 3d of October. Br. Adolph. Herman Jannasch has been appointed to this Mission—Pp. 208, 295, 415.

*Groenekloof*: 40 miles North of Cape Town—1808—*Brn.* Franke, Christensen, S. Gysin—Communicants, 308—Baptized: Adults, 190; Children, 414; Candidates, 146; New People, 192; Total under instruction, 1230—P. 23.

We arrived here about the end of January, being sent from Genádendal to assist the Brethren *ad interim*, Sr. Christensen being prevented, by a pulmonary disorder, from discharging the usual duties; and the Schools needing some assistance, as Br. Franke, on account of his occupations as Warden, had not much time to spare for them.

The ploughing-season, through which we are now passing, is generally very unfavourable to the Boys' School, most of our Scholars being employed by the farmers; and I am sorry to say that the

*Jan. 1847.*

School is, in general, not in the most flourishing state. Much indifference prevails among the parents.

The girls attend the School much better than the boys, and are, therefore, making better progress. The first class is instructed in English. Br. Franke has trained some Female Assistants for the Girls' School, who render good service.

[*Br. S. Gysin.*]

The blessed seasons of Passion-week and Easter were celebrated here with manifest tokens of the Divine Blessing. On Easter Monday our dear Br. Lemmertz administered, for the last time, the rite of Holy Baptism, the Candidates being four adult Hottentots and four children. All our Services from Palm Sunday to Easter were enlivened by the sweet and devotional singing of our musical choir.

We have recently occupied an Outpost at Goedverwacht, in the Burgershoek, a place inhabited by settlers, who have inherited it from the masters whose slaves they formerly were. The people had requested a Missionary, who could not, however, be spared; and in his place was sent, as Schoolmaster and Catechist, Joseph Hardenberg, educated at the Seminary at Genádendal. Being commissioned to introduce him, and to make a commencement of the preaching of the Gospel within its borders, I set out with Joseph for Goedverwacht about the end of January. On Sunday morning, the 1st of February, about 100 persons assembled. I opened the Services with singing and prayer, and a short address, in which I explained the object of our visit; after-

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*United Brethren—*

ward, we united in our Church Litany, which was followed by a Sermon, to which all appeared to listen with great attention. At a second Service, in the afternoon, the place was so crowded that many had to remain outside, and to listen at the doors and windows. The Public Worship being concluded, I requested the fathers of families to assemble, and to them I addressed a few words of exhortation on the subject of the School which was about to be opened, reminding them of their duty to send their children regularly to it. The Services of the day were concluded with a Liturgical Meeting, and with prayer. The following morning the School was opened with 50 of both sexes, of whom 28 constituted the Day, and 22 the Infant School. The children were then addressed, and, after prayer, the work of instruction commenced. [Br. C. F. Franke.

There have been 60 unmarried men draughted from this Station for the army.

*Genádenal*: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed, 1792—*Brn.* Deutsch, Kölbing, Sonderman, Brauer, Kühn, Heinrich, D. W. Suhl—Br. and Sr. Gysin have removed for a time to Groenekloof—Communicants, 810 — Baptized: Adults, 438; Children, 649; Candidates, 244 — Excluded, 57 — New People, 446—Total under instruction, 2644—Pp. 23, 24.

Our Services are well attended, especially on Sundays; and since the new year we have had to preach nearly every Sunday in the Church and in the large School-room at the same time, which had never before been the case, except on Festivals. The speaking with the members of our Congregation before Easter, by Br. and Sr. Suhl and Br. and Sr. Heinrich, was also encouraging. The celebration of the First Anniversary of our Auxiliary Missionary Society, April 5th, was attended with peculiar blessing. The contributions had amounted in the year to 20*l.* 19*s.* 3*d.*: the Society consists of 416 members: a number of them remained in arrear with their contributions of two-pence per month each man, and one penny per month each woman.

We are in great want of Testaments. Would you be kind enough to procure us

500 copies from the British and Foreign Bible Society? We can hardly expect to have them again gratis.

[Br. C. R. Köbbing—April 22.

Not only the Malays brought in from the East Indies, but a great proportion of the Negro Slaves also, since the emancipation, have become Mahomedans, and the number is continually increasing. They are now above 6000 in Cape Town, which contains only 21,000 inhabitants. Distinguished by their high painted straw hats or red kerchiefs bound round the head, their sect gains daily accessions from the Negro Slaves brought by the captured Portuguese Slave Ships. At first, it is true, these Heathen Negroes receive instruction in the Christian Religion through the care of Government; but afterward, seeing so many who are called Christians disgracing their profession, they become proselytes of Islamism; and these Mahomedans are the most valued servants, on account of their abstinence from ardent spirits. [Br. D. W. Suhl.

In my last Letter, of April 22d, I mentioned the breaking out of the Caffre War—the proclamation of the Governor, of April 2d—the measures taken for the security of Shiloh, our Brethren having resolved to remain there, in dependence on the protecting care of the Lord. The first expedition of our troops toward the Amatola Mountains (at no great distance from Chumie) was a complete failure; they had to retire with the loss of more than fifty waggons. The Caffres had, in the meantime, invaded the Colony in great numbers, plundering and burning throughout the whole district of Lower Albany and part of Uitenhage. The devastation was much more considerable than in any former Caffre War, as the eastern provinces are now more densely peopled. Where the inhabitants fled, the farms and stores were burned and destroyed, and hundreds of horses and thousands of cattle and sheep were carried away. In several cases the farmers united in small camps, and, even if they were not more than twenty or thirty, when attacked by hundreds of Caffres, the latter were repelled in their assault, which they make generally at nightfall. The same was the case with the villages and Missionary Establishments, Theopolis, Salem, Bathurst. The Caffres are well provided with fire-arms and ammunition, but they are bad marksmen: very few of the colonists were killed, but the Caffres generally succeeded

in the purpose for which they came—to carry off one herd of cattle and one flock of sheep after the other. The Caffres seemed to have the upper hand in the Colony during April and May, sweeping away thousands of cattle and fine-wooled sheep. In June, the Commandos, or levies of the Colonists, Hottentots, and other Natives, and even Malays from Cape Town, with a Mahomedan Priest, arrived on the frontier. The Caffres then seemed to retire from the Colony; but a train of forty waggons with provisions, on its way from Grahamstown to Fort Peddie, was lost by the bad management of the commanding officer. On June 8th, the Caffres received a great check from Colonel Somerset (son of the former Governor, Lord Charles Somerset), who, with a body of regular troops and a corps of Fingoes and Hottentots, engaged them at the Gevanga, a small river between Grahamstown and Fort Peddie. The result was, the entire defeat of the Caffres, with a loss of 350 of their warriors.

It was not till the beginning of this month (August) that the Governor and Colonel Somerset removed from Fort Peddie, and entered Caffraria with the main army. His Excellency has his camp near Buffalo River. The Caffres have retired, but it is said that they have taken up positions, and even made fortifications, on the Amatola Mountains. But great numbers of Caffres are still in the Colony, committing depredations; and, during the last week, they carried off, from the neighbourhood of Grahamstown alone, 600 head of cattle. These are the general outlines of the war. [Br. C. R. Kolbing—Aug. 1.

There have been 337 men draughted from this Station, half of them married.

The orders were, that all men from sixteen to sixty, able to bear arms, should enrol themselves: the execution depended on the respective field commandants. Many of our Hottentots shewed great willingness and obedience, although they are fully aware of the dangers and hardships of the service; and many of them leave behind them wives and children dependent on them for daily subsistence. No one murmured or complained. On May 6th we held a farewell Service with them, and the Church was crowded. They were admonished by Br. Teutsch never to forget what they had heard here, and learnt out of the Word of God; but

to shew by their conduct that they belonged to a Christian Congregation, united to each other in love, and ready to assist one another as brethren; and to edify themselves together as often as they should find opportunity, by reading and singing—for which purpose they were provided with New Testaments and hymn books. They were entreated, above all, never to forget the Saviour, but daily to pray to Him. In a fervent prayer, they and their wives and children were commended to the protection of the Lord, and at the conclusion the blessing of the Lord was pronounced upon them.

The next day they were called together on the Mission Premises by the ringing of the bell. We then sang a few farewell verses, and they took leave of us, commending themselves, many with tears, to our prayers.

On the boundary of our land, half-an-hour's walk from Genádenal, they collected again, many of the wives having followed them to the spot. Br. Sonderman addressed them in a few words, a verse was sung, and they began their march all deeply affected. They leave behind them 190 wives, and 343 children under fourteen years of age.

[Br. C. R. Kolbing.

Since the foregoing was written, a Letter has been received from Mr. Juritz of Cape Town, containing strong representations of the distress prevailing both at Genádenal and Groenekloof, in consequence of the withdrawal from these Settlements, and the employment in military service on the frontier, of 400 able-bodied men, nearly the half of whom are fathers of families. Should any friend of the South-African Mission be disposed, on reading the statements on this head in the subjoined Letter from Br. Kolbing, to extend the hand of benevolent relief to the sufferers in question, whose patience and submission appear to be equal to their need, the Society for the Furtherance of the Gospel will esteem it a privilege to be the channel through which the intended bounty is conveyed to our Missionaries at those Stations. [Edit. Period. Accts.

*Hemel-en-Aarde*—The Hospital for Lepers has been removed from this place to Robben Island, Table Bay—P. 24.

*Dec. 2*—Major Barnes notified to the patients the intended removal of the hospital to Robben Island, and listened

*United Brethren—*

to their various objections to it. So far as temporals were concerned, most of them were satisfied, on finding that they were to be compensated for any loss of property which they might sustain by the translocation.

*Dec. 5*—We held a farewell love-feast with our little flock, at which we called to mind the many temporal and spiritual mercies which the Lord had conferred on us in this place. The wish was universally expressed that we might go with them, to which we agreed, provided Government wished it.

*Dec 7: Lord's Day*—The Meetings were numerously attended. At the closing one, many tears were shed; while we commended the first party that were to set out, six in number, to the gracious care of the Lord, both during their journey and their subsequent lives. They left us early the next morning, under the care of Mr. Smith.

*Dec. 9*—Br. Teutsch arrived to take leave of the patients, and held several edifying Services with them.

*Dec. 15*—A third party, consisting of nine persons, left the place for Cape Town in our own waggon.

*Dec. 28*—The sixth and last waggon-load of patients set out on their journey, followed, like all that had gone before, by our prayers and best wishes.

At the close of the year our little flock consisted of 38 patients, 16 of whom were Communicants; and 6 healthy individuals, of whom 3 were Communicants. Beside these, 9 persons from the neighbourhood belonged to our Congregation. *[Diary.*

*Elim*: about 60 miles from Genadendal, and near Cape Aiguilla: with Out-Stations at *Hout-kloof* and *Duinfonteyn*—1824—*Brn. D. Luttring, Fritsch, J. J. Müller: Wid. Sr. Meyer*—Communicants, 227—Baptized: Adults, 152; Children, 214—Candidates for Baptism, 117—New People, 299 — Under instruction, 1014—Pp. 24, 25.

There have been 100 Hottentots draughted for the army, from Elim, mostly unmarried men.

The Congregation at Elim presents but little variety. The Meetings continue well attended, and when our people are all at home, which is occasionally the case,

the Church is too small for the number of hearers. Last Sunday, nine adults were baptized, and five children. I lately asked a woman, who had been baptized about half-a-year ago, if, since her baptism, she cleaved more closely to our Saviour, and was more faithful in prayer to Him. She replied that she could not say that such was the case; that if the Minister could have given her, at baptism, a new heart as easily as a new name, she would have had reason to be thankful. For this great gift, she meanwhile prayed daily to the Lord, and she hoped she would at length obtain it, for it was her sincere desire to live to Jesus in this world. In their temporal condition, the inhabitants of this place are gradually improving: several have small flocks of sheep, and this year have obtained a good price for the wool. Their garden produce has also been abundant.

Yesterday our School Teacher, Alexander Haas, held his first discourse to the children, in which he directed the children to our Saviour, in a very earnest and affectionate manner. *[Sr. Fritsch.*

*Enon*: on the White River, near Algoa — 1818 — *Brn. H. B. Schopman, Klinghardt, J. W. Stoltz*—Communicants, 74—Baptized: Adults, 77; Children, 94—Under instruction, 327—Pp. 25, 26.

When the bands of Caffres approached, and after all the farmers of their neighbourhood had fled, our Brethren considered it advisable to take shelter at Uitenhage, according to the advice given them by the Civil Commissioner. June 7th, *Brn. and Srs. Schopman and Klinghardt* left Enon: a farm two hours from Uitenhage, called *Zondfonteyn*, was hired, whither they conveyed all the cattle that they could remove, and the women and children of the Hottentots. A sufficient number of armed Hottentots remained at Enon to defend the place. The bushy kloofs in the neighbourhood were soon full of Caffres, and they had frequent alarms.

Every Sunday one of the Brethren rode over to the Settlement to hold Divine Service. This was done on June 14th by *Br. Schopman*. After he had retired to rest in the evening, he was awakened by the herdsman bringing the report that the Caffres had attacked the cattle kraal in such numbers that they could not defend it. The herdsman fired, but in vain; the

Caffres carried away the cattle. Br. Schopman then went to the Civil Commissioner, who gave his orders to the Worcester Commando, which happened to be passing through Uitenhage; and 129 men set out within an hour in pursuit of the Caffres. They overtook them at the Sunday's River, and an engagement followed, in which 12 Caffres were shot, one farmer was killed, three Hottentots wounded, and the cattle retaken. Br. Schopman then removed the women and children to Uitenhage.

July 7 — The Caffres, who are still in great numbers in the Zuurberg and the neighbourhood of Enon, succeeded in carrying off from Enon 80 head of cattle. Our Hottentots then got assistance from a neighbouring camp of Boors. The following day they had an engagement, in which 16 Caffres were killed; three Hottentots, and one farmer, also, lost their lives, and one Hottentot belonging to Enon died the same evening: 32 head of cattle were retaken. So it is not yet advisable to return to Enon.

[Br. C. R. Köppling—Aug. 1.]

By Letters of later date than August 1st, addressed to the Mission Board, we learn that Enon had been re-occupied by the Missionaries and the portion of their Hottentot Flock which had accompanied them to Uitenhage, and that the Settlement had been mercifully preserved from serious injury during its partial desertion.

[Edit. Period. Accts.]

Hitherto, thank God, we have been favoured with fruitful seasons, and the Congregation has also increased. We lately celebrated the Anniversary of our Missionary Association with a love-feast. The blessings of the day were of more value than our Collection for the year, viz. 12*l.* 15*s.* 2*d.* Yet this little will assuredly be received with pleasure, from the smallest and poorest Congregation in South Africa, and may perhaps serve as a proof that our impoverished people are not destitute of living faith in Jesus Christ.

Our days glide peacefully away, and we are thankful that, amid all our shortcomings, a sincere submission to the law and precepts of Christ is the prevailing spirit in our Congregation. Thefts are unknown, and we sleep with unbolted doors. Only the fruit-trees are not quite safe from the children. Most of the parents are as much concerned that their children should learn to read and write,

and be able to repeat the Catechism and Scripture texts, as parents in our European Congregations can be. The main business of our inhabitants is the breeding of cattle, horned cattle especially. Millet meal or groats, boiled in milk, is the only food of most of them throughout the year, and they thrive very well on it. The children must of course assist in tending and milking the cattle, which they can do without neglecting School.

[Br. H. B. Schopman.]

#### TAMBOOKIES AND HOTTENTOTS.

*Shiloh*, on the Klipplaat River—1828—Brn. J. Lemmertz, A. Bonatz, H. Kschischang, D. Schärf—Communicants, 51 — Baptized—Adults, 45; Children, 112—Candidates for Baptism, 33 — New People, 352—Under instruction, 613, of whom 206 are Hottentots—Pp. 26, 27.

Several weeks ago Mr. Fynn, the British Agent with the Tambookies, gave us notice that many of Mapasa's people had left him, to join the hostile Caffre Tribes. He offered to send us assistance, which we declined at the time, not thinking we stood in need of it. July 4th, one of our people was captured by Mapasa's men, and ten oxen stolen from the pasture. Some of our Tambookies followed the track; but before they came to the kraal they were met by a number of people belonging to it, with assagays, crying out that Mapasa would no longer keep peace, and provoking them to fight. Assagays were thrown, and guns fired, and our people sent back for reinforcements. Immediately all our people—Tambookies, Fingoes, and Hottentots—started off in wild tumult. When they arrived at the spot, the other party, seeing that they were inferior in number, returned the man and the ten oxen. No life had been lost, but one of the hostile Tambookies was wounded. I immediately informed Mr. Fynn; and the night following, he sent Mr. Joseph Read, with two men, to our assistance, and a wild band of Fingoes, Hottentots, and Bushmen. For several weeks we had not seen Mapasa nor any of his people. This made us rather suspicious of him, but we did not think he would attack *Shiloh*. But he appears to have resolved on our destruction.

In the afternoon of July 9th we observed clouds of dust, announcing the approach of a great number of people. It was Mapasa, with 60 to 80 men on

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horseback, armed with guns; and black masses, on horseback or on foot, were also seen rapidly approaching. Mr. Read sent to Mapasa, to say that he could not be allowed to enter Shiloh with his company: if he wanted any thing, he might come with a few of his people. This he at first refused to do, but afterward he approached with about ten of his men on foot; and we went to meet him about 100 paces from Shiloh. Although I saw he was in great wrath, I shook hands with him. It is said he had an assegay hid under his kaross; I do not know for whom, nor am I quite sure it is true. He asked me, very angrily, why we had a Commando at Shiloh. I replied, that the British Agent had given him notice of it; and added, that his people had behaved so badly that the Agent thought it necessary to send it. He was very angry, and spoke in great wrath to Mr. Read. In the meantime the hostile parties increased to several hundreds, and numbers were lying in ambush in the surrounding kloofs; altogether the enemy was from 600 to 800 fighting men. It was quite evident that Mapasa was waiting in order to attack us at nightfall, and some of his people were seen loading their guns. The Fingoes of Mr. Read, armed with spears and guns, advanced in order of battle, Mr. Read riding before them, in order to prevent their making an immediate attack. Mapasa's people pointed at Mr. Read, saying, "Gaya," "That is he," and took aim at him, but their guns missed fire. Now the firing began on both sides. Mapasa, with his warriors, retired to a hill, from whence they poured down a heavy fire. Most of our Hottentots remained in Shiloh, to defend it; and when the sun was nearly set, Mr. Read, with his party, returned. They had sustained a heavy fire, but none of them had been killed. Of Mapasa's people, some say twelve, and others twenty, were killed, nine of whom are known by name.

July 11—Mr. Fynn arrived to collect information, and brought 150 Colonists with him: 500 farmers are in a camp a few hours' distance from the place. Mr. Fynn has made a report to the Governor, and war will be declared against Mapasa. Day and night we have out-posts and patrols, and scouts are sent out that the enemy may not surprise us. May the Lord grant that they do not renew the attack!

[*Dr. A. Bonatz.*]

## FINGOOS.

*Clarkson* (the name given by Gov. Napier to the New Settlement at Koksbosch, after the well-known opponent to the Slave Trade): on the Zitzikamma, among the Fingoes—1839 — *Brn.* C. F. Nauhaus, C. Adolph. Küster—Communicants, 61—Baptized: Adults, 115; Children, 63—Candidates: for Communion, 41; for Baptism, 56—New People, 69—Under instruction, 294—Pp. 27, 28.

The work of the Lord spread like a fire in the first years of this Settlement; the scattered seed of the Word fell on good ground, and brought forth much fruit, so that we could rejoice in the rich harvest, and look with wonder at the triumph of Divine Grace in so many hearts. But things now seem to have come to a sudden stand; yet, we are pleased to observe, that our baptized members are growing in grace and in the knowledge of Jesus Christ, which is a greater gain than any outward increase.

When we last year made the commencement of a Missionary Association with our Hottentot Members, one morning several parties of our Fingoo Sisters came, one after another, with the inquiry why they were not invited to contribute. On my telling them that they were yet tender plants in the Saviour's garden, and required cautious treatment, they replied, with much warmth, that this was true, yet the young plants must sometimes be placed in the sun, if they were to become strong and vigorous, and they were convinced that this Association would be a blessing for their hearts also. Thus encouraged, I held a Meeting for the purpose with the Fingoes, and not one of them stayed away; even the poorest widows cast in their mites.

[*Br. C. Adolph. Küster.*]

There have been 120 or 130 Fingoes drafted for the army.

*Roben Island*: off Table Bay—J. Lehman, F. W. Nauhaus. The Leper Hospital, formerly at Hemel-en-Aarde, was in December moved to a place in this Island, about 8 miles from the town.

On the 15th of December, Br. Tentsch received a Letter from the Government Secretary, with the inquiry, whether my wife and myself were willing to proceed



with the lepers to Robben Island, Commandant Wolf being commissioned to care for their temporal necessities; also what remuneration we should require for our services. These inquiries having been duly considered in our Helpers' Conference, Br. Teutsch answered, that we were quite willing to undertake the proposed charge, and that all that we should expect was a sufficient sum to maintain us in the most frugal manner. He further proposed that our journey expenses to Robben Island should be paid, and board and lodging provided for us; in which case, for the first three months, any other expenses should be defrayed out of our Mission Fund. This proposal was readily acceded to by the Government, and board and wages for a maid-servant likewise promised us. We brought the Lord our fervent thanksgiving for all the blessings which He had vouchsafed to us and our afflicted flock, during a period of twenty-three years, and for which not a few of their number, we believe, will praise Him in eternity, acknowledging, with gratitude and abasement, that their bodily disease had been made instrumental in bringing health to their souls. Having wound up the temporal concerns, of which we had had the management, we set out, on the 14th of January, from the place which had become so dear to us, with sorrowful but grateful hearts. We took our

journey by way of Genadendal and Groenekloof, and at both Settlements were greatly refreshed by our intercourse with our dear Brethren and Sisters. As soon as we had provided ourselves with the needful furniture, we proceeded to Robben Island on the 6th of February, in company of our Agent Mr. Juritz and Br. Nauhaus, just arrived from Europe, in a fishing-boat, and in two hours reached the place of our destination. Commander Wolf at once introduced us to our intended dwelling-house, which we found very neat and commodious. The Church is not less so; into which we were also escorted. On approaching the poor lepers they broke forth into songs of thanksgiving and praise, for the mercy and faithful care of the Lord in restoring to them their Teachers. Many a tear rolled down their swarthy cheeks on this interesting occasion. On Sunday the 8th we made a commencement of Public Worship, which was well attended, as were also the other Meetings which we held in succession. Toward the end of the last month we opened a Day School with 14 children, with prayer for the Divine Blessing on the Institution. There are at present 72 individuals under our care, among whom are a few White People. To those who came from Hemel-en-Aarde, 13 persons from Port Elizabeth have been added.

LONDON MISSIONARY SOCIETY.

*Cape Town*—John Philip, D. D. *Superint.* of the Society's Missions in South Africa: M. Vogelgezang—Communicants (Natives), 128—Schools: Day, 4; Scholars, 520; Sunday, 2; Scholars, 126—Collections 309l.—P. 28.

Mr. Vogelgezang continues his labours in Dorp Street. The Schools, consisting of an Infant School, a Juvenile, and an Adult Evening School, have been carried on during the past year with encouragement. In the Infant School the children are from two to six years of age: they are orderly and attentive, and the evidences of their progress at the last annual examination gave much satisfaction. The Juvenile School is also in a good state. Thirty-two persons have been baptized in the course of the year, and twelve received as members of the Church. Two have been expelled, and five have died in hope of a glorious resurrection. [Report.

HOTTENTOTS.

*Paarl*: 85 miles N E of Cape Town—1819: with 5 Out-Stations—George Barker—Communicants, 84—Scholars: Day, 150; Infant, 180; Sunday, 260—P. 28.

In February, a new Out-Station was commenced, at a short distance from the village, the attendance at which is very encouraging. There are now five Out-Stations, and the Missionary preaches 26 times, and Mr. Melvill eight times, during the month. Five Services are held on the Sabbath, in four different Places of Worship, and one of the members of the Church visits the prison. There is a Native who occasionally gives an address in one of these Places of Worship, when any thing prevents the Missionary or Schoolmaster from attending. There is still room for extending these itinerant labours, were it possible to do so.

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About 25 persons are under weekly instruction as Candidates for Baptism. The conduct of the Church-members generally is satisfactory and consistent. [Report.

*Tulbagh*: 75 miles N E of Cape Town—Arie Vos—Communicants, 30—Day Scholars, 170; Evening Scholars, 165; Sunday Scholars, 85; in the Sewing School, 20—P. 28.

The Brethren Zahn and Alhut, of the Rhenish Society, now perform the principal part of the duties. Ten adults have been baptized during the year, and two members who had been under Church Censure have been re-admitted to communion. A new Place of Worship was opened in April, and the old building is now employed as a Schoolroom, for which it is very suitable. [Report.

The Brethren Zahn and Alhut leave no means untried to promote the spiritual and temporal welfare of the people, and the Lord has blessed their unwearied labours. I heartily rejoice that the Lord has been so good as to send such upright and faithful Labourers in my place to this Church, who zealously and faithfully go on to build upon the foundation which I began to lay thirty-four years ago. This affords me much comfort and support, now that I feel my weakness of body and mind increasing, so that I cannot work with satisfaction; and possibly may, by death, be speedily removed altogether from my post; but I rejoice that, if I rest, this Church, with its Pastors and Teachers, will, through the grace of God, continue to increase to His glory. [Mr. Vos.

*Klaas Vooks River*: in the District of Zwellendam—1837—Cornelius Kramer—P. 28.

*Caledon*: 120 miles E of Cape Town: 1811; renewed 1827—Henry Helm: D. J. Helm, *As.*—Communicants, 271—Day Scholars, 127; Sunday Scholars, 238—Pp. 28, 29.

Eight persons have been baptized and admitted into the Church, together with three who had formerly been excluded, and there are several Candidates for admission. [Report.

All do not thrive alike—some are growing both in grace and knowledge, and adorn their profession by a blameless conduct. Others are like trees in want of good showers of rain to make them

fruitful; and others, by carelessness, have occasioned us grief; seven have been excluded from the fellowship of the Church. We feel the want of the special influences of the Holy Spirit: for this we are praying. Three of the Church-members died during the year, whose conduct from the time they made a profession leads me to hope that they died in the Lord.

[Rev. H. Helm.

Mr. D. Helm and a Native Teacher continue to visit the Out-Station at Slang River, and one of the Hottentots, who resides there, keeps School and holds Prayer Meetings on the week evenings. [Report.

*Pacaltsdorp*: 245 miles E of Cape Town—1814—Wm. Anderson—Communicants, 110—Scholars: Day, 48; Infant, 140—P. 29.

In the past year I received six adults by baptism; and since then, in November last, I had the joy to receive five more to Church Communion; one was an aged woman. I felt myself peculiarly enlivened when addressing the Candidates, and many around me in the Congregation were in tears.

This event, together with an address which I gave a short time before, at the burial of a young woman about eighteen years of age, has produced a great spiritual concern, especially among the young people, both male and female. Many are inquiring what they must do to be saved. Nearly every day some are calling on me: the present number is 26, and I hear there are some more. Thus the Lord is pleased still to own the labours of His servant; and though I feel myself very weak in body, these events are cheering to my soul. May the Holy Spirit be poured down on us, that this new year may produce many new converts to Christ and His Church! [Mr. Anderson.

Notwithstanding the opportunities of instruction, much yet remains among the members of the Church which requires improvement. [Report.

*Dysalsdorp*, formerly called *Dysal's Kraal*: 45 miles N of Pacaltsdorp—1838—John Melvill: B. E. Anderson, *As.*—Communicants, 108—Scholars, 59—P. 29.

The number attending Divine Service on the Sabbath varies from 200 to 300, though at some of our Special Meetings we have from 400 to 500. During the past year eight members have been added

to the Church: there are several Candidates, and about 30 are anxiously inquiring the way to Zion. Our Church-members have stood their ground well, and are pressing forward to the mark for the prize of their high calling of God in Christ Jesus.

[Mr. B. E. Anderson.

At Matjes Drift, an Out-Station in connection with this place, Mr. Melvill resides. He is just finishing a small Chapel, built at the expense of the Congregation; and he has been much encouraged in his labours. There is an Infant School and a Sewing School, conducted by his daughters.

The field of labour in connection with this Mission is very extensive. Mr. Anderson has requested permission of several of the farmers to hold Service on their farms, but on account of the general prejudice against Missionaries, he has been refused. A Special Meeting was held in November, attended by upward of 500 people, for the purpose of establishing Yearly Meetings, and to encourage them to subscribe more liberally for the spread of the Redeemer's Kingdom.

[Report.

*Hankey*: near Chamtoos—1825—with an Out-Station at *Kruis Fontein*—T. D. Philip: W. Kelly, *As*. James Clark, *Artisan*—Communicants, 138—Scholars: Day, 90; Infant, 80; Sewing, 40—Pp. 29, 30.

During the year 20 Dutch Bibles have been sold, and 50 Testaments. There is still a great demand for them, which the Missionary is desirous to supply.

An Infant School has been opened, and the children are learning to read.

The clearing of the tunnel is completed, and a large water-shoot, about two miles long, which traverses the land to be irrigated, is dug.

The people were commended by their Missionary last year for the skill and diligence with which they laboured. This year more praise is due to them. They have worked in parties, about ten at a time; and, if their work was valued, it would not be worth less than 150%. About 120 acres of land are now cleared, and being ploughed and sown; and next year there will probably be double that extent.

A water-mill is in progress, through the liberality of Mr. James Backhouse, and the Society to which he belongs. On the 1st of February it was intended to lay the foundation stone of a new and more commodious Church, leaving the present one

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to be employed as a Schoolroom, in place of the buildings which have been destroyed. The people have subscribed 80,000 burnt bricks to this Church, and a large quantity of timber.

*Bethelsdorp*: 450 miles E of Cape Town—1802—James Kitchingman—Communicants, 121—Scholars: Day, 92; Infant, 65; Sunday, 65—P. 30.

Something has been done in building better cottages, and repairing those that were in a decayed state, though not so much as we could wish. In many instances this cannot be ascribed to want of industry, for I believe that industrious habits are increasing among the people. A desire to acquire property by purchasing cattle, waggons, and other things, and a taste for being better clad than formerly, are things which any one acquainted with them may observe.

[Mr. Kitchingman.

The attendance on Public Worship is satisfactory—young and old seem to feel a pleasure in coming to the House of God; but many seem content with merely hearing the Word, without being savingly impressed.

[Report.

*Port Elizabeth*, with an Out-Station: Adam Robson: Wm. Passmore, *As*.—Communicants, European, 30; Native, 87—Scholars: European, 125; Natives, 183—P. 30.

The attendance in the Native Congregation has increased, particularly on the week-day evenings. Twelve have been admitted into the Church. Some of them, at an early period of their lives, had made a profession of Religion, but had been led away by intoxication. Two of them formerly left the place, because they could not bear the admonitions of the Missionary and others; but they could not rest till they returned. Mr. Robson reports, that the general conduct of the Members has afforded him satisfaction. The number of adults baptized during the year is sixteen, many of whom had long been Candidates. The Out-Station at Congo's Kraal is in a promising state. The people have, of their own accord and from their own resources, erected a building for Public Worship, capable of containing 60 persons.

Among the numerous Native Tribes of Southern Africa, none were in a more degraded condition than the Fingcos. As

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slaves to the Caffres, they experienced the greatest contempt and cruelty; and, as Heathens, they lived without God and without hope. Through the power of the Gospel, however, they have risen to a comparative state of civilization; and many of them are now Members of Christian Churches in various parts of the Colony. A considerable portion of the tribe has been for years settled in the vicinity of Port Elizabeth, and to these people Mr. Passmore has chiefly directed his labours, and rejoices in the steady and consistent walk of those who have made a profession of Christianity. [Report.]

*Uitenhage*: 20 miles NW of Port Elizabeth—T. Merrington, *As.* Mr. Elliott arrived in England on the 12th of May—Communicants, 220—Infant Scholars, 90—Pp. 31, 336.

Mr. Elliott reports that uninterrupted progress has been made in the various departments of the Mission. There has been an addition to the Church of 15 Members, from various tribes.

The Teacher of the Infant School has been encouraged by the cases of two children, the one five, and the other seven years of age. During a lingering sickness they manifested the most decided proofs of the susceptibility of the infant mind for receiving the truths, and rejoicing in the consolations of the Gospel. They died in an assured hope of meeting that Saviour whose affectionate exhortation they had so often heard, *Suffer little children to come unto me, and forbid them not.*

[Report.]

Mr. Elliott, now in England, has made an appeal to the Public for assistance toward building a School for children, older than those accustomed to attend in Infant Schools.

*Theopolis*: 550 miles E of Cape Town—Christopher Sass, R. B. Taylor—Communicants, 59—Scholars: Day, 54; Sunday, 122—P. 31.

The Congregation on the Sabbath Morning has increased during the year, by the addition of persons, chiefly Fingoes, from the neighbouring farms, and the Church has had an addition of twelve Members.

The last has been a year of great anxiety to the Missionary, from the intemperance which prevailed in the early part of it, and which appeared to threaten

the ruin of the Institution. Yet the Church was enlarged by the accession of new Members; and by the Church-members generally, a more decided and unequivocal attachment to their religious privileges has been manifested.

Among the Bassoutos and Fingoes a good work has been commenced, and this, it is hoped, is steadily advancing. The disposition evinced by many Hottentots to purchase Bibles, though sold at the full price, is an encouraging and important fact. Industry has been steadily advancing among all classes.

The number of children engaged on the land, or in taking care of cattle, has lessened the attendance on School. A number of children have committed large portions of Scripture to memory. [Report.]

*Grahamstown*: in Albany District—John Locke. Mr. Merrington has gone to Uitenhage—Communicants: European, 90; Native, 110—Scholars, 312—P. 31.

*Graaf Reinet*—A. Van Lingen—Communicants, 84—Scholars: Day, 100; Sunday, 70—P. 31.

The place contains about 1500 Coloured Persons, consisting of Hottentots, Emancipated Slaves, and Caffres. From 400 to 500 of these hear the Gospel steadily or occasionally, and from 60 to 80 attend the Sabbath School, but the others require to be sought; and there appears to be a growing disposition among Christian Friends on the spot to carry the Gospel to them. Their labours have been attended with considerable success. Another house has been hired, at a distance from the Chapel, where Service is held on the Sabbath, and also one in the week. Six adults have been admitted into the Church by baptism. The School continues to prosper under the care of Mr. Campbell.

[Report.]

*Kat River*—1829—James Read, James Read, jun., N. Smith—Communicants, 800—Schools, 15—Scholars, 750; Native Teachers, 18—Collected, 166*l.*—Pp. 31, 32.

The accounts from this Station are, in many respects, encouraging. The harvests have been favourable. Cattle are increasing in the Settlement, and the people enjoy the blessings of health, peace, and plenty.

The Place of Worship at Phillipton having been found much too small, the Members of the Church and Congregation re-

solved on erecting a larger building, measuring 85 by 45 feet. They supplied a large part of the materials, and have sustained the labour themselves; but their means are inadequate without the aid of friends in the Colony, and elsewhere. The Directors have much pleasure in commending the case to the generous consideration of the Christian Public.

The printing-press, so long still for want of a printer, has been employed, and the Schools begin to be supplied with books. The Sunday Schools are much better attended, and the temperate habits of the people continue.

About 60 families of Hottentots and Fingoes reside at Philipton, the Head Station; beside which there are 13 Out-Stations on the Kat River, and 4 in Tambookieland, under the stated care of Mr. Joseph Read and Native Teachers, but occasionally visited by the Missionaries of Kat River. The others are connected with the Church at Philipton: the Sabbath Congregations average from 400 to 600 Hottentots, and on Sacrament Sabbaths many more; beside a Congregation of from 200 to 300 Fingoes. Sixty have been admitted to Church Fellowship during the year, and there are still a number of Inquirers. On the first Sabbath in July, Mr. Read sen. baptized 14 adults at Philipton.

In the course of the year, Mr. Read sen. visited Tambookieland and the Bushman Station, where he found the work of God and the interests of social life in vigorous and successful progress. At Luponda, where there are nineteen Church-members, our brother baptized several Native Converts, and received them to the fellowship of the Church. Two Tambookie Chiefs were present on the occasion. The name of the resident Chief is Jumba. An Out-Station has been formed to Luponda, under the name of Fennington. It has a School of 40 children, and 18 Church-members reside there. A building has been erected, to serve the purpose of Chapel and School-house. At the Bushman Station, there are 14 Native Christians in Church Fellowship, and there is a good School attended by 40 or 50 children. When Mr. Read visited Luponda, he found that the temporary Place of Worship, built four years previously, had been blown down, and that it was necessary to commence a new Chapel immediately. [Report.

I was struck, a few weeks ago at a

private meeting, with the appearance of a woman bathed in tears. In answer to an inquiry, she said, "O Sir! when I think that the Son of God had to take upon Him my nature, and suffered and died for my sins, it quite overcomes me: it is almost more than I can bear!" I remembered the words of our Saviour, *I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* I thought how wonderful it was that the greatest philosophers could not understand these things, yet that babes in grace, although Hottentots, could comprehend them. [Mr. Read.

*Cradock*—1839—John Monro—Communicants, 31—Scholars: Day, 31; Sunday, 150—P. 32.

The attendance on the Means of Grace continues encouraging, though we have had but little evidence of the saving effect of the Gospel in the way of accessions to the Church during the past year. Two only of the class of Candidates have been approved and received into Communion, while there are a goodly number making considerable advance in knowledge.

[Mr. Monro.

*Long Kloof*—1840—T. S. Hood, As.—Communicants, 53—Scholars: Day, 72; Sunday, 250; Sewing, 45—P. 32.

The Congregation has gradually increased. A great desire for the instruction of their children has induced them, in many cases, to make arrangements with the inhabitants to board their children, that they may attend the Schools.

A marked improvement has taken place in the conduct and appearance of the people; and their attention during Public Worship is truly gratifying. Thirteen Members have been added to the Church. The new Place of Worship is not yet completed, and the Congregation is much straitened for room.

Several cases of conversion have lately come under the observation of the Missionary: one, that of a Hottentot, forty years of age, who has lately been baptized. His attention was first arrested when about nine years old, by hearing Mr. Read preach in the course of a journey from Cape Town to the Frontier. He accompanied his father and others, not knowing what a Missionary was, but having a confused idea that he was a wild animal. He distinctly remembers a dis-

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course about eternity—eternal happiness, and eternal misery—and then felt himself a condemned sinner. After a time these impressions wore off partially, and he became vile and degraded. The first time Mr. Anderson saw him he was intoxicated, and wallowing in iniquity. About five years ago his wife induced him to come here to reside; and during the last three years he has conducted himself with the greatest consistency, evincing the power of Divine Grace to save lost sinners, and furnishing an encouragement to Missionaries to sow beside all waters.

Another case is that of a young Boor, whose father died by a fall from his horse. He was left, with a widowed mother and seven children younger than himself, in great poverty: by perseverance and industry he has maintained them, and has lately purchased a small farm. Two of our Members assisted him in reaping his corn: he told them of a conflict he had in his mind—he was in the habit of assembling the family and reading prayers to them, but was not satisfied. They advised him to pray in the family. On the following morning he produced the Bible, and after reading a chapter he knelt down and poured forth his heart in prayer. On rising from his knees he perceived the whole of the family kneeling: they had slipped one by one from their seats to their knees; the mother retired bathed in tears. On his meeting her, she said, "Daniel, that was not the first time you have prayed; why have you restrained yourself before us so long?" "Mother," said he, "I was unwilling to hurt your feelings, or give you offence." She answered, "I have been for some time in the same condition, praying in secret, and fearing you would be annoyed." He has joined the Church, for which he has endured, and still has to endure, bitter persecution.

[*Report.*]

*Colesberg*—1840—Theophilus Atkinson—Communicants, 24—Scholars: Day, 70; Sunday, 85—P. 33.

Hitherto the work of grace has been almost entirely among the women. We have but three male Members, and only one of these resides in the village; so that I am almost without help at our Prayer-Meetings. But there are now two or three men of whom I begin to have great hope. I long to have some steady and active Brethren in the Church, who shall

strengthen my hands in the work of the Lord by their prayers and their co-operations.

[*Mr. Atkinson.*]

*Somerset*: 3 Out-Stations—1842—Joseph Gill—Communicants, 26—Scholars, 95—P. 33.

The Chapel was opened last January under very auspicious circumstances, and it has been found necessary to enlarge it: the debt remaining, after various expenses since the opening are added, is about 40*l*. The number of people under instruction is nearly 500; and there has been an addition of 20 Members to the Church.

[*Report.*]

We have to say, with much thankfulness, that the Gospel has not come to this place in word only, but with power and in demonstration of the Holy Ghost. A people have been called who were not a people; the Saviour has seen of the travail of His soul; and we would pray and labour yet more abundantly that His Kingdom may come.

[*Mr. Gill.*]

#### CAFFRES.

*Buffalo River, King William's Town*—1826—John Brownlee, Jan Tzatzoe, *Nat. As.*—Communicants, 49—Scholars: Day, 30; Sunday, 90—P. 33.

The work of itinerating has been prosecuted as usual, but the Missionary appears discouraged from the little impression which seems to be made on the Heathen.

[*Report.*]

*Knapp's Hope*: on the Keiskamma—1833—F. G. Kayser—Communicants, 10—Scholars, 53—Pp. 33, 34.

Several Inquirers, who had appeared to go back to the world, have returned, and again seek their Saviour in faith and contrition. The School under the care of Miss Kayser is going on well: several read the English Testament, but no children can be induced to attend from the surrounding Kraals. Among other reasons assigned, the parents fear that they will not be able to dispose of their daughters in marriage for cattle should they be instructed; and this, they consider, would be a loss to them.

[*Report.*]

*Birklands*—1845—Henry Calderwood—Communicants, 35—Boarding Scholars, 8—It was mentioned, in our last Survey, that Mr. Calder-

wood had spent a great part of his time at this place, among a large population of Caffres. He afterward made it his residence. Miss Hanson assists in teaching the Boarders. There has been 16*l.* collected—P. 34.

I told one of my Native Teachers that I was going to Grahamstown to preach to the White People an account of the Jubilee. He is a person of more energy than is usually possessed by Caffres. He said, "Why don't you speak to us, and ask us to do something?" I said, "I really think you are not able to do more in raising money than you now do. I wish, however, you would *feel* more and *pray* more." He replied, "The Lord may put it into our hearts to *try* and do more." I called the Members of the Church together and addressed them, scarcely expecting any money, for I could not think whence it was to come. A poor widow came forward with fifteen shillings in her hand. I was really afraid to take it, and hinted it was too much. Her reply silenced me. She said, "The Lord has done much for me." She has since brought other five shillings, saying her heart would not be still until she made up the pound. I said to one of the Native Teachers, who is very poor, "I don't think you can do much more than you now do." His reply deeply entered into my soul. He said, "Two words overcome me: one is, *Ye are redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish.* I see," he added, "that bucks die, cows die, horses die, all earthly things die, but God has redeemed us with something far more precious than these. God has done great things for us—I *must try*. The other word is, *What is a man profited, if he shall gain the whole world, and lose his own soul? I see,*" said he, "the soul is indeed precious—I *must try*." These are signs of life, and where there is life there is hope. The great body of the people are still against the Gospel. But we have not the stillness of death.

[*Mr. Calderwood.*]

*Blinkwater* — 1839 — Mr. Smith now occupies this Station—P. 34.

*Umxelo*, formerly called *Botman's Kraal*—1838—Richard Birt—Communicants, 48—Scholars: Day, 40; Boarding, 9—P. 34.

This tribe seems to have made a stand

against the Gospel, saying, "The Teacher has got enough now: we will take good care that he do not steal more." Still, however, there are numbers who cannot, even to please the Chief, stay away from the public preaching of the Word. But our hearts are not discouraged. The number of the Converts increases; and also of those who are in some measure affected by the Word. Witnesses for the Truth come forward, here one and there one; and the enemy is easily put to silence by a comparison of the conduct and customs of each party. Our system for boarding young people is still very satisfactory in its results, and really deserves more support; for it has been eminently blessed of God as a means of saving souls. One of the girls, who has been with us four years, grand-daughter of our Chief, has displeased her father by her conversion; but lately she has been treated kindly by him, and invited to return home to teach his children—her younger sisters. The girl consented, under the condition that the children should be allowed to learn every day. She has made a commencement, and teaches daily thirteen young persons, besides adults in the evening. She collects the people to worship at night in her mother's house, and reads a portion of the Word, and prays.

[*Mr. Birt.*]

#### *Caffre War.*

The accounts of the several Stations given above refer to their condition previous to the breaking out of the Caffre War.

The disastrous effects of the war have been very severe. Mr. Birt's Station at Umxelo is in ruins; Mr. Calderwood's Stations at Blinkwater and Birklands, with all his property, are destroyed, and his best Native Teacher has been shot. With the exception of Block Drift, the Wesleyan Station D'Urban, and, possibly, Mr. Birt's dwelling-house, all the Mission Stations of the London, Scotch, Wesleyan, and German Societies, on this side the Kei River, have been destroyed; together with Butterworth, a large Wesleyan Station beyond the Kei.

The unhappy fugitives are now in the greatest distress; for in addition to the war there has been a

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great dearth of rain. Mr. Read and his son have lost every ox, six horses, and nearly all their cows and sheep. Nor is this all. A fire broke out, and destroyed nearly 100 huts of the refugees. The men connected with the families who were dwelling in them are serving in the army with the Governor. An urgent appeal has been made to the Christian Public to supply funds for the relief of the sufferers. See pp. 376, 533.

**ORIKWAS, CORANNAS, BECHUANAS.**

*Griquatown*: 530 miles N E of Cape Town—1801—E. Solomon, Isaac Hughes: Jan Fortuin, *Nat. As.* Mr. Inglis has removed to Baharutse—Communicants, 752—Scholars, 690—Pp. 34, 35.

Mr. Hughes has removed with some of the people to the Vaal River, as the necessity was felt of taking some decisive step, in execution of the long-contemplated plan, suspended by the death of Mr. Wright, of leading out the Vaal River over an extensive tract of land, which may thus be the means of supporting a large population.

It has been remarked, by one of great experience in the Missionary Field, that the desert is unfavourable to the fruits of Christianity. After repeated trials, it has been found that they never can be brought to perfection, or cultivated to any extent, unless literally planted by the rivers of water, where they may rise and flourish.

Mr. Hughes has built a dwelling-house for his family, holds Service on the Sabbath, and itinerates among the outposts belonging to Griquatown. Thirty-two Members have been added to the Church. [Report.]

*Lekallong*: on the Hart River, among a branch of the Batlapi Nation—Holloway Helmore—Communicants, 214—Collected, 54l.—P. 35; and see, at p. 298, an Obituary Notice of Matebe, the aged Chief of the Batlapi.

There has been much sickness and mortality at the Station during the past year.

The erection of a larger Chapel has been commenced; and as the Chief and people give their labour freely, it will be

soon finished, and the expense will be light. Mr. Helmore has also built a commodious brick dwelling-house. Through the willing and vigorous aid of the people it was quickly completed, and it is not a little to their honour, that with a very slight exception it was finished with their assistance alone. [Report.]

**BOSJESMANS.**

*Philippolis*: on the north side of Cradock River; with Out-Stations—1831—W. Y. Thomson: 14 *Nat. As.*—Communicants, 300—Scholars: Day, 150; Infant, 80—Pp. 35, 36.

The past year the greater part of the men had to defend themselves and their families against the attacks of the Dutch Farmers, and most of the women and children were obliged to leave the farms and take refuge within the village. The loss of property has been very heavy; and a severe drought immediately after reduced many to a state of distress bordering on starvation, but this was in some measure relieved by subsequent rains.

Peace has been restored through the intervention of the Colonial Government, and new regulations have been enacted, which, it is hoped, will preserve the tranquillity of the country.

The people have returned to their farms; the resident inhabitants have recommenced their improvements; and all are busily employed either in erecting new houses, enclosing their gardens with stone-walls, or repairing the damage sustained during the war.

The attendance on the Means of Grace continues to be very large, and the number of Inquirers is great in proportion. [Report.]

**BECHUANAS.**

*Lattakoo*: 630 miles N E of Cape Town—1817—Robert Moffat, Wm. Ashton, Robert Hamilton: 6 *Nat. As.*—Communicants, 246—P. 36.

The report from this Station is highly encouraging. The tribes around are all in peace, and the Gospel continues to be attended with power, particularly at the Out-Stations, where Native Teachers are placed, and where the Missionaries occasionally visit. [Report.]

At all our Out-Stations, the simple endeavours of our Native Assistants are receiving the Divine Blessing. During the past year 46 adults have been added to our numbers, and on the first Sabbath of



this year eight men and eleven women were baptized. Every department of Missionary Labour is advancing, and we have been much gratified by the increasing liberality of those who have been the recipients of Divine Riches. In taking a review of the past, we have great cause to thank God and take courage, though it is melancholy to consider how much of the dominion of Satan yet remains to be occupied, after so many years' labour and such a vast expenditure. [Mr. Moffat.

Probably the following facts will give as correct an idea of the progress of civilization as any thing than can be said. The merchant at this Station, in the past year, disposed of 1000*l.* worth of goods, consisting of haberdashery, hardware, and tools, at Kuruman and other Bechuana Towns. Bechuanas are also visited by other traders, who barter to a considerable amount. Knowing their former disregard—nay, their utter antipathy—to either tools or articles of dress, this single fact speaks a volume. Again; since the receipt of the Sechuana Testament, nearly 100*l.* worth have been sold, and a considerable sum (more than 30*l.*) has been received for Hymn Books. [District Report.

*Touns*: on the Kolong or Hart River—1844—W. Ross: 2 *Nat. As.*—Communicants, 101—Pp. 36, 37.

The Word of God has entered the hearts of the young, and especially among the higher classes, including one of the wives of the Chief Mahura, his second son, wife, and daughter, with two of the wives of his brother Sakoe, a determined opposer of the Truth. The wife of Bogoi, the eldest son of Mahura, has also experienced a change of heart, with many other persons of rank and influence. But there is much persecution and violent opposition. Satan stirs up his agents to deeds of darkness even at *Touns*; and at the *Bameiras* many of the Heathen refuse to meet to be taught the Word of God, assigning, as their reason, that the Native Teacher is black, and one of themselves. However, a few even there are coming out from the Heathen, and earnestly inquiring the way of salvation. The Meetings for Public Worship continue to be well attended, and the progress of the School is pleasing.

The *Baunketse* and the *Bameiras* are regularly visited by Mr. Ross, and sometimes the people of *Borigelong*. Six couples have been married: these have

repudiated the heathenish custom of living separate for the first year. [Report.

*Mabotsa*: among the *Bakhatla*—1844—Roger Edwards—P. 37. Mr. Edwards has been on a visit to the Colony, and consequently no report has reached us.

*Chonuane*: 40 or 50 miles NE of *Mabotsa*: D. Livingstone: 1 *Nat. As.*—Scholars, 20.

Mr. Livingstone has removed from *Mabotsa* to this place, the residence of *Sechele*, the interesting and rather intelligent Chief of a numerous tribe of *Bakwain*, among whom the prospects of usefulness are encouraging. The country has a fine, undulating surface. The soil is rich, and there is no want of timber, grass, water, or rain, as the place is situated not far from the tropic of *Capricorn*. The Chief is learning to read, and has begun to instruct his wives; and his example will doubtless exercise a powerful influence on the people. [Report.

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

The *Baharutse* Tribe were driven from their own country, a considerable way to the north, about sixteen years ago; and now that peace is restored they have it in contemplation to return. [Report.

The *Baharutse* were among the most industrious of the tribes, and consequently the most inclined for peace. It is reported that *Sebogori*, an ancestor of the present reigning Chief, sent an invitation to the Kings of all the neighbouring nations: "Come," said he, "let us bind our spears together and bury them, that there be no more war." The proposal was not responded to, while most of them reproached him with cowardice. [Mr. Moffat.

Mr. Inglis has a Congregation of about 100 people, and his prospects appear to be encouraging: but the present locality is not suited to the purposes of a Mission, and our Brother is anxious that the people should remove to their own country, where there is plenty of water, and a good place for a Station. [Report.

#### NAMAQUAS.

*Komaggas*: about 22 days' journey from Cape Town—1829—John Henry Schmelen: 2 *Nat. As.*—Communicants, 52—Scholars, 115—Pp. 37, 38.

The children in the School have made

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good progress in reading, writing, and cyphering.

The drought on this Station was so severe in the past year that many of the people were obliged to remove, some to the sea-side for fish, and others wherever grass and water could be procured for their cattle. This evil it was hoped would not be felt this year, as there has been abundance of rain and good promise of a plentiful harvest.

Mr. Schmelen still labours in connection with the Missionaries of the Rhenish Missionary Society at Komaggas and Steinkopff. [Report.

## BASSOUTO COUNTRY.

*Thaba Pechu*—1843—G. Schreiner—P. 38.

Amid all these hindrances and difficulties, the Lord has graciously revived our

weak faith. Not only are we cheered on a Sabbath Morning by seeing one and another coming from different directions across the plain, to hear, as they say, the good Word of God; but He has also granted us the joy of seeing six poor Heathen arise from their long sleep of apathy and sin, and inquire, with affecting earnestness, what they must do to be saved. These, with five others from Philippolis, form our Inquiry Class. It is with us *the day of small things*; but we bless the Lord for this measure of encouragement, trusting it is an earnest of a rich outpouring of the regenerating influences of the Holy Spirit. [Mr. Schreiner.

The locality, however, does not appear to be suitable to the purposes of a Mission. These and various other considerations render the continuance of the Mission extremely doubtful. [Report.

## WESLEYAN MISSIONARY SOCIETY.

## CAPE TOWN AND NAMAQUAS.

*Cape Town*, with Out-Stations at *Wynberg*, *Diep Riviere*, *Rondebosch*, *Simon's Town*, and *Robben Island*—Thomas L. Hodgson, *Chairman of the District*, Joseph Jackson, Jun., Richard Ridgell, Barnabas J. Shaw—Teachers: Salaried, 1; Gratuitous, 92—Members, 357—Scholars: Male, 410; Female, 330—P. 38.

*Stellenbosch*, *Brackenbury Valley*, *Craddock's Kloof*, and *Cape Fats*—Barnabas Shaw, Edward Edwards—Teachers: Salaried, 2; Gratuitous, 10—Members, 276—Scholars: Male, 130; Female, 180—P. 38.

*Lily Fountain*, near Khamiesberg, in Little Namaqualand—1807—Teachers: Salaried, 1; Gratuitous, 10—Members, 122—Scholars: Male, 47; Female, 61—P. 38.

*Nisbet Bath*, with Out-Stations, in Great Namaqualand—1834—Benjamin Ridsdale—Teachers: Salaried, 6; Gratuitous, 40—Members, 480—Scholars: Male, 280; Female, 320—P. 38.

*Dumara Country*—1843—Richard Haddy: Joseph Tindall, *As.*—Members, 6—P. 38.

At *Cape Town* uninterrupted peace has prevailed in our Religious Society during the year, with no opposition from

without. A gradual increase of the Congregations has been apparent—deep religious impressions have been made on the minds of many—and some have been evidently converted to God. The Members of our Church are active and persevering in their respective labours of love; and hence the Day School, the Sunday Schools, with the meeting of 70 children in Bible and Preparatory Classes, are kept up with spirit.

The Dorcas Society still maintains its unostentatious path, in visiting and relieving the poor, sick, and aged, with clothing, groceries, medicines, and small sums of money.

There have been 2600 Tracts, 112 Bibles, and 224 Testaments (from the Bible Society) circulated during the year.

At *Wynberg* the attendance on the Means of Grace has steadily increased, and although no very remarkable fruit has been seen, yet there is cause of gratitude to God, and encouragement to His people. Some few have professed to believe in the Lord Jesus Christ, concerning whose sincerity and earnestness there has not been any reason to doubt. They, however, regard it as a cause of great lamentation, calling for earnest prayer, that hitherto comparatively no impression has been made on the Coloured Population. The little flock at *Diep River* has not only been preserved from the wolf, but two stray sheep have been gathered from the wilderness and brought into the fold of Christ.

The cause of God is in advance at *Simon's Town*. The Congregations are encouraging.

Considering that one Missionary has the sole charge of the *Stellenbosch* Circuit, where three might be employed, it is gratifying that the Members have kept together so well. Our Religious Society, however, is greatly defective as it regards leading men, so few of the adults being able to read. Yet many are walking in the fear of the Lord. *Brackenbury's Valley, Somerset*, is improving, and the majority of the Church-members shew by their deportment that they have not received the grace of God in vain. *Klip Fontein* Chapel fell some months ago. Since that time the Congregation has been addressed in a private house. Of late, the Local Government confirmed the grant of two acres of land, promised some years ago. The cause at *Moddergat* is yet in its infancy. There is not any one residing at this very small village able to read the Scriptures. There is no School either at this place or at *Klip Fontein*.

[Report.

*Lily Fountain*—The Lord has been pleased to visit us with a more copious outpouring of His Spirit than I have yet seen in this country. During the whole of the last summer a very gracious influence rested on the various Means of Grace. A short time ago I baptized 15 persons, and admitted 7 others into our Society, who were baptized in their infancy. A considerable number more have been meeting in Class; so that the number who have become full Members, and those who are Candidates, amount to between 50 and 60 individuals. It is the practice of some of the best of our people, after the Morning Service, to retire among the bushes and rocks to pray; but they have recently been obliged to go to a considerable distance, on account of their wonted places of retreat being pre-occupied by others; and that in such numbers that they have with difficulty found a place of stillness.

I am sorry to inform you that many of our people have been compelled, by dire necessity, to remove from the place. Some of them are now at the sea, endeavouring to support themselves and families by fishing; others are in the Bushman Land; and others are scattered about in various directions. We have but few persons at the Station, but still a sufficient number to cause my heart to ache at the  
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thought of their extreme destitution, not only of the comforts of life, but of the commonest necessaries. I have seen scarcity at this place, but nothing equal to that which is experienced this year. The principal reason is the scantiness of the rains last year. [Missionary.

*Nisbet Bath*—This Circuit is now gradually recovering from that depressed and disordered condition to which it had been reduced, by a combination of circumstances, previous to the arrival of the Missionary. Within the last few months, also, the rains have fallen abundantly, and the people are beginning to collect at the Station; while at the Outposts visited by the Missionary our almost deserted Chapels are now again filled with serious and interested hearers, and our Schools with scholars, who are in general, adults as well as children, eagerly desirous to learn.

The Circuit is already of vast extent, its eastern boundary being 78 miles distant from the Station, and its northern one 120; yet further openings present themselves. The *Velschoen Draagers*, a Tribe living about 70 miles beyond the most distant Outpost, and who have hitherto been visited only occasionally by Native Assistants, have lately sent a very urgent request to be visited by the Missionary at the earliest opportunity. Another Tribe, living amongst the *Karas Bergen*, or in their vicinity, have been twice visited by Job Whitboy, one of our Native Assistants.

The Schools are filling, and though but a few weeks have elapsed since any great numbers began to attend, yet in some of the scholars much improvement is visible.

[District Report.

#### ALBANY.

*Grahamstown*: William Shaw, Gen. Superint., Horatio Pearce, John Wilson, jun.—*Salem* and *Farmerfield*: Thornley Smith—*Bathurst* and *Lower Albany*: John Ayliff—*Port Elizabeth* and *Uitenhage*: John Smith, jun.—*Fort Beaufort* and *Upper Albany*: Wm. Impey, George Smith, jun.—*Haslope Hills*: Joseph C. Warner, As.—*Cradock*: Wm. C. Holden—*Somerset*: John Edwards. Rev. George Smith and John Williams arrived at Grahamstown on the 7th of December.—Teachers: Salaried, 18; Gratuitous, 283 —

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Members, 1126 — Scholars: Male, 1147; Female, 1242—Pp. 39, 208; and see, at p. 415, a Notice of the melancholy state of the people because of the War.

Every department of the work appears to be in a prosperous state. In *Grahams-town* it has been found necessary to establish Public Worship in the Bechuana Language; so that there are now three distinct Native Congregations in that town, to each of which the Word and Sacraments are administered in the vernacular dialect of the people composing the Congregation.

At *Farmerfield* we have more encouragement than at any other place in the Circuit. The people generally are growing in grace, and many are making considerable attainments in Christian Knowledge. There are among them some instances of eminent holiness and devotedness to God. In most families residing in the Institution regular Morning and Evening Worship is performed. In those cases in which the husband is unable to read, the wife will perform that part of Domestic Worship, or a child who has been taught in the Schools will read; so that, by some means, most of them secure the regular reading of the Scriptures in connection with their Prayers.

A few weeks since, a young man of the Bechuana Nation, who had been trained in the Watson Institution, was called to his reward: he was prepared for his great change. A few days before his death, he said to his father, "I stay no longer here; I am going to God. My body is indeed still here, but my soul is above with Christ. I am, as it were, already dead to all in the world." He had been for some time a consistent Member of the Church, and was attended to his grave by a considerable number of people.

A large Chapel has been built during the year, toward the erection of which the people have contributed a considerable amount of labour.

The Institution at *Haslope Hills* possesses great physical capabilities, and might be made to support a large agricultural population. As, however, the inhabitants are distributed very widely over the lands of the Station, that they may avail themselves of the best situations for cultivation, this arrangement operates prejudicially upon the attendance of the people both at the Schools and at

the Public Religious Services.

The Sabbath Congregations are of a very interesting character; not the less so from the variety of the races of which they are composed.

There are three Services during the day, in the Dutch, Caffre, and Bechuana Languages, beside the School.

The most interesting class of people at this Station are the emancipated slaves. There are activity, industry, and enterprise among them; and having acquired some of the arts of civilization among the Boors, their former masters, their example is operating beneficially on those who are just emerging from barbarism.

Last Sabbath was a day of special interest. Twelve adults, who had been for some time Catechumens, and who were selected from the Catechumen Class as eligible for full admission into the Christian Church, were baptized in the name of the Holy Trinity in the presence of the Congregation. Five infants were also presented by their parents at the same solemn ordinance. Among these was a child of the Chief Kama. The case of this Chief is one which affords great encouragement, and his whole history is deeply interesting.

#### CAFFRES.

AMAKOSE: *Newton Dale* and *Beka*: John W. Appleyard—*D'Urban* and *Gwanga*: Henry H. Dugmore — *Mount Coke*, *Westleyville*, and *Tamakha*: George H. Green—*Butterworth* and *Beecham Wood*: Francis P. Gladwin, Wm. Sargent, *As*. AMATEMBU: *Imvani*: Wm. Shaw—*Clarkebury*: Wm. H. Garner—*Morley*: J. Stewart Thomas. AMA-PONDO: *Buntingville*—*Faker's Mission*: Thomas Jenkins—*Shawbury (Amabaka)*, James Archbell. AMA-ZULU: *D'Urban*: Wm. J. Davis—*Pieter*—*Mauritzberg*: John Richards. Mr. S. Palmer died suddenly while conducting his people from Butterworth. Teachers: Salaried, 27; Gratuitous, 93—Members, 466—Scholars: Male, 709; Female, 1171—Pp. 40, 494.

There have been printed 93,750 copies of Portions of Scripture and other Publications in Caffre and Sechuana. An improved Edition of the Caffre New Testament was nearly

through the press at the date of the last Report. This is almost entirely the work of the Wesleyan Missionaries.

A useful pocket edition of a Caffre Vocabulary, by the Rev. John Ayliff, one of the Society's Senior Missionaries in Caffraria, has been published in London during the year, under the superintendence of the Rev. William B. Boyce, author of the Caffre Grammar, in which the leading principles of the language were, for the first time, accurately developed. [Report.]

We have noticed, in our preceding pages, the disastrous war which has been raging on the eastern boundary of the Colony. The Stations of the Wesleyan Missionary Societies were there noticed. No direct communications of a late date have reached us from the Wesleyan Missionaries; but Mr. W. Shaw and Mr. Thornley Smith have sent very urgent appeals to the Christian Public for pecuniary help, many of their people having lost every thing.

#### BECHUANAS AND OTHERS.

BECHUANA COUNTRY — *Thaba Unchu* among Barolongs and Bassoutos: *Ratabani* and *Mirametsu* among Corannas: *Lokualo*: James Cameron, *Chairman of the District*, James Allison, *As.* — *Plaatberg* among Newlanders and Bassoutos — *Lishuani* among Bassoutos and Griquas: Richard Giddy: John P. Bertram, *As.* MANTATEE COUNTRY: *Imparani*, *Moteng*, *Sevumelo*: Jeremiah Hartley, *As.* — *Colesberg*: Purdon Smailes, *As.* — *Kama Stone*, near Buffalo's Vleij: William Shepstone. BARAPUTSA COUNTRY: *Nat. As.* — Teachers: Salaried, 17; Gratuitous, 107 — Members, 698 — Scholars: Male, 403; Female, 561 — Pp. 42, 43.

Although, during the past year, the *Thaba Unchu* Circuit has not been visited with any remarkable outpourings of the Holy Spirit, the Missionaries report with gratitude, that the presence of the Lord has been vouchsafed to them in their ministrations. Our Members have increased in piety, and have generally walked so as to adore the doctrine of

Christ their Saviour.

At *Ratabani*, the attendance at the Chapel is good, and the attention paid to the Word of God is highly gratifying. But in respect to the Corannas, there is cause to rejoice with trembling. They are constitutionally a lethargic people.

The *Lokualo* Station has been commenced during the year, and so far gives great satisfaction. Several adults can read, and some of the children are making rapid progress. There is a small Society of humble and pious believers: it is under the care of a Native Teacher.

The people living at the *Mirametsu* Station are regular and steady in their attendance on the Means of Grace. The Chapel is generally filled, the hearers are attentive, and some conversions have lately taken place. The attendance at the School is very encouraging.

The unavoidable absence of the Missionary from his post at *Plaatberg*, in consequence of family affliction, left this Station the greater part of the year without pastoral oversight. So great, however, were the zeal and diligence of the Native Local Preachers and Class Leaders, and such their attention to the directions given them previously to the Missionary's departure, that no duty within the sphere of their respective offices was neglected. There is no falling-off in the Congregations. The primary one composed of the Bastards or Newlanders, living at the Station, admits of but little increase, comprehending as it does the bulk of the population; but that composed of Bassoutos requires large augmentation, which we hope it will shortly receive, especially as a Mosuto of distinguished piety and zeal is now employed by the Society as a Scripture Reader and Exhorter, and devotes the whole of his time to the work of evangelizing his countrymen.

The Week-day and Sabbath Schools continue to prosper, and are conducted with still increasing efficiency. With a view to render them some assistance a small Library has been set on foot.

At *Lishuani* the general concerns of the Station continue to prosper: several hardened offenders have been awakened to a sense of their danger, as sinners exposed to the wrath of Almighty God; and the benign influence of Christianity is extending rapidly among the neighbouring kraals, in several of which we have Converts, who are walking in the fear of the Lord. Two of our female Members at

*Wesleyan Missionary Society—*

this place have died in the Lord. One, a Mosuto female, said, "My body suffers greatly, but my heart rejoices in my Saviour." Addressing herself to some of her heathen relations, she said, "See in me the power of the Gospel to support the soul in a dying hour." When near the last struggle, she said to some Christian Friends, "Tell my Teacher, when he returns from the Baraputsa, that one of his sheep has gone to heaven." The other, a Griqua, had run a brief but happy course. During her affliction she often said, "When I began to serve the Lord, it was not with an eye to the days of health and prosperity, but with reference to the time of my dissolution, and now I feel His power." A few minutes before her death, she exclaimed, "O happy day! O happy day!" adding, "My Saviour is present. I long to depart, and be for ever with the Lord."

The state of *Umpukani* is at present encouraging. The Congregations attending the Sunday and Week-day Services are good; the Church-members appear to be truly alive to God, and are walking in conformity to the precepts of the Sacred Scriptures.

The Great Head of the Church has been pleased to prosper the endeavours of the Missionaries at *Imparani* during the year, in promoting the gradual growth in grace and spirituality of mind in our people, and also in the increasing numbers and earnest desire of those who are emerging from the darkness and death of Heathenism. The School department has not prospered as could be desired, owing

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

to the want of a regular attendance of the children. This arises principally from their being obliged to herd cattle, &c.

The *Colesberg* Circuit does not call for particular remark. The Congregations are usually good, though by no means so large as, from the number of English Inhabitants, might be reasonably expected. Since the death of the late Acting Chaplain of Her Majesty's troops stationed at *Colesberg*, that office, at the request of the Commanding Officer, has been undertaken by the Society's Missionary. An Afternoon Service every Sunday has accordingly been set apart for the especial use of the soldiers.

At *Oorloogs Port*, a farm belonging to one of our people, about thirty-five miles south-east of *Colesberg*, and where there are several Native Residents, Services have been held at different times in the English, Dutch, and Caffre Languages. At another farm, also, about twenty-five miles distant, on the Orange River, Services have been occasionally held in the English and Dutch Languages.

In reviewing the circumstances of the *Kamastone* Station for the past year, much cause for gratitude to Almighty God presents itself. The steady increase of the Congregation, the attention paid to the Word preached, and the degree of success with which God has been pleased to crown His own Gospel, evince the presence and blessing of the Most High. Since the Chapel has been opened a very interesting Sunday School of both children and adults has been commenced. The latter manifest great anxiety to learn to read.

[Report.

## BIOGRAPHY.

### OBITUARY NOTICE OF MRS. JAMIESON,

WIFE OF REV. J. M. JAMIESON, OF THE SAHARUNPOOR MISSION OF THE AMERICAN PRESBYTERIAN BOARD OF MISSIONS.

FROM a Letter from the Rev. J. M. Jamieson we learn the following particulars relative to his departed wife.

The mournful event which I now communicate has broken up the fountains of my heart, and caused it to bleed at every pore. It has inflicted a wound on my spirit, which no earthly physician can heal. Oh! for the balm of Gilead; the life and consolations of the Gospel, while I tell you of my sore bereavement. My

dear wife is no longer an inhabitant of earth. She is now a happy spirit; one of the redeemed, wearing the *Crown of Life*. On the morning of the 2d of September her released spirit took its heavenly flight, and left me and six motherless children to mourn our severe loss. But we weep not for her. I would not recall my be-

loved from her blessed abode. I trust I can truly say, *The Lord gave; the Lord hath taken away; blessed be the name of the Lord.*

My dear wife never enjoyed better health in India than she did during the last year of her life; and we had looked forward, with a good degree of hope, to many years of Missionary usefulness, and were just beginning to feel settled once more, after our late wandering. But the designs of God were to be fulfilled, so far as we were concerned, in a different way. A few weeks ago, that awful scourge, cholera, made its appearance in our Station, and among many others selected for its victim the partner of my joys and sorrows. About three days before her death she complained of great lassitude; and on one occasion, when crossing her room, sunk down from weakness. She thought she was very bilious, and took some medicine. This was on Friday morning, the 29th of August; and that day the fatal disease manifested its first symptoms. The best of medical aid was, as soon as possible, called in; but the summons of death had come, and no earthly skill could arrest it. Her feeble frame was soon collapsed, and a state of extreme exhaustion ensued. In this condition she remained, without a pain or spasm, and her mind perfectly calm and unimpaired, until Sabbath afternoon. Her extremities then became quite purple, and as cold as a corpse. A violent purging, which remained unabated from the commencement of the attack, continued its

wasting progress, and she gradually sunk until four o'clock on Tuesday morning, when, in the twenty-seventh year of her age, she gently breathed her last. My dear wife had very little hope of surviving her illness from its first attack, and immediately commenced setting her house in order. Her first care was for our dear children, and she made me promise, if possible, in case of her death, to take them home at once; and said, if I would not, she could not die in peace. As to the Missionary Work, she said, that although she had not been able to do much for her blessed Saviour or the poor heathen, she considered she was highly privileged in being permitted to devote herself to the cause, and hoped her feeble efforts would be blessed after she was in her grave. She desired me to say to young females in America, who are looking forward to labours among the Heathen, "Beware of undue enthusiasm. It will fail them in the hour of trial. Nothing but a chaste love for our Saviour and the souls of the Heathen can ever sustain the foreign Missionary. Oh! if you ever go home, preach against the romance of Missions." Such were the living and dying views of one of the humblest of Missionaries, yet few females ever possessed greater qualifications for preaching Christ among the Gentiles. To a great facility in expressing herself in the Native Language, she added an affectionate and winning manner, and a charity which knew no bounds. There was a mildness and sincerity in her words and actions.

#### OBITUARY NOTICE OF MR. JAMES CRAIG,

ASSISTANT TEACHER AT SAHARUNPOOR, THE STATION OF THE AMERICAN PRESBYTERIAN BOARD OF MISSIONS.

THE Rev. J. R. Campbell gives the following sketch of Mr. James Craig, Assistant Missionary at Saharunpoor.

Died in the Mission House, Saharunpoor, North India, on Saturday morning, the 16th of August 1845, Mr. James Craig, in the 46th year of his age, and for more than seven years a Missionary among the Heathen of India.

A little more than a month before his decease Mr. Craig was in the enjoyment of robust health. On the appearance of a slight bilious derangement of his system, the physician of the Station was called in, and a course of medical treatment pursued, which it was hoped would soon, through the Divine Blessing, restore him

to usual health; but the disease, though seemingly slight, resisted all the usual remedies, and no good was effected. The Doctor next proposed salivation, as the most effectual means of restoring the secretions of the system to a proper state. To this course Mr. Craig consented; but all the efforts made to accomplish the object proposed entirely failed. During this time the patient was nearly altogether free from pain, did not appear to be wasted by disease, though without appetite, and was in the possession of an active and composed mind. It appears

that for some days before his departure he had the sentence of death in himself, and felt that he was not to be much longer an inhabitant of earth. This he made known to his beloved partner, whom he exhorted not so much to pray for his life, as that she might be able to exercise Christian resignation to the Divine will, and that his death might be sanctified to herself. The day before his death, he called the writer to his bed-side, and with the most perfect composure spoke of his departure being at hand; and made known his wishes respecting his wife and children, when left alone in this heathen land. On expressing our hopes that such distressing events would not take place, he said, "Well, you will see that I shall not be many days here. I feel that the supports of life are almost gone, and that I cannot live much longer." I then asked him what his views and feelings were under such prospects. With a peculiar expression of joy, he said, "Oh, I should be rejoiced to get away from a world of sin and imperfection, and to be with Christ: and nothing holds me here but a desire to support and cherish my family; but them I commit to God."

After much conversation of this kind, in which he seemed to take great pleasure, we poured out our hearts together in prayer, as we had often done before, and mingled our tears with our supplications in prospect of such a separation—to us an event that seemed possible, but to him one quite probable, if not certain. In this calm and peaceful state he remained during the day, fully anticipating a speedy dissolution; while we all entertained a hope that he might still be spared to his family, and the work to which he was devoted. About midnight he awoke out of a long sleep, and supposing that his end was near, he formally, in prayer, commended his wife and children to the Lord. Shortly after, his hearing and speech greatly failed him and his mind wandered; but still he appeared to understand what was taking place. About four o'clock he was asked if Christ was precious now: and never can we forget the expression of his countenance, and the heavenly joy that seemed to spread over his face, as an index of that ecstasy which filled his enraptured soul. He then gave the last parting grasp of the hand to Mrs. Craig, gradually lost all consciousness of external things, and sweetly and calmly, without a struggle, took his departure for

a world of endless and unspeakable happiness. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

It has been the happiness of the writer of this short account of the last hours of the deceased, to have enjoyed a most intimate acquaintance with him for twenty years, during which period our friendship has been uninterrupted, and our objects and interests have been closely identified.

His strong mind, good taste, sound judgment, humility, agreeableness, and prudence, made him a pleasing companion in the Mission Work, and peculiarly qualified him for discharging the duties of a ruling Elder, both in a Christian and a Heathen Land. I have never known a man of more integrity and uprightness. His love of truth, in every form, was most ardent. He abhorred insincerity and falsehood in every shape. His attachment to the few whom he made his bosom friends was unalterable.

He was born at a place called Leiter, about four miles to the east of Londonderry, and in the 18th year of his age he experienced that change of heart by which old things passed away and all things became new. At that time, and at other periods of his life, his enjoyment in Religion was very great—indeed so great, as he often remarked, as almost to unfit him for engaging in the common duties of life; but again, he often walked in darkness, and had no spiritual comfort in Christian Ordinances. Still, so marked were the evidences of his conversion to God, and so clear were his views of the doctrines of grace and the nature of that covenant which is well ordered in all things and sure, that he was not tossed to and fro, nor harassed with doubts respecting his interest in Christ. He knew in whom he had believed.

A few hours before his death, and when he looked down into the tomb, and forward into the eternal state on which he was about to enter, he said he did not entertain a doubt respecting his acceptance with God, through Jesus Christ, on whom alone his hopes were fixed. And yet no man could have more humble views of himself than he entertained.

During his whole life he had been acquiring more knowledge of himself, and of the deep depravity and corruption of his heart. "Great humble man!" He is now delivered from the bondage of cor-



ruption that weighed down his spirits, and has been admitted into the glorious liberty of the children of God above. For him death had no terrors, because its sting had been taken away. His faith is now

changed to vision; he sees as he is seen, and knows as he is known. *Blessed are the dead that die in the Lord. May we be followers of them, who through faith and patience inherit the promises.*

## Proceedings and Intelligence.

### Eastern Africa.

#### CHURCH MISSIONARY SOCIETY.

*Position and Trials of Dr. Krapf—Sojourn at Zansibar, and Return to Mombas.*

THE lot of a Missionary is perhaps never, upon the whole, in accordance with the natural desires of *flesh and blood*. Sometimes, however, the attempt to impart a knowledge of the glorious Gospel of the blessed God to those who have never heard its saving truths is attended, in the providence of Him who sends the Missionary forth, by difficulties so serious and peculiar, as to call for the special exercise of Christian sympathy and prayer at home. The efforts of Dr. Krapf are pre-eminently of this character. Labouring, for so long a period, alone, and then so painfully deprived of the partner whom he had hoped would cheer him in his work; the people around him being either bigoted Mahomedans or Heathen, and the curse of slavery deadening even the natural feeling of the one, and sinking into deeper degradation the other; having to contend, moreover, not only with the ordinary corruption of the human heart, but with the peculiar artifice and duplicity of the Arab character; Dr. Krapf has indeed been especially in need of the prayers of English Christians, and the consolation which *aboundeth by Christ*. Thus he writes, in a Letter dated Mombas, July 16, 1845—

I am completely shut up from all European intelligence; but I think this sad state of things benefits me in another manner, inasmuch as it compels me to rely, with increased earnestness, on my Sovereign Master and Immutible Friend in heaven, who compensates, by His immediate blessed presence, the want of external communion of brotherhood.

And again, Sept. 27—

The day on which Letters arrive is always a great festival with me, when my heart, after having been greatly exercised in patience and panting; ascends before the throne of mercy with feelings and tears of joy and thanksgiving.

It may well be supposed that the intelligence of the Rev. J. Rebmann being appointed to the Mission would, in these circumstances, raise the hopes and excite the thankfulness of Dr. Krapf in no ordinary degree. He writes, in the Letter of Sept. 27—

Now that the Committee has set apart a beloved brother to join me, all is right, and I have abundant cause for thanksgiving toward God and men. May the almighty power and mercy of God; who has guided and preserved me in innumerable and imminent dangers of body and mind; conduct this beloved brother with all speed to his destination. I trust the Lord will have mercy on him, on his work, on myself, and on the object and prayers of the Committee.

In the mysterious providence of God, this very reinforcement became the secondary cause of a severe and protracted fever,\* which attacked Dr. Krapf after a day's hard labour in assisting his servants to prepare a room for Mr. Rebmann on his expected arrival. Surrounded by none but Natives, he says, in a Letter dated Oct. 22, 1845—

You may imagine in what a situation I must have been. But God was my strong friend, when I could not rely on any of this world. A great mercy it was that delirium did not ensue; for in that case my servants, not knowing what to do, would have left me to perish. But the faithful Keeper of Israel was my sufficient support.

\* Vide the Recent Intelligence in our Numbers for February and May last.

At the date of the above Letter the fever, having lasted nearly three weeks, was gradually subsiding, although the want of suitable restoratives was severely felt. "Oh," Dr. Krapf exclaims, "had I but the crumbs of sick persons in Europe to strengthen my weak constitution!" He mentions, with gratitude, that to some wine, kindly sent him by Captain Hamerton, he chiefly owed, under God, his returning strength.

It pleased the Lord, however, still further to afflict His servant; and in a Letter dated Nov. 9 he stated that the fever had then continued for five weeks; and that the only probable hope of his recovery—his medical knowledge and skill being exhausted—was his removal to Zanzibar, which he was prevented from carrying into effect by the rains. He was not, however, left *comfortless*, as the following passage will shew—

Well, I know from whom these sorrows do arise. It is He who is often compelled to sit down and melt the children of Levi. Out of weakness He shall bring forth strength: out of darkness His light will shine again: and out of the waters of death His life will rise and triumph again.

On the 1st of December Dr. Krapf left Mombas, and in two days reached the Island of Pemba, where he was detained five days. On the 10th he arrived at Zanzibar, and was received by Capt. Hamerton "with his usual kindness and attention." The voyage greatly relieved Dr. Krapf; but he had not been at Zanzibar many days before the fever returned. It was at this time that he thought of proceeding to Barawa, as mentioned in the Recent Intelligence of our Number for May last. He remained, however, at Zanzibar—as he found that, upon the whole, he appeared to be recovering—until the 16th of February 1846, when he left, upon his return to Mombas. He writes, in a Letter dated Mombas, Feb. 25—

I left Zanzibar with very mixed feel-

ings of joy and sorrow. By God's mercy I had been delivered from a long disease: why should I not feel thankful toward my gracious Deliverer? But the loss of time sustained in my work rendered my heart very sorrowful when the anchor was weighed.

In the same Letter Dr. Krapf makes the following honourable mention of the kindness of the Imaum—

I cannot omit to notice the kind attention shewn toward me by the Imaum, not only during my stay at Zanzibar, but especially before my departure. He called on me at the British Residency during my sickness, offered all the assistance I might require, and at last, when I was unable to find a suitable boat for my voyage to Mombas, he hired a vessel at his own expense. He presented me, beside, with a fine ass, when he was apprised of my inability to procure the animal at Zanzibar.

The kindness of the Imaum was the more valuable, as Dr. Krapf wished to visit the coast on his way to Mombas, which he could not otherwise have done. Of Capt. Hamerton Dr. Krapf adds—

I feel bound, also, to acknowledge the kind aid which Capt. Hamerton gave me during my stay of two months and a half in his house. I lived chiefly at his expense, and, in consequence of my sickly state, gave him much trouble; but he was always ready to assist me with his experienced counsel, and by deeds of kindness.

We add a few particulars of the voyage to Mombas. Dr. Krapf was anxious, with his usual zeal, to render the passage subservient to the prosecution of his great object, either directly, or by the collection of information which might hereafter be turned to Missionary account. With this view he landed, on the 19th, at the mouth of the River Pangany, and visited several villages. During his sojourn at one of these he writes—

A band of Mahomedans and Pagans approaching me, I used the opportunity of speaking a word of salvation to their hearts, by declaring, first, the fall of man, by Adam our first parent; and then the glorious redemption by Jesus Christ the

Son of God. On hearing the name of the Son of God the Mahomedans burst into laughter and scoffs, as they do everywhere on the face of the globe when the name of Christ, as the Son of God, is pronounced; while the Heathen attentively listen to the teaching called foolish by the haughty Mahomedans. How truly has St. Paul described, to our consolation, this opposing spirit in 1 Cor. i. 17—31!

On the 20th the vessel left the Pangany, and touched at the islet of Tanga on the morning of the 21st. During their stay Dr. Krapf writes—

Having seated myself under a cocoa-nut tree in the village Emdshambani, I addressed a great number of Emsgedshu Heathen; but the Mahomedans who were present made, for a time, a great noise, so that my voice could only be heard by a few.

Various reasons induce Dr. Krapf to consider Tanga a very eligible site for a Missionary Station. On the 22d the vessel sailed from Tanga, and lay during the night in the harbour of the island of Wasseen: she started early on the 23d, and in the evening arrived at Mombas. Dr. Krapf found every thing in good order, except the roof of the apartment for Mr. Rebmann, which a gale of wind during his absence had blown away.

#### *Missionary Journey to Takongo.*

Previous to Dr. Krapf's illness he was actively engaged, as usual, in his Missionary work, and, among other employments, paid a visit to Takongo, about 40 miles N E of Mombas. From Takongo he had hoped to visit the Galla Country, the great object of the Mission; but knowing the probable failure of this part of his plan, he thus consoles himself, and encourages the Committee, at the commencement of his account of the visit—

While my undertakings concerning the Galla Mission are as yet but of an exploratory and tentative nature, I wish it clearly to be understood that at all other places I have ample opportunity to diffuse, in the Sooahelee or Wonica Tongues, the sweet savour of the knowledge of Christ. Him  
Jan. 1847.

I labour to preach at home and abroad, in the boat or on the shore, in the lonely plantation or the crowded Wonica Village, and wherever a door may be opened.

#### *Departure from Mombas, and Arrival at Takongo.*

On the 23d of June 1845 Dr. Krapf left in a boat for Koroo'too, 20 or 25 miles on his way to Takongo. Unfortunately the rainy season proved to be not quite over; but in the evening, after a dangerous passage, Dr. Krapf landed at Koroo'too. With some difficulty he procured a lodging for the night, his host expecting a liberal reward: "he kindled," says Dr. Krapf, "a mighty fire; but in point of food we were left to shift for ourselves." The Journal then continues—

June 24—We started at sunrise; but I first had some religious conversation with our host, whom I found uncommonly intelligent and attentive. I explained to him, and some other people with him, the Parable of the Sower.

The journey to Takongo occupied three hours and a half, partly through open country and partly through thicket, in which robbers might safely carry on their nefarious occupation. Of this, however, Dr. Krapf says there is no fear, the Sooahelees being removed from temptation by their easy circumstances; but he adds—

Another kind of highway robbery cannot be avoided by the traveller—I mean, the mercilessness with which the thorny thicket will encroach on his dress. But the loss sustained in this manner can be borne, provided he have other garments in store, and that he wear his very worst clothes, which are good enough to pay as tribute to the angry wilderness.

About noon Dr. Krapf reached Takongo, to the Chief or Governor of which he had Letters from the Imaum and the Governor of Mombas, desiring that he might be assisted in his efforts to visit the Gallas.

#### *Opportunities for Declaring the Gospel—Character of the Inhabitants—Condition of Mahomedan Females.*

Of his intercourse with the Chief Dr. Krapf relates—

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On entering into a religious conversation with the old Chief, I was surprised at his acquaintance with several parts of the Old Testament. The histories of Adam, Noah, Abraham, and Joseph, were related by him nearly as they are found in our Bible, and not according to the fabulous motley of the Korán. He said that he had read these histories in a book which he had discovered in his father's library. He and his brother, the Acting Governor, and his people in general, do not appear to be bigoted. I was suffered to explain the doctrine of Jesus Christ, the only and true Saviour of the world, with all liberty, and without opposition on their part. I daily conversed with them, and read to them portions of the Gospel of St. John, the Sooahelee translation of which I had with me.

The inhabitants of Takongo generally are peaceable, but indolent. Dr. Krapf is of opinion that Englishmen would scarcely meet with a better reception at any place on the whole coast. The following passage would seem to render this probable—

June 26, 1845—I was invited by several ladies of rank, whom my deceased partner had visited during our former sojourn at Takongo, to call upon them. Knowing that I was a "son of the book" they generally asked me to tell them some entertaining stories. I improved their request by relating to them histories of the Old and New Testaments, adding appropriate remarks relative to the salvation of man by Jesus Christ. The lady of the former Governor of the Fort of Mombas had gathered around her all her children and slaves, who listened very attentively to the White Man's words. The old lady sometimes interrupted me by questions, which were frequently very appropriate, and when I left her she begged me to call on her daily so long as I should stay at Takongo. I have never obtained so much admittance to a family in any Mahomedan Country as in Takongo.

Dr. Krapf then enters upon the dreary and degraded condition of Mahomedan Females—the very personification of ignorance and idleness. Their habits not only enervate their minds, but produce bodily complaints, from which the limited medical knowledge of the country strives

in vain to rescue them. Dr. Krapf's assistance was requested, on which he says—

In most cases I cut the matter short by telling the ladies plainly that my *materia medica* prescribes no other course but to leave their prison, to exercise themselves by labour, bodily and mental, or to be hurried to an early grave. Would that our Christian Females could take a personal view of the pitiful condition of their oppressed sisters! how much more would they appreciate the blessings bestowed upon them by the Gospel! I could not avoid, on every occasion, pointing out the position of Christian Females to my Mahomedan Female hearers, who usually heaved a deep sigh, and said, "We are nothing but gnats: we are the most unfortunate creatures: our condition is worse than that of our slaves: the world is a place of misery to us; but we cannot help it." I will not, however, omit to add, that I met with a few females who were engaged in manufacturing very nice mats; the only occupation, I believe, in which they have made any proficiency. Needlework or embroidery is quite out of the question. How much intellect and skill is concentrated in the Christian Female circles of Europe! One-hundredth part of it poured upon these regions would undoubtedly produce a ferment that would result in incalculable good to East Africa. As to the desire for instruction, I do not know any place where a Christian Female, who could speak the language of the country, would be more welcomed than in the cottages of Takongo.

*Information respecting the Gallas and Dahalo.*

Various circumstances operated to prevent Dr. Krapf from prosecuting his journey as he wished, on which he writes—

In the meantime I laboured to obtain as much information as possible about the Galla Country, and to continue preaching the Gospel to those who visited or invited me.

Much valuable information was on this occasion communicated to Dr. Krapf respecting the Gallas, the richest tribe of which appears to be the Berraráta, under a Chief named Malaumáro. The geographical knowledge acquired during the same pe-

riod will also probably facilitate future attempts to enter the Galla Country, either by Missionaries or travellers, as will presently be more fully seen.

Dr. Krapf also learned some particulars of the Dahálo People, inhabiting the coast from the bay or creek of Killéfi to the mouth of the rivers Pamámba and Pokomóni. This tribe pays tribute to the Gallas, and acts as a medium of communication between them and the Sooahelees. Dr. Krapf further writes of them—

The Dahálo, like the Gallas, do not cultivate the ground; but live on the booty obtained in the chase. They do not live together in large villages; but a few families only reside together in miserable huts, which they abandon when their stomachs bid them seek a fresh supply of food in the jungle, through which they find their way by marking the trees in their course. Wherever night may overtake them, there they lie down to sleep, with their whole family, and the next morning resume their usual work. The females and children are as expert in hunting as the muscular male sportsman, who handles the poisoned arrow and spear. There are a few villages, however, in which the Dahálos reside for a longer or shorter period. They speak a language of their own when by themselves, but understand the Galla Language perfectly well, and some of them speak Sooahelee very fluently. They were at one time formidable enemies of the Sooahelees; but the presents sent to them from Takongo have turned the lions into lambs, or rather shut up the lions in their cages: for no earthly means will avail to produce the effect described in Isaiah xi. 6, 7.

Having so far succeeded, the Sooahelees tried the same course with the Gallas—sending presents to them through the Dahálo—and with a like effect. The Gallas ceased their massacres and annoyances, so that the plantations of the Sooahelee could be safely extended at pleasure. Another result of this truce, is that the Galla Country is thus opened to the inhabitants of Takongo if a retreat to the interior should ever be desi-

nable; and further, the Sooahelees have obtained permission to dig copal in the Galla Country, a privilege hitherto confined to the Wonicas of Keriāma and Káúma. The copal thus obtained is a valuable article of commerce; but neither the Dahálo nor Gallas have yet seen it to be their interest to dig for themselves.

*Probable Opening to the Gallas by the River Maro, or Pokomóni.*

The most important information, however, obtained by Dr. Krapf at Takongo, will perhaps prove to be that which related to the river Maro, or Pokomóni, mentioned above. We refrain from giving much that was stated respecting this river, as future inquiries and inspection can alone determine its truth; but the following passages from Dr. Krapf's Journal will be read with interest—

The river, which is very rapid, is said to be four or five miles broad, and to discharge itself, entirely or partly, into the Bay of Formosa at a place called Emtótána. It overflows its banks in the rainy season, and irrigates an extensive tract of perfectly level country. The Natives sow their rice, which is largely cultivated on the banks of the river, before the inundation occurs.

The people who inhabit the northern bank of the river are called the Pokómo, and are described as a quiet and peaceable people, living on good terms with the Gallas—who are found on both sides of the river, and barter with the Pokómo—the Sooahelees, and everybody else. They have towns on the banks of the river to a considerable distance inland—ten or twelve days' journey from the sea, at all events—and sell rice, maize, &c. to the Gallas, who do not, as already mentioned, themselves cultivate the ground. Both the Pokómo and Gallas are fond of a strong liquor, prepared from honey. The Pokómo understand the Galla language as well as their own, which, to my great surprise, is nearly the same as the Wonica and Sooahelee Languages. They are not black people; but in personal appearance, and also in their heathen habits and customs, resemble the Wonicas. Indeed, I have very little doubt of the correctness of the report that the Wonica and Emségédshu Tribes are the descendants of the Pokómo, who, from

time immemorial, have lived on the banks of their great river. It would appear that the slave-trade is not pursued on the Pokomóni—a most cheering state of things, if true. The Pokómo have a tradition, that some centuries ago their forefathers were almost exterminated by the Gallas; who eventually, however, saw that it would be to their advantage to conclude a truce, which continues, as already stated, to this day: the Pokómo, notwithstanding, are in some degree subordinate to the Gallas, as are the Dahálo.

Dr. Krapf thus sums up his views respecting the Pokomóni—

I cannot but think that a river which extends so far into the interior; which, the difficulties of the entrance—arising from shifting sands—being overcome, is navigable by large ships; which is inhabited by a people similar to the friendly and peaceable Wonicas; on which the slave-trade does not exist; and the country bordering which is productive and well wooded; I cannot but think, I say, that such a river is worthy of personal inquiry, our Galla Mission being materially concerned in a correct knowledge of it. It is especially important to myself; as, if a Mission can be established among the Pokómo People, I should have a great advantage in already knowing a great part of their language. I have ever feared that access to the Gallas would be very difficult, especially as, in this quarter, they are all a wandering people; but if the Pokómos live among them, and are really an agricultural, trading, and comparatively industrious people, like the Wonicas, I confess, with humble thanksgivings to God, that a heavy stone rolls from my heart, and I take new courage. But it is indispensable that I should myself see the river and the state of things in that quarter, before forming a judgment on any future plans.

Dr. Krapf closes with the following judicious remarks—

I am not too sanguine about the matter, experience having taught me to consider plans in Africa particularly liable to failure. Above all, we must depend on the direction of Him who, as He has disposed the river's course, also knows its destination, which will be realized as soon as He pleases.

*A Lord's Day at Takongo—Return to Mombas.*

On the 29th, the Lord's Day, Dr. Krapf writes—

As a group of visitors was with me, I explained to them the origin and design of our Sunday. Though I laboured to spend the day as quietly as possible, yet the throng of comers and goers was unavoidable. I therefore made the best of it, and freely spoke of the salvation accomplished by Christ the Son of God, knowing that the very mention of His holy name would make those, who had come for mere worldly talk, withdraw from my room. The Kadi, who appears to be no bigot, was extremely pleased with Christ's manner of reasoning in John viii. 39.

Partly in consequence of the rains, Dr. Krapf was unable to pursue his journey, and on the 4th of July started on his return to Mombas, which he reached in the evening of the 5th, wet through, and his clothes literally torn to pieces by the bush.

*Visit to Galla Traders at Embérria.*

On the 19th of August Dr. Krapf left Mombas, accompanied by Abdallah—mentioned in previous accounts of this Mission—to visit a Wakamba and Galla Caffila, or trading party from the interior, at Embérria, a Wonica Hamlet about fifty-four miles N W from Mombas. Passing through Abdallah's plantation at Rabbay, the party reached the cottage of Abba Korúra, a Wonica Chief formerly mentioned, who again received them in a friendly manner. The night was passed here, and on the 20th Dr. Krapf proceeded to Mikomanni, to obtain permission of the Chiefs for his journey to Embérria. After much delay this was granted; but, previous to starting, Dr. Krapf visited several hamlets in the neighbourhood, and gleaned, from various parties of Wakamba Merchants from the interior, what information he could as to the facilities for reaching the Gallas through the Wakamba Country. Few of these Heathen made even the least pretension to decency, being accustomed in their own country to go entirely without clothing. There appears to be a continual movement among these people, many annually leaving

their homes in the interior, and settling down with their countrymen in the Wonica Land, and *vice versa*. A door is thus opened for the diffusion of the great truths of the Gospel, of which Dr. Krapf has not lost sight. Of one of his visits he writes—

In one of the hamlets I was asked for medicine by a man suffering from inflammation of his eyes, and had an opportunity of discoursing on the fall and redemption of man before a band of Wonicas, who soon increased in number. When I had finished, the sick man recapitulated, with some precision, the principal topics of my discourse. This is indeed a praiseworthy practice of the Wonicas, that they tell each other what the stranger has communicated to them. The Missionary can know, by this means, whether he has been understood or not, and what may be the capacities of his hearers. It is surprising how conversational and eloquent most of these savage nations are. Those who think that the Africans are too stupid to comprehend the sublime doctrines of the Gospel are greatly mistaken, provided that these doctrines be not delivered in abstract and philosophical, but in parabolic phraseology, according to the precedent of Christ Himself, who thus supplied the Missionary, not only with the matter, but also with the form, of his message.

On the 21st Dr. Krapf left Mikomanni, and after passing the last Wonica Hamlet, called Manda, entered an uncultivated waste dividing Keriāma from Embérria.\* The Journal then continues—

We arrived about one o'clock P.M., with the Chief Ūha, who lives in the midst of a thick jungle, quite separated from his people. In general we found all the hamlets of Emberria situated in an almost impenetrable forest, consisting partly of fine trees. The people are the richest of all the Wonica Tribes, owing to their productive soil, to their commerce with the Galla and Wakamba, and to the abundance of copal found in their forests.

Upon Dr. Krapf's expressing a wish at once to visit the Galla Camp at Likóni, a council of Chiefs was held,

\* Beside being the name of a hamlet, Embérria appears to be the general term for the great western division of the Keriāma Tribe.

who consented, after the usual amount of African "palaver," to his proceeding. To this decision they came, partly because Dr. Krapf could tell them that he had already visited the greater part of the Wonica Land, and that their countrymen did not at any place dislike him. As night came on the party reached Likóni. Dr. Krapf writes—

Aug. 22, 1845—At an early hour a band of Gallas, of the tribe Worrámbe, called upon me, and seemed to be pleased with the appearance of a White Man. They were surprised when I told them that I had instructed Galla Children in Abyssinia, a country with which they were utterly unacquainted, as might be supposed from the great distance—about 13 degrees—of their territory from Ankobar, the capital of Shoa. The tribes Worrámbe and Makóffire are not far distant from Embérria. I have no doubt that if I chose to visit the Galla Country itself in this direction, permission would be granted both by the Wonicas and Gallas; but my information about the river Pokomóni has made me so confident—perhaps only too confident—that I am for the present less concerned in starting from other quarters. However safe our road may be by land, a communication by water is preferable.

The Galla Camp lay about 200 yards from Likóni. It was an accumulation of ten or twelve miserable huts constructed of the branches of trees, and scarcely able to shelter the inmates from rain, or the cold of night. I had expected to meet with a large cañilla; but the greater part of the Gallas had disposed of their goods and departed before my arrival.

Dr. Krapf then refers to some practices of the Gallas which are too cruel and infamous to be further mentioned, but which prove how deeply they need that Gospel which it is the desire of Dr. Krapf's heart to make known to them.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

WE now proceed with the usual Reports of the several Districts, so far as they have been received, to December 31, 1845.

## PALAMCOTTAH DISTRICT.

*The Seminary.*

Of this important branch of the Society's operations in Tinnevely the Rev. Septimus Hobbs writes, in his Report for the Half-year ending December 31, 1845, but which is dated January 23, 1846—

The number of students at present in the Seminary is 32, beside one day scholar.

The examination took place on the 8th instant. It was conducted by the Rev. Messrs. Pettitt, Sargent, and Thomas, in the presence of ten other Clergymen. The examination was thorough, and declared to be highly gratifying to all who had an interest in it.

## SATANKOOLLAM DISTRICT.

*Report for the Half-year ending Dec. 31, 1845, by the Rev. Stephen Hobbs.*

I have had much less trouble this season than last in hearing disputes about property. They have been very few, and such as have arisen have been speedily and amicably settled. There is also a sensible improvement in the attendance on Divine Worship, and in general order; to effect which, however, I have been obliged to exert myself much, and have recourse to rather severe acts of discipline. Several incidents have also occurred, in which the Lord Himself seems to have interposed His specific judgments to cause His holy name to be feared among the people, and assure them that their *sins will find them out*.

The usual average of the Preparandi Class has been seven, and their improvement in Christian Knowledge has been gradual and solid.

The state of the Schools is much the same as before. The Sunday Schools are for adults only, and progress but languidly with respect to those who have only begun to learn in them; but they are excellent means of keeping up the habit of reading among the young men and women who have previously learned in the Schools. Many young men have purchased Testaments of me to read in the Sunday class. I always feel peculiar pleasure when the reading portion of any village, which I may happen to visit on the Lord's Day, come with their books, and evidently find enjoyment in an hour's reading.

The Lord's-Day contributions to the Poor Fund have been gradually increasing, although they are still less than they ought to be; but as one or two Congregations have already set a good example, I trust the others will quickly follow it. The subscriptions to the Church-Building Society are more gratifying.

## KADATCHAPOORAM DISTRICT.

*Report for the Half-year ending Dec. 31, 1845, by the Rev. J. Devasagayam.*

The number of baptisms performed by me during the last five months is 170, 93 being adult baptisms. Although the knowledge of many of the adults was defective, they were carefully instructed as to real repentance and faith in Jesus. A good number of them, I feel assured, valued the ordinance, and, with a sense of their lost state, sincerely sought the salvation of their souls from Jesus, the only Saviour of sinners. Their subsequent conduct has confirmed my good opinion of them. The parents of the infants have been more than ever anxious that their dear children should be early set apart to God by baptism, and made members of the Church of Christ.

The ordinance of the Lord's Supper has been also truly blessed to those who have partaken of it. The number in every month has been from 150 to 200; and a Christian beholder will, I am sure, gladly say, that surely the Lord was with us.

Numbers of Christians, who have lately returned from Ceylon, speak highly of the death of a young man called Nallatamby, a Communicant, and Member of my Bible Class. His services and example were greatly blessed to a number of our Christians who were employed in the coffee plantations at Kandy. He endeavoured to collect them on Lord's Days especially, and read the Holy Scriptures and prayed with them, both in the morning and evening; he also did much good by useful and edifying conversations with the people. The number usually attending his Lord's-Day Services was about 100 men, from the Missions of both Societies in Tinnevely.

The number of Schools is 12, viz. 1 Station Boarding School, and 4 Day Schools, for boys; 1 Normal School, and 4 Day Schools, for girls; and two Catechists' Schools, both for boys and girls. The number of boys is 206, of whom 93 read the Scriptures; and the number of girls 172, of whom 92 read the Scriptures.



## MEIGNANAPOORAM DISTRICT.

*Report for the Year ending December 31, 1845, by the Rev. J. Thomas.*

*General View.*

Through the mercy of God, the past year has been characterized by unusual freedom from misunderstanding and collision between the Christian and Heathen. It may be accounted for by the fact, that no entirely new ground has been taken up, among a purely Heathen population; the increase of Converts, amounting to 450 during the year, having arisen from accessions in those villages where Christianity had already gained, to some extent, the ascendancy.

*Congregations.*

The number of people under Christian Instruction is now 5000; all enjoying the light of the Gospel, and among them a goodly number who have an experimental knowledge of the power of Divine Truth on their hearts; and who, I am convinced, esteem the religious privileges which they enjoy above all things else. I do not mean to say as much of all; it would be preposterous to expect such a state of things now; but I mean to say, that there is among our people a goodly company of those who have all the apparent characteristics of the *called, and chosen, and faithful*.

The general state of the Congregations is satisfactory. The outline work of a Missionary District has been going forward; Catechists, having their different Congregations, and performing certain prescribed daily duties, furnish their reports and journals, together with notes of sermons, &c., which are examined; and the usual visiting of the Congregations every month has been continued without interruption. These are the occasions when the Missionary performs by far the most important part of his work; preaching Christ to the people, who have not the opportunity to hear him except once in the month. On these occasions, he sees many of the people separately, becomes personally acquainted with them, and has full opportunities for conversing with them on the state of their souls, and of ascertaining how far his preaching to them, from time to time, has been accompanied with power from above. The amount of knowledge which the people possess is truly gratifying. There is scarcely a man or woman who cannot answer all the important questions on the

fundamental doctrines of Christianity.

I have been much gratified this year by seeing a larger number than usual of young people, of both sexes, coming forward as Candidates for admission to the Lord's Supper. They are chiefly those whose parents have for some time made a profession of the Christian Religion, and who have been brought up in Christian Villages, free from heathen associations and influences.

Cholera, as usual, has carried off many of my people. The state of mind evinced by one of them, and incidentally ascertained through the affliction which befel him, was so pleasing, that I have thought it might be interesting to give some particulars respecting him. He is the Headman of the village of Pattakarei: he and his wife were baptized several years ago, and for some time past have been consistent Communicants. In worldly circumstances they were superior to many of our people; and they had two children, boys of the ages of four and five. Cholera appeared in the village, when one of the boys was seized, and died in a few hours. The mother was next attacked; but struggled through with difficulty; while, however, in a state of extreme danger, the other boy was taken ill, and in a very short time expired.

A few days subsequent to these events I saw the poor afflicted man, and endeavoured to pour the consolation of the Gospel into his wounded heart. He quoted the words of the Patriarch Job, so appropriate to the bereaved but resigned Christian, *The Lord gave, and the Lord hath taken away*. I was much pleased to hear him apply the words of Scripture so suitably to his own case, and thankful for such a token of the prevalence of right Christian Views, where I could scarcely expect to find them in such clearness. He said to me, moreover, "It was my wife, Sir, who kept me from despair and absolute madness. Though suffering intensely herself, and seeing our two sons expire before her eyes, she ceased not to exhort me to put my trust in the Lord, remarking, that He was doing all things well." She is, I believe, a truly Christian Woman.

The number of Baptisms during the year amounts to 649; including 316 adults, or persons above 12 years of age. This increases the total of baptized, in this District, to 2938.

The number of Communicants has increased to 411; of whom about half communicate at Meignanapooram, on the first Lord's Day in the month, and the other half a fortnight later at Pragasapooram.

There have been thirty-four marriages performed. The people now value the services of the Minister on these occasions, and shew the greatest willingness to travel to the Mission Station, from the remotest parts of the District, to have their marriages solemnized. In former years, when the residence of the Missionaries was Palamcottah, the Inspecting Catechists were allowed to solemnize marriages; but the custom is now, since the Missionaries reside in the midst of their flocks, entirely discarded. All these things shew that progress is making toward a more perfect state of parochial order.

#### *Education.*

The number of children in the Schools is 900, of whom 300 are girls. Mrs. Thomas's and Miss Hobbs's Boarding School has now 43 girls.

#### *Church Building.*

Considerable progress has been made in the erection of the Gothic Church at Meignanapooram; but some time will yet unavoidably elapse before so large and substantial a building can be completed. The difficulty of obtaining materials to any great extent, without making considerable sacrifice in the expenditure, is a material hindrance to building in these parts. The Christians of the District have come forward with subscriptions to the amount of 1500 rupees toward this Church. So large a sum, contributed by the Native Christians toward such an object, is important, as tending to shew that Christianity is not a mere nominal thing among them, but that in which they feel the liveliest interest. In the meantime, until the Church shall be completed, the Girls' Schoolroom, recently finished, answers the purpose of a Church, and affords accommodation, with the side verandahs, to a Congregation of upward of 500 persons. When the Lord's Supper is administered, a still larger number is present, on account of the Services being suspended in the surrounding villages, and Catechists and people attending here. When the large Church shall be completed, I anticipate a Congregation, every Lord's Day, of from 800 to 1000 persons; as, within a circle of three miles, there

are not fewer than ten Christian villages, having a population of 1600 Christians.

A substantial Church has been erected at Coppapooram, where it was greatly needed. It is fifty feet long by twenty-six. Although the people have subscribed so liberally toward Meignanapooram Gothic Church, they have everywhere paid their annual subscriptions to the District Church-Building Society, by the aid of which the Church at Coppapooram has been erected.

## North-West America.

### CHURCH MISSIONARY SOCIETY.

*Departure of Mr. Cockran for Canada—  
Affection of his People.*

OUR readers are already aware that Mr. Cockran's health has failed to so serious an extent as to render his retirement from the Mission necessary for his recovery. He writes, in his Journal—

May 31, 1846—I performed the duties at the Rapids Church in the morning, and at the Middle Church in the afternoon. Every Lord's Day convinces me that I have no longer the strength adequate for the duties which devolve upon me. I therefore take this as a hint from Providence that my work in Rupert's Land is nearly done. Had it been the will of God that I should continue here, He would have given me strength to meet the occasion. But at present He permits me to faint, to wean me from all the different things in which I have been engaged, that I may leave them without regret.

The following particulars are taken from the Journal of the Rev. A. Cowley, who, at the time of Mr. Cockran's departure, was on a visit to the Red-River Settlement. On the 14th of June, after he had taken the Service at the Rapids Church, he remarks—

Never do I expect to forget the last look which some of the people gave their Pastor as they retired from the Church, in which from its very first rearing they had heard, with so much pleasure and profit, the voice of him whom now, proceeding to their homes at a distance, they looked upon to see no more for ever. Their hearts were too full for words: the only utterance their feelings could obtain

was in a flood of tears, as each walked up, silently embraced his hand, and turned away.

June 15, 1846—The calm of dawn was embraced for prayer, lest the confusion of affairs should unsettle the mind and indispose the heart to pray. Breakfast was not yet over when the canoe hove in sight, and presently afterward a rap at the door announced its arrival. Mr. Cockran, inured to self-denial, immediately prepared himself and family for embarkation. It was too early for a great crowd to assemble; but a considerable number awaited his approach, and received his parting admonition and blessing. I saw him and his family into the canoe; but the parting farewell pierced my inmost soul. I looked till the mist and the distance hid my friends from view. Oh blessed word of the living God, which assures the soul of a happy meeting where parting shall be known no more!

Of Mr. Cockran's arrival at the Indian Settlement the Rev. J. Smithurst remarks, in his Journal—

June 15—This morning, at nine o'clock, Mr. Cockran and family called in passing. Seeing that they had to struggle with emotions of a very painful description, I carefully abstained from any thing which might excite them; but it required a desperate effort with my own feelings to avoid shewing what were my emotions. Having taken a hasty leave of them as they stepped into the canoe, I hurried into the house again, unable to look upon the canoe proceeding down the river. There was a crowd of Indians—men, women, and children—assembled to take a last look at their former pastor and friend. He carried with him the good wishes and blessings of many whose tears bespoke the sincerity of their professions of respect. May the Divine Blessing attend our beloved friend; and, in a more genial climate, may he have his health restored, and many more years added to his life of usefulness!

#### INDIAN SETTLEMENT.

*Report for the Year ending Aug. 4, 1846, by the Rev. J. Smithurst.*

*The Harvest—Success of the Indians in Hunting.*

In looking back upon the events of the past year, I see much to call forth feelings of humble gratitude to our gracious and merciful Father.

The harvest of last year was an average Jan. 1847.

one, though not quite so abundant as in some former years. It was got in early, and in good condition. The potatoes were particularly fine, and kept sound and good during the winter.

The Indians succeeded well in hunting last winter, and collected a large quantity of valuable furs. This enabled them to provide their families with many comforts, such as European clothing, and various useful articles, which they would not otherwise have had the means of obtaining. While the men were away hunting, the women were at home taking care of the cattle: having a supply of grain from their farms, they were able to keep all the children regularly at School. The Indians of this Settlement have a decided advantage over the Heathen Indians in hunting. Their movements are not retarded by a train of women and children, and they are not compelled to turn back upon every little failure, as is the case with those who have nothing to depend upon for food but the animals that are caught. If the hunt be unsuccessful for a few days, hunger drives the Heathen Indians to some fishing place; but the Christian Indians generally have with them flour sufficient for a fortnight's consumption, independent of any other source. The success of the hunters enabled me to get over last winter with fewer applications for assistance than in any previous year. Indeed, the little assistance I gave last winter was for the purpose of enabling the Indians to take advantage of the natural resources of the country, and not to make them independent of those resources. I may here mention an instance. An Indian came to me, in the beginning of the winter, and said, "I wish to go and hunt; but I have no provisions: can you let me have five shillings to get some." I did so. He went away on the Monday morning, and returned on the Saturday evening in the following week—thus being absent only one Lord's Day—bringing furs value 2l. 9s. Having sold them, he honestly paid me my five shillings.

It may be thought by some that hunting has a demoralizing effect upon the Indians. I by no means think so, if they are not supplied with rum to take out with them. I would much rather that they should be away hunting than employed among the European and Half-breed Settlers, where they would be exposed to the temptations of beer, rum, &c.

The only disadvantage to them in hunting is their absence from the Means of Grace. For that, however, there is no remedy. In a country like this we must give way to circumstances. God can make up to His people what they lose in this respect. His presence is not confined to the Church, nor His spiritual blessings limited solely to the ordinary mediums of communication. The fervent prayer offered up beneath the shelter of a few pine branches, in the solitude of the forest, will ascend as acceptably in the sight of God, as if it proceeded from the Church, if it be offered in humble faith, and complete dependence upon the merits of Christ.

Generally speaking, the moral and religious character of the Indians is satisfactory. If there be some few things to blame, there is much which affords encouragement. We must always remember that the Indian Converts are still only *babes in Christ*, and need all due allowance to be made for their weakness and infirmity.

*Administration of the Sacraments.*

During the past year there have been 27 Baptisms.

The Sacrament of the Lord's Supper has been administered in the Church four times. Four new Communicants have been admitted, and four have died, leaving the number 87. All, so far as I can learn, maintain a consistent walk and conversation.

*Schools.*

The Day School, of which Mr. Joseph Cook is the Native Schoolmaster, contains 43 boys and 45 girls: total, 88. Of this number, 21 read in the Bible, and can say the Church Catechism broken into short questions, the Collects, and most of the Thirty-nine Articles. All who are employed as Teachers of the lower Classes write on paper: the others write on slates. The remaining 50 read in books below the Testament. The progress made by the Scholars during the past year has been satisfactory. Their attendance is now very regular, unless illness keep them at home. They improve much in cleanliness, and have far less of the Indian aspect than when I first came to the Station. Indeed, none of the children now in the School, with very few exceptions, ever had any experience of the wandering Indian life. They are all furnished with clothing; but live at home with their parents, and require no provision from us except in times of sickness.

The Sunday School contains, in addition to the Day Scholars, 50 adults—20 males, and 30 females: the total is thus 138.

*Erection of a Windmill—Probable Failure, in part, of the Harvest.*

A very material improvement has been effected in the temporal circumstances of the Indians by the erection of a new windmill; the one erected by Mr. Cockran, twelve years ago, having been useless for the last three years. As there is now the prospect of getting corn ground without much difficulty, the Indians have made considerable efforts toward enlarging their farms. This year's crops, however, will be very far below the average—in many cases, indeed, almost a total failure, scarcely yielding back a quantity equal to the seed sown. It is only wheat growing upon land that was fallowed last year that has grown well; and even this is now affected with the disease called rust, which makes the issue doubtful. As the greater part of the people do not fallow, by far the larger portion of the wheat-crop will be a partial failure. In this, poor crops nearly one half has been destroyed by the Hessian fly, so that what remains is scarcely worth reaping. On the Mission-farm about two-thirds of the wheat is upon land fallowed last year, and was very fine before the rust made its appearance. As, however, the grain in the ears is perfectly formed, and beginning to harden, I hope it may come to maturity.

The passages which we now give are extracted from Mr. Smithurst's Journal.

*Death of a hopeful Indian Youth.*

Sept. 24, 1845—About noon I was much grieved on receiving information that Joseph Smith, a young Cree Indian, aged twenty-five years, had been drowned. He was subject to fits; and, as he was out alone with a canoe in one of the creeks, shooting ducks, it is supposed that he was seized with a fit, and fell into the water. He was educated in the Mission School, and even up to the time of his death was regular in his attendance at Sunday School. He was also very regular at Church, and at the School-room lectures. From a conversation that I had with him, not long ago, I had every reason to hope that he was humbly trusting in the merits of Christ, and earnestly striving to serve God, and to be delivered,

not only from the condemnation, but also from the power of sin.

*Sept. 26, 1845*—I attended the funeral of poor Joseph Smith. There was something very painful in all the circumstances connected with it. He was *the only son of his mother, and she a widow*. May the same gracious Saviour, who took pity upon a widow in similar circumstances, be the comfort and support of this poor woman!

*Specimen of Mr. Smithurst's Duties.*

*Dec. 9*—Various secular duties have so taken up my spare time to-day, that I have not been able to study. Indeed, when extra duties occur during these short days, study is out of the question. All the morning, till nine o'clock, is taken up in attending to the wants of the sick and needy. This is my rule every day in the year, the Lord's Day excepted: in the middle of the day I only attend to peculiar cases of sickness. During the middle of the day there is the School to keep an eye upon, the farm-servants to look after, my own household affairs to superintend, persons to see who call on business, and various other things, independent of writing and study. At sunset every evening, except Saturday and the Lord's Day, there is a lecture in the School-room; after which I remain, sometimes for an hour or two, to speak to those who wish for my advice on religious or other subjects. The rest of the evening, up to tea-time at eight o'clock, is taken up with the instruction of my servants. Family prayers engage us at nine; and after a day so spent I have very little inclination for any thing but devotional reading, &c. From this description of a day's duties it will be seen how small a portion of time I ever have at command for any kind of study; and why, in certain busy seasons, such as seed-time and harvest, it must be laid aside altogether.

Under this head we may place the following extract—

*Jan. 25: Lord's Day*—I left home at half-past five o'clock A.M., for the Upper Church, and changed horses at the Rapids. In the forenoon I preached at the Upper Church to a remarkably attentive Congregation, and in the afternoon at the Middle Church. I reached the Indian Settlement at eight o'clock P.M., being very much fatigued with the day's duties, and my long ride of sixty miles.

*Attention to the Means of Grace.*

*Dec. 25: Christmas Day*—I preached, both morning and afternoon, in the Indian Church. In the morning the Church was very full, and I administered the Sacrament of the Lord's Supper to eighty-three persons: the Collection amounted to 11.3s. It was a most solemn season: the Lord was, I trust, with us. Many a tear did I see run down the cheek at the remembrance of a Saviour's dying love.

*Dec. 26: St. Stephen's Day*—The Congregation at Church in the morning was nearly as large as yesterday. The Indians spend their holiday-time in attending Church. Though the Indians be not all we could expect, they certainly neither neglect nor undervalue the ordinances of God's House.

*Death of a Pious Adult Indian.*

*July 30*—I was sent for in the evening to visit the old man who takes care of the Church, and whom the Bishop of Montreal, in page 55 of his Journal, calls the Sexton. He is very weak, and I fear there is but little hope of his recovery. I was much comforted by his simple and unaffected expression of dependence on the Lord Jesus Christ. There was, in his whole manner, that calmness and quiet composure which indicates the possession of a peace which the world can neither give nor take away. In religious experience I have long considered the old man to be a sterling character; and, should it please God to remove him from this world, I humbly trust that there is prepared for him a mansion in his *Father's house* above.

*July 31*—The sickness still continues, without any sign of abatement. I have received a note containing a request from the Governor, Sir George Simpson, that the Prayer appointed by the Church in times of sickness should be read.

My poor old Beadle at the Indian Church has this afternoon been removed from a world of sorrow and pain, to enter, I trust, upon that rest which remains for the people of God. Though we sorrow not even as others which have no hope for our departed brother, I cannot help feeling deeply grieved for the loss I have sustained in the old man's death. He has held his office from the opening of the Church, ten years ago, and always appeared to take pleasure in its duties. I believe he had the feeling so beautifully

described by David in the 84th Psalm—*I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.*

#### CUMBERLAND STATION.

Our readers are aware, from the information given in our Number for July last, that Mr. Hunter has determined to establish the Station at Rivière du Pas, as being, upon the whole, the most eligible situation for the purpose. The ground available for cultivation at the Station, and in the neighbourhood, is sufficient, Mr. Hunter believes, for any number of Indians likely to settle at the place; in addition to which, there is a plentiful supply of wild-fowl and fish in the season, and the Pas is a thoroughfare for several of the Company's brigades and expresses. The Indians, moreover, are attached to the place. The following is Mr. Hunter's *Report for the Year ending Aug. 1, 1846.*

#### *General View.*

It is with lively feelings of gratitude to Almighty God, for the many spiritual and temporal mercies vouchsafed to this Station during the past year, that I again present my Report. That our Christian Indians, with few exceptions, adorn their profession by a holy and consistent life; regularly attend the public Means of Grace when opportunity offers; and cultivate a spirit of piety and devotion in their families, by daily engaging in praise and prayer at their homes; are matters for thankfulness and encouragement.

They are likewise beginning to appreciate the advantages which result from cultivation of the soil, and are making efforts, though by no means so strenuous as one could wish, to obtain a settled home; with a view of abandoning their present migratory state of life, and of obtaining greater facilities for the instruction of themselves and their children.

The parents also appear to value the benefits of education for their children. Our Day School is steadily increasing both in numbers and attainments; yet it cannot be concealed that the present wandering state of the Indians interferes very materially with the arrangements of the School, and excites an unsettled spirit in the minds of the children. It is to these

young people that I look for a more enlightened and less indolent generation than the present; for the old people are so attached to their present mode of life, that it has become to them a second nature. Such drawbacks as these are not to be wondered at among a race of people emerging from barbarism, and whose knowledge of Divine Things is so limited, that they are yet but *babes in Christ*. Our compassionate Redeemer will not despise the *day of small things: a bruised reed shall He not break, and the smoking flax shall He not quench*; but rather bind up and strengthen the one, and communicate the oil of grace to the other.

#### *Public Worship.*

Divine Service has been continued on Lord's Days, as last reported. Occasionally I read the Morning Service in English, for the advantage of some of my hearers who do not understand Indian, and also for the School-children; but with this exception, all our Services are conducted in Indian. The attendance at these Services has averaged, during the winter, about 100—on Christmas Day and Easter Sunday from 200 to 300 were present—and in the spring and autumn, when the Indians return from their hunting-grounds, we have a good attendance. The attendance at our Week-day Services is not so good, as the Indians, in their present condition, are obliged to leave the Station during the week to hunt for provisions for themselves and their families: from 40 to 60 may be considered as the average attendance.

#### *Administration of the Sacraments.*

It has been my privilege to baptize 62 persons, so that we have now a total of 274.

The number of Communicants has been 44; but one has recently died, and two—James Settee and his wife—have left the Station. The present number is therefore 41.

I am able to report favourably of the general consistency and growth in grace of these persons, and of their increasing desire for acquaintance with the Lord Jesus Christ and His *great salvation*.

#### *Day and Sunday Schools.*

In the Day School, of which Mr. Henry Budd is the Native Schoolmaster, there are 34 boys and 31 girls; making a total of 65. The number last reported was 47; but 27 have since been admitted, and 9

have left. Fourteen read in the Old Testament, write, and work sums in Arithmetic, and one is learning the English Grammar. They are also able to say the Church Catechism, the same broken into short questions, the Collects, portions of the Gospels, some of the Thirty-nine Articles, Hymns, &c. In the New-Testament Class there are 17 who write, and can say the Church Catechism, portions of Scripture, Hymns, and Addition and Subtraction Tables; and some of them work sums in Addition. The remaining 34 read in books below the Testament: some of them can repeat the Church Catechism, Hymns, and the Addition Table.

The Sunday School consists of the 65 Day Scholars, 29 adults—6 males and 23 females—and 6 children: total, 100. The number last reported was 57, the increase during the year having been 43. I always instruct the Bible Class myself. James Settee has attended to the Testament Class, and Henry Budd the lower Classes. Mrs. Hunter has been engaged in instructing the female adults to read; and during the greater part of the winter, while Budd and Settee were engaged in the woods, squaring and sawing logs for planks and boards for the new buildings, attended to the Day School also.

#### *Secular Labours.*

Much of our time has been occupied in unavoidable secular labours, arising from the infant state of the Mission, and our secluded location. We have erected a dwelling-house 50 feet by 30 clear, height of side-walls 13½ feet, with cupes, planks, and weather-boards for the roof; and also a kitchen, with offices adjoining, 42 feet by 16 clear, height of side-wall 10½ feet, with a thatch roof. Over each of these houses there are large and convenient lofts. All the window-frames, and part of the doors, are made, but not yet put in; neither are the floors or lofts laid. During the winter and spring more than 3000 planks and boards have been sawn, for the windows, doors, roof, flooring, lofting, ceiling, &c. We have also just completed burning a kiln of lime, which will be very serviceable, as the mud which has been used about the houses is continually being washed down by the rains, injuring our furniture, books, clothes, &c., and admitting swarms of mosquitoes between the open logs. The greater part of this work has been done

by myself and servants, in order to avoid, as much as possible, an increase of the expenses of the Station.

In the spring we enclosed about three acres of new ground, and sowed seven bushels of wheat, seven bushels of barley, and thirty bushels of potatoes, beside garden-seeds. We have now on the Mission-farm cattle, horses, pigs, and sheep; from which I hope to be able to supply the infant Settlement from time to time.

#### *Advancement in Civilization.*

Several of the Christian Indians have commenced new farms, and those who had farms have enlarged them; so that an entire island, of tolerable size, is under cultivation with potatoes. About ten have commenced preparing wood for houses; and one house, which will make the fifth Indian house, is now being erected. The present sickness from the measles, however, has completely checked their exertions, so that they are doing little or nothing to their houses. Several of the Indians have also wheat, barley, turnips, peas, &c. growing on their farms.

#### *Missionary Journeys.*

During the year I have made two Missionary Journeys; one to Cumberland Fort, and one to the Grand Rapids.\*

We now give an extended series of extracts from Mr. Hunter's Journal. Much of his time, as will be seen, is occupied by unavoidable secular labours, and he also distributes medicine to such as may need it, whether Christians or Heathen. He mentions that on one or two occasions the Heathen have brought him a little present as a token of gratitude for the cure of their sick children or friends.

#### *Appreciation of the Means of Grace.*

Aug. 31, 1845: *Lord's Day*—I held Divine Service both morning and evening. The attendance was very good, about 150 being present. The order observed during the Service is improving: there is a marked difference between the children in the School and those who are always going about with their parents.

Oct. 16—Charles Thomas, one of my Indians, came to take leave, as he is

\* Not the Grand Rapids at the Red-River Settlement.

about to go to his winter hunting-grounds. He requested that he and his family might be especially remembered in our prayers, and promised to pray for us and the prosperity of the Mission.

*Dec. 25, 1845: Christmas Day*—About three-fourths of the baptized Indians have arrived from their hunting-grounds to attend the Services of to-day. Some of them have travelled from 100 to 200 miles in order to be present. I was engaged all the morning in instructing several Candidates desirous of attending the Lord's Table, and then held Divine Service in Indian, preaching from Isaiah ix. 6, 7. About 200 persons were present, our little School-room being literally crowded. After the Sermon, I administered the Lord's Supper to 35 Communicants. I trust it was a spiritual feast to all, and that the tears and loud sobs of many present were only indications of a subdued and contrite heart for sin.

*Dec. 26*—At home all day, giving looks and instruction to the greater number of the Indians, who are again leaving, for the remainder of the winter, for their hunting-grounds, and administering medicine to several who were sick.

*April 12, 1846: Easter Day*—I was engaged with the Communicants in the morning, and then held Divine Service. After the Sermon I administered the Lord's Supper to 38 Communicants. There was a larger attendance of Indians at this season of the year than we have ever had, from 200 to 300 being present: many had come from a distance of more than 100 miles.

*May 9*—Several canoes of Indians arrived, to be present at our Services to-morrow.

*May 10: Lord's Day*—I held Divine Service in the morning and evening. About 100 were present; and the Indians, as usual, were very devout and attentive. I was informed by one of those who had lately arrived, that the Nippewin Indians were asking for instruction, and that one of them would be here this summer for that purpose.

*May 24: Lord's Day*—The School-room being small, and the day fine, we held the Services in our new house. There was a good attendance, about 200 being present.

In the evening I was greatly delighted to hear the Indians, in their tents, singing the praises of redeeming love at the commencement of their Family Worship. This is their invariable practice, both

morning and evening, whether present or absent from the Mission Station.

*Baptism of six Adults, and nine Children.*

*June 4*—Poonaman, a Candidate for Baptism, and his family, arrived to-day. This man, when Budd first came here, was a great scoffer of sacred things, and was very troublesome to the Indians at prayer-time; but he is now a perfectly changed character, *clothed and in his right mind*. His conversion appears to be genuine: although the Heathen Indians have left no efforts untried to draw him back from Christianity, he remains firm and constant. I gave his wife and children, who are suffering from inflammation of the eyes, some medicine and a lotion. A great many of the Indians are suffering from the same complaint.

*June 6*—Examining and instructing the Candidates for Baptism—six adults and nine children. They all appear to be acquainted, in some degree, with the nature and solemnity of the rite, and to be convinced of their own inability to perform the solemn vows they are about to take upon them unless God be their helper.

Some of the medicine-men among the Heathen are still endeavouring to persuade Poonaman to renounce his intention of being baptized. He is one from whom they have obtained much gain for attending their heathen rites, which, no doubt, makes them the more anxious to retain him in their chains; but he remains firm in his determination.

*June 7: Lord's Day*—After the Second Lesson in the Evening Service, I was privileged to admit the above fifteen individuals into the visible Church of Christ by the rite of baptism. A solemnity prevailed during the Service, and several of the Candidates were in tears.

To the foregoing pleasing accounts we are happy to be able to add, that Mr. Hunter believes the Station will be preserved from becoming the residence of a Romish Priest. He mentions that the greater number of the Indians are already baptized, and that the few who still remain heathen feel more disposed to embrace Protestantism than Popery.

*Death of a Pious Indian—Melancholy End of his Son.*

*July 2*—I visited Andrew Lathlin, an



Indian, who has long been suffering from phthisis, and found him in the last stage of the disease; but still in the enjoyment of peace, from a well-grounded hope, as I trust, in the merits of the Saviour. I engaged with him in prayer, in which he fervently united.

*July 6, 1846*—I administered the Lord's Supper to Andrew Lathlin. I fear, from his altered and emaciated appearance, that he will not live many days.

*July 11*—Andrew Lathlin died early this morning, having previously expressed his simple reliance upon the merits and blood of the Lord Jesus Christ for the salvation of his soul. "I know," he said, "that there is but one living God, who is all-powerful; and that His Son Jesus Christ, in whom alone I am trusting for pardon and forgiveness, died for my salvation." I believe he has exchanged a world of misery for one of happiness, and that he has entered *into the joy of that Lord whom having not seen he loved*. I buried him this afternoon in the Church-yard, near his son, who was drowned.

Of the poor youth, whose melancholy end is here mentioned, Mr. Hunter relates—

*July 7*—This evening one of our School-children, a son of Andrew Lathlin, was drowned while bathing in the river. He was conveyed to the School-room as soon as possible, and every means used for his restoration; but without success. The lad was subject to fits, and no doubt was seized by one while bathing.

*Various Secular Employments—Destruction of the Carpenter's Shop by Fire—Advancement in Civilization.*

*Sept. 29, 1845*—I marked out the site of our new house, near the point of a high bank which adjoins the Saskatchewan River. From this spot a view of the whole Pas may be obtained, and a pleasant prospect into a large bay formed by the river.

*Dec. 16*—Making a horse-collar, harness, &c., for a horse which I have recently purchased.

*Jan. 19, 1846*—I went with a horse and flat sledge to Saskatchewan Island, where the men are preparing sawing logs and sawing boards, to see how they were getting on. The island is about fifteen miles distant from the Pas, and the track lies principally through lakes. I returned in the evening with a load of boards.

*Jan. 15*—I went to Rocky Lake with an ox, two horses, four dogs, and four flat sledges, for white fish. The distance

from the Pas is about thirty miles, and, in consequence of there being but little snow, the track across the lakes was very difficult for the horses. We arrived at the fishery in the evening. I assembled the Indians and people engaged at the fishery, and held Evening Prayers with them. We loaded our sledges by moonlight with 700 white fish, and started about four o'clock, A.M. The night was very clear; but so cold that I had much difficulty in preventing my face from being frost-bitten.

*Jan. 16*—I arrived at the Pas about 3 o'clock P.M., much fatigued with the journey, having walked about thirty miles.

*Feb. 26*—This morning, while the carpenter was at breakfast, his shop took fire from a spark of the wood fire igniting the shaving. By prompt exertions we succeeded in unroofing the house and quenching the fire; but not until it had destroyed and injured many of the tools. This accident is a serious one, as we are forming a new Station. In this country carpenters' tools are rendered doubly valuable, from the length of time we have to wait before we can obtain them. I am thankful, however, that we were able to save sufficient tools to enable the carpenter to proceed with his work: had the accident occurred a few days sooner, it would have destroyed all our new window-frames; but providentially they had been removed. It destroyed some of the boards prepared for the doors.

*April 11*—Very early this morning, I and my work-people, together with the Indians, commenced cutting down trees on the lots marked out for farms across the river. Thirty axes were at work all day, forming a very busy and encouraging scene, especially to one acquainted with the natural slothfulness and indolence of the Indian character. By the evening, the wood of several acres had been cut down. As the women and children could not succeed in catching fish, I assisted those who had been working with flour and pemican.

*April 13*—Before sunrise this morning the Indians were again on their lots with their axes, cutting down the trees: there were twenty axes at work to-day. By the evening they had cleared sufficient ground for the frontage, and a considerable distance back into the woods, of ten lots. I assisted them again with flour and pemican, and told them that I regarded this effort as an earnest that they would fulfil their promise to build

houses and make farms around the Mission Station.

May 29, 1846.—In the afternoon I took my boy John, and a canoe, and went to see Charles Cook, who is engaged, with several Indians, in shutting up the Whitefish River. The river is about five miles from the Pas, and, when the water in the Saskatchewan River is low, supplies fish for a great many families. We found the Indians all busy in driving large stakes across the river to form the barrier, which they had nearly completed: four tents of Christian Indians were pitched; but when the white fish are numerous, there are as many as 12 or 14 tents.

Near to this little river there is a large island, on which Charles Cook, the Rocky-Lake Chief, is erecting his house, and has a small farm. I went with him to see his house, and found it nearly completed; and the wheat and barley, which I gave him for seed, growing in a patch of ground adjoining. He has also a house ready for a calf and pig, which I have

promised to give him this year.

As the ground on this island is good for farming operations, of considerable extent, near the fishing river, and within an easy distance of the Station, several of the Christian Indians will settle here: some of them are about to commence their houses immediately. The island is half-way between the Mission Establishment and another island called the Potatoe Island, on which most of the Christian Indians have patches of ground planted with potatoes. This year, Charles Cook tells me, the whole island is under cultivation. During the last week or so the Indians have been busy in planting their potatoes.

I assembled the Indians for Evening Prayers in Charles's tent, and returned to the Pas encouraged by the fact that, through the blessing of God, Christianization and civilization are advancing among my Indians; and that those, who formerly were accustomed to regard farming as the worst of slavery, are now beginning to appreciate its advantages.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—On the 20th of December Messrs. Samuel Hasell, Thomas Jerram, John Harding, Isaiah Wood, John Fuchs, and Wilhelm Siegmund Koelle, were admitted to Deacons' Orders by the Bishop of London—Mr. Charles Sandreckzi, who arrived from Syria in December, left London, with his family, on the 3d of January, for Ostend, on his way to Smyrna, his services having been transferred to that Mission.

*Wesleyan Miss. Soc.*—The "John Wesley" sailed from Southampton on the 21st of November. Its burden is about 300 tons. The Mission Party on board are as follows: Mr. and Mrs. Harris and child, with a female attendant, are to remain at Sidney. Mr. Kirk is for New Zealand. Mr. Adams, who has spent three years as a student at the Richmond Branch of the Theological Institution, goes with his wife to the Friendly Islands. In the same District will be placed Mr. and Mrs. Daniel, Mr. and Mrs. Davis, and Mr. and Mrs. Amos. To Messrs. Daniel and Davis, who are acquainted with the art of printing, is confided the management of the press, the operations of which have been suspended since the removal of Mr. Kevern in consequence of the failure of his health; while Mr. Amos, who has had a thorough training in the Glasgow Normal Institution, with his wife, who has also been accustomed to tuition, is designed for the School Department of the work. Mr. and Mrs. Ford, with their two children, and Mr. and Mrs. Malvern and child, are to proceed to Feejee. The medical skill of Mr. Harris will be especially valuable during the voyage, should sickness be permitted to occur. The "John Wesley" sails with a full cargo; of which a

large proportion is paper, to be used in the printing of translations of the Sacred Scriptures and elementary books, in the dialects of New Zealand and the Polynesian Islands, where the Society's Missions are established. A full supply of School Books and School Apparatus is also included. A ton and a half of presents for the Missions has been furnished by the commendable zeal and liberality of friends.

#### INLAND SEAS.

*Church Miss. Soc.*—The Rev. J. T. Wolters arrived at Smyrna on the 21st of October.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. J. G. Lincké, and Mrs. Lincké, safely arrived at Calcutta in November last—The Rev. J. C. Wendnagel left Calcutta on the 16th of November for England, on account of ill-health.

*London Miss. Soc.*—Mr. and Mrs. Wardlaw reached Madras on the 23d of September, on their way to Bellary.

#### CEYLON.

*Church Miss. Soc.*—Mr. Henry Collins safely arrived at Colombo on the 15th of November.

#### UNITED STATES.

*Baptist Board*—The Rev. William Dean, Rev. E. N. Jencks and wife, and the Rev. Messrs. Samuel C. Clopton and George Percy, with their wives, sailed from New York for Canton, on Monday, June 22, in the ship "Cohota." Mr. Dean is accompanied by Ko A Bak, the amiable and interesting Chinese Convert, who has been the companion of his travels in this country—The Rev. Dr. Judson and wife, Rev. Messrs. Norman Harris and John S. Beecher, with their wives, and Miss Lydia Lillybrdge, have sailed for Burmah.

# Missionary Register.

FEBRUARY, 1847.

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

(Continued from p. 44 of the Number for January.)

## South Africa.

(Continued.)

### FREE CHURCH OF SCOTLAND.

**Lovedale**, 60 miles from Grahams-town—James Laing, Wm. Govan: Richard Ross, *As.*; Miss Smith, *Teacher*; James Weir, Robert Balfour, *Nat. As.*—P. 65.

**Burnshill**, 17 or 18 miles E of Lovedale—John Bennie, Alexander M'Diarmid: Charles Henry, Robert Craig, *Nat. As.*—P. 65.

**Pirie**, 19 or 20 miles E of Burnshill—John Ross: Joseph Williams, Thomas Hoe, *Nat. As.*; Jane Thomson, *Teacher*—Pp. 65—67.

Rev. Mr. Gorrie and Rev. Ebenezer Miller have proceeded to the Cape of Good Hope, to join the Mission.

We have already noticed, p. 37, that in consequence of the Caffre War the Missionaries have been compelled to leave their Stations.

Toward the end of March the brethren of the Mission were assured that war was inevitable. After due preparation, Mrs. Govan, Mrs. Laing, Miss Smith, and her pupils, left Lovedale for Balfour, which is within the colonial lines, on the 25th of that month. The same day Mr. M'Diarmid and his family arrived at Lovedale from Burnshill, Mr. Bennie's family having previously entered the Colony. Soon after, Mr. Ross, whose Station was more distant, also arrived, after being exposed apparently to considerable risk. His family also, and Miss Thomson, followed  
Feb. 1847.

in a waggon. These all, with Messrs. Govan, Laing, and Weir, followed to Balfour, where they were received with Christian Hospitality by their tried and much-valued friend the Rev. Wm. Thomson and his flock. Considerable property belonging to the Missionaries was necessarily left behind, particularly at Burnshill and Pirie. Messrs. Ross and M'Diarmid remained so long at their Stations, as to render it impracticable to get their property but very partially removed, their distance being great, and waggons wanting.

[Dr. Macfarlan.]

We received positive orders to remove to Fort Armstrong, about two miles distant. Accordingly, on Friday the 24th of April, Balfour was abandoned. All the people assembled in it were crowded in Fort Armstrong, which stands on a rocky, and, in a considerable part of its circumference, precipitous peninsula, formed by the Kat River. Here we remained for a fortnight, not only without comfortable lodgings, but with scarcely any shelter whatever. On the Saturday night after our removal to Fort Armstrong, the fort was attacked by a body of Caffres, with a view to the carrying off of the cattle. There was a smart fire kept up for about an hour, but very much at random, because of the darkness. The Caffres retired without securing their object. We left Fort Armstrong on Friday last, the 8th May, under an escort of about 100 Kat River burghers, and reached this place in safety the same evening. Messrs. Ross, M'Diarmid, and

K

*Free Church of Scotland—*

Weir, with their families, are here, together with Miss Smith, Miss Thomson, Mrs. Govan, and myself. Mr. Laing has remained at Fort Armstrong, where he purposes to continue, if circumstances permit, during the war, that he may attend to the spiritual interests of the people of Lovedale and Burnhill, who, with those of Chumie, and some from other Stations, have been permitted to take refuge in the Kat-River Settlement, at a military post about eight miles from Fort Armstrong. Mr. Bennie and his family are at Graaf Reynet (in the Colony).

Burnhill Station has been destroyed by fire. The fate of Pirie is not yet known: it has most likely been also destroyed. Several other Missionary Stations have been burned. Some of the Missionaries narrowly escaped with their lives. The houses at Lovedale have been converted into a garrison. The Seminary is occupied by 200 of the 91st, with commissariat and military stores. Mr. Laing's house is occupied by 50; Mr. Stretch's premises by 150. The walls are loop-holed, our gardens are converted into cattle kraals, and the whole is described as presenting a most heart-sickening scene of desolation. There is every appearance of the war being protracted. I have resolved to proceed to Scotland with as little delay as possible. We are waiting an opportunity of proceeding to Grahamstown. The road is dangerous, and a considerable escort necessary. Mr. Weir intends to remain at Grahamstown with his mother. Mr. Ross and his family

intend to proceed to the Bay (Algoa). His two sons are to accompany me to Scotland, with a son of the Rev. Mr. Thomson, Kat River. Mr. M'Diarmid and family, and probably Miss Smith, will accompany us to the Bay. Miss Thomson seems inclined to remain here. Pray for us; pray for the small Native Churches driven out of their country; pray for the afflicted inhabitants of the frontier, that the terrible visitations which have been sent them may be sanctified; pray for the poor benighted Caffres who have so manifestly rejected the Gospel.

[*Wm. Govan.*]

*Cape Town: 1846: Ebenezer Miller, Gorrie—Scholars, 108.*

Messrs. Miller and Gorrie reached Cape Town on the 31st of October; and on the following Sabbath commenced preaching in a hall, formerly the Orphan Hall, which friends had previously engaged for them. Mr. Hawkins, who had just left for Calcutta, had left 200*l.* as his donation toward the Mission, and promised to endeavour to raise 1000*l.* among his friends in India toward the erection of Mission Premises.

The labours of these Missionaries, however, seem to be directed to the inhabitants of Cape Town, and in that case are to be regarded rather as ministrations among Colonists than Missionary Operations among the Heathen.

## GLASGOW AFRICAN MISSIONARY SOCIETY.

*Chumie, in Caffraria—Wm. Chalmers: Eliza Chalmers, Teacher; Edward Irving, Festiri, Coti, Nat. As.; Dukwana, Nat. Printer—Congregation, 500—Communicants, 70—Scholars, 150—P. 67.*

*Education—*The Caffres, as a nation, appear to have taken a decided and determined stand against the education of their children, lest it should render their daughters unsaleable, and their sons unwilling to conform to the superstitions of their country.

*Printing—*There have been 1800 copies of a Periodical published, and 12 pages of a small Spelling Book.

The Report states, that considerable progress had been made in civilization in several quarters around the Station; though it is to be feared that the present unsettled condition of the country will undo much of the good which had been effected.

One of the Candidates is perhaps more interesting than the others, as it regards her conversion. She has been the mother of five children. Some years ago two were taken from her by death, by the croup. There seems to be a predisposition in the family to that disease.

When these children died, instead of seeking comfort from God through Christ, she went to her father's place, entered into all the vanities, and superstitions,

and follies of the heathen, and still forsook the Lord. The measles seized her, and she lost an eye. Like the bullock unaccustomed to the yoke, the more she was afflicted the more she appeared to rebel against that God who is a God of sovereign power.

Under these circumstances, it has appeared remarkable that her infant child should be employed as the means of her conversion. The child, about two years and a half old, though her parents did not enter the House of God, as soon as she heard the church bell ring in the morning came alone for some time to Morning Service, and continued to do so. This circumstance caused the hardened mother to think for herself; and she said, "I am really rebuked by my infant child. Do I seek to strive for ever against God? I will arise, and go with my child." And she came: it seemed then to be the day of God's power. She hearkened in a manner which she never did before. One mark of heathenism was laid aside after another; former wicked companions were forsaken; she sought and was admitted into the class of Candidates. Her progress in knowledge has been good, and, under very many disadvantages, she is now making an attempt to read the Scriptures. When I first received her I said, "Nomati, you have long stood out against the Gospel: are you now willing to follow Jesus?" With much simplicity she replied, "I feel that I have been long under a very cruel bondage, but Jesus is my deliverer. I wish to follow Him, and to live in His service, for I now see that my sins are very great, and that there is none to forgive me but Jesus." Her walk and conversation since have been such as I could wish. And what is remarkable, the husband, formerly hardened as the wife, for several months past has undergone a considerable change. He, too, has forsaken his former companions, and is desirous of following after that which is good, although he has not

yet joined the class of candidates.

The little girl, now four years old, attends my daughter's Infant School. The mother I intend to baptize soon.

[*Mr. Chalmers.*]

The Missionary Labourers have taken refuge, during the war, at the Kat-River Settlement; but the Station has been burnt and utterly wasted.

*Iggibigha*—John F. Cumming: Gasa, *Nat. As.* Utali, Untokazi, *Nat.-Fem. As.* Mr. Niven has returned to Scotland. Communicants, 16—P. 67. This Station also has been burnt and laid in ruins by the hostile Caffres.

All accounts agree in representing the meliorating and evangelizing influence of the Station, among the tribe where it is situated, as being very marked and highly encouraging. The tribe, which at one time was a pest to the Colony on account of its thieving propensities, is now a model for its honesty; and divine things are beginning to be respected, even by those who have not yet declared themselves to be on the side of Jesus. [*Report.*]

*Kirkwood*, in Tambookieland, on the River Ixhonxe—James, *Nat. As.* Mr. Cumming removed to Iggibigha when Mr. Niven left for Scotland. Mr. Campbell was married, and died not many months after—P. 67.

Mr. Campbell was left in charge of Kirkwood, Tambookieland. After much persevering labour, the houses connected with the Institution were built, and the regular observance of religious worship was begun and carried on with pleasing intimations of success. Prayer among some of the Natives was begun to be made. Mr. Campbell had become such a proficient in speaking the language, that he had no difficulty in discoursing with the Natives in it. [*Report.*]

FRENCH PROTESTANT MISSIONS.

HOTTENTOTS.

*Wagenmaker Valley*: 30 miles N E of Cape Town—1830—Isaac Bisseaux—Scholars, 70—Baptized 34—P. 68.

BASSOUTO-BEUCHANAS.

*Bethulia*: 54 miles S E of Phi-

lippolis: Inhabitants, 2900; chiefly Batlapis, and the rest Bassoutos—1833—J. P. Pellisier—Communicants, 89—Baptized children, 78—Candidates for Baptism, 34—Scholars, 200—Congregations, 450—Pp. 68, 69.

*Beersheba*, or the Caledon River;

*French Protestant Missions—*

60 miles S W of *Plaatberg*—1835—*Samuel Rolland*; *Joseph Ludorf*; *Miss Delatte*, *Teacher*—Communicants, 242—Baptized: Children, 358; Adults, 238—Scholars, 500—Congregation, 600—P. 69.

*Bethesda*—1844—Chr. *Schrumpf*. *M. Schrumpf* labours at this Station with success—P. 69.

*Morija*: 162 miles E of *Caledon*: among *Bassoutos*: 272 dwellings with 816 inhabitants—1833—*Thos. Arboussset*,—*Mæder*: Constant *Gosselin*, *As.* Communicants, 93—Baptized: Children 73; Candidates for Baptism, 52—70 Catechumens at the Station; 132 in 34 villages—Congregations, 400—Scholars, 58—P. 69.

*Thaba Bossiou*—1837—*Eugene Casalis*, *H. M. Dyke*. Communicants, 59—Baptized: Children, 31; Candidates for Baptism, 18—Under instruction, 100—Congregation, 400—Pp. 69, 70.

*Umlazi*, near *Port Natal*: *Newton Adams*, *M.D.*—Scholars: *Day*, 100; *Sabbath*, 400—*Umvote*, 40 miles north of *Port Natal*, and about 6 miles from the sea: *Aldin Grout*—*Peter Mauritzberg*, a Dutch Settlement: *Daniel Lindley*—Pp. 70, 71.

The brethren of this Mission still continue their labours among the Natives who reside within the limits of the *Natal Colony*. *Mr. Grout* has selected a new site on the *Umvote River*, forty miles northward of *Port Natal*, and about six miles from the sea, which he regards as a most eligible post. *Mr. Lindley's* efforts are, with the concurrence of the *Prudential Committee*, still given chiefly to the *Dutch Boers*.

Letters of a recent date give an encouraging view of this field of labour. "In reference to the adversities to which our Mission has been subject," says *Mr. Lindley*, "I feel disposed to shout, as many a weather-beaten sailor has done, with a joyful heart, 'land, ho!' The difficulties with which we have had to contend are past, and we have no fear of similar ones in future." The whole *Natal Country* is now under *British* Autho-

*Berea*—1845—*J. Martin*—P. 70.

## LIGHOYAS.

*Mekuattling*: four or five days' journey N W of *Morija*—1837—*Francis Daumas*—Communicants, 42—Baptized: Infants, 28—Catechumens, 55—Scholars, 125—Congregation, 200—P. 70.

## BECHUANAS.

*Motito*: 9 miles S W of *Old Lat-takoo*—1832—*Prosper Lemue*; *John Lauga*; 2 *Nat. As.* Communicants, 46—Scholars, 60—Baptized 117—P. 70.

*Friedau*: 180 miles E of *Motito*; *J. A. Pfrimmer*,—*Bouchard*. Congregation, 180—P. 70.

No recent information has reached us respecting these Missions, except the notice which has already been given of the distress occasioned to those in *Caffreland*, in consequence of the *Caffre War*.

## AMERICAN BOARD OF MISSIONS.

ity, and that authority is decidedly favourable to our operations among the Natives, who are estimated at 100,000. To every one of these we have free access. Lands are to be reserved for them, on which they will be located in bodies of perhaps 10,000 each, and they are to be regarded and treated as *British Subjects*. *Dr. Adams's Sabbath Congregations* at *Umlazi* vary from 500 to 1000, and he has another smaller Congregation six miles distant. He has a *Day School* under his care, a *Sabbath School*, and full occupation for his leisure hours in tours among the neighbouring villages, which he performs on horseback. His arrival in a village is the signal for the people to assemble, when he addresses them for thirty or forty minutes, and then proceeds to another Settlement: thus moving onward till he is weary. At night he often hears the people conversing together on what they have heard, and sometimes to a late hour. He sees a gradual relinquishment of heathen customs, a diminished influence of superstition, a general observance, to some extent, of the *Sabbath*, and an increasing attention to preaching; but he describes the people as exceedingly vile and degraded. *Mr. Grout*

has been released from his connection with the Government. Dr. Adams was ordained in December. [Report.

I expect to write to you soon that the Natal Territory extends to the Umpongolo River, near Delagoa Bay, and that the Zooloo Nation, as such, is extinct. This I have been looking for ever since I left the Zooloo Country; and though the policy pursued by the Government here has a

little retarded the result, I am now no less confident than at first that it will come to pass. [Dr. Adams.

Dr. Adams has visited three extensive Tribes, among which he thinks it desirable to place a Missionary. They are Tribes once connected with the Zooloos, but which retired from Dingaan's authority.

GOSPEL-PROPAGATION SOCIETY.

*Graaf Reinet*: 1845—Wm. Long—P. 72. Mr. Long's labours are principally among Colonists.

From Sunday to Sunday I address a most serious and attentive Congregation, to whom I endeavour to preach the Truth with, I trust, a single eye to the glory of God, in all plainness and simplicity, in perfect accordance with the truly Scriptural Articles and Homilies of our beloved Church. My people seem to esteem it no slight privilege to have the opportunity afforded them of worshipping God according to the forms to which they were accustomed in their native land. The Dutch also seem to have lost their Presbyterian Prejudices against forms of prayer, by their attendance on our Services. Many of them are quite enchanted with the beauties of our Liturgy, and have evinced their regard to our Church by contributing liberally toward the erection of a Place of Worship for us.

Early in the ensuing year I hope to see the foundation stone of an Episcopal Church laid at Graaf Reinet, toward which we have raised, in the space of one fortnight, the sum of 445*l.* 10*s.* 6*d.*, the Government having promised us one-fifth of the estimated cost for the erection, and a plot of ground for a building site. Ere the conclusion of the year, I hope to see a neat little edifice, that would not discredit my native land.

It is proposed to erect a building at Bloemhief for holding occasional Service. Bloemhief is about twenty miles distant from Graaf Reinet.

As a place of residence I like Graaf Reinet much: it is a beautiful village; the streets are wide, laid out at right angles, and lined with rows of lemon trees; it is copiously supplied with water, rich in vegetation, in which it exceeds any town in the province. The English residents are, as a body, highly respectable, full of kindness and abounding in hospitality, and living in great harmony with each other. I am happy and contented in my new sphere, and only desire that I may be made increasingly useful in my calling.

[Mr. Long.

The following observation of another Clergyman, whom the Society was instrumental in sending to the Cape, shews how much the Colony has been suffering for want of an Ecclesiastical Head:—"We want a Bishop here very much. The young people think a great deal of being confirmed; and as the Dutch make it the mode of admission into their Church, many, if they are not confirmed, think that they belong to no Church."

In reference to this subject, it is most satisfactory to know that there is every probability of a Bishop being consecrated, to superintend the spiritual affairs of this important Colony, early in the ensuing year. [Report.

RHENISH MISSIONARY SOCIETY.

The STATIONS and LABOURERS of the Society are *Stellenbosch*: Luckhoff, Knab, Esselin, Beineke—*Sarepta*: Hendrick, *Nat. As.*—*Worcester*: Terlinden, Andreas, Kolbe—*Tulbagh*: Zahn, Alhein—*Steinthal*: Kùlpmann—*Wupperthal*: Leipoldt, Budler, Shroeder, Petersen, Fisner—*Ebenezer*: Samuel Hahn, Lutz—*Komaggas*: Brecher

—*Kokfontein*: Kobus Vries, *Nat. As.*—*Ugrabiss*: Hein—*Nama Bethania*: Knudsen—*Guldbrandsdalen*: Jacob Vries, *Nat. As.* *New Barmen*, among the Omohero and Damra Tribes north of the Tropic of Capricorn: Kleinschmidt, Hugo Hahn, Rath, Shepman.—P. 72.

## BERLIN MISSIONARY SOCIETY.

STATIONS and LABOURERS—*Zoar*; — *Emmaus*: 1843: C. W. Posselt, 1838: Th. Radloff—*Bethel*: 1837: L. Liefeldt—*Bethanien*: 1834: C. J. L. Döhne, C. R. Lange—*Itemba*: F. Wuras, L. Zerwick—*Priel*: 1845: 1838: C. F. J. Schultheiss, J. Schmidt A. W. Winter, C. Fichardt.

## NORWAY MISSIONARY SOCIETY.

In 1842 the Rev. Mr. Schreuder and Mr. Thomassen were sent out with the intention of beginning a Mission among the Zooloos west of Port Natal; but not finding admission, they were seeking, at the time of our last accounts, another sphere of labour.

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## African Islands.

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## MADAGASCAR.

*B F Bible Soc.*—A grant of 500 parts of the Old Testament bound together, 500 Testaments, and 500 parts of the New Testament bound together, has been made to the London Missionary Society, who have expressed a desire to be provided with copies of the Scripture to be ready for an opportunity of introducing them into Madagascar.

*London Miss. Soc.* — *Tananarivo* is still unoccupied—Pp. 73, 74.

The following Letter was sent by the Christians at Tananarivo to their fellow Christians in the Island of Mauritius, and measures are in progress to meet the request which it contains.

To beloved friends, kindest salutations from all your companions. This is what we have to tell you. Afflicted exceedingly are we on account of the fewness of the Bibles here with us, and we extremely desire to have more. We are thirsting for them; for the Bible is our companion and friend to instruct and search us thoroughly, when in secrecy and silence, and to comfort us in our grief and tribulation. Blessed be God! who hath looked down upon us even in our affliction: the people who are going forward, through the grace of the Lord, are becoming many, so that the majority of them cannot have Bibles (the Malagasy Bibles) sent to them; but send us MANY, for even then they will not be enough, and let them be small in print, so as to be easily concealed.

And we desire, also, books of instruction—Hymns, Spelling-books, Catechisms, and John Bunyan; and if there are any Tracts, such as are suitable for us, they can be divided among us; and so also of any thing that is new, so that we may see it: as Jesus said to Peter, *Feed my sheep.*

And as to the condition of our country, it is still dark, and there is still persecution by the Sovereign. Nevertheless, the people are going forward. Blessed be God! who thus prospers them. And with regard to ourselves, on the Sabbath Day we always go to some hill or valley, far away from the multitude. We leave home on the Saturday, and on the Sunday we meet together, and perform worship to the Lord. It is the men only, however, who are strong, that can go to a distance in this way, so as to get beyond the reach of the people; and this, too, makes us feel very much on account of the sorrow of those who cannot go. However, though our sorrow be thus great, still we do not faint, but continue to ask of God that He may help us not to become faint amidst affliction; for Jesus says, *Matt. x. 38, Whosoever will not take up his cross and follow me, is not worthy of me;* and He also says, *John xvii. 33, These things have I spoken unto you, that ye may have life in me. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.*

All our friends, who were reduced to slavery, have been redeemed. Blessed be God! He is the Ruler of the world, and He has given the disposition to let the captives go free. We are going on safely, for God has hidden us beneath



the shadow of His wings, so that we have not been observed by the people. And yet many do see us, and they know and hear about us, but they do not now come forward to impeach us, saying, "These pray;" for even the people around us have become compassionate toward us. And we all send our salutations to all friends.

The following abstract is from a Letter from Mauritius.

We do not hear any thing from our Christian Friends in Madagascar. We have heard that the Queen is becoming more and more oppressive and arbitrary. She does not allow any nation to carry on commerce in her country, and what is worse, after the English and French ships of war left Tamatave she sent an army to aid that place; and the first general was Rainingitabe, and next to him Ratsitahaina, one of the ambassadors who was sent to England some years ago. He thought it his duty to order the bodies of the English and the French, who died in the battle at Tamatave, to be buried. Some one told Rainingitabe about it, and, through fear, he sent a Letter to Tananarivo, and the Queen was displeased, and sent for Ratsitahaina. On his arrival at Tananarivo, he was asked whether the statement about his burying the people was true, and he said "Yes," and explained his reason. Then the Queen pronounced sentence, and condemned him to suffer death. His head was cut off and brought down to Tamatave, to be set on a pole with the heads of the White People; "for," said she "they are his friends."

#### MAURITIUS.

*B F Bible Soc.*—A grant of 200 French Bibles and 500 Testaments has been made to the Rev. J. S. Le Brun—P. 74.

*Christian-Knowledge Soc.*—The Rev. A. Denny, in a Letter from Mauritius, acquainted the Society with the wants of the Schools in that Colony, and the difficulty of supporting them. He requested some pecuniary aid toward the Normal School in connection with his own Church; and added, that he made great efforts to maintain this School in its efficiency. It was agreed that 50*l.* be granted toward this object.—Pp. 74, 75.

*London Miss. Soc.*—*Port Louis*: J. Le Brun (in part)—*Mocha*, 12 miles from Port Louis: J. J. Le Brun: 5 *Nat. As.*—Pp. 75.

*Port Louis*—Mr. Le Brun has continued to preach and administer the Ordinances at this Station as in former years. He also devotes a portion of his time to the superintendence of the Schools, which are six in number. The work of education might be indefinitely extended, and with unspeakable advantage, could the means be found. In no part of the world, probably, is the population more ignorant and degraded, and, at the same time, more neglected by the friends of Missions, than in the Mauritius. Their deep demoralization and spiritual misery loudly appeal to the Churches of Christ, for compassion and succour. This Society, with an income so inadequate to its existing claims and engagements, cannot possibly exceed its present measure of aid.

*Mocha*—Mr. Le Brun, jun., continues to bestow his earnest and undivided attention on the Malagasy, and late-apprenticed Negroes, at this Station. His labours appear to have shared in the Divine Blessing and approbation, and there is reason to hope that his Ministry will be honoured to the salvation of many. Assisted by Mrs. Le Brun, he pays great attention to the instruction of the young.

[Report.]

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## Inland Seas.

Red — Mediterranean — Black — Caspian — Persian Gulf.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—To *Malta* have been forwarded 500 Bibles, 500 Testa-

ments, 100 Pentateuchs, and 1000 Psalms in Hebrew; 100 Psalms and 100 Testaments in Arabic and Cop-

*British and Foreign Bible Society*—  
tic; 238 Bibles and 100 Testaments  
in English; and 350 Bibles and 350  
Testaments in French. There have  
been 4112 copies issued—In *Greece*  
the Society has been labouring for 36  
years, during which time 210,000  
volumes of the Scriptures have been  
prepared for circulation, and circu-  
lated principally among the inhabi-  
tants of what is now the kingdom of  
*Greece*—To *Athens* have been sent  
600 Testaments in Ancient Greek;  
and 2000 Pentateuchs, 130 Historical  
Books, 1040 Prophets, 2000 Job, in  
Modern Greek. A new edition of the  
Ancient-Greek Testament with mar-  
ginal references is being printed—  
In *Turkey* 5296 volumes of the Scrip-  
ture have been distributed during the  
year, beside many copies sent to Mis-  
sionaries in Syria, and to the south of  
*Russia*—For the hospital at *Damas-  
cus* 184 copies of the Scriptures have  
been forwarded. After 24 years' ser-  
vice to the Society, Mr. Leeves died,  
at Beyrout, on the 8th of May—Pp.  
76—78.

The *Persic Old Testament*, as prepared  
by the Rev. Dr. Glen, and printed under  
the auspices of the Committee of Foreign  
Missions connected with the United As-  
sociate Synod in Scotland, toward which  
your Society has contributed 500*L.*, is now  
completed, and your Committee have au-  
thorized the printing, at their charge,  
of an edition of Martyn's *Persic New  
Testament*, to accompany the above work.

[*Report.*]

*Reception*—In my travels to Upper  
and Lower Egypt, I found invariably  
that the Copts valued the Scriptures  
more than any book I had with me. And  
I know, from many years' experience,  
that the Bible is much read by them;  
and many I have myself heard repeating,  
not only single passages, but whole chap-  
ters, which they had committed to me-  
mory. In my house I have opened a  
large room for all classes of people, where  
the Word of God is placed on the table,  
and it is carefully and profitably read by  
many. I have often been surprised to  
hear how well acquainted some are with  
the contents of the Bible. On a few it  
has also manifested its saving effects. A  
Roman Catholic has been converted: he

has left his Church, and embraced the  
Protestant Religion. Some few Mahome-  
dans, also, are coming to visit me, and in  
one or two I begin to hope the Scriptures  
are unfolding to them the true light.

[*Rev. Mr. Kruss.*]

In acknowledgment of a grant of  
Scriptures made by Mr. Lowndes to  
the Public Schools at Patras, he re-  
ceived a Letter, of which the follow-  
ing is an extract:—

Sir—The Committee established for the  
direction of Schools in this town have  
thankfully received the books which,  
through Dr. Maniachi, you have sent as a  
present to the two Schools in our town,  
half of which have been given to the  
School of Mutual Instruction for boys,  
and the other half to that established for  
girls. The Committee consider it their  
duty to express the sense of gratitude  
they entertain for this instance of your  
kindness, and for the zeal you have shewn  
for the illumination of the Greek Youth.  
The Committee, being well convinced that  
the principles of Christian Morality are  
the foundation of the civilization and the  
progress of any nation, cannot but feel  
grateful to those lovers of learning, and  
philanthropists, who aid the Greek Nation  
in the acquirement of such valuable bless-  
ings as its illumination, civilization, and  
real happiness.

Mr. Barker, the Society's Agent  
for Turkey, writes:—

By the single instrumentality of our So-  
ciety, independently of that of America,  
and of the many Missionaries scattered  
about in these lands, upward of 26,580  
persons have received the blessed Word  
of eternal life; while during the previous  
five years, (say from 1836 to 1840,) by  
the same means, only 23,714 copies of  
the Sacred Scriptures were promulgated.  
As it is, we have actually a surplus these  
last five years of 2866 copies. Although  
at times the vendors of the Sacred Scrip-  
tures in the streets are allowed to go on  
with their work unmolested, yet bitter  
persecution awaits those who are dis-  
covered reading and studying them.

The new edition of the Wallachian  
Testament, printing in Smyrna, continues  
to go on well. That there is a greater  
desire manifested among the people of  
these countries to receive and study the  
Scriptures there is no doubt. The Ar-  
menians are fast profiting by their salu-

tary contents, and this has again raised the wrath of their Patriarch.

Mr. Homes, Missionary of the American Board, writes:—

During the first six months of this year persecution of the "Gospel Readers," as they are called, was common in various parts of Turkey. Three men, in a village near Nicomedia, were scourged, one of them almost to death, in the presence of the whole village. Nine men of Ada Bazar, a town of 8000 Armenians, were imprisoned for the same crime. At Trebizond the Gospel Readers were hunted like wild beasts in the city and on the mountains; one is now in exile by order of the Pasha; one was brought to Constantinople and chained in a dungeon by his neck and feet for a fortnight, till he was released through the interposition of the British Ambassador, who is always ready for every office of humanity. I might enumerate many other cases of bastinadoing, imprisonment, or exile, for the old crime, once so well understood in England, of taking the teachings of the Divine Word for the supreme guide.

Thanks to God! as in the days of the Apostles, *they that were scattered abroad went everywhere preaching the word.* A theological Doctor, whom the Patriarch would have exiled, fled, and being furnished by us with Scriptures and other books, he went to the mountainous region north of Aleppo, where no Missionary has ever been. He sold there near 4000 piastres' worth of books; and we hope that we shall soon again hear from him as engaged in this dangerous but holy enterprise.

So also, near Broosa, the three scourged men, who were made wanderers against their will, went from village to village, and excited many minds; so that when, last August, a Missionary for the first time went to those villages, he found in several of them little parties who met to read the Scriptures.

Mr. Melville gives an encouraging view of the desire of the Jews to obtain copies of the Scriptures.

#### RELIGIOUS-TRACT SOCIETY.

The only grant to Northern Africa in the year is 640 Tracts, to the Rev. A. Levi, one of the Agents of the London Society for Promoting Christianity among the Jews in Algeria. [Report.

*Corfu*—The Rev. I Lowndes has removed from Corfu to Malta; but a friend stationed at Corfu has received from him nearly 5000 of the Society's Modern-Greek and other Tracts for sale and distribution.

*Bulgaria*—On the personal application of the Exarch of Bulgaria, about 650 Modern-Greek Tracts and Books have been voted to him.

*Greece*—The information received from Greece is of a discouraging character.

*Beyrout*—The last grant has not been drawn for by the Missionaries, the press being partially suspended. A grant of 2600 Tracts has been made to a person going to Beyrout and Damascus.

*Constantinople*—A grant of 1000 Tracts has been made to a person going to this city.

*Persia*—The Committee have voted 751 in aid of the expense of 2000 copies of Keith's Evidence of Prophecy in Persian.

—P. 78.

#### EDUCATION SOCIETIES.

##### IONIAN ISLANDS.

Mr. Lowndes has sent the following account of the Schools in these Islands:—

	Schools.	Precep- tors.	Pupils
University in Corfu.....	1..	20..	65
College in Corfu.....	1..	16..	121
Seminary for the Priesthood in Corfu.....	1..	6..	3
Secondary Schools in the principal towns.....	8..	45..	228
Model Schools in Corfu, for combining Agriculture with Instruction.....	2..	12..	98
Female Schools throughout the Islands.....	10..	26..	766
Lancasterian Sch. in the Islands:			
Central, in principal towns,	8..	36..	935
In the country villages..	109..	109..	3744
Total.....	140..	270..	5960

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

##### AMERICAN BOARD OF MISSIONS.

###### CONSTANTINOPLE.

1831—Wm. Goodell, Harrison G.  
Feb. 1847.

O. Dwight, Henry A. Homes, Cyrus  
Hamlin, George W. Wood, Henry J.  
L

*American Board of Missions—*

Van Lennep: C. S. Hinsdale, Harriet M. Lovell, *Fem. Teachers*; 7 *Nat. As.*—For the *Jews*: Wm. G. Schaufler—Pp. 78, 79.

The communications from the Missionaries at Constantinople principally contain particulars of the persecution which is now being carried on against those who read the Scriptures and take them as their guide; and the manner in which it is borne. A Bull of Excommunication has been read in the Church against them.

For four Sabbaths past the Armenian Churches have rung with anathemas against all the followers of the new sect, as the disciples of Christ are here called; and up to the last Sabbath the greatest activity prevailed on the part of the Patriarch and his Ecclesiastics, in endeavouring to vex, in every possible way, the innocent victims of their wrath. They cannot now resort to imprisonment, flogging, and banishment, as in former times; but they go, in their infliction of penalties, just so far as the law allows. I think, however, they will ere long ascertain that they have, in many instances, gone beyond their bounds. The matter has now been carried before the Turkish Government; and we do not cease to pray that the Lord will incline the hearts of the rulers here, so as to secure to His people the sacred rights of conscience, *that they may lead quiet and peaceable lives, in all godliness and honesty.*

Both the English and Prussian Ambassadors are interested in these events; and Mr. Brown, our own Chargé, is ready to join them in any proper measure for the suppression of these cruelties. It is understood that they have made a communication to Reshid Pasha on the subject.

There must have been from 25 to 30 of our evangelical brethren and sisters among the Armenians anathematized by name up to the present date. Every species of oppression is resorted to by the Patriarch and his party, without the least scruple or pity; and it is evidently the want of power only that prevents them from cutting off heads. Our brethren have never been so sorely tried before. They cannot pass through the streets without being abused by all kinds of filthy language, spit upon, and stoned. Three

of them are now in prison; and unless the Lord checks the rage of the enemies in some way, others will shortly be confined. Whatever trade a man has, if he is found to be evangelical, he is at once ordered either to submit unconditionally to the Patriarch, or leave his business.

Almost every trade in the city is so in the hands of Armenians that it is exceedingly easy for the Patriarch to carry his oppressive and unrighteous schemes into execution. The three brethren in prison are an example of what he can do. They are all of the watchmakers' trade. The heads of this trade (as of almost every other) being Armenians and the Patriarch's men, refuse to stand as surety for anathematized Armenians before the Turkish Government. But the law requires that every person shall have a surety from among his fellow-tradesmen. Our evangelical Armenians might, according to law, be surety for each other; but the Patriarch has got the Turkish Head of the department so into his hands, that he will not accept one evangelical man as surety for another. The consequence is, that three of our brethren, as I have said, have been thrown into prison for want of sureties. [Mr. Dwight—March 11.

A little light is breaking in on our horizon. The English Ambassador sent his dragoman, on Thursday last, to inform us that Reshid Pasha, the Minister of Foreign Affairs, had that day called up the Armenian Patriarch, and charged him to desist from his present course; telling him that he should now put him on his good behaviour; also that the prisoners were immediately to be released. On Sunday evening the three watchmakers, who were in one prison together, were called up and discharged, on condition that they should become sureties for each other. On Monday the fourth prisoner—a boy of sixteen—was also set at liberty. He had been confined alone, and every species of threatening had been resorted to.

[Mr. Dwight—March 17.

The Armenian Brethren in Constantinople have all been restored to their shops, by order of Reshid Pasha, Minister of Foreign Affairs. This result has been brought about chiefly through the influence of Sir Stratford Canning, the British Ambassador, whose noble efforts for religious liberty in Turkey are worthy of all praise. It matters not with him by what name the victim of persecution is called, or to what nation or denomination

he belongs, whether he be Jew or Greek, Mahomedan, Armenian, or Roman. This noble philanthropist is always ready to fly to his relief; and his influence in Turkey, I scarcely need inform you, is very great. The Lord has used him as an instrument in bringing about as great changes in this land as we have ever seen in any part of the world; and the recognition of the principle by this Government, that Protestant Rayahs (subjects) can live in this country and pursue their lawful callings, and, at the same time, worship God according to the dictates of their consciences, is not among the least of these changes. [The same—May 13.]

*Female School*—Our Female Boarding School, instead of being scattered to the winds by this tempest, has been increased. The parents of two of the girls were so hardly pressed by the Patriarch, that they were obliged to take them from the School; but they left their beds and books as a pledge for their return, as soon as the indignation should be past. In the meantime, four new pupils have joined the Seminary; so that, instead of eight, which was as large a number as we thought we could possibly take, we now have ten; and when the two return, we shall have twelve, and we have been constrained to refuse some earnest applications. At the commencement of the storm, the little girls manifested much fear, and some of them wept, lest their parents should not remain firm. But as they heard from time to time of the excommunication of their parents and guardians, their fears were hushed, and they "shouted aloud for joy." It was exceedingly interesting to see how all the sympathies of their little hearts were enlisted on the side of *grace and truth*.

[Mr. Dwight.]

*Seminary at Bebek*—About half of the 25 students are young—of from 18 to 22 years of age—and they have all fallen under the anathema of the Patriarch. They are persons of good intellectual capacity and tried piety.

Henceforth our work is more precisely what we could wish it to be; and it is so by the direct agency of our enemies. They have attempted to destroy our Institution; but thus far they have only given it a more decided theological character, and waked up in it a more earnest, intellectual, and spiritual life, and given it a directness of aim and a unity of character, which, without persecution, could

have been attained only by years of labour.

[Mr. Hamlin—June 20.]

GREECE.

*Athens*—1831—Jonas King, D.D.—Pp. 80, 81.

The past year has been a season of unusual excitement at Athens. The enemies of evangelical Religion are making a vigorous effort to drive Mr. King from the field which he has so long occupied: what success they will meet with cannot be safely predicted. He was first charged with an attempt at pro-elytism, during a visit which he made to Smyrna in the autumn of 1844. He was next accused of uttering impious and injurious language respecting the Virgin Mary. Mr. King defended himself against this allegation, by appealing to the sentiments of Epiphanius, Bishop of Cyprus, whose feast is still observed by the Greeks. But the excitement was increased rather than diminished by this mode of vindication: the most abusive epithets were heaped upon him, and he was even charged with falsifying the testimony of the Fathers. Mr. King resolved, therefore, to publish a "Defence," embracing a history of the controversy from the beginning, and also supporting his views in relation to certain doctrines of the Greek Church, by quoting from the writings of Epiphanius, Chrysostom, Clemens, and others.

The ferment at Athens now became more violent than ever. While some declared their conviction that worship ought not to be paid to Mary, the Saints, &c., the Ecclesiastics were exceedingly enraged, and took strong measures to silence the voice of the Missionary. The Holy Synod of Greece issued a Circular Letter, addressed "to all devout and orthodox Christians in the Greek Church," warning them to beware of the heresies of the "false apostle, named Jonas King, of North America," and pronouncing his excommunication in due form. Not satisfied with this measure, the same Holy Synod invoked the interposition of the Civil Power. A complaint was made to the Government, and the Prime Minister ordered the Minister of Justice to institute a prosecution. [Board.]

Mr. King has been assaulted and severely beaten on the head, in the street; and on the 23d of April was tried by the Court of the Areopagus, and was condemned to be tried at

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the Criminal Court of Syra, on the 22d of July. The result has not yet reached us.

ASIA MINOR.

*Smyrna* — 1833 — Elias Riggs, John B. Adger, Joel S. Everett, Thomas P. Johnson—P. 80.

*Broosa*: at the western base of Olympus: 18 miles from the sea of Marmora—1834—Benj. Schneider, Daniel Ladd—P. 80.

*Trebisond*: on the South-east shore of the Red Sea: inhabitants, 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Philander O. Powers, Edwin E. Bliss: 1 *Nat. As.*—Pp. 81, 82.

The spirit of persecution has shewn itself, though in different degrees, at Constantinople, Broosa, Nicomedia, Ada Bazar, Erzeroom and Trebisond. At Erzeroom men were put in irons and cruelly bastinadoed. But the "Gospel Readers," as they are sometimes called, were obliged to pass through a more trying ordeal at Trebisond, which the great body of them, being of a crushed and fearful spirit, were not able to bear. Indeed, though the number of the Gospel Readers has been considerable at Trebisond, it has never been supposed by the Missionaries that many of them had advanced so far in knowledge and grace, as to be prepared to suffer the loss of all things for Christ's sake, or that many were even converted men. It is also to be considered, that the Armenian Population of Trebisond has far less general information than is found in the metropolis and its vicinity, and even in many cities of the interior; that their spirits have been more affected by Turkish and Ecclesiastical Oppression; that there is among them less tendency to social organization; that it has not been so easy to bring them regularly under the doctrinal power of stated formal preaching, and therefore, in times of adversity and trial, they have less experience of the sustaining power of the Gospel. Beside, the local Turkish and Ecclesiastical Authorities, at that distance from the seat of Government, are more unscrupulous than at Constantinople. The Armenians, who were known to have gone to the Scriptures in the modern language to learn the

way of Salvation, were subjected to every form of reproach, and to tumults, imprisonment, banishment, and the imminent danger of impoverishment and starvation. Some stood firm through the whole of this fiery trial. One was banished far into the interior; another was hurried on board a steamer, sent to Constantinople, and there thrown into a most loathsome apartment of a mad-house. But prayer was made for him continually by the Church in Constantinople; and on a Sabbath, while they were assembled for Worship at the Mission Chapel in Pera, he appeared unexpectedly among them, having been released from his prison. [Board.

At Smyrna there seemed to be ground for believing that the Truth was making progress. More recent information, however, brings the painful tidings of severe persecution, and one, Baron Sarkis, has renounced his profession of the Gospel.

The storm has fallen with less violence on Broosa than on some other places; but the labours of the Missionaries are very seriously impeded.

Respecting Trebisond, Mr. Powers writes, on the 12th of May:—

Since my Letter of April 30, four individuals have been anathematized, making nine in all who have been put under the ban of the Church. Two have been imprisoned, and three have been beaten with rods. Others have suffered in various other ways.

The effect of these persecutions on all the brethren has been salutary. It has done them good. It has united them more closely to one another, and also to Christ and His Truth. They generally appear much more humble, decided, and consistent than never before. Several who had longest been known as evangelical men, had never, for prudential reasons, attended our Service since my residence here, till this beating with rods commenced. They are now among our regular hearers. The last man of this class, a man perhaps sixty years old, whose wife was refused burial in the Church-yard a year ago, never attended our Service till last Sabbath; when, on learning that he had been anathematized in Church that morning, he came directly to our Chapel. One pleasing indication of an onward pro-

gress in spiritual things is a marked increase of the spirit of prayer. When public preaching was resumed last November, there was but one individual among the evangelical party, who have suffered so much on account of the Truth, whom we could call on to lead in social prayer. There are now some eight or ten who never decline when requested to perform this duty. The same fact is evinced also by the conversation which I have had with them in relation to their religious experience. Of one I inquired, how long since he regarded himself a Christian. He replied that he had been in the habit of reading the Word of God for six years, and had rejected the errors of his Church; but that he had not forsaken his sins. He now thinks that, for the last three months, he has been striving to break off every sin, and live as the Gospel requires. Another said that he could not say he was a converted man; but that five or six months ago a great change took place in his feelings. Like all others he had habitually indulged in anger, envy, profaneness, falsehood, and the like; but from that time he has endeavoured to overcome these and all his sins, and, looking to Christ alone for salvation, live to the glory of God.

Another, a young man, was in the habit of calling on us evening after evening, when we first came here; and being all mouth and no ear, I became seriously annoyed by his visits. At length I questioned him one evening, for half an hour, as to his reasons for regarding himself a Christian. The result was, that I saw no more of him for weeks. After a while he began, however, to attend our Service, and discovered a serious and growing interest in the Truth; and although at the commencement of this persecution he was overcome by fear, and signed the Patriarch's paper; yet he returned to our Service immediately, and, after suffering the goadings of conscience till he could endure them no longer, he took back his signature. For this, as he had good reason to anticipate, he received the bastinado the next day.

All the persons whom I have now mentioned, together with several others whom I might name, certainly exhibit a very marked improvement in Christian Character; and some or all of them may, during these troublous times, have learned what right feeling toward God is. I may add, that our audience, which has not averaged

more than nine or ten since I have been here, although some thirty persons have attended in all, has, on the last three Sabbaths, consisted of twelve or fifteen Armenians. These are the bone and sinew of the evangelical party in this city. Ten of them are heads of families. All feel now fully committed to the cause of Truth, let what will come, whether liberty of conscience or further prosecution.

Several have been thrown out of employ, or their business is nearly ruined. One was in good circumstances a year ago, with a wife and three children. Nine months of this year he has spent in exile, and during one month he has been in prison for the Truth's sake. He has now exhausted such of the earnings of former years as he had laid up in reserve. During his exile two of his children were laid in the grave; and two weeks ago he and his brother, a fellow-sufferer in these tribulations, were obliged to leave a house, three-fourths of which belongs to them, on account of the opposition of their own father and mother. He is without employment, and has begun to sell his effects to support his family. Hardly any person will employ a man who is under the ban of the Church.

[*Mr. Powers.*]

*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, Azariah Smith, M.D. Mr. W. C. Jackson is at present in America—Pp. 82—84.

It is not possible to determine with much certainty, from time to time, the actual progress of a work of reformation like that among the Armenians. In seasons of comparative quiet and security we are tempted to make sanguine estimates; and when there comes the burning of the *wood, hay, and stubble*, we are prone to undue depression. We do well at such times to remember, that the Apostle Paul once had occasion to say, even of the Disciples in Rome, *At my first answer no man stood with me, but all forsook me; I pray God that it may not be laid to their charge.* The storm of persecution, which is allowed to afflict and desolate for a time, is probably essential to the gather-

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ing of poor Churches out of communities like those of Western Asia.

The printing by the Mission for the Armenians, last year, amounted to 39,000 copies, and somewhat more than 4,150,000 pages. Among the publications is a religious magazine, a monthly "Evangelical Preacher," made up of Sermons on doctrinal and practical subjects, and Merle D'Aubigné's History of the Reformation; all of which promise greatly to aid the reformation so happily begun among this people. A translation of the Old Testament into the Modern Armenian Language is in progress at Smyrna, under the superintendence of Mr. Riggs. [Board.

A new Pasha has been appointed, who is favourable to the Missionaries; and in the autumn of 1845 there seemed to be reason to hope that an improvement was taking place. Mr. Peabody writes, toward the end of the year:—

You will rejoice with us that I am able to report even a brief period free from persecution. It may, however, burst on our friends at any time; but we hope and pray that the wrath of the enemy may continue to be restrained. These seasons of violent opposition are exceedingly trying, not only to those who suffer personal injury, but to us also. How precious the respite we have lately enjoyed from such outrages!

In the spring Mr. Peabody writes—

Our hearers have increased. We have never had so many at one time, nor so many on an average, as during the last three months. The whole number of those who have met for this purpose, since we resumed our meetings in the summer, is between 60 and 70. Since that time five have been hopefully converted. There are others who are very attentive listeners to the Truth, and who, should no violent persecution break out on them, will soon be established, as we hope, in the right way. Several young persons have recently begun to attend our meetings, one of whom, in particular, interests us much by his earnest attention to the preached Word, and his daily searching of the Scriptures.

It may not, however, be supposed that the Missionaries have been free from trials. The following facts will

show the opposition which was still at work:—

A beloved Armenian Brother called at our house, who was full of joy. The Bishop had just sent his former School-teacher to call him to his presence. His father inquired, "Why does the Bishop wish to see my son?" The answer was, "Because he reads the Gospel."—"What harm is there in that?" said the old man. "Is it a bad thing to read the Gospel? Not unless it is a bad thing to cease to do evil and learn to do well. What were my former practices? I once cursed and swore; but my son, in consequence of searching and obeying the Scriptures, has taught me the sin of this habit, and I have abandoned it. In former times, when I was angry, I used the most abusive language; but my son has taught me to restrain my anger and lay aside evil speaking. I was also dishonest in my dealings with others; but my son has taught me to love whatsoever things are honest. Now if it can be proved that what I have done is wrong, I will admit that the reading of the Gospel is a bad thing. My son shall not go to the Bishop."—"Then you must go," said the Teacher.—"No, I will not," was the reply. The young man was so delighted at the testimony which his father was able to bear to the good influence of the Gospel, that he could not refrain from informing us of it immediately. The influence which he has exerted by his example and conversation on his father, mother, wife, children, and apprentice, has been very happy. But his efforts have not been confined to his own family. He has been an instrument of much good to others, and was the means of the conversion of a man, who continues to run well.

This same individual was again sent for by the Bishop. He went, accompanied by a friend, not an enlightened man, but possessing considerable influence, and disposed to exert it in favour of this young brother. On this man's inquiring of the Bishop why he had sent for his friend and neighbour, he answered, "You are ignorant of his character and conduct. He has produced a great deal of discord and division in his father's family, and trouble among the people." "No," was the reply: "I know him well. There is not another such united and harmonious family in the city as that to which he belongs; nor is there an individual of my



acquaintance so moral and upright in his conduct and conversation."—Upon this the Bishop said, "I will not talk with him now; but let him come to-morrow." "He shall not come to-morrow," said his friend: "if you have any thing to say to him, say it now." They were then dismissed.

(*Mr. Peabody.*)

Since the communication made above, Mr. Peabody has written to say a violent persecution has broken out, and some of the Converts have been terrified into a momentary renunciation of their principles. In his latest Letter Mr. Peabody says:—

Since my last the persecutors have been more quiet. They are evidently checked by fear of the consequences of what they have already done; knowing, as they do, that they have openly violated a law of the empire, recently promulgated, which enjoins that the bastinado be not resorted to as a mode of punishment, and also that their conduct has been reported to the English Ambassador at the Porte, by the British Consul of this place. They also know that he has sent to Constantinople the man who went thither last year on account of his being so persecuted here.

#### SYRIA AND PALESTINE.

*Beyrout*—1823: suspended 1828; renewed 1830—John F. Lanneau, Thomas Laurie: Henry A. De Forest, M.D.; Geo. C. Hurter, *Printer*; 2 *Nat. As.*—Schools, 5: Scholars: Male, 111; Female, 20. Mr. Smith is in America—P. 84.

*Abeih*, on Mount Lebanon, 15 miles south of Beyrout—1843—Geo. B. Whiting, Wm. M. Thomson, Simeon H. Calhoun: C. V. A. Van Dyck, M.D.; 2 *Nat. As.*—Schools, 4. The Missionaries have been obliged to retire for a time from this Station to Beyrout, as the Sultan has determined to take vigorous measures for modifying the administration on Mount Lebanon, and which would probably cause an outbreak.—P. 84.

*Hasbaya*: a village at the foot of Mount Hermon. Many particulars of the distressing circumstances connected with this Station and the war with the Druses were given at pp. 85, 86 of our last Survey.

The past year has been fruitful of in-

cident in this Mission. The "*Hasbaya Movement*," as it is called, has passed through the first, but the Committee trust not the only, stage of its existence. Its more important facts are on record, for our future direction, admonition, and encouragement. They shew us—what we are learning, and may expect to learn still more, among the Armenians, and what the history of all the great European reformations in former times abundantly illustrates—amid how many and great tribulations the work of spiritual renovation must pass to its ultimate and certain triumph in the Oriental Churches.

We are not able to report recent additions to the Evangelical Church in Syria; but with gratitude we can speak of increasing facilities for intercourse with the people, of constant increase in the respect and confidence felt for our Brethren of the Mission by all classes of the inhabitants, of labours more abundant performed by themselves in the preaching of the Gospel, of new developments of zeal and efficiency in the Native Helpers, and of a wider diffusion than ever before of the doctrines of the Gospel. Indeed, there has never been more direct, formal, and public preaching of the Gospel, in any year, than during the past; probably there has never been as much. The Native Helpers have performed more of this kind of work than during all the previous years of the Mission, and have given much reason for encouragement by this experiment of their abilities, zeal, and fidelity. Had the labours in *Hasbaya*, as our Brethren say, resulted in nothing more than furnishing a field in which to bring forward the Native Helpers, in exercising their talents, and manifesting their capabilities, those labours would have been worth all the cost and anxiety which they have occasioned. As the past year has been one of unusual public preaching, so it has been equally marked as a period of unusual religious excitement and inquiry. It is not too much to say, that hundreds, if not thousands, have had their attention strongly directed, for the first time, to the great and fundamental points of difference between the pure Gospel, as preached by the Mission, and their own corrupt and superstitious systems; and not a few have been convinced that the Missionaries are right, and that they themselves are wrong. It is known, also, that many are hoping for a better state of things, and have their minds directed to Missionary Labours as

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holding out the only prospect of their realizing this most desirable reformation.

At Abeih, on Mount Lebanon, a regular Chapel for Public Service has been fitted up, without question or molestation from any quarter. Here the neighbours have been wont to collect every evening, at the sound of the bell, for Worship. Here, as also at Beyrout, there is preaching twice every Sabbath. The School-houses in the villages around Abeih have also been places for preaching; and indeed the Mission has had abundant opportunity for the performance of this their great duty.

As to the history of the religious movement at Hasbaya, and of the late war between the Maronites and Druses, as affecting the Mission to Syria, however painful and unforeseen the course of events may have been, there is no reason for distrust or apprehension as to the final issue. Already, indeed, we can see good evolved from the changes, and commotions, and cruelties which have so often made the hearts of our Brethren so heavy and sorrowful. The power of the Maronites in the southern districts of Lebanon, where it was beginning to put itself in opposition to the progress of the light, has been destroyed; and the old Patriarch, who persecuted Asaad Shidiak unto death, is said to have died through grief and disappointment. Our Brethren have never had the confidence of the native population to such a degree, apparently, as since the recent contest. And there is much to encourage the hope, that they will soon be able to renew their labours at Hasbaya, in very favourable circumstances. Their friends in that place are evidently looking forward to this result.

Mr. Calhoun, since he joined the Mission, has been acquiring the Arabic Language, preparatory to opening a Seminary at Abeih. Mr. Laurie arrived from Mosul on the 10th of November, and has joined the Station at Beyrout. [Board.

Mr. Calhoun has visited Hasbaya, and reports it as his opinion that the Missionaries will, before long, have an opportunity of re-commencing their labours there.

## PERSIA.

*Mission to the Nestorians.*

*Ooroomiah—1833*—Justin Perkins, D.D., Wm. R. Stocking, Austin H. Wright, M.D., David T. Stoddard: Ed-

ward Breath, Printer; Fidelia Fisk, Fem. Teacher; 12 Nat. As., of whom 6 are Preachers. Mr. J. L. Merrick, and Mr. Albert L. Holladay are in America—Pp. 86, 87.

The Nestorian Community, like the kindred body of Christians in Travancore, is small; and there has been much reason for the hope that pure Religion might be revived in it, without any serious disturbance of its Ecclesiastical Constitution. It was certainly worth while to make the experiment, so long as the leading Ecclesiastics should give their co-operation. Nothing short of this, in the very peculiar and remarkable circumstances in which the Mission has been providentially placed, appeared to be its manifest duty; and there has been Christian Magnanimity enough, through the Grace of God, both in the Mission and in the Community where the Mission originated, to carry forward the experiment in good faith. At one time during the past year it seemed as if the attempt would not be successful; though nothing has occurred to lead to the belief that a substantially different course, on the part of our brethren, would have been equally effective in diffusing a knowledge of the Gospel among the people. The adverse influences which for a time disturbed the onward progress of the Mission, within the period now under review, were from without; and were not very unlike what we must contend with, more or less, and sooner or later, in most parts of the unevangelized world.

The Patriarch's brothers had fled from the mountains and cast themselves on the hospitality of the Mission. The rites of hospitality afforded them were more limited than their necessities and desires; and when informed that no more could be done for them, they were for coercing the Mission by opposing their labours.

The Female Boarding School under the care of Miss Fisk has scarcely suffered any abatement in its prosperity, though for a short time it was suspended. The Seminary, or Boarding School for boys, was dismissed, and has since been reopened on a smaller scale and improved model. The Free Schools in the villages were disbanded, and they have not yet been revived, though desired by the Bishops and people. A few of the Schools have been voluntarily sustained by the Teachers themselves.

The embarrassment occasioned by the

interference of French Jesuitism has developed a danger to the Mission, more or less remote, growing out of the political relations of Persia to the larger nations of Christendom, which might easily occasion solicitude, were it not better to leave all care for such things to the Lord of the whole earth.

The Brethren of the Mission have now as much opportunity for preaching to the people as they can possibly improve. In March last Mr. Stocking made an excursion among the villages, with Mar Yohannan, for this purpose. Of this excursion he says—"We preached daily from three to five times, and, in some cases, where the villages were not remote from each other, to as many different Congregations. In most cases the Churches were filled with attentive hearers, including all ages of both sexes; and the stillness and fixed attention with which they listened to the plainest and most pointed truths of God's Word were truly gratifying. The six days thus spent were an almost uninterrupted series of religious exercises, commencing before sunrise and continuing till sunset, leaving barely time for necessary rest and going from one village to another. To me the season seemed like a protracted Sabbath of six days." In April the same Missionary and Mar Yohannan performed another similar tour.

Still more encouraging is the intelligence which has been received, from time to time, respecting the religious interest at Geog Tapa. In that village there are undoubted indications of the presence of the Holy Spirit. [Board.

The Missionaries report an extensive awakening among the Nestorians, respecting which the Board remarks:—

The time has not come for a confident statement as to the number of persons who give evidence of being born again; but sufficient is known to warrant us in saying that there has been a great and marvellous work. And it is worthy of

notice that the blessings of this season of merciful visitation have not been confined to any one class of persons. The Seminaries have been highly favoured; all the Teachers, and two thirds or three-fourths of the pupils, being among the hopeful Converts. A number of the Ecclesiastics have apparently passed from death unto life: of the thirteen Bishops, Priests, and Deacons in Geog Tapa alone, nine give more or less evidence of a thorough change of heart. But, as if to forestal any suspicion of the influence of mercenary motives, the Lord has chosen six or eight persons, mostly young, and wholly illiterate, from the mass of the people, and produced such a change in their characters, that they too are classed among the prophets; and they have excited the wonder of all by their appropriate exhortations and prayers. Females have also shared largely in the blessings of this work of grace, particularly in Geog Tapa. In a word, persons of all classes and ages, the illiterate and the most learned, residing in nine different villages, are reckoned among the hopeful subjects of this remarkable revival.

In reference to the same awakening Mr. Stoddard says:—

The general state of the School is highly encouraging. Every day resembles a Sabbath; and I never saw new-born souls who gave themselves up more fully to reading, meditation, and prayer. During at least sixteen hours of the twenty-four, I believe the voice of prayer never ceases around us; and it is no uncommon thing to hear those who, like Paul and Silas, are at midnight singing praises to God. A more delightful employment can hardly be conceived than that of training up these pupils in the knowledge of the Scriptures, in faith, and in love, that they may go out and herald among the people the news of salvation through a crucified Saviour.

It was mentioned in our last Survey that the Station at Mosul had been relinquished.

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

CONSTANTINOPLE.

1839 — Horatio Southgate, Missionary Bishop, J.W. Miles, S. A. Taylor. Mr. Penny's health has compelled him to return to America and Feb. 1847.

discontinue his connection with the Board.—Pp. 87, 88.

The Mission forms one household, by which it is thought that economy and efficiency will be promoted. For this pur-

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*American Episcopal Missionary Society*—pose the Bishop has erected a house which includes, beside apartments for the members of the Mission, a Library and Chapel. The Chapel has been fitted up at an expense of about 250 dollars, and will accommodate about 80 persons. Having been consecrated by the Bishop, it was opened for daily Service in September; and Sermons have been preached on Sundays, in the morning, in English, and in the evening in Turkish, when the Service also is read in Turkish.

The Missionaries have been engaged in the study of Armenian, Arabic, Modern Greek, and Turkish. The Communion Service of the Church has been translated into Greek and Armenian. A Treatise on the English Church in the Armenian, and a revision of the translation of the Prayer Book of the Church of England in the same languages have been in course of preparation. Bishop Seabury's Sermon on Christian Unity has also been translated into Armenian. Books have been distributed in small numbers, chiefly the Church-of-England Prayer Book, in Turkish or Arabic, and a Tract on the right use of Festivals, the only work yet published by the Mission.

There are six Natives specially connected with the Mission, some being under instruction, and some labouring as Assistants.

The Bishop refers to an extensive intercourse with Bishops, Clergy, and Laity of the Oriental Churches, and also to the opening of a correspondence with the Heads of the English and Scottish Episcopal Churches, for the purpose of pro-

moting unity of plan and active co-operation in their labours in the East. [*Report.*

## GREECE.

*Athens*—1830—J. H. Hill: Miss Mulligan; several Greek Teachers—Scholars, 600.—Expenses of the Mission, 1119*l.* 7*s.* 6*d.*—P. 88.

We have entered on the nineteenth year of our Missionary Life, and we find ourselves occupying a situation of usefulness as extensive as at any previous period. We are constantly receiving proofs of the good effects of our past labours. We have the satisfaction of observing the daily walk of those who have grown up under our nurture. In these active and intelligent young Christians we find truly spiritual helpers. The Scriptural Service of our Church, which was formerly confined to our domestic circle and an occasional visitor from abroad, has been transferred to the public Sanctuary, duly consecrated to the worship of God, where our beautiful form of Divine Worship is exhibited before this people in a manner well calculated to call their attention to it. We have reason, therefore, to feel cheered at the close of the fifteenth year of our Missionary Life by the assurance that God has blessed this work. [*Rev. J. H. Hill.*

Miss Mulligan, who had, in former years, been engaged in the Mission, and who was most favourably known to the Church for her faithful services, resumed her connection with it during the autumn. Her arrival at Athens afforded a very seasonable relief to her sister, Mrs. Hill, who had been for some time previous much enfeebled in health. [*Board.*

## AMERICAN BAPTIST MISSIONARY SOCIETY.

*PIREUS*—R. F. Buel—Scholars, 60. Mr. Love's state of health has not allowed of his continuing in connection with the Board—Pp. 88, 89.

About 60 are on our list of delighted and eager students of God's Word, and this number will doubtless be much increased, so soon as our accommodations for these Sabbath exercises have been enlarged. (It was afterward increased to 100—average attendance 50.) Their ages vary from ten to twenty-five years, and they are from the most intelligent and wealthy families. They are exceedingly susceptible to religious truth, and are able to receive it. There is no more difficulty in presenting the whole truth

here, than there is in American Sabbath Schools and Bible Classes. And it is an admitted principle in the Greek Church of the kingdom of Greece that the Bible is the divine rule of faith, and the highest tribunal to which they can appeal.

[*Mr. Buel.*

This kind of effort could not, however, be long continued, unopposed. Appeal was made to the Authorities, and the Class and School were temporarily dismissed, till the bearings of the Ecclesiastical Law touching scriptural instruction should be ascertained more definitely; but no such law was produced. [*Board.*

*CORFU*: 25,000 inhabitants—A. N. Arnold: H. E. Dickson, S. E.

Waldo, *Fem. Teachers*—Scholars, 70—P. 89.

The operations of the Mission have been essentially as at the date of our last Report. At Corfu, opportunities for religious effort among the Greeks have been more circumscribed of late than some eighteen months before; and the question

continues to be agitated, whether a Station may be had giving greater promise of usefulness. The English Service, meanwhile, is increasingly interesting, with an attendance of sixty or eighty hearers. The Mission School is prosperous. A Bible Class of Greek Girls is also under daily instruction by Miss Waldo. [Board.

CHURCH MISSIONARY SOCIETY.

GREECE—*Syra*—1827—Fred. A. Hildner: C. Sanderski, *As. Superint. of Schools*; 1 *European Schoolmaster*; 10 *Nat. As.*—Schools, 6: Scholars: Boys, 267; Girls, 247—Pp. 89, 90, and see, at pp. 198, 199, an account of the Schools and other particulars.

The total number of scholars educated in the Institution, from its commencement, is 4409, the majority of whom have regularly passed through the Infant, Middle, and Higher Schools. The usual public examination before the Governor, the Demarch, and the Ephori, was held at the end of July; when those authorities, as usual, expressed their strong satisfaction with its results, and their thanks to those benefactors by whom the School is supported.

Toward the close of last year, at the instigation of the authorities of the Greek Church, attempts were made, similar to those which were made and resisted ten years ago, to interfere with the principles on which the School Establishment has been conducted. The Committee hope that these attempts may be ultimately defeated. The German and English Services have been regularly continued by Mr. Hildner. He has been much encouraged by an increased attendance of hearers. [Report.

ASIA MINOR—*Smyrna*—John Theophilus Wolters: Antonio Delassio, *Nat. As.* Mr. Wolters reached London on the 6th of August, and returned to *Syra* on the 19th of September—Pp. 90, 376, 494; and see, at pp. 190, 200, 270, Report of the Mission, and Notice of a Missionary Tour.

The opportunities afforded to the Rev. J. T. Wolters of prosecuting his Missionary Labours in *Smyrna* and the neighbourhood continue to be limited. The Mahomedans still appear to be enveloped

in a cloud which is impervious to the rays of Divine Truth. To Native Christians, Greeks, Armenians, and Romanists, the Gospel has been declared in a conversational way; and there is some reason to hope that, in a few instances at least, their hearts have been opened to attend to its blessed truths.

Mr. Wolters speaks highly of the valuable aid which he has derived from the judicious and zealous labours of his Greek Assistant, Mr. Antonio Delassio. Being well known and highly esteemed by the inhabitants, Mr. Delassio's influence for good is proportionably extensive.

Mr. Wolters has regularly taken part in the English Services at *Smyrna* and *Boujah*. He has also continued the German Service in the British Chapel at *Smyrna* every alternate week. The Greek Service in that city has been discontinued; the great conflagration which occurred in July, and reduced one-third of the city to ashes, having destroyed the room in which it was held.

The total number of books which have been put in circulation during the past year is 985. Of these, 232 were copies of the Holy Scripture, in whole or in part.

Mr. Wolters has translated into Turkish the whole of the Gospel according to St. John. He has also translated a part of the Rev. W. Jowett's Christian Visitor into Armenian. Mr. A. Delassio has been engaged in translating some of the Homilies into Modern Greek. [Report.

EGYPT—*Cairo*—1826—Wm. Krusé, John R. T. Lieder: 1 *European*, 8 *Nat. Teachers*—Communicants, 20—Seminary, 1; Pupils, 17—Schools, 2; Scholars: Boys, 167; Girls, 150—P. 90.

Mr. Krusé attends to the English and Arabic Services, holds conversations with the people, and occasionally undertakes Missionary Tours in various parts of Egypt. He has also opened a room in

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his house for the accommodation of any inquirers who may be desirous of religious instruction. Mr. Lieder superintends the Coptic Institution, and the other educational establishments of the Society.

In December the Rev. T. G. Ragland and the Rev. G. G. Cuthbert visited the Mission on their way to India. In a Letter, dated Jan. 6, Mr. Ragland writes:—"The Lord has not left Mr. Krusé without some tokens of good. He has an attendance every evening, in a large lower room of his house, of about 15 inquirers—some Copts, some Mahomedans; and respecting several of these he entertains a good hope that they are in earnest, and that their minds are opening to receive the Truth.

"The School for young boys, of whom there were 92 present, though interesting, was the least so of the three. The Upper School numbers 17 boys and young men. These are, so to speak, on the foundation; supported by the Society, clothed, and lodged at night in a comfortable bed-room. But, beside these, there were 6 or 10 other pupils—youths taken in at the recommendation of the Patriarch of Alexandria, and ready to supply vacancies among the 17. Of the 17, three or four are in Deacon's Orders in the Coptic Church. Mr. Cuthbert examined the first class, and I the second. All spoke English, and answered very satisfactorily. The elder boys shewed a very good knowledge of the Bible. Their writing in Arabic and Coptic was very neat, and their singing above par.

"The Girls' School was a place of peculiar interest. It consists of two rooms, containing about 120 children, of a great variety of races. The larger number were Arabs and heavy-looking Copts; but mixed with these were Greeks, Syrians, Jewesses, and one or two Circassians and Georgians. The general appearance of all gave us the decided impression of their being under the conduct of active, diligent, and able management."

In a Letter, dated the 16th of Feb., Mr. Krusé writes:—"We have lately had a pleasing visit from the Bishop of Gibraltar, on which occasion he confirmed six young persons. The Confirmation took place on the 2d of January, and was the first ever held in Cairo. The Service was truly solemn and impressive. It could not fail to call forth our feelings of gratitude, that, in the very heart of a

Mahomedan Country, we were thus permitted to serve our God openly, and without molestation. The Bishop preached on the following Lord's Day, and administered the Lord's Supper. This also was interesting, it being the first occasion on which an English Bishop has officiated in Cairo."

The Committee cannot forbear expressing their thankfulness that His Majesty the King of Prussia has been pleased to nominate their former excellent and long-tried Missionary, the Rev. Samuel Gobat, to the vacant Anglican See at Jerusalem. The Christian Simplicity of his character, his sound judgment, his high attainments in Oriental Literature, his scriptural views of Divine Truth, and the long experience he has had in Egypt, Abyssinia, and Syria—which form parts of his future diocese—fully justify the selection which His Majesty the King of Prussia has made, and encourage the hope that his Episcopate will, under the Divine Blessing, secure the accomplishment of the important ends for which the Anglican Bishopric of Jerusalem was established.

[Report.

EAST AFRICA—*Mombas*—1843—John Lewis Krapf, D.D., John Rebmann. Mr. Rebmann sailed for Mombas on the 21st of January, and reached Mombas on the 10th of June—Pp. 91, 159, 336, 494; and see, at pp. 48, 51, 54, 112, 195, 197, 256, 336, various Notices of Dr. Krapf's Labours, and state of health.

The Rev. Dr. Krapf has, with remarkable diligence and devotedness, carried on his solitary labours on the eastern coast of Africa. He has been chiefly engaged in studying the languages spoken in those regions, and his residence has been in the Island of Mombas. He has, however, made various excursions among the Wonica and Wakamba Tribes on the continent. His principal object in these excursions was, at first, to ascertain the practicability of forming a Missionary Station at one of the villages, and to select the position most desirable for this purpose. Subsequently, when he had made sufficient progress in the acquisition of the various dialects, his chief object was, to avail himself of any opportunities that might present themselves to declare to those poor Heathen Tribes the blessed message of the Gospel.

He describes the people as sunk in

the deepest degradation, indulging to a fearful extent in habits of intoxication, frequently being ready to sell their children for tembo (fermented cocoa-nut liquor), and sometimes entirely destitute of clothing.

The reception which Dr. Krapf met with in these various excursions was uniformly friendly. The Chiefs of Rabbay, the village which appeared to possess the greatest advantages for a Missionary Station, promised to give him every thing he might need for that purpose. "Our sons and daughters, our cows and trees, our fruits and lands, are yours," was their declaration.

In the work of translation Dr. Krapf has especially abounded. He has sent home the book of Genesis, the Acts of the Apostles, the Epistles to the Romans, Ga-

latians, and Ephesians, the General Epistles of St. Peter, and the First General Epistle of St. John, in the Sooahelee Language; and the Gospels of St. Luke and St. John in both the Sooahelee and Wonica Languages. He has also compiled a Dictionary, containing above 10,000 words of the Sooahelee, Wonica, and Wakamba Languages; and has prepared a Grammar of the same languages, for the use of future Missionaries.

The Committee have been under some apprehension respecting Dr. Krapf's health, which, a few months ago, failed to a serious extent. The last accounts, however, are more favourable; and it is hoped that the relief afforded by the arrival of the Rev. J. Rebmann, who has been appointed to this Mission, may tend to its complete recovery. [Report.

JEWS' SOCIETY.

MOROCCO—1844—A. Levi — Pp. 90, 91.

Great numbers of Jews have been very ready to enter into discussions on the subject of Religion, in the most friendly manner. Mr. Levi has had abundant proofs that the books distributed among them have been diligently read: those to whom they were given have frequently brought them back for the purpose of receiving explanation of passages which they did not understand. In November the Chief Rabbi issued an order to the Jews to bring to him all the books they had received through your Missionary; and although we learn with regret that many obeyed this order, and that the books were burnt by the Rabbi, it may be hoped that even by them the books have not been read without advantage, while they were in their possession.

[Report.

At Larache all was quite new to them, and they were amazed at what they heard.

I took a Testament out of my pocket, and said, "This is the book that speaks of Jesus of Nazareth, who came at the time foretold by the prophets, and fulfilled all they had said respecting the Messiah, in whom, if you believe, you will all be justified by His righteousness."

All their eyes were turned toward the book, and one of them came forward and requested me to allow him to read a little in it. I said to him, "Take it, it is yours: read it, and may God bless it to your soul!" He stretched out both hands,

and seizing the book, together with my hand, he kissed them both. Several Jews immediately surrounded him, in order to get a glimpse of the New Testament. I then took the others out of my pocket, on which several immediately made a rush for them; and they each kissed my hand and the book before they opened it. The three following days my room was literally crowded with Jews from morning till evening; and several said to me, "What shall we do? tell us how we are to act in order to receive instruction from you, and be safe from the violence of the Jews and Moors." I cannot describe to you the regret they manifested at my inability to help them, or to stay any longer with them.

One of the chief Jews in the place was with me every day, and not being able to refute any thing I said, he asked me to give him a copy of each of my books, which he said he was anxious to send to the Rabbies at Fez. I accordingly gave him a Testament, a copy of the "Old Paths," a Prayer Book, and the "Pilgrim's Progress," in Hebrew. Altogether, I distributed twenty Testaments, six Liturgies, twelve copies of the "Old Paths," and four "Pilgrim's Progress." [Mr. Levi.

CONSTANTINOPLE — J. E. Cohen,  
Corresponding Agent.

SMYRNA — George Solbe: M. L. Hirschfeld; Philip Russo — Pp. 91, 92.

The work among the Jews at this place continued after your last Anniversary to

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be carried on as usual. A regular weekly lecture was delivered to them, in which the writings of the Old and New Testament were expounded, and Jesus of Nazareth pointed out as the only Saviour of mankind. The School, although not numerously attended, was kept up; and discussions were held with the Jews, both at the Mission House and in their own quarter.

The labours of your Missionaries were, however, interrupted by the fearful conflagration which broke out on July 3, and destroyed nearly half of the town. The Mission House fell a prey to the flames; but your Committee are thankful to say that your Missionaries were personally preserved during the dangers and fatigues of that awful visitation. It is to be regretted that a considerable number of Hebrew Scriptures and Tracts, and a great portion of the Judeo-Spanish Liturgy, were consumed by the devouring element. Mr. Solbe did all he could to save as much as possible of the Society's property: he was the last to leave the Mission House, which was in flames before he left.

The Jewish quarter of the town fortunately escaped with but little damage.

Mr. Solbe has been enabled, by the contributions of some kind friends of the Society, to administer well-timed relief to many of the most distressing and deserving cases among the general misery caused by the conflagration.

Your Missionaries were obliged to seek shelter at a distance from the town, and were for some time unable to obtain possession of a locality in which they could meet the Jews. In the month of December, however, they succeeded in re-establishing the School; and the Saturday Service in Judeo-Spanish was also recommenced, and always attended by some Jews.

The want of proper Tracts, in the dialect spoken by the Jews in the Levant, having been greatly felt, your Committee have directed their attention to the translation of some of their Tracts into Judeo-Spanish. One has already been printed, and another is now in progress. The translation of the "Old Paths" into the same language is also being proceeded with.

[Report.]

*Beyrout*—1842—H. Winbolt—  
P. 92.

In the earlier part of last year the country about Beyrout was in a very unsettled state. A civil war of the most deadly kind was raging in Lebanon. The conflicts between the Maronite Christians and the Druses were attended with considerable loss of life, and whole villages were pillaged and destroyed. Your Missionary, the Rev. H. Winbolt, was, however, preserved from all danger. He has been able to pursue his Missionary Labours without interruption, and not without tokens of encouragement. [Report.]

The particulars of the war with the Druses were mentioned in our last Survey.

Missionary Work here, I am rejoiced to say, is increasing very much. Jews are constantly coming to me, and my room is frequently quite full, particularly on Saturdays and Sundays; and I frequently have a larger congregation of Jews at the Hebrew Service on Saturday Afternoon than I have of English on Sunday Morning. This is a very eligible Station: a great number of Jews are constantly coming through Beyrout from all parts of Syria, as well as from the European Continent. I imagine the greater part of those who travel about Syria and the East call on me.

On Saturday, the 24th of January, we had Jews with us all day. The richest and most respectable of the resident Jews visited us, "with his wife, and his sons, and his sons' wives," and children and grand-children. During the day, I had much and interesting conversation with them all. They all came in to the Hebrew Service, joining very heartily in the responses, and also in the Hebrew Ghant which we had during the Service. Thus, while we are declaring to them the Gospel through the Old Testament; while we set before them the Christianity both of the Old and New Testaments; we maintain toward them, and they toward us, the kindest feelings; they always appearing pleased to be with us, and remain with us for hours, and we always being rejoiced to see them.

[Rev. H. Winbolt.]

*Jerusalem*—1834—W. D. Veitch, Principal of the Hebrew College, J. Nicolayson, F. C. Ewald, A. J. Behrens: James B. Cohen; E. Macgowan, M.D., Head of the Medical Department; R. B. Crichtlow, Clerk of the Works and Superint. of School



of *Industry*; M. P. Bergheim and two other *Med. As.*; C. S. Rosenthal, *Interpreter*; 1 *Depository*; 1 *School-master*—Pp. 92—94.

In reference to the death of Bp. Alexander it is observed—

The heart of every friend of Israel in this and foreign lands has been moved by the melancholy and sudden announcement that the first Hebrew Protestant Bishop of Jerusalem has been called to his rest. He terminated his labours, he finished his earthly pilgrimage, while on a journey. He was on his way to revisit this country after having dwelt in the land of his fathers for nearly four years, when it pleased God to remove him from this world. He died suddenly, from a disease of the heart, at two o'clock in the morning of Sunday, November 23, in the wilderness between Canaan and Egypt, a few hours' distance from Cairo. His remains were conveyed to Jerusalem, and buried on Mount Zion. But though dead, he yet speaketh. His affectionate flock deplore the loss of their chief pastor, saying, as they can truly say—"We feel, both collectively and individually, that we have lost, not only a true Father in Christ, but also a loving brother and a most kind friend. The suavity and benignity of his manner, which so greatly endeared him to all, and which gained him the highest and most entire filial confidence of every one of us, tends much to increase the keen sense we feel of our loss. The affectionate love he bore to Israel, which peculiarly characterized him, could not fail to render him beloved by every one who had the privilege of being acquainted with him: while his exalted piety, and most exemplary life and conversation, inspired the highest reverential esteem. He was a burning and a shining light; and when he was raised to the highest dignity in the Church he conferred the most conspicuous honour on our whole nation, but especially on the little band of Jewish Believers."

The departed Prelate, as Mr. Cartwright observes in the funeral sermon preached by him on the melancholy occasion, "was eminently taught by God; and if he was clear on the important subjects of a sinner's acceptance with God, of justification by the blood of Christ through faith alone, and of sanctification by the renewing influences of the Holy Ghost, it was because he had fought out, as it were, these great questions in secret con-

flit and prayer; under deep conviction of sin, he had learned his need of the free mercy of the Gospel; and in the experience and consciousness of the weakness of his own resolves, and the treachery of his own heart, he had discovered the need and the power of that grace which enabled him in the trying moment to say, *I can do all things through Christ which strengtheneth me.*"

The late Bishop had the satisfaction, during his lifetime, to see permission granted for the building of the Protestant Church on Mount Zion being proceeded with. [Report.

Just before sunset to-day two Tartars arrived from Beyrout, with despatches from Constantinople, brought to that port by Her Majesty's steamer, the "Hecla," direct. These contain fresh, most explicit, and peremptory orders to our new Pasha here for the instant removal of all impediment to "resuming the erection of the English Protestant Church already commenced here," and of other buildings.

[Mr. Nicolayson.

The work of the Mission has, under the Divine Blessing, been silently advancing. Your Missionaries have continued to receive indications that inquiry, and conviction also, is spreading among the Jews in the Holy City. Intercourse with the Jews generally, and instruction of inquirers, has been carried on during the past year by the Rev. J. Nicolayson and the Rev. A. J. Behrens. Visits from Jews have been less frequent than in former years, owing to the vigilance and the strong measures adopted by the Rabbies. There have, however, been symptoms of a rising opposition to the latter, even among some of their own class. Your Missionaries have had several applications from inquirers for instruction, which they were unable to comply with, from the want of any prospect of procuring employment for them in the meantime, and after their baptism. Two adult Israelites made a public profession of Christianity in the Holy City during the past year.

During the month of May last the late Bishop visited Damascus, accompanied by the Rev. W. D. Veitch. They were visited by all the principal Jews, who entered freely into conversation on the subject of Religion, and readily accepted copies of the Hebrew New Testament.

Your Committee entreat their friends to be earnest in prayer to the Great Head of the Church, that He would cause an abundant blessing to rest upon Bishop

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Alexander's successor. His Majesty the King of Prussia has nominated the Rev. S. Gobat, Vice-Principal of the Protestant College at Malta, as Bishop of the Church of England and Ireland in Jerusalem.

The Rev. S. Gobat, who is a native of Switzerland, was for many years a Missionary, distinguished by his services in Abyssinia, Syria, and Egypt, under the auspices of the Church Missionary Society, and is a Clergyman of the Church of England.

*College*—The progress made by the Students in the College has been very satisfactory. The half-yearly examinations have agreeably surprised all present, as regards the acquirements attained by the Students during the time that they have enjoyed the benefits of this Institution. The Rev. W. D. Veitch, the Principal of the College, is assisted by the Rev. J. Nicolayson in the delivery of lectures on Hebrew and Rabbinical Literature.

*Hospital*—The Hospital continues to maintain its ground, notwithstanding the unabated hostility of the Rabbies, who have had recourse to every possible expedient for counteracting its efficiency. Guards were stationed for some time to prevent the Jews from coming to the Hospital. But these measures have been disregarded by the Jews much more than could have been expected. The Dispensary patients seen by Dr. Macgowan during the last year amounted to upward of 1000. During the month of January there were eighteen in-patients in the Hospital. The original number of beds, for the accommodation of patients, was twelve; but your Committee have lately increased them to twenty-four. Dr. Macgowan states that "the accommodations, as to cleanliness, food, and general comforts, are not inferior to those provided in English Hospitals."

Great distress has prevailed, and still exists, among the Jews in the Holy Land, in consequence of the drought and scarcity of provisions during the past year. [*Report.*]

Among the crowds of patients which thronged the doors of the Hospital, on the dispensary days, were objects whose emaciated and half-naked appearance revealed the fact that hunger was the most formidable disease which they had to contend with, and that food and raiment were the best remedies that could be given them. At times, whole families present themselves for relief, of two or three generations, from the infant at the breast to the white

beard and hoary head of age. These are, for the most part, new comers, who have expended all their substance in their voyage to the Holy City; or, may be, they have lived long enough after their arrival to expend all their means of subsistence, and to experience the disappointment of all their visionary hopes of a blessed rest within the walls of Jerusalem.

No employment, no means of regular and honest livelihood, but only listless idleness and precarious charity;—such is the condition of the vast majority of Hebrew Pilgrims which annually crowd in great numbers to the Holy City.

Independently of the sums placed at the disposal of the Committee, several friends of Israel have forwarded sums amounting to 120*l.* 10*s.* 2*d.* [*Dr. Macgowan.*]

*School of Industry*—The School of Industry, which is an important department of your Society's Labours in the Holy City, has been entrusted to the care of Mr. Critchlow. Mr. Critchlow has acquired considerable experience during his residence in that extraordinary country, and his attention to the interests of the Society, as Clerk of the Works, in which capacity he has been engaged for more than three years, has well prepared him for this additional duty. Your Committee have good reason to hope that he will be able efficiently to superintend the affairs of the School of Industry, in addition to his other occupations. [*Report.*]

JAFFA—Dr. Kiel; 1 Depository.

SAFET—1842—J. O. Lord: A. Tym-mim—Pp. 94, 95.

Mr. J. O. Lord arrived at this Station in the beginning of last year, accompanied by Mr. Tymmim. Notwithstanding many difficulties connected with their position, they were enabled to continue their labours unmolested. The Jews at this place are very much oppressed: they are robbed, injured, and insulted, and have no appeal. And yet, notwithstanding the sufferings to which they are thus exposed, numbers of Jews are every year arriving in the land of their forefathers. Your Missionaries have been visited by great numbers of Jews, and the demand for the Scriptures has been extraordinary. The stir thus caused among the Jewish Population led to a Charem being issued, that none should speak to your Missionaries, or have any intercourse with them; which had the effect of deterring the Jews, for some time, from openly visiting them.

[*Report.*]

ALEPPO—Thomas Kerns, M.D. : J. E. Sinyanki, D. Luria.

A Mission to the Jews being quite a new thing at Aleppo, its establishment appeared to occasion much surprise among the Christian Part of the population; the idea of converting the Jews had never entered their mind. Notwithstanding, your Missionary found himself very soon in active and interesting intercourse with the Jews of Aleppo. He was visited by 30 and 40 Jews in one day. Many evinced great reluctance to speak about Religion, and only wanted Bibles; but others freely discussed points relating to the Messiah. Some very willingly examined passages in the Prophets with the Missionary, and also had discussions among themselves on the subjects under consideration. Dr. Kerns mentions a visit paid by him to two Jewish Schools.

[Report.

I found about 30 children in each. There was a great want of cleanliness and of order. On account of the great noise arising from each child repeating aloud some portion of Scripture, I could not have any communication with the Teachers; and as I wished to see them, I invited them to my house the following day, promising them some Hebrew Books, but they did not come. They appeared to regard me with great suspicion, and were reluctant even to speak at all.

A Jew came requesting a Bible. I had a long conversation with him. My stock of Bibles being nearly exhausted, I refused his application to give him one gratis. He pleaded his poverty, and the poverty of his people generally. I told him that his people would be rich, great, and happy, if they received the Messiah. He said he was aware that they must have greatly displeased God that He should have punished them for so long a period, but thought their sin consisted in want of love to each other. On leaving, he pressed his application; and on observing my hesitation to comply, he took up the Bible, and asked me to read that passage, *Cast thy bread upon the waters, and thou shalt find it after many days.* This appeal I could not resist, and gave it to him, on condition that he would carefully read Isaiah liii., and come to me again; which he promised to do, and went off full of joy.

[Rev. Dr. Kerns.

But while the prospects of the Mission were thus most promising, a Cherem was Feb. 1847.

published in the Synagogue against your Missionary, which had its desired effect in checking his intercourse with the Jews. The influence of the Rabbies has, in Aleppo, a powerful auxiliary in the wealthy Jewish Merchants, several of whom are invested with the dignity of European Consuls. Some Jews have, however, continued to call on your Missionary. Dr. Kerns mentions, in his Letters, three who had confessed to him their entire conviction that Jesus is the Messiah, but hesitated to make an open profession. One of these told him there were seven others with himself secretly reading the Testament, and comparing it with the Prophets.

[Report.

BAGDAD and BUSSORAH: in Bagdad 6000 Jews—Murray Vicars, P. H. Sternschuss, H. A. Stern—P. 95.

The labours of your Missionaries at Bagdad have excited the attention and hostility of the Jewish Authorities in no small degree. For some time the Jews came in crowds to the Mission House, especially on Saturdays; but no sooner had two expressed their desire to be instructed in Christianity, and attended regularly for two or three weeks, than the Chachamim pronounced a curse on the Missionaries and all who should visit them. This had the desired effect. For six or seven months no Jew was seen in the Mission House. Then gradually some ventured to come by stealth; and, latterly, from twelve to twenty have again visited the Missionaries on Saturdays, several of whom are of the most respectable Jewish Families in Bagdad. The Jewish Authorities have, however, not relaxed their vigilance, but have threatened to repeat the curse against every one who is found to have intercourse with the Missionaries.

Messrs. Sternschuss and Stern improved the time during which Missionary Operations in Bagdad were suspended, in consequence of the Cherem, for making a Missionary Journey into the interior of Persia. Their Journals contain many interesting particulars of their intercourse with the Jews in Kermanshah and Hamadan, which latter place contains a large Jewish Congregation; but they give a painful account of the state of oppression in which the Jews in Persia are kept by the Moslems.

On November 21st the same Missionaries embarked on the Tigris for the N

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purpose of undertaking a second Missionary Journey in Persia. They visited Bussorah, Busshire, Shiraz, and several other places in which Jews reside. Both

in the Synagogues, the Jewish Schools, and in their lodgings, they proclaimed the unsearchable riches of Christ to considerable numbers of their Jewish Brethren.

[Report.

## SYRIAN MEDICAL-AID SOCIETY.

DAMASCUS—1844—J. B. Thompson, M.D.—There have been 16,000 cases relieved in Beyrout and Damascus. Persons of all classes have consulted Dr. Thompson. Bibles and

other Books have been distributed, and many important services to the healthiness of Damascus and the assistance of the people have been rendered by Dr. Thompson's care—P. 96.

## SYRIAN-EDUCATION SOCIETY.

At the date of the last Report there were four youths under the Society's care. Assaad Y. Kayat has been prosecuting his studies at St. George's Hospital, at his own cost;

and at some seasons of the year has placed his time and services at the disposal of the Society. He contemplates returning very shortly to Syria—P. 96.

(The Survey will be continued at p. 113 of the Number for March.)

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## Biography.

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### BRIEF MEMOIRS OF REV. J. B. DIXON AND REV. A. DREDGE, IN CONNECTION WITH THE NARSUCK STATION OF THE CHURCH MISSIONARY SOCIETY.

OUR readers are already aware of the afflictive dispensations by which the Bombay Mission has been deprived of the services of the Missionaries above mentioned. We propose now to give such notices of their decease as have reached this country, that our friends may again be reminded of the urgent need of Missionaries for the great work in which these Brethren were engaged; may magnify the grace of God which was proved to be *sufficient* for them; and may remember those who still survive in their supplications to the Throne of Grace.

On the 11th of January 1846—Mr. Dixon being then absent from Narsuck, on a Missionary Tour—the Rev. C. P. Farrar stated, in a Letter to the Bishop of Bombay, that he had received, on the previous evening, a Letter from Major Stewart, of Aurungabad, dated the 7th inst., containing the following passage—

I write a few hurried lines to say that Mr. Dixon was brought hither this morning, by his servants, in a dying state; quite insensible, from fever. I fear he

cannot survive many hours, as congestion or suffusion of the brain has taken place. Every attention in the power of Drs. Stokes and Stewart has been shewn to him; and, should he rally, Mrs. Stewart and myself will do every thing in our power to assist him. The servant, a Portuguese, is very attentive, and tells me that Mr. Dixon was attacked by fever on Saturday the 3d, when at Moongee Py-tun, on the banks of the Godavery. On the next day he took medicine, and was relieved. On Monday evening he had tea, and went to bed, when he got worse. On Tuesday morning he must have been insensible, as he did not answer when the servant addressed him; but, with a low moan, looked up in his face. This morning, as I have said, he was brought in on a charpoy (bedstead)—his faithful servant holding an umbrella over his head as they walked along—and taken to the travellers' bungalow. Should it please God to spare him, I shall have him brought over to our house; but at present he cannot be moved.

On the 11th, the date of Mr. Farrar's Letter, he received a communication from Lieut. and Adj. Hure, giving the following information of Mr. Dixon's departure—

About five o'clock last evening Mr.

Dixon silently and quietly fell asleep in Jesus. I was at his bedside at the time, and could hardly tell when his spirit left the body. Every thing that human skill could devise was tried; but without effect. The medical men say he was suffering from fever and epileptic fits: the fits were very strong all the time he was here, until just before his death. I earnestly desired and prayed that he might be granted a few lucid moments before he was taken away; but the Lord determined otherwise.

Mr. Farrar continues—

Our beloved brother has thus silently and quietly gone to his rest. We all deeply deplore his loss. I and my wife, who have been with him longest, and who knew him best, feel and know how irreplaceable it is. He *walked with God*. There was about him that guileless simplicity, that single-minded sincerity of character, that zeal and devotedness to the service of his Lord, which won the admiration of God's people. His shyness and eccentricity partially obscured the brightness of his Christian virtues; but he will be among the *jewels* of the Kingdom of God, and *shine as the stars for ever and ever*. Never has the Mission sustained a more severe loss: never has the Society lost a more true-hearted and faithful servant.

The Bishop of Bombay, also, in a Letter to the Hon. Clerical Secretary, dated Jan. 14, remarks—

It has lately come to my knowledge that Mr. Dixon's intercourse with some of the Converts was much valued by them, and was useful in promoting patience, spirituality of mind, and simplicity of purpose, among them. His simple devotedness to the Lord, and humble views of his own attainments, both spiritual and literary, were very remarkable. His loss will be particularly felt in the department of translation.

Our last notice of Mr. Dixon occurs in the Report of Mr. Dredge, for the Quarter ending March 1846. He says—

The Quarter has been well calculated to impress upon the mind the uncertainty and instability of earthly things, and to draw it to the meditation of those which are steadfast, unchangeable, and incorruptible. Our dear Brother Dixon has been called to his everlasting rest, and that

from the very midst of his labours. To dwell upon his patient labours, gentle disposition, and great abilities, will devote upon those who have known and laboured with him for so many years; yet I would record that, upon an acquaintance with him of nine months, I had learned to love and to esteem him. I the rather mention this, because his peculiarly retiring habits left his virtues unknown to many. He has now, I doubt not, laid aside his solitude for the holy company of angels, and of the *spirits of just men made perfect*, and for the *presence and joy* of his Lord.

How little, probably, did Mr. Dredge imagine that within two months he also was to be called hence, even more suddenly than the brother of whom he was writing! On the 4th of June Mr. Farrar wrote to the Rev. W. K. Fletcher, Secretary of the Bombay Corresponding Committee—

The burden which weighs down my spirits will, alas! also press heavily on yours. I had a mournful task to fulfil when I communicated to the Committee our Brother Dixon's death. They knew his value and his faithfulness, and they wept at his removal. Your sorrow will not be less, nay, your tears may flow yet faster, at the sad tale which must now be told. Our brother Dredge was at our breakfast-table yesterday morning, apparently in the height of health and spirits: in the evening he was laid low—he went to his rest. At eleven o'clock uneasy symptoms commenced, which caused me to write to Dr. Costello: in his absence Dr. Manisty came, and was soon followed by Dr. Costello. They remained through the greater part of the day, doing all they could to bring about a re-action of the system against the attack of cholera under which our dear brother was labouring. All, however, was in vain. His sufferings were not protracted, nor acute, for his strength was almost immediately taken away, and congestion of the brain rendered him nearly insensible. He gently breathed his last at a quarter past seven o'clock in the evening. I have just returned from his burial. He was attended to the grave by the greater part of the Christian Community, who all deeply feel his loss. His mind was prepared for the issue; but he said that he should be content to

live or die, just as the Lord pleased. He put aside all thoughts of earthly affairs; and with reference to his spiritual state he said, firmly and quietly, "The Lord will receive me." Thus has been taken away, in the prime of his life, in the beginning of his course, our beloved brother. He was ever the exemplar and promoter of love and peace and godly unity. My spirit faints within me in thus having to commit to the grave one after another of my young and much-loved fellow-labourers. They have gone to their exceeding great reward, while I am left to *accomplish, as an hireling, my day.*

In a Letter to the Hon. Clerical Secretary, dated Poonah, June 18, the Bishop of Bombay remarks—

There could be little conversation, in consequence of the unceasing efforts to afford relief; but that little shewed our dear Brother's mind to be at peace.

Thus our Mission has again been weakened. It is mysterious, that one on the point of beginning his labours, just qualified, should thus be taken away; but *it is the Lord.*

Of that which has BEEN done, this, indeed, is all that can be said. But, considering that which has TO BE DONE, we would earnestly enjoin our readers to *pray the Lord of the harvest, that He will send forth labourers into His harvest.*

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### SIERRA LEONE.

IN accordance with our usual plan, we shall review the Stations in order, giving extracts from the communications of the Missionaries during the half-year ending Sept. 25, 1846.

#### CHRISTIAN INSTITUTION.

##### *Annual Examination.*

This Establishment continues in charge of the Rev. E. Jones and Mr. G. Nicol; but in consequence, we regret to state, of the protracted illness of Mrs. Jones, the usual Reports have not been furnished. The following notice of the Annual Examination is taken from the Journal of the Rev. T. Peyton—

*April 17, 1846.*—To-day I attended the Annual Examination of the Fourah-Bay Students, and was glad to see a goodly number of the Schoolmasters present. The progress of education in this establishment is exceedingly encouraging. The Students passed a very creditable examination in Greek, Mathematics, History, and the other branches taught in the Institution. I rejoice to see the standard of education raised; and it is my prayer that many young men may, through the means now used, be well fitted to go among their countrymen, both in the

Colony and in the interior of this vast continent, to preach among them *the unspeakable riches of Christ.*

We may here mention that Mr. Nicol notices, in his Journal for the Quarter ending September, an Association formed by him in January 1846, which produced, during the first Quarter, 4*l.* 12*s.* 1*d.*, which was paid over to the Rev. J. Beale. The course pursued will be understood from the following passage—

The zeal of the Collectors, as well as the willingness of the people to contribute, afforded me no little encouragement. They went from house to house, in the market, and in the streets, explaining the object of the Association. During this Quarter we have not been able to do much, the amount being 1*l.* 1*s.* The Rev. T. Peyton kindly sent me some Missionary Papers, which I distributed among my Collectors. We hope now to make a fresh start. The children at Kisey School have contributed 8*s.* 4½*d.*, those of Freetown 4*s.* 4*d.*, and the children of the Government School 6*s.*, to this Association. This will inspire the children in our respective Schools with a Missionary Spirit.

In our account of Freetown will be seen further notices of the manner in which both Mr. Nicol and the students endeavour to improve the

time not absolutely employed in the Institution.

In our last notice of this Mission we omitted to record the interesting fact, that, on the 27th of February, Mr. Nicol's father was admitted, by the Rev. J. Warburton, to the Sacraments of Baptism and the Lord's Supper.

The New Buildings are satisfactorily progressing, notwithstanding many hindrances, under the superintendence of Mr. Beale.

#### GRAMMAR SCHOOL.

The Rev. T. Peyton continues to superintend this School, assisted by Mr. T. Maxwell.

The Rev. N. Denton writes, in his Journal—

*April 1, 1846*—I attended an examination of the boys in the Grammar School. A number of our Mission friends were present, and but one impression, I believe, prevailed with regard to the examination; viz. that it was highly satisfactory and pleasing: in construing and parsing the Greek Delectus they quite exceeded expectation.

At the end of September Mr. Peyton reports—

The Grammar School continues to increase in numbers and efficiency: we have now 44 under instruction. Seventeen of these are educated at the expense of their parents and friends, and 27 by the Church Missionary Society, including the 6 young men supported by the Native-Agency Committee. Thirty-three are boarders.

In Greek, nine of the pupils are reading Xenophon's Anabasis and the Greek Testament, and their progress in it is encouraging. They have, in fact, acquired a sufficient knowledge of the language to pursue it privately, should they be left to themselves. The second class, consisting of 12, are reading the Greek Grammar and the Delectus; but as many of them are dull, their advancement has been slow. The first division of pupils have given me satisfaction in mathematics.

Mr. Peyton has also commenced an Evening School for young men. Four now attend, on two evenings in the week, for the study of English Grammar, and two of them learn

Latin. As a proof that instruction is valued, it may be mentioned that these young men, and two others who have left, have together contributed the sum of 12*l.* 5*s.*, which has been laid out in books and apparatus for the use of the Grammar School generally.

#### *Regent-Square Sunday School.*

This School being under the charge of Mr. Peyton, and held in the Grammar School, we may conveniently give an account of it here. Mr. Peyton writes—

*July 12: Lord's Day*—The Sunday School here to-day has been unusually large. I examined six of the lower classes with a view to raise the pupils in them to higher classes. The progress which the adults had made since I last examined them was very satisfactory, and I had the pleasure of promoting twenty-one, who were reading elementary books, to Bible and Testament Classes; and fifteen, who were reading monosyllables, to Simpson's Primer.

The most pleasing feature of the work of God, in connection with our Society in Freetown, at the present time, is the increased attention which is generally paid to instruction by a class of persons who were, some time ago, among the thoughtless and the vile. The persons forming the six classes just mentioned live in a place notorious for idolatry and every vice—the St. Giles's of Freetown; yet since the opening of our Sunday School many from that place have been punctual in their attendance, and not a few have learned to read the Word of God.

And at the end of September—

The number on the books is 272, with an average attendance, through the rainy season, of 175. The pupils on the books are formed into 20 classes, and 174 read the Old or New Testaments. The Teachers question the adults in every thing they read, and a Catechetical Lecture is delivered every Lord's-Day afternoon from a chapter of the New Testament. This mode of instruction interests them much, and has proved the means of conveying to their minds much scriptural and general knowledge.

The following interesting circumstance is related by Mr. Maxwell—

*Aug. 27*—This afternoon two men of

the first class in the Sunday School came to Regent Square. In consequence of illness, one of them had been for several months absent from School. I expressed my sorrow for the loss of so many Sundays' instruction, which I supposed him to have experienced; but I had the happiness to find that he was not altogether a loser, as I supposed. He informed me that the man who accompanied him had visited him every Lord's-Day afternoon, read to him the Lessons for the day, and taught him what things he had heard and learned at School.

*Lord's-Day Evening Service.*

This is also held at the Grammar School, and the following passage is taken from Mr. Peyton's Report to September, previously quoted—

The Lord's-Day Evening Service has been regularly continued, and the people begin to appreciate the advantage of having a Clergyman to reside in their midst. On the 20th of September I was privileged to dedicate to the Lord the first-fruits of my Ministry in my own house, in receiving into the Church of Christ by baptism two young men who had been under religious instruction during the past eighteen months. One of them\* had attended the Sunday School from its commencement. The season was solemn and impressive. While administering the rite, the primitive Church in the house of Aquila and Priscilla was brought to my mind. Thus far the Lord has been with us, and blessed our work here.

*Improved Tone of the Native Mind.*

In his Report for the Quarter ending June, Mr. Peyton makes the following remark on the improved tone observable in the character of those among whom the Missionaries labour—

It is truly pleasing to witness the spirit of inquiry after scriptural and religious truth which has been created, during the past few years, both in the minds of the Liberated Africans, and also in some of the Colony-born.

The wider the range of this spirit of inquiry, of course the more hopeful will the efforts of the Missionaries

\* The man mentioned by Mr. Maxwell as teaching his sick friend.

become, especially with regard to the rising generation.

FEMALE INSTITUTION.

Mrs. Denton has continued to attend to the duties of this Institution, with the aid of a Native-Female Assistant. Mr. Denton reports, at the end of September—

The progress of the girls, as regards needlework, writing, and arithmetic, is very satisfactory; but in Geography, Grammar, and Composition, their improvement is not so great as we could wish. Much patience and perseverance are needed in leading them on in these branches of education. They are not yet able to reflect on, or retain, what they learn. It is an agreeable change to turn from a class of girls to a class of boys. Not that I think there is any deficiency on the part of the girls, but a want of application.

In addition to the above branches of education, the girls are instructed in such household duties as may be supposed likely hereafter to devolve upon them.

FREETOWN.

The Rev. J. Beale continues to superintend this Station, Mr. King attending to the Schools, &c. Of the general state of his charge Mr. Beale remarks, at the end of June—

The public and private Means of Grace are well attended, and many evince an earnest desire to become possessors of true godliness. I rejoice to say that there is a marked improvement in the conduct of many among us, especially the young, several of whom I have received to the Lord's Table. There is more seriousness, and a deeper tone of piety pervading the whole Congregation, while twenty-four Communicants and eleven Candidates for Baptism have been added to our numbers.

*Death of a Pious Female.*

August 4, 1846—I called to see one of our Communicants, who had long been ill; but was now reported to me as being worse. When I reached the house, to my utter astonishment I found that the poor woman had just died, and the mourners were entering the house. I stayed a little while to improve the solemn scene.

Many of our people were gathered



together, and all seemed rejoiced at the triumphant manner in which their friend had departed to her rest. "Truly," said they, "this woman get faith! O, master! the woman leave we many good words." When at the point of death, her eldest daughter, it seems, began to weep; on which the mother turned to her and said, "Betsy, don't cry for me, and make noise: cry for yourself. My work done to-day. I go home to-day. I no get two masters, but only Jesus Christ: He is my father and everlasting friend. He is my guide. Jesus is with me now where I live here." She added, "I don't 'fraid to die. I going to-day to my Lord. My work soon done: all my sorrows done to-day. I thank the White People that they have sent man-of-war in the sea to take me, and bring me to this good country, and that they have sent Ministers to teach us the way of God. God bless them! My country people, we don't know what great things God done for us. God so love us; but we don't love God. O how ignorant people are! When any sick, they begin to say, 'That woman too bad,' or, 'That man too bad:' they do not know it is the will of God." Addressing herself to her husband, she said, "I thank you very kindly for what you have done for me, ever since I was sick. Now this day is the last for me. All pains done to-day. Think, I beg you to do it, of my children."

Her husband remarked to me, "In a little while she call me and shake my hand, and said, 'I am going to glory. There *God shall wipe away all tears from my eyes.*' With her last parting breath she said, 'May God bless all the Missionaries for their kindness in sending the Gospel to warn all sinners to *fee from the wrath to come*, and strengthen them that they may go on further with their business until their lives' end!'"

Thus ended the days of an old Communicant, who had suffered much for about eight years, during most of which time she was confined to her hut. Her affliction was indeed sanctified to her, and her happy death made a deep, and, I hope, a lasting impression on many around her. [Rev. J. Beale.

#### *Baptism of Eleven Adults.*

Aug. 16, 1846—This day ten men and a woman were admitted into the fellowship of Christ's Church by baptism, by the Rev. J. Beale. Some of them have been under my instruction for about two

years; from which period to the time of their initiation, to my knowledge, nothing of a blameable nature has been known in their character. I trust, and believe, that they have been baptized, not only with water, but also with the Holy Ghost.

[Mr. T. King.

#### *Schools—Yoruba Service—Translations.*

The above branches of labour are all under the care of Mr. King. He reports of the Day School, at the end of September, that there were 155 boys and 140 girls in average attendance; and of the Sunday School, that the numbers were 117 males and 32 females. Both Schools were making satisfactory progress. Mr. Beale remarks, in his Journal—

June 28: *Lord's Day*—I attended the Sunday School twice, as usual. Last Lord's Day I told the people that it was usual to present a thank-offering to the Society for their privileges: to-day they gave me 18s. 6d. for that purpose.

In this School Mr. Nicol and the students of the Institution render assistance as Teachers. The following passage is from Mr. Nicol's Report for the Quarter ending September—

Under the superintendence of the Rev. J. Beale the School has thriven remarkably, and the thirst for scriptural knowledge still increases. During last Quarter I sold no fewer than five dozen of Watts's Scripture History, at 3s. 3d. each, and three dozen and a half of the Catechism of Scripture History, at sixpence, to our scholars. We are endeavouring to make them find out the prophecies relating to Christ in the Old Testament, and their fulfilment in Him in the New. With this exercise my scholars are very much pleased. Deriving great advantages themselves from that excellent work, they have communicated to many of their friends in town, from whom I received many applications, not only for the same work, but also for other books, as Barnes' Notes, Pilgrim's Progress, &c., and some even applied for Scott's and Henry's Commentaries.

The Yoruba Service is continued; and although the attendance is small, about twenty, Mr. King reports that he has met with some encouragement. In one case, especially, he has

good hope that a permanent change has been effected in the character of a woman who had long led a life of sin.

Of his efforts in translating, he says, in September—

I could not, for want of time, get on so fast in the translation as I could wish. But though not rapidly, yet it is progressively going on. There remain only four verses to complete the 13th Chapter of St. Matthew. My only but ample assistance is Mr. Crowther's Vocabulary.

*Visits to an aged Female Communicant.*

The following passage is from the Journal of Mr. Nicol for the Quarter ending September—

I must not fail to mention the great spiritual encouragement which I have derived from my frequent visits to a poor old Communicant, a widow about sixty years old. She has no children, nor anybody in the house to attend her. She was suffering from a violent pain in both sides when I first saw her, and could scarcely move from the mat on which she lay. But her faith was superior. She spoke of heaven with the greatest certainty of arriving there. One day she said, "All my trials shall be done. God give me long life. He give me no son, no daughter, no servant. He gives me husband: He take him from me. I put all my trials and troubles upon Him." I prayed with her, and encouraged her to exercise faith in Him who is thus pleased to afflict her. I feel quite inadequate to describe the happy state of mind in which I generally find her, whether sick or well. She used to be so full of words that it was often my wisdom to hold my peace for some time, in order to derive encouragement from her deep Christian experience. "God bless you, my son!" she used to tell me: "He put it in your heart to come and see an old woman." I sat meekly and humbly when this old Christian was pronouncing the divine blessing on my soul. I could not have done justice to my feelings did I not mention this circumstance.

RIVER DISTRICT.

KISSEY AND WELLINGTON.

The Rev. C. F. Ehemann continues to superintend these Stations, the active duties connected with Wellington principally devolving upon

Mr. J. Attarra. With a view to bringing the inhabitants of Kissey more fully under Christian Instruction, Mr. Ehemann has divided the town into four districts, and appointed two Visitors to each. We make the following extracts from his Journal—

*Gift of a Site for the School at Allen's Town.*

Feb. 6, 1846—I went to Allen's Town to look out for a piece of ground on which to build a School-house, for which the people had made repeated applications, and toward the erection of which I have already collected 1*l*. When I had fixed on a suitable piece of ground, I went to the owner, to purchase it from him, although, as he used it for a farm, I feared he would not be willing to part with it. I was therefore agreeably surprised when he told me that he would make the Society a present of it.

*Administration of the Lord's Supper—  
Pleasing Condition of the Stations.*

June 6—This evening I met the Communicants at Kissey, preparatory to the administration of the Lord's Supper, and addressed them from Matt. v. 23, 24. They were all very attentive, and left the House of God in great silence, showing that the Word had not been spoken to them in vain. A week afterward, I administered the same ordinance to the Communicants at Wellington. In each place more than 200 partook of the heavenly feast.

Much has the Lord done in both places. The attendance on Public Worship is very numerous, especially on the Lord's Day. Large as the Church at Kissey is, it is yet quite crowded with attentive hearers. I do not mean to say that they are all truly converted characters; but I know that there are not a few among them who love Jesus Christ as their chief good, and who are as salt, and a light among those who are still living in *darkness*. The same may be said of Wellington, where the Church will soon be too small to hold all who come to hear the Word of God.

*Visits to Sick Communicants.*

June 19—I visited a Communicant who for years has not been able to leave home on account of illness. I spoke to her of her sufferings, and the affliction which the children of God have to endure in this world to prepare them for a better; upon which she replied, "Yes, Massa,

I know that it is good for me that I suffer in the flesh: I know God will only do me good by it. But although I am confined to one place, yet my heart is too often wandering about, and losing itself in the things of this world, and is not always directed to Jesus; for which I feel very sorry, and it gives me much pain." On her expressing a wish to receive the Lord's Supper, I spoke to her of the importance of self-examination, and confession of our sins to the Lord, repenting before Him. After I had prayed with her, I took my departure.

I then called upon another Communicant, who also has for some time been unable to attend the public Means of Grace. I was much pleased to see him very cheerful, and rejoicing in his sufferings. When I asked him what it was that made him so rejoice, he said, "Because I see, in the Old and New Testament, that all those whom God loved, and who served Him, had to suffer. Many come to me, and some in a very silly way, advising me to use some country-fashion, which soon would release me from my trouble; but I told them, 'Here is my Bible, which tells me that it is the will of God that I should suffer, and therefore I will have nothing to do with your country-fashions.'"

*Encouragements at Wellington.*

In addition to what Mr. Ehemann above states with regard to Wellington, we extract two passages from Mr. Attarra's Journal. He writes—

*April 12, 1846*—As notice had been already given, on last Lord's Day, that the people at Wellington Church, connected with the Church Missionary Society, should make a collection to assist those who were in want in another part of the world, they voluntarily contributed toward it to-day, to the amount of *3l. 4s. 7½d.*

And after referring to the death-bed scenes of two hopeful Members of the Congregation, he adds, on the 3d of May—

It has often afforded me much joy to observe, from time to time, the happy deaths of one and another of my poor African Race, who have departed this life in the faith of Christ. It has often caused me to exclaim, in the words of St. Peter, *Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.*

*Feb. 1847.*

HASTINGS.

The Rev. I. Smith continues to superintend this Station, assisted by Mr. J. C. Müller, who removed thither from Kiskey in January 1846. The following passages are from Mr. Müller's Report for the Quarter ending June—

*Schools and Services—Improvement in the Colony-born Youth.*

The Day School is increasing every week. Since my arrival I have had the pleasure of admitting 48 children.

The Sunday Schools are also increasing. This has especially been the case since I began to catechize the people, either on the whole of the Second Lesson, or on one verse only.

The attendance on Divine Service, both on Lord's Days and Thursdays, is very good. Our Colony-born young men, who have always been justly considered to belong to the most corrupt class of people, at Hastings at least, have made up their minds to attend Church and Sunday School regularly, which they formerly used to neglect and despise. I have of late found these young men very attentive, both at School and at Church. I do sincerely hope that they will continue in what they have begun. So much is certain, that they lead a more moral life than they used to do, even a few months ago.

WATERLOO.

In consequence of the departure for England of the Rev. C. T. Frey, the Rev. I. Smith was charged with the superintendence of this Station, in conjunction with Hastings.

*Baptism of Nineteen Adults.*

On the 19th of April Mr. Frey preached his farewell Sermon, on which occasion Mr. J. Bartholomew, the Native Catechist, writes—

The Service was deeply interesting and encouraging. The Church was remarkably filled, the two out-station Congregations being present. After the Second Lesson nine females and five males, with five females from Moco Town, were baptized by Mr. Frey. As Candidates I have often met the above individuals in class, and taught them the Church Catechism. I think, so far as man can judge, they were ripe to receive that holy name by which they are now called.

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## Eastern Africa.

### CHURCH MISSIONARY SOCIETY.

WHEN on his return to Mombas, Dr. Krapf relates, while staying at the house of a Mahomedan—

While my servant was boiling a few eggs, with which the owner of the house had presented me, I opened a religious discourse with the Wonicas who had assembled to hear something of interest from the White Man. I related the principal events of the history of Christ, which pleased them so much that they begged me to stay with them at night, and tell them more of these matters.

And again—

On our arrival at the last hamlet, at the entrance of the wilderness above mentioned, I asked a Wonica for a night's lodging. We were instantly led by him into a spacious cottage, which was soon filled with men, women, and children, who wished to see the White Man. The great love of God toward mankind, as manifested in the deep humiliation of His Son, formed the theme of my address. We afterward had some talk about the manners and customs of Europeans. One of the Wonicas asked whether we eat meat slaughtered by people of another persuasion. My declaration, "Every thing that God has created is good, if it be received with thanksgiving," pleased them much; as also my remark that, as all men were brethren by a natural descent from one father and one mother, it was despising the bond of brotherhood if one refused to eat the meat which another had slaughtered or prepared. The Mahomedans who were present laboured to oppose my principles; but I used their arguments to set forth the difference between Christianity and Mahomedanism, a difference of which I wished the Wonicas to be aware, as they seem to class all who believe in God, and pray to Him, with the Mahomedans.

On the 23d Dr. Krapf proceeded on his way, and arrived at Mombas about two o'clock in the morning of the 24th, having materially increased his stock of information respecting the facilities for sending the Gospel to the Wakamba and Gallas.

*Visit to Tórúma, Kambē, Djebāna, &c.—  
Prospects of good among the Wonicas.*

On the 3d of September Dr. Krapf

returned from an excursion to the Wonica Village Tórúma, S from Mombas; and in a Letter dated Sept. the 4th, he remarks—

Scarcely a day passes without my being visited by a band of Wonicas from the neighbourhood, whom I labour to acquaint with the Son of God, and the salvation to be obtained in His name.

The account of Dr. Krapf's visit to Kambē, &c., is contained in a communication dated Sept. 27, in which he writes—

I arrived yesterday night from an interesting excursion to Kambē, Djebāna, and other places. I think the Lord has given me much favour in the sight of the heathen, to whom I have preached the message of salvation everlasting. The Wonicas were so much pleased with my visit that they asked me to stay with them for ever, and teach "the word of the Kristus" (Christ), and also the English Language. I enjoyed good health, although I slept in the open air, and was exposed to many other inconveniences.

It was Dr. Krapf's intention to write a full account of these visits; but the next Letter received from him was that dated Oct. 22, already referred to, containing the afflictive account of his sickness. He was thus prevented from accomplishing his desire. The four long months of fever which followed—of which Dr. Krapf remarks, "The Lord had something to speak with me alone: therefore He led me into the dreary wilderness of sickness"—have already been noticed. Toward the conclusion of that period, Dr. Krapf makes the following remarks, in a Letter to the Hon. Clerical Secretary, dated Zanzibar, Feb. 11, 1846—

If you ask me how the Wonica Hea-then west of Mombas receive the message of the Gospel, I can only state what I have seen and experienced. Many of them listen attentively to my preaching; others are indifferent; others do not fully understand me in the Sooahelee Dialect; and others raise questions. But it is remarkable, as well as very pleasing, that those who have understood me best are always so much delighted with the discourse that they relate to the others all that

they have comprehended. As this relation is made in their own native style and manner, the whole multitude gain some knowledge of the Gospel. These others frequently communicate what they know to persons whom they meet in the streets; and thus arises much asking and talking about the teaching of the White Man. From the streets the new doctrine passes into their houses and family-conversations. Would that they could hear the Word of God every day or week! but as I can only visit them from time to time, the impressions subside. This difficulty will be remedied when Mr. Rebmann shall have arrived, as then our work will be divided.

*Visit to Malinda, and places on the way thither.*

On the 6th of March Dr. Krapf left Mombas, on a voyage along the coast as far as Malinda, which he had long been anxious to visit. The small boat in which he sailed subjected him to much inconvenience and privation; but he preferred it to a larger vessel, because—there being little depth of water along the rocky coast to be explored—he would be less exposed to accident, and be able to stand much closer in shore. As it was, some narrow escapes were experienced, and much water shipped, before the party reached Takongo, in the evening of the 7th. On the morning of the 8th Dr. Krapf called upon the Chief of Takongo in order to obtain a guide. After considerable difficulty he procured the services of a native of the Pokomóni River, who had become a Mahomedan, and been of great service in cementing a peace between the Gallas and the people of Takongo.

Leaving Takongo, the vessel shortly reached the creek of Killéfi, several hundred yards broad, deep, and extending 20 or 24 miles inland. The coast between Takongo and Killéfi is generally low and sandy, so that the journey can be made on foot. A range of mountains—on which are situated Káooma, a Wonica Village, and Koromío, a Dahalo Settlement—rises at the

western extremity of the creek; and on the banks, which are well wooded, are the ruins of several ancient towns.

On the 9th the creek of Oo-oombo, running inland about 25 miles, was passed. In the forests adjacent copal is found; and Dr. Krapf mentions that the Dahálo have commenced digging for themselves, a great step toward more settled and industrious habits, to say nothing of the influence which their example may have upon the Gallas. From Oo-oombo the party sailed NE along a ragged coast to Kibooridshini, Kitámóé, and Kidshooitanga, behind a reef at which place they came to an anchor at five o'clock P.M.

On the 10th the vessel proceeded toward the Bay of Malinda, sailing along the reef enclosing the extensive harbour of the deserted town Malinda. A view was now obtained of the channel and mouth of the river Sabáki, which, in the dry season, is about sixty yards broad. In the interior it is said to be both broad and deep. Several ruined towns, now covered by almost impenetrable jungle, exist in its vicinity, about the coast; but it was found, greatly to Dr. Krapf's disappointment, impossible to effect a landing.

From the Sabáki the party sailed to the SW end of the Bay, which is very extensive, in order to see the ruins of Malinda, which extend from east to west along the sandy beach, but are so entirely hidden, Dr. Krapf remarks, "in the grave of a forest," that a person who had not heard of them could have no idea of their existence. The party having landed, Dr. Krapf writes—

We walked about twenty-five yards over the low and sandy beach, and then entered the forest, which is so thick that at first we were at a loss to find an entrance. Even when we had found one, opened by apes and other wild beasts, we could only proceed in a crouching posture, lest our garments should be torn to pieces at the very outset of our undertaking. Silently, as though we were on

the forbidden ground of an unrelenting enemy, we entered the thicket, each following the others' footsteps. But I can truly say, that nearly all apprehension of an enemy was absorbed by the interest which I felt in seeing the town, which I had ever borne in remembrance since reading the excellent work of Prof. Ritter on Africa, when there was not the least prospect of my personally visiting Malinda. At first we walked over level ground, overgrown with thorns, trees, and bushes. Then we ascended about twenty feet, and at once came to a mass of ruined houses. Never has a ruined place produced such a melancholy feeling in my mind as the first view of the ruins of Malinda. Whole stone walls remained standing; others were either in part or totally demolished; and others, again, were buried beneath a mass of rubbish. The walls of several houses were so well preserved, that a roof would render them complete and habitable dwellings. In other cases, entrance gates of stone, in the Arabic style, needed but the wooden doors. Even the planks of doors were discovered perfect. Numerous windows were open, through which one might look into the dreary interior of the rooms, which are partly the hiding-places of wild beasts. What especially increased my sad feelings was the sight of immense trees—out of any one of them the largest boat could be hewn—rising from the middle of the apartments. This kind of tree, a sort of Abyssinian Daro, thrives very quickly; but 130 years, at least, would be required for the growth of such gigantic trees. It may be that the town was destroyed at various periods; and the history of Mombas, so far as it can be considered correct, points to such a fact. Frequently there is no approach to the houses, owing to a mass of thorns, trees, and rubbish. The elephant, however, seems to care little for these hindrances; for we found traces of this animal on the level ground already mentioned.

That Malinda must formerly have been a large and important town could scarcely be disputed, even if history were entirely silent. The Aborigines, Arabs, Portuguese, again Arabs, and at last fierce savages, have moved over this country. Where are the former now? Their bodies sleep in the silent graves—partly filled with the rubbish of their former habitations—while their departed spirits are before *the Judge of quick and dead.*

Whenever, in the prophecies, allusion is made to a ruined town, the most emphatic language is used; and truly he who has an opportunity of witnessing such a town must acknowledge the literal truth of the Prophetic Word. A town of ruins in the midst of a dark and almost impenetrable forest, the trees of which arise from within still standing walls, is truly an awful sight. But shall the country remain in its present state of devastation and wilderness? Is not all Christendom called upon to convert the wilderness into a *garden of the Lord*? It is true that the towns which have now perished have at various periods carried a curse over all continents; but it is now the duty of Christians to carry to East Africa the blessings which must ultimately, as intimated in Isaiah xviii. 3—7, overflow the whole of this benighted land.

Leaving the ruins of Malinda, Dr. Krapf at once embarked on his return to Mombas. The night of the 10th was spent at anchor off the creek of Killéfi, and Mombas was reached in the afternoon of the 11th.

*Excursion to Rabbay-Empia (New Rabbay), &c.*

In the morning of the 15th of April Dr. Krapf left Mombas on a tour to New Rabbay. About 3 P.M. he arrived at the cottage of Abdallah, so frequently mentioned in these excursions, and found that he had proceeded to Mombas. Dr. Krapf writes—

A few musket shots having been fired as a signal to the scattered Wonica Hamlets, a few men made their appearance, and gave me the first opportunity, on this excursion, of speaking to them on the way of eternal salvation. One of them listened attentively for a time, and asked some questions on matters which he had not fully understood.

The night was spent—partly in a room of Abdallah's cottage, and partly in the open air—in a ceaseless warfare with myriads of ants. Early in the morning of the 16th Dr. Krapf left for New Rabbay, attended by his servant, and the slave of Abdallah as a guide. The walk to the village greatly fatigued him, proving how his strength had been

abated by his recent illness. He writes—

On my arrival the elders, and the male population generally, were absent. However, I shortly assembled a band of old men and women, and a number of children, to whom I spoke of their eternal salvation. Afterward, a company of twelve or fifteen young men, of very engaging figures, and ornamented with yellow brass wire on their neck, arms, and feet, made their appearance. I addressed them from 1 John ii. 16. Lastly, the elders came in, and, one after the other, shook hands with me, and inquired after my health and happiness. When they entered, the younger men left the room, old age being greatly respected in this and other tribes, with which I have become acquainted.

After the usual salutations had been exchanged, the Chief of the council of the elders expressed a wish that I would permit the youths to perform their warlike dance before me. I declared that, as a teacher of God's Word, I could find no delight in worldly show and joy; and that my object in visiting them was to shew them the way to an imperishable and real joy, which God had promised to all those who would follow the words of the book which I held in my hands. Upon this, the elders desisted from their proposal; but the young men had in the meantime, at a place where we could not see them, formed themselves into a circle, and commenced moving toward my lodging. Clapping their hands together, and jumping in a most curious manner—always in a circle, and singing their favourite song, "We are yet young men, but we shall be elders"—they came close up to the door of my room. A few old women kept a measured pace with them; but they did not touch each other. They all extemporised a song in honour of the European. When they had approached the door of my house, I requested an elder to stop their merriment, which rather grieved me, as I wished to speak to them again on more important and better subjects. They ceased their dance, and I again pressed upon them the necessity of knowing the will of God, and man's destination in this life and the world to come; of being reconciled to God; and of having a heart cleansed from the lusts of the world, and the dominion of Satan within that heart. Lastly, I related and explained a few histories of the Gospel—among others, Christ's account of the rich

man and Lazarus, to shew the connection between this and the other world.

The above passage clearly shews the great liberty which the Wonicas are willing to accord to the Missionary in the exercise of his vocation. The elders retired during the address to the young men; but shortly returned for further conversation with Dr. Krapf. As they desired to return to their plantations, Dr. Krapf took leave of them, although some of them wished him to stay until they should get a few cocoa-nuts to refresh him and his companions.

On leaving Rabbay-Empia the rain proved inconvenient; but at length the party reached Old Rabbay, at which there were only a few hunters. Dr. Krapf therefore pressed on to Abdallah's cottage, and made a hammock, which he suspended from the roof, in order to be freed from the ants. The expedient succeeded, to the admiration of the Wonicas, who at first were ready enough to ridicule the idea.

Early in the morning Dr. Krapf was visited by Emboga, the Chief of Old Rabbay, who had within a few days lost his son. This afforded Dr. Krapf an opportunity of pressing upon the attention of Emboga *the one thing needful*. He says—

I told him it was high time, his son being dead, for him and his whole tribe to hasten to escape from the wrath of the living God, which shall consume all who have not been obedient to the Gospel of Jesus Christ. Lastly, I read a few passages from John vi. 30—59. Emboga's heart seemed open, as was mine also.

The Journal continues—

Before leaving the hamlet of Emboga, I met a company of men and women, dancing and beating drums in the yard of a cottage. In the midst of the noisy assembly was a young woman, very ill, supported by the arm of an elderly woman. On my approaching, some men called out to me to walk off, as the devil—to whom every case of sickness is ascribed—would not like my presence, and as they wished not to be interrupted in expelling him by dancing, singing, and

drumming. I lifted up my voice, however, and said, that, instead of expelling the devil from among them, they did rather call him in, by doing such things as must displease the Maker of heaven and earth. There was no other helper, I said, but Jesus Christ, the Son of God, who came from heaven to rescue men from the power of the devil. Whosoever would call on His name, I continued, would certainly find that help which they now wished, in their ignorance, to obtain from a useless practice, which would utterly provoke the true Saviour. While I was speaking in this manner, they laid aside their drums; and one of the men said, that he had heard from people that my words were all good and useful, and that I might therefore speak out what I had to tell them. I therefore commenced by saying, that I did not fear the devil, as Christ the Son of God, who was mightier than the devil and his whole kingdom, was my friend. They then asked who Christ was; which led me to the relation of the principal events of His history, from His birth to His ascension.

After a while, a man again took up his drum, when I said, that, as they had heard of the sinfulness of their practices, they would make God more angry if they persisted in them; for that a man who knew the will of God, but did not fulfil it, would meet with a greater punishment than he who did not know His will. On hearing this, the man again put his drum aside.

I then took leave of them, and on my way to Abdallah's cottage heard nothing of the drums, which they seemed to have abandoned.

In the evening of the 18th a Wonica asked Dr. Krapf for some paper, on which to write a charm. This opportunity Dr. Krapf improved to explain the folly of this Mahomedan invention, which seemed to produce the desired effect. He writes—

The Wonica, fully understanding what I meant, calmly withdrew his request, and went off. He was convinced that I was concerned in his best interests, and that I do not tell any lies. The Wonicas now fully know the difference between me and the Mahomedan impostors, and thus their confidence in what I say increases. I have observed this feeling

on several occasions during this excursion, and I trust it will lead to better and higher results.

It was not until the early morning of the 19th that Dr. Krapf again reached his house at Mombas.

#### *Occurrences at Mombas.*

In a Letter dated June 3, 1846, Dr. Krapf mentions that he had had an attack of fever, which continued for about ten days; but that it had pleased God to bless the means used for his recovery.

About the beginning of April, Dr. Krapf took into his service a native who had been kidnapped from the Emsegná Country, opposite Zanzibar, and sold to a Banian, but gained his freedom on the death of his master. In the Letter above mentioned Dr. Krapf writes—

I have taken into my house another Wonica youth, about fourteen years old. He is very willing to learn, and, on the whole, I am pleased with him. He was given, by his pagan father, to a Mahomedan for education.

And in the same Letter he says—

Some weeks back there was a great stir among the learned of Mombas. I had given a Sheikh a copy of the Arabic Grammar, received from the Rev. J. R. T. Lieder, of Caïro. The volume pleased the learned so much, that I was daily visited by others, asking for copies of that book. But there is not one whom I can point out as seriously concerned about the salvation of his soul. At best, they inquire after secular knowledge, from which they hope to derive temporal benefit.

#### *Arrival of the Rev. J. Rebmann.*

In his next Letter, dated June 13, Dr. Krapf relates the arrival of the Rev. J. Rebmann at Mombas, on the 10th of that month, as mentioned in the Recent Intelligence of our Number for November last. Captain Hamerton kindly received him into his house on his arrival at Zanzibar, on the 20th of May, introduced him to the Imaum, and shewed him every other attention. The Imaum also assisted him during his stay at Zanzibar, and paid his passage thence to Mombas. With-



out the Imaum's assistance, Dr. Krapf remarks, Mr. Rebmann would have been longer detained at Zanzibar. In the Letter above mentioned Dr. Krapf writes—

What a happy and blessed moment was that of our first meeting, you may conceive, since you know how long and how anxiously I have watched for his arrival. Now that God, of His infinite mercy, has been pleased to send me such an invaluable succour, I feel ten times more cheerful to proceed in the work in which I am engaged. Neither shall I look on any infirmity of the body which may harass me from time to time.

I am glad to be able to state, that Mr. Rebmann made good use of my Sooahelee Translations during his voyage; and that he arrived actually in possession of such a knowledge of the Sooahelee Rudiments, as has struck some of my Mombassian native friends with surprise.

Mr. Rebmann himself writes, June 27—

Mombas I found a very pretty place indeed, and it must be healthier than other parts of the coast between Zanzibar and Mombas, as the country is a little more elevated here. Immediately on Dr. Krapf's welcoming me in his house, I felt quite at home with him. The first few days I had to spend in arranging the effects I brought with me; and on the 16th we made an excursion to the nearest Wonica Cottages, south of Mombas.

*Interview of the Missionaries with the Wonica Chiefs of Rabbay-Empia—Encouraging Results.*

On the 19th and 20th of June the Missionaries undertook an excursion to Rabbay-Empia, in order to obtain from the Wonica Chiefs, or Elders, permission to settle among them, in order to preach the Gospel. Dr. Krapf writes, June 27—

The Chiefs granted our request in the most cheerful and pleasing manner. They agreed, without any present having been given or even offered, to protect us at all times, and to let us go wherever we liked. The whole business was transacted in the most harmonious manner; which took us quite by surprise, especially myself. I am naturally suspicious in all native proceedings; but from all that I saw and heard on the remarkable afternoon of the

20th, I am led to think that some higher impulse was active during the consultation of the Chiefs. Both myself and Mr. Rebmann felt convinced that it was the Lord's hand. The whole tribe of Rabbay, and the adjoining Wakamba Land, is open to us by this act of the Chiefs.

My business of experimenting and sounding is done. Now I shall preach and teach at one settled point, in the Wonica land.

The details of the visit to Rabbay-Empia we give from a Letter of Mr. Rebmann, dated June the 27th. He remarks—

It was deeply interesting to witness the remarkable difference in the behaviour of those Wonicas to whom Dr. Krapf was already known, by his visits and frequent addresses, and those to whom he was personally a stranger. On our excursion to Temboni and Rabbay-Empia we met with people whose countenances were marked with confidence and even joy, and who stretched out their hands to welcome me as the friend of Dr. Krapf.

We set out on the 19th, in a small boat, which conveyed us across the beautiful Bay of Mombas to Abdallah's plantation; from which place we visited, in the evening, some neighbouring hamlets.

On the following day we took a circuitous route, by the village Temboni, to Rabbay-Empia, Dr. Krapf being anxious to shew me Temboni, to enable me to judge which of the two places would be most suitable for a Missionary Station. In his humility, and being conscious of his great responsibility, he thought it necessary for me to see all the places he had visited before my arrival, that I might examine whether Rabbay-Empia was indeed the most suitable place for our first settlement, which Dr. Krapf had long thought it to be. I had reason enough, however, so to trust his experience and judgment as immediately to coincide with him in his fixing on Rabbay-Empia, without spending any more strength and time in travelling about for the purpose.

The appearance of the country, diversified by gentle undulations, pleased me very much indeed; especially as it resembled some parts of my native country: the resemblance would be still more striking if the soil were cultivated as in Germany.

I thought Temboni a very pretty place,

but Rabbay-Empia truly beautiful. Inland, a range of lofty mountains is presented to the view; to the south and west the extensive plains of the Wakamba Land spread before you; northward, the pastoral appearance of the Wonica Country reminds you of the peaceable Wonicas—peaceable, at least, as compared with other African Tribes; while the view eastward extends to the sea. The advantages of Rabbay over Temboni do not, however, consist merely in its greater elevation, but it is also nearer to the Bay of Mombas, as well as to the country of the Wakamba; and lies, above all, on the road into the Interior. As to water, there is scarcely any difference between the two places.

We reached Rabbay just at the right time, as the Chiefs were about to go to their plantations. Those who first saw us called the other Chiefs together, and a most important and interesting "palaver" was held. The Chiefs, twelve in number, sat on the ground: we, and Abdallah, who accompanied us, did the same. Then Dr. Krapf introduced me to them, saying that I was of the same mind and calling with himself; that I also had come to promote their true welfare; and that he should be glad if they would receive me in the friendly way in which they had received him. When they had consented to this, which they did very cheerfully, Dr. Krapf began to lay before them our special object in settling among them. He said that he had now seen all the Wonica Country, and felt sure that at any of the villages which he had visited he would be allowed to reside, which they readily acknowledged; but that Rabbay-Empia seemed to him to be best suited for our purpose; and he would, therefore, as they had from the beginning shewn him the greatest friendship, ask them, first, whether they would allow us to settle among them. Without making a single objection, or even a single condition, without asking for any present, with one mind and one voice, they cheerfully consented to our petition. They assured us, in the highest terms, of their friendship; said that the whole land should be open to us; that we should travel where we liked; that—to use their own expression—they would seize us by the arms and feet, defending us; and that we were the kings of the country. These assurances were followed by further debates on the matter, one Chief speaking after

another for a certain time, and on a certain point.

When the matter was so far settled, Dr. Krapf mentioned our need of houses; the debates on which subject began by putting the question, "Is there any bird without a nest?" Dr. Krapf then told them that we had already seen two cottages which were not at present occupied, and which only wanted repairing in order to our dwelling in them; and proposed that in the course of a fortnight they should inform us of their proceedings in this matter; while we, in the meantime, would prepare for our settlement among them. To all this the most ready consent was given, so that our hearts were enlarged, and filled with great hope for all Eastern Africa.

It was a great comfort to the mind of my dear fellow-labourer to have such an evident proof before our eyes that he had not spoken the Word of God in vain; for though we looked upon the important transactions of this assembly as a wonder of the Lord in the wilderness, still we could not but admit that it was also the fruit of the labours of Dr. Krapf, as God is pleased to carry out His bright designs through human instrumentality.

*Settlement of the Missionaries at New Rabbay.*

Shortly after the return of the Missionaries to Mombas, Mr. Rebmann was attacked by fever, which confined him to his bed for a month; and Dr. Krapf was also laid aside from the same cause, as noticed in the Recent Intelligence of our Number for November last. He writes, however, on the 30th of July—

During Mr. Rebmann's illness I made a short excursion to Rabbay, in order to learn why the Chiefs had not brought us intelligence of the progress made in the building of the cottages destined for us. As I did not like to be absent from Mombas more than a day or two, on account of my then sick brother, I called for two or three of the Headmen; but not only these, but all the Chiefs, made their appearance in the dead of night, having made a journey of three miles through the jungle. I was much pleased with this prompt conduct. They said, that their agricultural business had hitherto not allowed them to call on us at Mombas; but that they wished us to come to them in the course of the next month:

they would in the meantime gather the materials for building.

The next and last Letter is from Dr. Krapf, dated New Rabbay, Sept. 20th. This communication, written on his knees in a dark cottage, is so interesting that we give the greater part of it. Dr. Krapf relates—

In the middle of August our sickness took a turn, so that we thought we might venture to move from Mombas to the place of our destination. We started on the 22d of August, sailing along the oft-mentioned Bay of Rabbay, which extends about eighteen miles inland. The next day, however, after our arrival at the plantation of a native in whose cottage I have been used to sojourn, I was severely attacked by fever, which rendered it doubtful whether I could go up to New Rabbay, situate four miles distant from the Bay. The Chiefs called on us, and appointed the 25th as the day on which they wished to receive us. When I arose in the morning of the 25th I felt the fever rapidly coming on; but I would not give way to apprehensions, nor delay our departure. The cold stage of the fever had already commenced when we started, and I was shivering in a high degree; but I said, in my heart, The Mission must be commenced; and should death or life result to me, I can now have no regard to sickness whatever. With these feelings, and inward groanings to the Lord, I left, with my dear brother Rebmann, the plantation of our friend. Mr. Rebmann also felt so weak, that he thought he should not be able to walk all the way to New Rabbay. We therefore agreed to relieve one another by riding the ass which we had with us. Having tried for a while, however, to walk, I was obliged to give it up, *nolens volens*, and to use the back of our animal for the remainder of the journey. Brother Rebmann was thus compelled to travel entirely on foot. With great difficulty, and suffering violent pain, I ascended the steep mount on which New Rabbay is situated. I think that scarcely any other Mission can have been commenced in greater weakness; but it should be so in our case, in order that we should not glory in ourselves, and that our successors might remember under what circumstances this Mission was begun. The Lord pleased to try us, whether we would love our own comforts and lives more than

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His cause and glory. No natural eye can see or understand this plan. Everybody would have thought us to be mad; but we know that no truly divine work has ever been, nor ever will be, accomplished, unless the human agency through which it is carried out has passed through many and great tribulations.

On our arrival at the village the Chiefs received us in a very friendly manner. After they had kindly given me rest for a few hours' sleep, they assembled in order to welcome us again, and to appoint the day when the house should be built. At the same time it was agreed, on our part, what reward we should allot to them for their permission to reside among them, and for the construction of our cottages, which they wished to erect by their own toil and labour. After this had been agreed upon, it was arranged that on the 27th the first materials for building should be collected. This was done; but so slowly, that we soon perceived the great delay which would take place before the whole building should be finished. Of course we could not expect that Heathens, who have not yet been instructed in the Gospel, should act toward us disinterestedly. We cannot expect the *fruits of the Spirit* from a heathen tree. We only wanted a spot, from which to direct the weapons of the Spirit against the bulwarks of heathenism. This was granted, and, in fact, the Wonicas behaved themselves throughout very friendly and properly.

On the 16th of September we had the great joy to see our cottage covered, and thus that part of the work which the Wonicas were to perform was over. It is now our task to plaster the walls with clay, and to make all such improvements as we may think necessary for our comfort. The house consists entirely of wood: its length is 24 feet, and its breadth nearly 18. The spot on which it stands commands an extensive view, especially to the East. We can see the castle of Mombas, and ships entering the harbour. Of all the bays and creeks which run landward we have a majestic view. The mount is about 1000 or 1200 feet above the level of the sea, and the air is much superior to that of Mombas: we felt that our health had improved even a few days after our arrival.

Since I have been here I have not had a fever attack of any consequence. Brother Rebmann also finds his bodily health improved since his arrival. I must, how-

ever, remark, that the hard labour which devolved upon us in building, contributed to improve our health. We had to quarry large stones, to cut our timber—in fact, we had to be everywhere and to do the work ourselves, as the Wonicas, according to their low scale of civilization, would have made every thing crooked and most miserable. I am certain, if you had been able to see our dirty and ragged trousers, the wounds on our hands caused by thorns and the stone—in short, if you had seen our outward appearance, you would not have looked upon us as Reverend Missionaries. But we must stoop to every privation if we wish to do the Lord's work. Notwithstanding, our hearts were joyful in Him, and His Word was to us more precious than at more quiet seasons. We have no doubt that the selfish and worldly mind of the Wonica will cause great obstacles; but we know that the Gospel can conquer all obstacles whatever.

*Translational Labours.*

In this department Dr. Krapf has been most energetically engaged, whenever his health, and his other duties, have permitted. In August 1845 he was provisionally able to engage the services of an Assistant, of whom he writes, in a Letter dated Aug. 4—

He is of the Pokómo Nation, and possessed of such lingual capacity that I can do with him, in one day, more than with others in a week or a month.

Since the account in our Number for February 1846 Dr. Krapf has completed the translation, into Sooahelee, of the Gospel of St. Matthew, the first Epistle of St. Paul to the Corinthians, his Epistle to the Philippians, the second to the Thessalonians, the two to Timothy, those to Titus and Philemon, and that to the Hebrews; the General Epistles of St. James, St. John—the second and third—and Jude; with the Revelation of St. John. Nearly the whole of the New Testament has thus been translated, notwithstanding Dr. Krapf's multifarious employments, in little more than two years. It will of course be invaluable to the Missionaries in their labours among the Heathen, although Dr. Krapf is

deeply sensible of many imperfections, and hopes very considerably to improve the whole before attempting to print it. Our readers will sympathize with Dr. Krapf in the following passage, extracted from a Letter dated April 9, 1846—

It requires no small self-denial to sit down with an uncultivated native to learn his language. I would rather discourse on religion than talk for hours with a bungler on the roots of a few verbs, or the signification of a noun. How dried up in heart do I often rise from such conversations, which afford ample opportunities of trying one's temper! But these things must be gone through by the Missionary.

Dr. Krapf has also sent home a Vocabulary, containing about 2200 words, in the Sooahelee, Wonica, Pokómo, and Galla Languages; and is engaged on a very extensive Sooahelee Dictionary. The letters A and B, which he has finished, contain about 4000 words.

*Slavery in East Africa.*

Dr. Krapf has had occasion to observe that kidnapping for the slave-trade prevails in the interior of the country, beyond the territories of the Imaum. The misery to which the hapless beings so caught are exposed, especially when sold to the Gallas, is awful. Dr. Krapf is exceedingly careful not to mix himself up with the general question of slavery, lest his great object should suffer; but he writes, June 7, 1845—

If Christianity be once established in the seats of slavery, this infernal building will fall of itself, as the love and peace of Christ will make free the widely-branched family now held in bondage by the children of the mocker Ishmael. We have no controul over the political proceedings of those in power; but we have the ministry of the Gospel, which involves the power of God to destroy even still greater strongholds than slavery. Therefore, let us apply the only but powerful remedy which we, as private individuals, possess, and the God of mercy and grace will bless our work and labour of love in His own good time, if we faint not.

In concluding our account of this Mission, we would most earnestly commend Dr. Krapf and Mr. Rebmann to the prayers of all true Christians. The work upon which they have entered, amidst so much that is encouraging, is still most arduous. The trials and privations experienced by Dr. Krapf may be permitted, in their new Station, to become common to both. How will they be cheered to know that British Christians bear them upon their hearts before a throne of grace, that such trials may be averted, or, if permitted, be sanctified to themselves and to the Mission! They are fully aware of their critical position; but Dr. Krapf, with the holy boldness of a Missionary's faith, exclaims, in concluding his last Letter—

Never mind the victims which may fall or suffer in this glorious combat: only carry it forward, until the east and west of Africa be united in the bonds of Christ. Although we may not live so long, yet we shall rejoice in heaven, when the reports shall reach us there, that the successors of the present Committee and their Missionary Labourers have expelled Satan from Africa, *by the blood of the Lamb, and by the word of their testimony.*

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## India within the Ganges.

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CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

SUVISHAPOORAM DISTRICT.

*Report, for the year 1845, by the Rev. E. Sargent.*

It is with thankfulness I have to record the laying of the foundation-stone for a new Church in Suviseshapooram.

Among those who have put themselves under instruction, within the last few months, I have particularly to mention the case of a man named Pandaram, of the Shanar Caste. Only a little more than a year ago this man expended above 800 rupees in building a stone choultry at Trichendoor, for the benefit of pilgrims to the shrine at that place. He came to me, saying that he wished to learn the

true Vedam, and attach himself to the Christians. I endeavoured to find out whether he had any private worldly end in view; but all who knew him spoke of him as a peaceable and well-behaved man, and one who would not learn Christianity merely to serve his turn, and then go back to Heathenism. I saw him privately, and told him what he must expect from his heathen friends and relatives; and that he had better consider the subject seriously for a fortnight, at the expiration of which term he might come to me again, if he should make up his mind to abide by his present resolution. He came accordingly, and told me that his mind was made up on the subject, and that for better or worse he would become a disciple of Christ. His ideas on many points of Christianity are of course very imperfect; but we may hope that, as he appears to be sincere in his inquiry, he will receive His grace who is able to call men *from darkness to light, and from the power of Satan unto God.*

It is with pleasure that I bear witness to the continued interest which our people take in supporting the Native Church-Building Fund and other charities. Last year they contributed, toward the building of their Churches, nearly 400 rupees.

Mr. Sargent then continues his account of the Out-villages, several of which have been noticed in the previous Reports of his district.

Bethlehem, with three other villages, was transferred in 1842 to the Suviseshapooram District, in exchange for others made over to the Edeiyenkoody District of the Society for the Propagation of the Gospel in Foreign Parts. It is reported, that, as early as the year 1800, five families in this village became Christians, and that in the course of a few years their number increased to about sixty. A pestilence, however, which some time afterward raged in those parts, so terrified the people, that, having no European Missionaries resident among them to sympathize with them, and to teach and exhort them, they fell back into idolatry in great numbers. At present there are at Bethlehem thirty-five families under instruction. There are two old men in this Congregation who remember the Rev. J. Jænické visiting their village, and preaching to them. The Church here is very old, and requires rebuilding. It having been built in old times, when wood was easily procurable,

there is enough timber in it to roof two Churches of the same size; but the walls are not above five feet and a half high, and in very bad condition. About eighty people in this village are baptized, and eighteen are Communicants.

Sothinagaram, about half a mile west of Bethlehem, adjoins a heathen village, of the Headmen of which have done every thing in their power to prevent the people about them from embracing Christianity. In the year 1836 four families, and within two years twenty-two more, became Christians; but as the Headmen, being the landowners, refused to allow them any place on which to build a Prayer-house, a piece of land was purchased in the neighbourhood, on which they settled, forming a community of their own, and enjoying the benefit of public prayer and instruction without any hindrance. The present number of families is sixty-one. I am glad in being able to state, that the general improvement in this Congregation is very satisfactory, so far as external propriety is concerned; nor am I without good hope that some of the people here are walking in the fear of God.

Atchampādu is a small village about one furlong north-west of Sothinagaram, and contains twenty-four families of Christians, and a few Heathen. The greater number of these families have been only a few years under instruction, and therefore only fifteen people are as yet baptized. I cannot say that the rest are making much progress. They are hard-working people; but this can be no proper excuse for the ignorance which prevails among them. The women, especially, are very backward. They seem hardly to have got over their old heathen notions of shewing respect to Europeans by shutting their mouths, and keeping as far from them as they possibly can; so that when I go to their Prayer-house it is quite painful to see their endeavours, as they come in, to hide one behind the other at the further end of the room. In this respect they form a strong contrast with most of our other Congregations, where, though perfect modesty is maintained, there is at the same time a pleasing sociability and easy deportment.

Samaria is one mile west of Atchampādu, and three miles south of Suviseshapooram. The remarks made with reference to Bethlehem apply also to this village. In the year 1803 about seventy-five fa-

milies were under instruction; but the pestilence breaking out, and the Catechist dying, they all went back to Heathenism, except four families. In 1835 others joined them, to the number of twenty-four families, and these have yearly been joined by others; so that their present number is forty-three, of whom thirty-eight persons are baptized, and five are Communicants. Nine adults can read. There is an old man in this Congregation, of whom I should be happy to entertain a good hope of his being a sincere disciple of Christ; but he is so worldly-minded, and so continually engrossed in disputes with his neighbours, that I rather fear he is *careful and troubled about many things*, to the neglect of the *one thing needful*. In other respects he is an interesting old man. He now speaks with no little pride of the time when, about forty years ago, he carried the timber on his head with which to make a roof for the Church—good timber it is, and no scanty supply either. Last year he gave me ten rupees for the new Church at Nallammalpooram, and this year he promises me the same for Suviseshapooram Church. He is all zeal for the external name of Christianity. I am sure he would sooner part with every palmyra-tree he possesses than rub ashes on his forehead. Yet, without this, I fear he lacks the principle of Religion in the heart. Close by this village is a splendid avenue of large trees, in which a fair is held every Friday, and to which thousands of people come from various parts of the Province, but chiefly from the south. About a furlong distant is another village, in which, until lately, several families were under instruction; but they have so often transgressed in the subject of intermarriages with the Heathen, that I have considered it my duty, as they shew no sign of improvement, to withdraw the Catechist. In Samaria we have a School, which is well attended by Heathen as well as Christian Children, and they are making good progress.

Keereikāranthattu lies between Samaria and Suviseshapooram. Christianity was introduced into this village in the year 1818. At one time, nearly all the people here were under instruction: at present there are but twenty-four families in connection with us, beside thirteen more in a village adjoining: they together form one Congregation, of whom sixty-nine are baptized, and eleven are Communicants. There are four or five families who give

some pleasing evidence of sincere attachment to Christianity, and a desire to act in accordance with the truths they have been taught. They are in comparatively affluent circumstances, and we might have hoped that their example would have some effect upon their heathen neighbours, in bringing them to inquire after Christianity; but these consist chiefly of old, hardened, backsliders.

Nathankoolam is another place, most of the people of which, in former years, openly professed Christianity. Under the pressure of continued troubles, and without proper European Superintendence, they returned to their former superstitions, and hardened themselves against the Truth. A small band of three or four families alone continued in their profession, and kept up the Christian Name. They have been tried in a variety of ways, and I trust their afflictions have not been without benefit to some of them. When I visited them, at the end of the year, I was particularly pleased with the Headman and his family. His wife is quite a pattern to the other women, being a sincere and intelligent Christian. Only two days after my visit, the husband fell from a palmyra-tree, and died on the spot; and a few days afterward she lost one of her children by cholera. Heathen neighbours were of course not wanting to disturb her with doubts and fears, and to suggest a sacrifice to the devils. About the same time the Catechist also was attacked with cholera in its most violent form, and within a very few hours expired. All these things, happening together, greatly distressed our little band, and made some of the new-comers waver. Through the mercy of God, however, none of them have gone back; and the widow of the Headman is, I trust, shewing a proper submission to His will who ordereth all things for our good. We have several new families under instruction in this place; but as yet little can be said of them.

DOHNAVOOR DISTRICT.

*Report, by the Rev. E. Dent, for the Year 1845.*

From this Report we make two short extracts.

There are 1617 people, adults and children, in connection with this District, forming 41 Congregations of various size. Of this number, 447 are baptized, and the rest are under a course of instruction preparatory to receiving Baptism.

There are 15 Schools for boys, and three for girls; containing altogether 629 children. Of these, 302 form the reading, and 327 the spelling, classes. About 200 are the children of our Christians.

NULLOOR DISTRICT.

*Effects of the Persecutions.*

Our readers will remember that it was in this District that the persecutions and hurricane, described in our Number for March last, were permitted to try the faith of the Converts during the month of November 1845. Having so fully, on the occasion just mentioned, entered into the circumstances of the District during these visitations, we will only now add the following extract of a Letter from the Rev. P. P. Schaffter, dated Jan. 19, 1846—

To this day the new Congregations, amounting to more than two thousand individuals, remain quite steady in their adherence to Christianity; and I have very good hope that they will remain so. I have often been surprised at the unshaken and uncompromising attachment to the Christian Religion, which, during this trying season, some of these poor people have manifested. They, as well as some of the Catechists, have worked, I may say, night and day to support the Christian Cause; and with an alacrity and a zeal which often revived my own. Had it not been for this, I do not know what, at times, I should have done. They have never shrunk from the most unpleasant, and sometimes dangerous duties, the performance of which would not fail to bring on them the ill-will of many powerful enemies. I know, also, that a few of them have resisted temptations, which a native of this country is little prepared to resist—bribes, and such things.

In later communications, however, Mr. Schaffter has had to detail a mournful and extensive falling back on the part of some of the Christian Inquirers in this District.

PANNEVILLEI DISTRICT.

*Report, by the Rev. J. T. Tucker, for the Half-year ending December 31, 1845.*

Such an inroad into Satan's Kingdom in Tinnevely has been made during the last twenty years, that the old serpent is making use of all his subtlety to stop its progress, and even, if it were possible,

to root out Christianity from among the Natives in the Province. In some places by violence, in others by bribery, he endeavours to turn the careless from a profession of Christianity to the worship of himself in the form of an idol. It is painful to reflect that, in the Pannevillei District, upward of 230 individuals, who in June last were professedly followers of Christ, are now either professedly atheists or worshippers of devils. The majority of these have been struck off my list because of non-attendance at the Means of Grace, and utter carelessness about Religion. However, some are a part of the old Congregation at Kongalarayakooritchy; an account of whom cannot but pain the feelings of a true disciple of Christ.

Thirty-two families in the village had been under Christian Instruction for twenty-two years and upward; but in November last ten of them renounced Christianity, and openly offered sacrifice to devils, under the following circumstances—The Merasdar (proprietor) of the village, an exceedingly wicked man, has for many years tried all he could to force the people to renounce Religion; but failing in the attempt by violent measures, he at last had recourse to a stratagem, by which he induced the careless members of the Congregation to give up their profession of Christ. He prepared sheep, rice, cocoa-nuts, oil, &c., for sacrifice, and then sent for all the Christians to come to him. Only a few of them obeyed his summons: to those who did so he offered fifty rupees, and ordered them forthwith to take the prepared sacrifice and offer it to the devil. So little fear of God had they, that the fifty rupees proved too great a temptation, and, in obedience to the Merasdar's order, they went to the village devil-temple, and there publicly offered to idols. Among the backsliders are three fine young women, who have been educated in the Village School, and who well know the letter of the Gospel. I hear they cried a good deal at the thought of joining in sacrifice to devils; but the fear of disobeying their parents made them give way. I have likewise heard that the Merasdar is calling upon them to give back the fifty rupees, and also the value of the sheep, &c., that were sacrificed. A young man, a very near relative of the Headman among the backsliders, resisted the entreaties of his friends, and would not join the party. They have since attempted, by threats, to

frighten him into apostasy; but it has pleased God to give him strength to resist all, and shew himself a steadfast believer in the Lord Jesus Christ. He has been brought up in our Schools, and, only the day before his relative backslid, received a New Testament from me.

On hearing of the sad event, I hastened to the village, in order to test the sincerity of the remaining twenty-two families. This investigation was very satisfactory, and I left the place persuaded in my own mind that they would be *steadfast in the faith*. As this Report will probably be published in the Church Missionary Record, I would earnestly entreat the prayers of any, who may read the account, on behalf of the Kongalarayakooritchy backsliders.

I now turn from the dark part of the picture to a brighter and more encouraging view. The Word of God, being preached in so many villages throughout the Province, must lead to the decay of idolatry and the increase of Christian Converts; and this, indeed, has been the effect. The truth of Christianity seems to be more felt among the Heathen; and, in some instances, the knowledge of it has led individuals to abandon the worship of idols, although on account of heathen relations they still withhold their profession of the Gospel. Notwithstanding that the number struck off the list during the last six months amounts to 230 souls, yet the decrease on the whole is only eleven, in consequence of the accession of new Converts, the majority of whom reside very near Pannevillei, and will therefore be more under my immediate superintendence. Moreover, there has been an increase of ninety-five baptized persons, the majority of whom are adults.

In the good providence of Almighty God I have been able to commence five new Schools since the 30th of June last, thus obtaining an increase of 124 children.

Notwithstanding that the last year has proved a very trying one for the poor people, in consequence of the great price of corn, yet they have not been backward in giving, out of their poverty, toward the several Charitable Societies established in Tinnevelly. In some villages, many of the poor Christians have been obliged to live upon such roots as, by diligent search, they could find in the fields.



*Idol-Worship—Need of a larger Church.*

On these subjects Mr. Tucker thus writes to the Rev. J. Tucker, in a Letter dated February 12, 1846—

In Perungkoollam there are two large idol-temple, in which Siva and Vishnu are respectively worshipped. In that of Vishnu ten rupees' worth of rice, &c., is daily offered at the hours of morning and evening sacrifice. Beside these, every heathen village around has its pagoda or devil-temple, in each of which the Heathen, in their blindness, offer sheep, fowls, cocoa-nuts, &c., to the image, which, according to their notions, represents the devil. Among the people generally, however, devil-worship is not carried on with such zest as formerly: the Gospel is evidently teaching those who are professedly heathen that all their offerings to devils are vain. It was only last week that several men, who are not Christians, could not be prevailed upon by their friends to join in a great offering which was made at a temple dedicated to the idol Kālee.

No fewer than 1145 Christians reside within a short distance of the Mission Compound, and could easily attend Divine Worship on Lord's Days, were there a Church of sufficient dimensions to hold them. Moreover, it is more than probable that, by the time such a building could be erected, a goodly number of Heathen from the surrounding villages will have placed themselves under Christian Instruction; especially as a great majority of them are of the Shanar Caste, among whom our labours have been so successful in Tinnevely. There are no fewer than 23,113 Heathens and Mahomedans residing within a circuit of two miles around my bungalow.

*Tinnevely Tamul-Book Society.*

This Society embraces the whole of the Tinnevely Mission, and an account of it will, therefore, appropriately follow the preceding Reports of the various Districts.

The following passages are extracted from the Seventh Annual Report of the Society, drawn up by the Rev. Septimus Hobbs, the Secretary, and read at the Annual Meeting at Palamcottah, Jan. 7, 1846—

The efforts of the Society, during the

past year, have been chiefly directed to carrying through the press the large editions of the abridged edition of the revised Tamul Book of Common Prayer, and the second edition of Watts's Scripture History.

Of the abridged edition of the revised Tamul Book of Common Prayer, no fewer than 10,000 copies have been printed, and all, excepting a few copies, neatly bound in sheep, which materially increases their durability. The Committees of the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts, having made a liberal grant to each Missionary Station in Tinnevely, not only are the numerous Churches, but also a greater number of the members of each of the Congregations, who are able to read, supplied with copies. It is no small gratification, to those who delight in the spiritual advancement of the Native Christians, to see them proceeding to the different Churches with their books in their hands, hear them join in the responses, and believe, with reason, that there are many among them who *pray with the spirit and with the understanding also*. They have now an opportunity of reading the Prayer Book in their own homes, of learning what kind of prayers they should offer, and of making greater advances in intelligence and piety.

It may be mentioned as an indirect, but not altogether unimportant effect of the general circulation of this truly valuable publication of the Society, that it supplies an inducement to many among the poorer classes to learn to read. The avocations of a large portion of the population of this part of the country have nothing in them of an intellectual character, nothing which involves any necessity, or induces any desire, for education. The Christians, however, now that they are able to obtain a copy of the Prayer Book for themselves, perceive the advantage of being able to read, and thus join intelligently in the worship of God; and understand that there is one use at least, which they justly regard as important, to which a degree of education, not very difficult of attainment, may be applied. And certainly nothing, which supplies a motive to exertion for the enlightenment of the mind and the sanctification of the heart, can be esteemed of small importance.

Of the Prayer Book 3424 copies have already been sold, or disposed of to the subscribers according to the Rules.

The new edition of Watts's Scripture History, just published, consists of 2000 copies.

### Cottayam.

#### Cottayam College.

Of this Institution the Rev. J. Chapman writes, in a Letter to the Rev. J. Tucker, dated December 22, 1845—

On the whole, I sincerely hope that the College is in a fair train for accomplishing the object which its founders, supporters, and conductors, have had in view; and that in due time it may furnish many useful men for the spread of Christ's Gospel among the Syrian and Heathen Population of these lands.

#### State of the Pallam District.

The following particulars are given in a Letter from the Rev. H. Baker, jun., to the Rev. J. Tucker, dated January 10, 1846—

I have laboured here about a year and a quarter, and I think I can observe a decided improvement in our people, both congregationally and individually. Attendance at Church and family prayer are

better observed. But while I thus speak of the outward conduct of my people, I must express my fear that the moving principle of action is not grace in the heart. It is truly grievous to observe that gain, of some kind or other, is too often the motive among the best of them: still, when I find that they do conform to rule, and place themselves under discipline—which, considering the laxity of their habits, must be peculiarly irksome—I must hope that some among them will eventually prove to be children of the kingdom of Christ. I hope the Mission is now in good working: my ignorance and inexperience caused me, at first, to make mistakes, which have in some measure been corrected. I take the Morning Service every Lord's Day at Pallam, and then ride to Collatta or Vellatoorthe for the afternoon duties, taking each place alternately. I wish I had a Native Priest to take the Lord's Day duty, as I fear the coming hot weather will prevent my taking two Churches on the same day. The Mavelicare Mission has derived much benefit from having had the assistance of two Natives in orders. My Schools are somewhat improved.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Wesleyan Miss. Soc.*—Mr. and Mrs. Davie embarked for St. Mary's, Gambia, Western Africa, on Saturday, January 2d. Mr. Davie has received an appointment as a Catechist and Preacher, and Mrs. Davie is to assist in training the female children attending the Mission School.

*Baptist Miss. Soc.*—At the last Annual Meeting it was announced that the Society was in debt 5000*l.* A subscription was raised to meet it: this, however, has not realized 2000*l.* And it is apprehended that at the end of the present year the debt will be as large as at the end of the last year, although the greatest economy has been exercised, even almost to excess.

### CONTINENT.

*Wesleyans*—“Legal proceedings have taken place in Normandy, in consequence of an outrageous interruption of a religious ceremony in the Chapel at Frênes, by an individual who appears to have been selected for the purpose by a party, from which, as composed of professed Protestants, better things might have been expected. The legal investigation, which continued three months, has issued in the most satisfactory result. Instead of any curtailment of their religious privileges, which their opponents aimed at, our people have received the amplest vindication. The Court decided that the Evangelical Wesleyan-Methodist Church has the same right to exercise its worship, and

all the ceremonies attached to it, as the Roman-Catholic Priests, and the Pastors of the Reformed Church. To Peter Barrow, Esq., the British Vice-Consul at Caen, our people are also under great obligation, for his strenuous exertions to secure for them the continual enjoyment of the religious privileges to which they are entitled by the laws of France.”

“The spirit of intolerance, we regret to state, still rages in the Canton de Vaud, Switzerland. The Rev. Charles Cook writes from Lausanne, under date Dec. 23d, stating that he had received official information, that the Council of State would not renew his *permis de séjour*; and that only fifteen days were allowed him to prepare for his departure.”

### WESTERN AFRICA.

*Church Miss. Soc.*—Mr. W. Young and Miss Hehlen safely arrived at Freetown on the 8th of November.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. H. W. Fox safely arrived at Madras on the 11th of Dec.—We regret to learn, from our last Despatches, that the health of the Rev. J. Tucker, Secretary of the Corresponding Committee, had so much suffered as to render it necessary for him to leave Madras within a short time, either to return home or to repair to the Hills.

### CYLON.

*Baptist Miss. Soc.*—Mr. Lewis, who went to Colombo above twelve months since, is to be removed to Calcutta.

# Missionary Register.

MARCH, 1847.

## 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.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—The translation of the Scriptures is at present the principal object of the Society's attention — P. 113.

The edition of the Chinese Luke and Acts, a work alluded to in former Reports, has been completed, and in great part appropriated. The London Missionary Society has received 1000 copies; the Church Missionary Society 500; the Madras Auxiliary 500; and smaller grants have been made to numerous Societies and individuals. A few copies have also been presented to His Excellency Sir John Davis, Governor of Hong Kong, who, in a Letter acknowledging them, speaks of the work as forming a most interesting specimen of typography.

The Directors of the London Missionary Society, whose Missionaries take a large share in the important work of revision of the Scriptures in Chinese, have expressed themselves no less anxious than your Committee to further the undertaking, and have explained the obstructions which have arisen in the way of its more rapid prosecution; many of which, it is but justice to the parties immediately concerned to say, were quite beyond their controul, and are now in course of removal.

[Report.

The revision of the Gospel of Luke, with the Epistles to the Romans, Galatians, and Ephesians, which had been assigned to Shanghai, is nearly completed; and after having been looked over by the Rev. Dr. Boone, Bishop of the American March, 1847.

Episcopal Church, labouring here, will be put to press for a trial edition, in order to facilitate the collecting of opinions on it, as well as to supply the urgent call for portions of the Scriptures by the Natives. The Gospel, Epistles, and Revelation of John have been revised by the Brethren of Siam, and are now lying here for the purpose of undergoing a further revision: when that has been done, a trial edition will also be put to press, with the same view. In the mean time, the Brethren in the Canton and Fokien Provinces are going on with the portions assigned to them; and in the month of September of the present year they contemplate sending the revisions completed by them to Shanghai, accompanied by a deputation from each Station to look over the whole, and fix the edition for present adoption and use. In this way we hope to see the New Testament ready for the press by the end of the present year, after which the revision of the Old will go forward in the same manner.

[Dr. Medhurst.

Your Committee cannot pass from China without adverting to one act of the Chinese Authorities in the past year, the importance of which cannot be too highly estimated, nor the extent of its beneficial results foreseen. They allude to the proclamation, with the Emperor's sanction attached, granting liberty to teach, receive, and profess the Christian Religion. Certain limits were, indeed, in the first instance, assigned to it, and efforts have, it seems, been made, by members of the Roman-Catholic Commu-

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*British and Foreign Bible Society—*

nion, to get the privilege restricted to themselves; but this has led to a second proclamation confirmatory of the former, and securing its benefits, within the limits prescribed, to all forms of Christianity. Must we not admire the good providence of God, which has thus disposed one of the largest and most despotic Governments of the earth to set an unlooked-for example of wisdom and tolerance? and should it not animate and encourage to the greatest possible effort the friends of scriptural truth? [Report.

from the venerable Society, which has already done so much for the great work of supplying the distant possessions of the empire with the blessings of the Church's ministry and government.

In answer to this application the sum of 2000*l.* was voted.

The Rev. Vincent Stanton has acknowledged the grant of 250*l.* toward the building of a Church at Hong Kong, and stated that the cases of books and school materials lately granted had reached him safely—Pp. 113, 114.

*CHRISTIAN-KNOWLEDGE SOCIETY.*

CHINA—The following Letter was addressed to the Board by the Bishop of London:—

I am desirous of submitting to the consideration of the Standing Committee the propriety of recommending to the General Board the making of a grant toward the erection of a Bishoric in our Chinese Possessions; an object not contemplated at the time when the Society voted so liberal a contribution toward the endowment of Colonial Bishorics.

Her Majesty's Government have signified their readiness to take the necessary steps for the erection of a Bishoric of Victoria, as soon as they are satisfied by the Committee of the Colonial Bishorics Fund that a sufficient income will be provided for the Bishop.

Two charitable Members of the Church, a brother and sister, have offered, through me, the munificent contribution of TEN THOUSAND POUNDS, one half of that sum toward the endowment of the Bishoric, and the other half toward the erection of a College.

About 6000*l.* were collected for this purpose under the directions of my Pastoral Letter; and about 2000*l.* have been paid, as subscriptions, to the Society for the Propagation of the Gospel; so that altogether we may consider we have in hand 18,000*l.* applicable to the purposes of a Bishoric in our Chinese Settlements, 5000*l.* of which sum are specifically destined to the erection of a College.

It appears to me that the great importance of the object in view, and the near prospect of its attainment, justify the Episcopal Committee of the Colonial Bishorics Fund, in whose behalf I write, in expressing a hope that it may be thought not undeserving of a liberal grant

*PRAYER-BOOK AND HOMILY SOCIETY.*

CHINA — The Chinese Version of the Prayer Book has been put to press—P. 114.

During the progress of the work a Correspondent in China inquired whether the Committee could make such alteration in the Liturgy, in Chinese, as would enable the Ministers and Missionaries of the Church of England and those of the Episcopal Church of the United States to circulate the same edition.

The matter was brought by the Committee before their noble President and the Clerical Sub-Committee; and the General Committee, mindful of the duty of preserving in their integrity the Formularies of our Church, gave, in strict accordance with the sentiments of those friends whose opinions they had asked for, a decided negative to the suggestion of their Correspondent, couched in the following Resolution—

"That this Committee are of opinion, that not only does no necessity exist for making any alteration in their Chinese Version of the Liturgy, but also, that they are precluded, by the very constitution of the Society, from entertaining any idea of such alteration. At the same time, they will be happy to receive any communication from Bishop Boone (the American Bishop) on the subject; and be glad to enter into a correspondence respecting the possibility of supplying the American Missionaries with such portions of the Liturgy, without any alterations, as are received and can be circulated by Members of both the English and American Episcopal Church."

Since the printing of the Chinese Version, made by Dr. Morrison, was taken in hand, a copy of a fresh translation of

the Liturgy into the Chinese Language, made by Rev. C. Gutzlaff, has been presented to the Society. This the Committee have accepted with thanks. They have not, however, been able as yet fully to decide between the two translations; but they believe they may state their conviction that no such errors exist in the original translation as to impose on them the necessity of hastily or immediately laying aside that which was so ably and faithfully executed by the late Dr. Morrison.

A grant of forty Prayer Books, in Chinese, being part of that edition which was printed in Hong Kong, has been made to a Missionary proceeding to the Loo Choo Islands. [Report.

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RELIGIOUS-TRACT SOCIETY.

CHINA — At *Hong Kong* blocks have been cut for 6 Publications, and 5 Tracts have been printed. Some wood-blocks, received from China, have been stereotyped; and 5000 copies of the "Christian Primer" have been printed in England, and six sets of the stereotype plates have been sent to different Missionaries. Books in English, value 10*l.*, have been granted to the Morrison Education Society, and 18,000 Tracts, and 3 Family Libraries, have been placed at the disposal of several friends. Tracts given to the patients at the hospital are carried a great distance into the interior—Pp. 114, 115.

At *Shanghai* the Missionaries have formed themselves into a Corresponding Committee for the publication and circulation of religious works, and have sent various reports of the Station. In acknowledging the receipt of a grant, Dr. Medhurst states, that 22,000 copies of Tracts have been printed, containing 537,000 pages. Beside the grants through the Committee at *Hong Kong*, 40 reams of paper, and 100*l.* in aid of printing operations, have been sent to *Shanghai*.

*Canton* — At *Canton* a larger number of Tracts has been given away at the hospital during six

months, than had been previously disposed of during as many years. It is stated that the Tracts lie open on the tables in the wards of the hospital, and are read by the patients, and constantly seen by the visitors. When patients who have been residing in the hospital are discharged, they are supplied with a variety of books, in duplicate and triplicate copies, with the request that they will not only read them, but circulate the extra copies among their friends.

*Singapore* — Three Tracts have been printed from metal types—P. 115.

Here, as at *Penang*, Tracts are always eagerly accepted, and I know that they have aided in enlightening the minds, and in some measure affecting the hearts, of very many hopefully interesting Chinese. But not until the great day of revelation shall be known the full amount of good effected through the instrumentality of these expounders of Divine Truth in the homes of the heathen.

[Mr. Stronach.

Since June 1844 about 7276 Chinese and 3712 English Tracts have been distributed. The English Tracts have been given to sailors, and the Chinese to residents and strangers, and on board the junks, to persons about to sail to various eastern ports. The Committee have authorised Mr. Stronach, out of funds in his hands, to apply 166 dollars for the publication of Malay Tracts.

[Report.

LOO CHOO ISLANDS—The Rev. Dr. Bettelheim, the Medical and Clerical Missionary to these Islands, has received about 1200 Chinese and English Tracts. The Committee have encouraged him to prepare a few short Tracts in Loo-Chooan, and have assured him of their willingness to help him in their publication.

BURMAH—It appears that, for the year, the number of Books and Tracts printed was 5000, and 27,506 in Burmese, Peguan, and Pglu-Karen had been circulated during the year—P. 115.

I regret to say that our great outlet for Books and Tracts, *Burmah Proper*, continues closed. The grant of English

*Religious-Tract Society—*

Tracts from your Society was very acceptable, especially as they came at a time when we had scarcely a Tract on hand for distribution. We are encouraged in our labours, by frequent additions to the Native Churches, and increasing evidence that a change is gradually taking place in the minds of the people. [Mr. Osgood.

The demand for Karen Books has never been greater than during the year. About 10,668 Tracts and Books were printed, and the issues amounted to 10,139 copies. A grant of 48 reams of paper and 4050 Tracts has been sent to Burmah. [Report.

**SIAM—**The American Missionaries have printed 9000 Tracts, partly from Stereotype Plates supplied by the Society—P. 115.

*EASTERN-FEMALE EDUCATION SOCIETY.*

Miss Aldersey, of Ningpo, says of her School—

The two dear young converts who have followed me to this country have proved most valuable assistants, not only, or perhaps principally, in the amount of work done for me with reference to the School, but also in gaining for me the confidence of this people, who are still greatly prejudiced against foreigners, having formed for me a sort of link between the people and myself, they being Indo-Chinese, and adopting the costume of this province.

The children being bound to me, I am, of course, pledged to provide for them for the term of years specified in the several agreements, perhaps for two, four, six, or eight years. Hitherto the expenses have not exceeded, or even amounted to, 8*l.* per annum for each child: they will, however, probably exceed a little on my removing to a larger house, which I may find necessary shortly. I have, at the present time, 20, beside my three pupils from the South, who indeed teach as well as learn, and four infants, who have been given to me by their parents, and of whom the three young women from Java take the maternal charge.

This heathen people, being altogether unable to appreciate my motives for the course I am pursuing, ascribe to me the worst. I have sometimes found it necessary to open, for the inspection of my poor visitors, every room in the house, to satisfy them that there is indeed no other foreigner residing here.

I have lost one little girl by death. She died in my own chamber, where, during the presence of dangerous symptoms, I had watched over her day and night; but the unhappy parents raised injurious reports, and had I not observed much vigilance and unbending determination, seeking, at the same time, the wisdom of the serpent, I should have had some of my remaining pupils taken from me on false pretences, or perhaps stolen from me.

Miss Grant, writing from Singapore, says—

I am beginning again to get the School into better order. As an instance of it, whilst instructing one class in Religion, another class in the back-ground are engaged in preparing a spelling lesson for me; and they are very fond of affording me audible proofs of their industry, by learning pretty loud. I observed, however, with pleasure, that when I began the prayer, "Lord, open thou our eyes," &c., which I am accustomed to use before reading Scripture, the members of the spelling-class, with one consent, remained perfectly silent until I had finished; and then, no sooner was the "Amen" said than they again began their stentorian efforts to be heard. This seems perhaps a trifle, but I do not regard it as such; for it always appears to me to be an awful part of the Chinese Character, that they are totally wanting in the organ of veneration; and when in their own temple at worship, there is no semblance of reverence about them.

Pp. 115—117.

*MORRISON EDUCATION SOCIETY.*

The following notice of the Society is taken from a recent publication issued in the United States of America:—

This Society was instituted at Canton in 1835, in honour of Dr. Morrison, who died August 2, 1834. Its main design was to establish a School in which Chinese Boys should receive instruction in the English Language, as well as in their own, and thus be fitted "to discharge well the duties which they owed to themselves, their kindred, and their God." The expectations of the founders, it would seem, have not been disappointed. The School is under the care of Rev. S. R. Brown, well known to many in this country; and he is assisted by Mr. Bonney,

who recently went from the United States to China. It is particularly gratifying to perceive that the Chinese are beginning to appreciate the principles and aims of those who are labouring for their good. Few parents offered their sons as pupils at first, and even they did it with many misgivings. The removal of Scholars against the wishes of the instructors, and generally through the interference of the parents, was formerly quite common; but it has now ceased altogether. The present number of pupils is 30, the two lower classes having ten each. Their proficiency in their studies has been such as to gratify and encourage the friends of the Institution: some of them, it is hoped, will become valuable assistants in the Missionary Work.

#### CHINESE FEMALE SCHOOLS.

*Penang*—We have received the painful intelligence that Mrs. Baum, formerly Mrs. S. Dyer, departed this life on the 21st of October, after a long-continued course of labour in the Missionary Field, to which she devoted herself with much zeal and holy self-devotion—P. 117.

The following is an extract from the most recent Letter which has reached us:—

I have just now 33 scholars on hand; but I am thankful to say they all seem to be getting into better health again, mumps and whooping cough disappearing from among them. I have them now divided into four classes. The first class consists of eleven very nice girls, who really can answer any Scripture Question

very readily and well, read English pretty fluently, and with very good understanding of its meaning, write a very fair small hand, and are very good obedient children. My second class consists of seven, a nice little set of buds, who all can read pretty well, but do not yet understand so well, write a good large hand, can calculate as far as multiplication, and are completely obedient to command. My third class are reckoned nine on the board, but can only, as yet, receive religious instruction orally, as they know nothing of English, are still wild, and need increasing correction and looking after; but are beginning to learn quietly to listen, when spoken to, and to check each other swearing. My fourth class are truly young hopefuls, laugh in my face, swear at me, and fight with one another. I know not what I should feel had I not seen some of my now most pleasing girls once in the same state. I now despair of none; and at this moment there is one girl who has worn me out day after day with her wildness, so much so, that at one time I thought I must expel her for the sake of the others, who is now beginning to reward me richly for my trouble, and I have not at this moment a child in the School that interests me more. My young Assistant, Miss Moor, was actually brought to tears of distress and weariness when this girl Jukim was at one time in her hands, and now she can scarcely believe the change that she sees in her. I can give you no report of decided piety among my children at present, for I do not see it, except, I trust, with Jimneo; but all my first class listen to religious instruction with very much earnestness.

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

*Hong Kong* — Wm. Gillespie, John Fullerton Cleland, Alex. Stronach. Dr. Benjamin Hobson, and Mrs. Hobson, for the benefit of Mrs. Hobson's health, sailed for England, but she died on the 22d of December 1845, just off the English Coast. The Rev. Dr. Legge arrived in England on March 29, 1846. Mr. and Mrs. Cleland sailed for China, on the 10th of April last, and reached Hong Kong on the 25th of August.

*Shanghai*—W. H. Medhurst, D.D., Wm. Charles Milne, Wm. Lockhart, M.D. Mrs. Fairbrother died on the 18th of September, and Mr. Fairbrother's health has rendered his return to England necessary, and he reached England June 18th. Mr. and Mrs. Milne sailed for China on the 10th of April last, and reached Hong Kong on the 25th of August.

*Amoy* — John Stronach, Wm. Young. Mrs. Stronach died at sea, on her way to England, on the

*London Missionary Society—*

7th of March—Pp. 117—121, 256, 336, 533.

*Hong Kong*—A new and commodious Chapel has been erected on an eligible site adjacent to the ground granted to the Mission by the Government, and opened for Divine Worship. Another has been opened in the village of Wengnaching, where the Gospel has been regularly preached thrice a-week, and a School formed, containing thirty boys. The meetings in the Bazaar Chapel are good, and the Chinese have become much more respectful in their deportment than formerly while listening to the Gospel.

The Native Evangelists, Agong, Afat, and Chin-seen, have laboured diligently through the year in the service of the Saviour.

The children in the Schools, including nine girls, make encouraging progress. The number of boys has been increased by the addition of two youths, formerly Students in the College at Malacca. They were of all others the two who appeared to be most hopeful, and whom it was most desirable should accompany Dr. Legge to Hong Kong.

In the Hospital a new Service has been commenced in the Hok-Kien Dialect by a Native Christian, and who is wholly supported at present from the funds of the Hospital. The workmen employed in the erection of the new Chapel in Hong Kong were also regularly assembled, while the work was in hand, every Sabbath Morning, and the Gospel was preached to them.

An English Service, for the benefit of the foreign community, has also been conducted every Sabbath. Tract distribution has likewise been extensively carried on, at the close of each Service in the Bazaar, in the streets of Hong Kong, and among the Hok-Kien junks in the harbour.

The most important event of the year, which has transpired in connection with the Mission, is the full toleration recently acceded by the Chinese Government to Protestant Christianity. [Report.

On the 28th of June, we had the pleasure of receiving two Chinese into the bosom of the Christian Church, by Baptism. They are both grave elderly men. Their desire to become Christians arose from a conviction of the vast superiority of the Christian Faith above all other religious systems; and more espe-

cially from its holding out a way of reconciliation, through the blood of atonement, between guilty man and his justly-offended Maker. Their knowledge of the way of salvation, and their acquaintance with Scriptural Truth in general, from regularly attending at the Chapels, appeared highly satisfactory.

It was not until they had undergone repeated and searching examinations in the presence of several Missionary Brethren, and inquiries had likewise been made into the integrity of their private character, that it was resolved to admit them into the fellowship of the Church.

[*Mr. Gilhepie.*

*Shanghai*—The stated preaching of the Gospel in the City of Shanghai has been carried on with every prospect of success. The Services at the houses of Drs. Medhurst and Lockhart have been maintained every Sabbath; and, since the arrival of other Missionaries from different Societies, Dr. Medhurst has given up the English Service at the British Consulate, and opened instead a place for preaching near the North Gate, in the midst of the Fokeen inhabitants, for the purpose of instructing those who understand that dialect. This attempt has been followed by encouraging results, and the place has been crowded by attentive hearers: the increased number of attendants, with the marked attention paid, affords evidence that they understand and appreciate what they hear.

In the morning the Fokeen hearers number about 150, in the afternoon the same number of Shanghai People, and about half that number in the evening. As each Congregation is composed of different individuals, from 300 to 400 persons hear the Gospel, in a language they can understand, every Sabbath.

In addition to these Services, the patients at the Dispensary are addressed three times a-week on religious subjects, and the healing of the soul is attempted at the same time with the healing of the body.

The Press has been in active operation during the year, about 28,000 copies of Tracts having been printed, and a much larger number put into circulation.

The Brethren at this, as well as the other Stations, have regularly devoted a portion of their time to a careful revision of the Chinese Scriptures.

The Medical Department of the Mission has been carried on as formerly.



Dr. Lockhart states, that during the six or seven months preceding the date of his report, 4000 cases had received attention. Many of the persons seeking relief came from distant places. Religious Services are held with all the patients thrice a-week, and the in-door patients attend Family Worship every morning. [Report.

Our Church consists of fourteen members, three of whom are Chinese, and a fourth the offspring of Chinese Parents. We earnestly hope that this little one may become a thousand, and that the Church in China may take the propagation of the Gospel into their own hands, and carry it on with more energy and effect than the Churches of the Western World.

We have secured and inclosed a piece of ground in the city of Shanghai, close to the public tea-gardens, which are the general resort of all strangers coming to the place, at a cost of 160 dollars, and have concluded a contract for the erection of a building sufficient to accommodate 300 hearers, which is to cost more than 1600 dollars; so that we apprehend the sum of 2000 dollars will be required to complete the whole. The building will be entirely on the Chinese Model, and resemble the native halls of assembly. We hope the Chapel will be finished in about four months, when we shall be enabled to bring our objects and our efforts more prominently before the public. May the Lord grant His blessing on the undertaking, and cause that this house may become a house of prayer for this great people! [Missionaries.

Amoy—The Congregations have varied between 100 and 150. The inhabitants appear so little accustomed to order and decorum, according to European Ideas, when attending their own idol-shrines, that it is not surprising if their defects in this respect are carried into the sanctuary of God. The Missionaries have, however, remarked a manifest improvement in those of their hearers who have been most frequent in their attendance, and sometimes their Chinese Assemblies remain quiet and orderly throughout the Service.

Beside these stated Services on the Sabbath at the Mission Chapel, Messrs. Stronach and Young alternately conduct the Chinese Morning Service on the Lord's Day, in the Chapel of the American Brethren. In the same place a Bible Class is held every Thursday Afternoon, conducted by Mr. Young. It is attended

by 25 to 30 individuals, and includes most of the Chinese Teachers and servants of the different Missionaries, with others disposed to attend.

Mr. Stronach continues to spend a portion of every day at the Mission Chapel. A goodly number usually flock in when they see him seated beside the pulpit. Some apply for Tracts; others silently listen to what is said about the Saviour of the world; while others argue in favour of their idolatrous system. To all who thus assemble suitable instructions and exhortations are presented.

The shops in the city are also visited; and, after reading part of a Tract in the hearing of the inmates, or conversing with them on religious topics, the Missionaries leave a few Books with them for their perusal. These Books have, in almost every instance, been well received, and it is hoped many of them are also read.

[Report.

During the last three or four months we have made excursions to upward of twenty towns and villages in the neighbourhood; some of them situated on the island of Amoy, and others on the neighbouring continent. As usual, we found the inhabitants very friendly, and disposed to listen to our addresses and receive our Books. In this way the attention of multitudes is directed, temporarily at least, to Revelation, and a considerable amount of saving truth is communicated. Large market towns and villages have been visited, some of them containing as many as 10,000 inhabitants.

Female infanticide not only extensively prevails, but is looked on as a matter of utter insignificance. It is principally in the villages that we meet with this gross violation both of human laws and natural feeling. In several villages it was admitted that there are always some female infants destroyed as soon as born, but the proportion was not stated; in others it was allowed that only half were suffered to live; while in others it was confessed, without any feeling of shame, that seven in ten were at once deprived of life. It is most melancholy to mark the indifference with which mothers, when questioned on the subject, give utterance to the statement, that they do not want female children, and that they can make no use of them.

Nothing can be more distressing than to be compelled to breathe, even for a short time, the moral atmosphere of these

*London Missionary Society—*

pleasant and sometimes beautiful villages, and to think that the women who throng around us, and seem such interested and attentive listeners to our remarks, would not scruple to murder the sweet babes to which they give birth, simply because they have the misfortune to be of the same sex with themselves. The principal reason assigned for this disgraceful practice is poverty. It is only proper to mention, after the exhibition of so much that is dismal, that we have met with mothers in some villages who seemed to love their daughters as well as their sons.

[*Missionaries.*

*Singapore:* at the northern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcolm, 30,000 — 1819 — B. P. Keasbury. Mrs. Keasbury died on the 21st of April — Pp. 120, 121. Mr. Alexander Stronach has removed to Hong Kong, and the Chinese Department is discontinued.

The work of God at this Station has been regularly sustained as in former years. Mr. Alexander Stronach was accustomed to make daily visits to the Chinese in different parts of the town and suburbs, beside preaching weekly in the Chinese Chapel; and he has often received much encouragement from the deep earnestness and lively regard with which the truths of the Gospel are re-

garded by many of the Chinese.

The attendance in the Malay Chapel continues the same as formerly, but increases in interest. Among the regular attendants is an aged Native Christian, whom Mr. Keasbury met in a manner quite providential, in the course of his visits to the villages along the coast, about four or five miles from town.

The Malay Boarding School is flourishing. The number of pupils under instruction has increased to 26, and this number could be doubled if the house would admit any more. Mr. Keasbury reports, that a manifest and most pleasing change has taken place in the views and feelings of the Natives around with respect to the School. Formerly, so great was their prejudice and reluctance to give up their children for instruction, that it was difficult to obtain pupils for even a period of three or four years; whereas they now not only come of their own accord to present their children, but are also willing to sign agreements for any time which Mr. Keasbury may choose to specify. This improved state of feeling on the part of the people affords, in connection with the prosperous circumstances of the School, a hopeful indication that the time is not far distant when an opening will be presented for raising up, even among the indolent Malays, a Native Agency for carrying forward the preaching of the Gospel in the Eastern Archipelago. [Report.

#### AMERICAN BAPTIST MISSIONS.

##### CHINA.

*Hong Kong—1842—*with 3 Out- Stations: 3 *Nat. As.*, Rev. W. Dean — *Canton:* Thomas T. Devan, M.D.; 7 *Nat. As.*—*Ningpo:* D. J. Macgowan, M.D.; 2 *Nat. As.*—Mr. Shuck sailed for the United States on the 25th of October, and his connection with the Board has ceased. Mr. Roberts, also, is no longer in connection with the Board. Rev. W. Dean, Rev. E. N. Jencks, Rev. Samuel C. Clopton, and Rev. George Percy, and their wives sailed for Canton on the 22d of June—Pp. 121, 122, 495, and p. 64 of our present Volume.

Messrs. Shuck and Devan removed from Hong Kong to Canton in April last. The movement had not been contem-

plated by the Board; but on being apprised of the reasons which led to it, they had given it their approval, and have adopted Canton as one of their permanent Stations. The circumstances in which the Canton Station was opened appear to have been, in various respects, encouraging. Mr. Shuck speaks of their comfortable location, and of introducing to their work nine Native Assistants. An extensive system of itinerancy and Tract Distribution, and Preaching publicly from house to house, was speedily commenced. A Church of twenty-four members was organized April 3.

Since the departure of Mr. Shuck for the United States, Dr. Devan has had sole charge of the Station. He has nevertheless succeeded in maintaining three stated Religious Services, with the aid of Native Assistants. His house, which is situated among the native population, and

which also furnishes a convenient Chapel, is open to visitors, and very many improve the opportunity to call. Of these "none leave the house without hearing the way of salvation, and every one appears to see the stupidity and folly of idolatry." The Hong Kong Church was left in charge of Native Assistants. Six were added to it by baptism in April, making their number seventeen.

Dr. and Mrs. Macgowan left Hong Kong for Ningpo, and arrived there in April. Much of the time of the Missionaries has been given to the acquisition of the language. A Dispensary has meanwhile been opened, and medical aid been administered to some 2000 invalids.

[Board,

#### SIAM.

*Bankok*: about 25 miles up the River Meinam: inhabitants, 500,000: the principal city of Siam, a country which is said to contain 3,000,000 inhabitants—1833—*Siamese Department*—J. H. Chandler, *Printer*; *Chinese Department*—J. Goddard: 2 *Nat. As.*—2 *Out-Stations*. The Rev. J. T. Jones is in America. Mrs. Jones died on the 21st of March, while on her passage thither. Mr. and Mrs. Davenport have withdrawn from the Mission, and reached New York in November. Under these circumstances Mr. Goddard has not removed to China, as proposed—Pp. 122, 123.

Until the departure of Brother Jones (when all direct Missionary Work in the Siamese department was suspended) both daily and Sabbath Worship were regularly conducted in Siamese, attended, however, by few except persons in our employ. Tracts were distributed at the house, and generally called for in a more respectful manner than formerly. Much of Mr. Jones's time has been spent in revision and proof-reading; but religious discussions have not been neglected.

The Chinese Morning and Evening Worship, accompanied by explanations of Scripture, has been attended by from eight to fifteen Chinese, persons in our employ and their friends. The Congregation on the Sabbath, though small compared with Congregations in Christian Lands, has been larger than formerly: it is made up of about thirty-five persons, who attend  
*March, 1847.*

with considerable regularity, and various occasional attendants. There have also been two Weekly Meetings in different neighbourhoods, attended by a few of those who live near.

The Assistants have been daily employed in distributing Tracts, visiting and conversing from house to house, and have assisted on the Sabbath, the second Service in the Chapel having been generally conducted by them. They have laboured in rotation, though not regularly, at the *Out-Stations*. The knowledge of the Truth has evidently been extended during the past year. More than 4000 Tracts have been distributed in different parts of the country. Five have been admitted to the Church, and one excluded, leaving the present number 24.

The Boarding School was discontinued in December, owing to the feeble health of those engaged in conducting it. The average number of Scholars had previously been eleven: they received instruction in Siamese, Chinese, and English. Were a Missionary Family devoted entirely to this department we have no doubt the results would be most encouraging; but otherwise there is little prospect of real usefulness in this sphere of labour.

Printing during the year has been 552,484 pages.

The Foundry has been under the joint care of the Brethren Jones and Chandler. The fount of Siamese Type, ordered last year for the Commissioner at Maulmein, has been completed and forwarded.

Brother Chandler has aided Prince T. Momfanoi in building various kinds of machinery, and awakened considerable interest in the work. At the urgent request of the Prince, Brother Chandler continued to visit his palace for three or four months, during which time a machine shop was finished, and many tools and machines for the use of the shop made. Almost from the commencement of Brother Chandler's labours the Prince directed his men to cease from labour on the Sabbath. [Missionaries.

A recent communication, after stating that the Chinese Department is conducted as previously, says—

Five Chinese have been baptized, and continue to give encouraging evidence of piety; one member has died, and one has been excluded; leaving our present number of native members, 27. There are

R

*American Baptist Missions—*  
also now several inquirers, two or three  
of whom appear quite encouraging.

[*Missionaries.*

In the Siamese Department, direct Missionary Labour has been almost suspended for nearly twelve months.

BURMAH.

*Maulmein*, with 11 Out-Stations, in the British Territory, eastward of Rangoon: Maulmein is the principal Station of the Mission—1827—In the Burman Department, H. Howard, E. A. Stevens, S. M. Osgood, L. Ingalls: T. S. Ranney, *Printer*—In the Karen Department, J. H. Vinton, J. B. Binney, E. B. Bullard: Miss M. Vinton—*Amherst*: among Peguans, who are said to be 70,000 in number—J. M. Haswell—36 *Nat. Preachers and As.* Mrs. Judson, after a course of Missionary Labour for nearly 20 years, sailed for America on the 26th of April, but died at St. Helena on the voyage. Dr. Judson reached Boston on the 15th of October. Mr. Simons and family reached America on the 14th of May. Mrs. Ingalls, after 10 years' labour, died on the 9th of November. Mr. Ranney removed from Tavoy to Maulmein in December. *Karen Stations*: at 4 Stations there are 4 Native Preachers who labour with several Native Assistants. Rev. Dr. Judson, Rev. Norman Harris, and Rev. John S. Beecher, and their wives, and Miss Lydia Lillybridge, have sailed for Burmah. Communicants, 711. Scholars, in 2 Seminaries, 6 Boarding and 6 Day Schools, 467. Printing, 351,000 pages. Publications distributed, 17,296—Pp. 123, 124; and p. 64 of our present Volume.

The work of conversion is still going forward, though in a less powerful manner, for a few years past, than formerly. The Christians are almost discouraged. Abandoned, to a very great extent, by the Missionaries and the Board, oppressed and persecuted by the Burmans, proselyted by the Romanists, they are truly cast down, though not yet destroyed. Will the Board and the American Churches

leave these sheep in the wilderness to perish for want of a shepherd? I would go to their rescue; but I have a precious charge of my own, larger than I can possibly take care of, and equally dear to the Saviour. I have hitherto been able to pay them a short yearly visit, which has been to them a source of great comfort and encouragement. This year, however, I have found it impossible to command time for my accustomed visit; and it is extremely doubtful whether any future year will find me less occupied. I hear from them occasionally, and they still persist in saying that they cannot abandon the religion of Christ for the religion of Rome; and it is a matter to them inexplicable, that they should be abandoned by the disciples of the true faith, while the apostates of Rome are making the most strenuous exertions to convert them to another gospel.

[*Mr. Vinton.*

A large company of Karens arrived here to-day from Rangoon, saying that one of the Ordained Native Preachers from Sandoway came over last month and baptized 372 Karens at one time, who had long been worshippers of the true God, and been waiting for the ordinance.

May God teach them by His Holy Spirit, and shield them from temptation! The number of Karens baptized within the present year, in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmein, is about 1200.

About forty young men have reached Maulmein from Rangoon, to attend School; and last Saturday we hear that a company of sixty-four—men, women, and children—arrived at Chethingsville from thence, expecting, most of them, to settle in these provinces; and most of them will attend our School this season; so will all who will come from this region. We must have a larger School than last year.

[*Miss Vinton.*

*Rangoon*: the chief sea-port: 670 miles S E of Calcutta: inhab. 40,000—1813—renewed 1830—Pp. 123, 124.

The late revolution, resulting in the dethronement of Tharrawadi, and the substitution of a milder regency, presents a favourable opportunity, it is supposed by many, for a renewal of operations; and there are considerations connected with the state of the Native Churches, and with the insolence and craft of Romish Emissaries at Rangoon, that challenge

early attention. It is to be deeply regretted that the Mission is at present so reduced in numbers as to be unable to make such an aggressive movement as the occasion seems to require. [Board.

*Tavoy*, with 11 Out-Stations: in British Burmah, S W of Maulmein, and open to the Sea: inhab. 9000: it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—Jonathan Wade, F. Mason, C. Bennett, E. B. Cross: 20 *Nat. As.* Communicants about 400. Scholars in Seminary, 12. Printing, 287,024 pages. Publications distributed, 312,822 pages.

The Annual Report of this Mission has not come to hand.

*Mergui*, with 7 Out-Stations: 6 miles from the mouth of the Tenasserim—1829—D. L. Brayton: 6 *Nat. As.* Scholars, 35—P. 124.

In addition to my Karen Class, I had for a while here upward of 20 Salongs, of whom 17 were males, and 14 young men of promise. But there are several causes which operate very much against their studying in town. As soon as they arrive in town they are beset by the scouring of Mergui, with whom they have formerly traded, such as drunkards, gamblers, opium-smokers, &c. &c. And the influence which these persons have over them is by no means trifling. Another evil is the very frequent arrival of Salong Boats, which calls off their attention when they ought to be studying; and another, which is probably more than all beside, their very peculiar manner of life. They say, "When we are on the ocean we are happy; and we had rather live there and go hungry and naked, than live in town and have an abundance of every thing." Owing to these and many other minor things, it is very doubtful to me whether we shall be able very soon to succeed in educating Salongs to any extent in town. They have now all returned to their native islands; and those who can read say they are teaching others to read also. [Mr. Brayton.

#### ARRACAN.

*Ramree*: in Arracan, a district containing 300,000 inhab. 1 Out-Station: 4 *Nat. As.*—P. 124.

*Akyab*: an Island in the Arracan River: 450 miles SSE of Seram-

pore: inhab. 16,000—L. Stilson: 2 *Nat. As.*: 2 Out-Stations—P. 124.

*Sandoway*: 20 *Nat. As.*, chiefly in Burmah: 5 Out-Stations in Arracan. The Rev. E. Kincaid and the Rev. E. L. Abbott are in America. Mrs. Abbott died on the 27th of January—Pp. 124, 125.

The mournful bereavements sustained by this Mission have left it wholly unequal to the demands on it for Missionary Labour. Our communications from Mr. Stilson, on whom the entire charge of the Mission has devolved, have been infrequent. On one occasion he reports the baptism of three individuals, members of his School at Akyab. In another he speaks of a projected tour among the Karens and Khyens, in which he was to be accompanied by Mr. Burpé. A part of his time has been devoted to the preparation of books and other helps for Schools, for which he possesses qualifications of rare excellence. One of the Native Assistants, Mayat Kyau, reports the baptism, on a late tour, of about 150 Karens. [Board.

In a recent Letter Mr. Ingalls says: "There is not a more inviting field in the East, except Burmah Proper; and, with the obstacles now thrown in the way there, this must have the preference."

#### ASSAM.

*Sibsagore*: on the right bank of the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—Nathan Brown: O. T. Cutter, Printer; 2 *Nat. As.* *Nowgong*: a Government Station on the Kallang: Miles Bronson; 1 *Nat. As.* *Gowahatti*: C. Barker; 1 *Nat. As.*—Pp. 125, 126.

The general aspect of the Mission is essentially the same as given in our last Report. The health of Mrs. Cutter, though of late a little improved, continues feeble, and the result, it is to be feared, will be fatal at an early period, if she remain in India. The demand for help in this Mission is increasingly urgent.

The results of Missionary Labour have been as satisfactory as the number and strength of the Labourers permitted. Two converts have been baptized at Sibsaore. "In the midst of discouragements," says

*American Baptist Missions—*

Mr. Brown, "we have much that is encouraging. We have attentive audiences every Lord's Day in the bazaar, and the people are beginning to be more bold in listening to our exhortations." About 600 pupils were connected with the Mission Schools around Sibsagore.

Mr. Barker has succeeded in the maintenance of several Schools, four of which, numbering from forty to sixty pupils each, are supported by the contributions of individuals in their vicinity. Numerous applications are made for the establishment of other Schools.

The Reports from Nowgong, for the past year, have not arrived. Twelve Schools

were about to be established in that neighbourhood at the last dates, to be continued six months, or throughout the cold season. The Orphan Institution had eighteen inmates in September.

In the printing department Mr. Brown has prosecuted the translation of the New Testament, and several of the Epistles were nearly ready for the press last August. An Assamese Hymn Book had been printed, prepared, in part, by Nidhi and Batiram; also an Arithmetic for Schools by Mrs. Brown. [Board.

An application has recently been received, signed by all the Missionaries, urgently pressing their request for additional Labourers to be sent to them.

## AMERICAN BOARD OF MISSIONS.

## CHINA.

*Hong Kong*—1842—Elijah C. Bridgman, D.D.; Dyer Ball, M.D.

*Canton*—Peter Parker, M.D.

*Amoy*—Elihu Doty, William J. Pohlman, Messrs. Ira Tracey, and Samuel Wells Williams, are at present in the United States. The Rev. David Abeel, D.D., died at Albany on the 4th of September—Pp. 126—128.

Each of the three successive treaties which have been made with China has been an advance, upon the preceding, toward breaking down the wall of seclusion with which that vast country has been so long encircled. The field is so far open, that the Prudential Committee have felt bound to give the operations in that part of the world a serious revision. In the absence of toleration, previous to the late war, there was indeed no opportunity for plan and system, or for preaching the Gospel; and the habits of Missionaries to the Chinese were formed mainly for acting through the Press, in the Hospital, in the School, or among the emigrants in other lands. This would have been of less importance, were it not that, in these unfavourable circumstances, the dialect acquired in this most difficult language may not have been the one which is spoken in the more promising of the districts lately opened, or that the chief familiarity was with the written, rather than the spoken, language.

With such disadvantages it is not an easy matter for Missionaries, who have been on the ground a dozen years, to accommodate themselves suddenly to a new order of things. The new Missionary can go to any port, enter upon any dialect or

any mode of operations, without loss of previous labour, or any peculiar embarrassment; but it is not so with his brethren who pioneered the way, and toiled for years before the day-star appeared.

The great object of the Prudential Committee will now be to secure, with the Divine Blessing, an effective Preaching Mission in China. This will require a little time and some accessions to the number of Missionaries.

The room for the public preaching of the Gospel at Hong Kong will seat 70 or 80 persons, and is well filled on the Sabbath Day. A small School exists at this Station. The Hospital—to which the Board is immediately related only through the personal labours of Dr. Parker—received 4760 patients the past year, making 20,000 from the beginning. Christian Books were freely distributed, and there is far less fear and reluctance to receive them than formerly.

Mr. Williams, with the approval of the Prudential Committee, is on a brief visit to his native land, expecting to return during the present year.

The malaria of Kolongsoo brought sickness into the families of the Brethren, and Mr. and Mrs. Doty were called to part with a son, a youth of apparent piety and much promise.

The operations at Amoy are of course preliminary. Mr. Abeel, however, did much to publish the Gospel in the hearing of Chinese of almost every rank; and he had great encouragement for so doing until his health utterly failed, and he was obliged to resort to a sea-voyage. He arrived at New York in April, but without the prospect of again having confirmed health.

Amoy presents a wide and perfectly

accessible field to the Missionary. There are but two Chapels in this large city where the Gospel of Christ is regularly proclaimed; while 20 might be opened, and large Congregations gathered, and still but a fraction of the population could be reached. Within a distance of two or three hours hundreds of pleasant and populous villages may be visited; and there is no reason to apprehend any serious hindrance in prosecuting Missionary Labour among them.

[Board.

At Canton we ought to have a permanent Station. The population is vast, there being a million resident here, and tens of thousands annually coming and going. Here a hundred Missionaries might labour successfully all their lives, and gather large and flourishing Churches. They might labour long and die here, and never cross each other's track. What, then, in such a metropolis as this, ought to be the number of Labourers? The London Missionary Society considers this as one of their Stations, as does also the American Baptist Board. But were each of these Societies to send ten Labourers here, and seven others each an equal number, there still would be need of a like number from your Board. Ten is the least number we dare request. We care not how many come from other Societies, provided always that they be good, discreet, and faithful servants of Jesus. The more of such we have the better. The field is so wide that there is no danger of there being too many. Beside, in neighbouring towns and villages new and promising fields will ere long be opened. Even now, on the river, and in Honán, on the south of the river, we have the same freedom as in the suburbs of Canton.

The Brethren at Amoy will best plead for the two or three hundred thousand Chinese who live there, and for an equally large population at Fuchau. At both of these places our Board ought to have strong and efficient establishments, each manned by at least five Ordained Missionaries, to say nothing of the towns and villages around them.

At Ningpo a like number of Missionary Labourers is required from your Committee, judging from the best accounts we have of that city. It is not, nor is it likely to be, a place of great business; and, for the present at least, few foreigners will resort to it. This, however, will only make it, in the view of some, a more

desirable sphere for the propagation of the Gospel.

Shanghai is at the north what Canton is at the south; and we do not hesitate to request the same number of Missionaries for that place which we have asked for this city. Just cast your eye on the map, and run over the wide plains of Kiángnán. There you see a population greater than that of the whole United States; and no small part of that mass of human beings is now accessible. Shanghai is not itself a very great city, but it is in the midst of cities; or, as some one has termed it, "a gate through which you enter to a world of cities." At Suchau, and other places in that region, the Roman Catholics have their Missionaries, sent from the Pope at Rome. The English Protestant and the American Episcopal Churches have their Missionaries at Shanghai; and there we think your Board should also have a Station, designed not only to act on that city, but to bear a part in carrying the Gospel into all the surrounding country.

[Missionaries.

The number of Missionaries requested in the preceding extract, it will be seen, is thirty-five. "This," our Brethren say, "is the very smallest number that we dare ask. Let it be kept in mind that we are only making a beginning. All that has been done or attempted hitherto is so very little, compared with the great work that remains to be accomplished, as scarcely to be worthy of being named."

The Missionaries give a rough estimate of the population at "the five ports." That of Canton they put down at 1,000,000; that of Amoy, Fuchau, and Ningpo, at 250,000 each; and Shanghai at 400,000. In these cities, together with Hong Kong and Macao, there are about 30 Missionaries, and an equal number of Assistant Missionaries, from all Protestant Denominations. Of these 30 Missionaries, only five are sustained by the American Board! With great pertinency do our Brethren inquire, "Is this as it ought to be?"

[Board.

Repeatedly and urgently have we asked for more Labourers; but since 1839 not one has been appointed to the Chinese Mission. We now request to have the Ordained Missionaries from your Board immediately increased to thirty-five. Is this number too large? We put it thus low only because we fear you would not be able to grant our request were we to put it higher.

*American Board of Missions—*

We feel bound to ask for the number specified above, because, 1. The New Testament of our Lord and Saviour requires and enjoins His followers to go into all the world and to make disciples of all people ; 2. Considering the great numbers of Chinese now accessible to Christians, fewer Missionaries than we have specified would not be a proper proportion for your Board ; 3. Unless the Mission is immediately and numerously reinforced, large multitudes of the Chinese will be neglected, left without the Gospel, and, for aught we can see, must perish in their sins ; and, 4. So many towns being now accessible, and the imperial prohibitions being removed, the providence of God seems to unite with His Word in calling on us, and, through us, upon the Churches, for all the help they can give. The harvest is truly plentiful.

China is the largest Missionary Field in the world. In fact, it is scarcely less than, if it be not quite equal to, all others put together. But oh how few, how very few are the Labourers ! By obligations a thousand times stronger than we can express, we feel bound to call, in the most earnest and solemn manner, for many Missionaries, the most able, pious, and devoted, who can deny themselves, and who can endure hardness as good soldiers of the cross of Christ. Those who come to China should be men of sterling abilities, tried character, well educated, having a large share of common sense, and prepared to encounter the most deceitful of all people. [Missionaries.

In specifying the number of Missionaries wanted for China, in our last general Letter, we intended to act in strict accordance with your instructions, stating how many the Board ought to have, and at what Stations in this vast Empire. We put the number as low as we dare ; and for one I feel constrained to urge you to send this number as speedily as possible. And you must not expect to have any rest until this number of preachers of the Gospel are here. Thirty-five will only serve for a beginning. Reinforcements will soon be called for, say one Missionary annually for each of the five Stations. This will not be equal to what the Roman Catholics are doing. By the last

## AMERICAN PRESBYTERIAN MISSION.

## CHINA.

*Hong Kong and Macao*—A. P. Happer, M. D.

overland arrival, nine Italian Priests came to China ; and these are not the first who have arrived this year. Beside you, as well as they, must provide for new Stations. Before long the whole country will need Missionaries. In my judgment it is much more likely that all China will be open to us ten years hence, than it was, ten years ago, that we should now have five ports accessible, and free toleration for Native Christians throughout the empire. [Mr. Bridgman.

On the 19th of February we were all invited to a feast prepared by the five high Mandarins of Amoy for the Missionaries. Such an event is unknown in the history of Missions in China ; and it is an attention which has not been shewn to any of the mercantile foreign residents. The utmost friendliness of feeling prevails here among the rulers as well as the ruled ; and our message is listened to with attention by all classes. With such a beginning and such prospects how loud the call for more Missionaries to enter at once on this inviting field !

In regard to infanticide, recent inquiries substantiate the facts published by Mr. Abeel in his paper on the subject. In the villages of Amoy Island it is well ascertained that, among the poor people, one half of the female children are destroyed. Among the better classes the evil does not prevail ; inasmuch as the great cause of infanticide—the want of means of support—does not exist. [Mr. Pohlman.

## SIAM.

*Bankok*—1831—with Out-Stations : *Siamese Department* : Charles Robinson, Daniel B. Bradley, M. D., Jesse Caswell, Asa Hemenway. *Chinese Department* : Stephen Johnson, Lyman B. Peet : 1 *Nat. As.*—Pp. 128, 129.

Mr. Caswell has been much encouraged by the attention given to the Word. One individual among his hearers, seventy years of age, has declared his full confidence in Christ, and expressed a wish to receive baptism. The Prince himself has made such proficiency in his study of English, as to be "pretty well qualified to translate small English Works into Siamese." [Board.

*Amoy*—J. Lloyd, H. A. Brown. Dr. J. C. Hepburn, and Mrs. Hepburn, have been obliged to visit



America on account of Mrs. Hepburn's state of health.

*Ningpo*—W. M. Lowrie, R. Q. Way, M. S. Culbertson; D. B. McCartee, M.D.; R. Cole, *Printer*.

*Chusan*—A. W. Loomis—Pp.129, 130.

The applications for admittance into the Schools were nearly, or quite, 50; of these I selected 27 boys, whom I thought most promising. In the reception of these boys the parents signed a paper, in Chinese, in which they agreed to let the boys remain in the School eight years, and to supply them, during this time, with clothes, and their common Chinese Books; and in case of withdrawing their sons they promise to refund at the rate of two dollars and fifty cents for each month they have been in the School, whilst I am at liberty to dismiss the boy at any time, if he should appear unworthy of continued support. So long as Mr. Cole remained in Macao, and I had no care of the business of the Mission, or of the house, I was enabled to give my mornings to the uninterrupted study of the language, and spend the afternoon with the boys; and we were enabled so to arrange our hours with the two teachers, as to have them instruct the boys in Chinese in addition to their instructions to ourselves. [Mr. Happer.

Of direct labours for the spiritual benefit of this people during the year there is but little to report. Neither of us now here is sufficiently acquainted with this strange language to be able to communicate intelligibly with the people. During Dr. Hepburn's stay he frequently took a handful of Tracts, and went out into the lanes of the city to proclaim the unsearchable riches of Christ. He seldom, if ever, failed of getting an audience to whom to deliver his message, and on whom he urged the acceptance of salvation. Of the result of these labours no estimate can be made till the books are opened, and the dead, small and great, are called to judgment. It was a source of great grief to Dr. Hepburn and to us, that, just as he was beginning to address the people intelligibly, he was called away. But God's thoughts are not as ours.

In the way of distributing Tracts not a great deal has been done by your Missionaries. Dr. Hepburn, indeed, did not neglect this means of doing good; but since his departure little has been done,

and our Missionaries now here are not sufficiently acquainted with the written language to be judicious and intelligent Tract Distributors. [*Missionaries at Amoy.*

Our reception by the people of this place has also been as favourable as we could anticipate. That they should understand or appreciate our motives and objects in coming we did not expect; nor are we disappointed, therefore, in finding that they entertain strange notions respecting us. Some think we have come as spies; some, that, having so much money in our own country as not to know what to do with it at home, we have come here to spend it; some, that we are mere seekers of pleasure, though in a way in which they see little prospect of gaining it; and some, that we are a kind of amiable enthusiasts, actuated by some strange benevolence; while the majority see us, and wonder and gaze at us as foreigners, without knowing, and scarcely desiring to know, why we have come, or what we believe.

This is the first of the five ports in which foreigners succeeded in renting houses within the city walls. The officers of the place, who are, to some extent, informed of our objects, have hitherto thrown no obstacles in our way; we have, therefore, been as much favoured in our reception among the people, as in reference to the climate of the place.

The subject of education has occupied many of our thoughts. Supposing it to be the wish of the Board that some part of our energies should be devoted to this object, and finding in our numbers and situation among the people inducements to enter on this sphere of labour, we have made a beginning in which we trust we shall be sustained by the Committee and the Churches at home. Arrangements have been made for a Boarding School of boys, to contain thirty or more scholars. This number would have been nearly filled up already had we received all who applied. Among the present scholars are some who are promising boys; and as soon as our arrangements are complete, we trust to have it filled up. Mr. Loomis has also commenced a smaller School at Chusan, which for the present we have felt constrained to limit to ten scholars. Mrs. Cole has also expressed an anxiety to commence a Female Boarding School; but under the uncertainties of her health, accommodations for them, and the funds for their support, we have not been able

*American Presbyterian Mission—*

to do more than authorize her to receive four or five for a commencement.

There have been 3,642,000 pages printed by one press in 19 months after its arrival in China.

A good deal of attention was paid by Dr. McCartee, in the first part of the year, to medical practice, both in the dispensary and in private families. Several thousands of patients were prescribed for; and, in addition to the relief of suffering thus imparted, a favourable impression has been made in the community respecting the character of the foreigners who laboured for their good without expecting any return. Were there no other advantage, this alone would repay the expenditure of time and money in medical practice.

[*Missionaries at Ningpo.*]

There has been a great deal of direct Mission Labour performed this winter in

Amoy. On the Sabbath three Places of Worship are open, and there are 5 Services held in them.

We find the proportion of intelligent readers to be small, compared with the whole population.

Though females are better treated in China than in some other heathen countries, yet, as elsewhere, they are kept confined to a considerable extent among the higher orders. None but female Missionaries ever obtain access to them.

In the distribution of Tracts, also, much has been done: almost every evening we went out with Tracts, so as to reach most parts of the city. [Rev. John Lloyd.]

*Bankok*: this Station has been suspended. Two Missionaries, one a Physician, are either arrived or are on their way thither.

—P. 129.

## AMERICAN EPISCOPAL MISSIONARY SOCIETY.

*China* — 1836, renewed 1845: *Shanghai*: Wm. Jones Boone, D. D., Bishop: Richardson Graham, E. W. Syle: Misses Jones, Morse, *Female Teachers*. Miss Gillet has married, and is no longer connected with the Society. Mr. and Mrs. Woods have returned to America in consequence of Mr. Woods' failure of health — Expenses of the Mission 152*l.* 16*s.* 8*d.* — P. 130.

Shanghai is surrounded by a very fertile country, and is in a province which contains more than 37,000,000 of inhabitants, the most thickly-settled country in the world. There are, on an average, 1000 persons to the square mile.

Shanghai opens, above all other places in China, a prospect of extending to other regions beyond the empire a knowledge of the Truth.

The demeanour of the people toward the Missionaries is highly encouraging. The magistrates extend to them great courtesy, and the people exhibit none of the annoyance and dislike manifested by the inhabitants of Canton, but, on the contrary, much good will.

A School has been commenced, and 10 boys have entered for ten years. There

is accommodation for about 20. Many more offered, but the Bishop is endeavouring to make a careful selection. It is intended to enlarge this department; and, as soon as suitable apartments can be procured, to establish a department for girls. [Board.]

Our labours have never been more arduous, or more abundant than since my last. I have prepared, with great pains and labour, a Catechism on the Creed, the Ten Commandments, the Lord's Prayer, and the Sacraments, of about 70 pages, written in a very simple style, for the School.

Beside this Catechism, I have prepared a translation of the Morning Service, and also of the Service for Baptism of Adults, based on one prepared by Mr. Gutzlaff. On the subject of the Prayer Book I have had some correspondence with the Prayer Book and Homily Society of England, brought on by a Letter of theirs to me.

The revision of the Testament advances, and I devote a portion of every day to this work.

I have lately divided the part of the town in which we live into three sections, and assigned one to Mr. Syle, one to Mr. Graham, and have taken the other myself, with the intention of visiting from house to house. [Bp. Boone.]

## BAPTIST MISSIONARY SOCIETY.

*Chittagong*: 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages im-

mediately adjacent — 1812 — J. Johannes, J. C. Fink: 4 *Nat. As.* There is an Out-Station at Chandgao — Com-

municants, English and Native, 40—Baptized, 8—Schools, 2: Scholars, 74—Pp. 130, 131.

The district, 120 miles long, by an average of 25 in width, and including above a million of inhabitants, forms the south-east extremity of Bengal. Here the two idolatrous systems of Brahma and Buddh come into contact, and the chain of caste is therefore feeble. The capital, Islamabad, is frequently called Chittagong, and there the Missionaries reside. It is eight miles from the sea, on the western bank of the Karnaphutty River, and about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindoos, Mahomedans, and Aracanese, or Mughs. The Mahomedans exceed the Hindoos in the proportion of three to two. The labours of our Brethren at this Station are encouraging, though they have to contend with both Heathenism and Popery. Eight persons have been baptized. [Report.

In the early part of the year we visited the celebrated Sitakund Mela, where hundreds of perishing souls were assembled, from the remotest parts of Bengal, to see the idols in the temple, and, by ablation in the waters of the burning well, to obtain the forgiveness of sins, and deliverance from temporal calamities. Notwithstanding the great numbers present, it was evident that the concourse was on the decrease, and this the people attributed to our books and preaching.

Our Brethren at Chandgao continue steadfast in their profession, notwithstanding the opposition and ill-will they occasionally encounter, and the Lord has inclined the hearts of some to cast in their

lot with our people.

On our way to Calcutta we preached and distributed Books extensively. A day's journey from Burishool we met an interesting young man, who said he had read a Tract seven years ago, and was fully convinced in his mind of the errors of idolatry. He clung to us, and said he would follow us wherever we went, as he had been in quest of us a long time.

[Missionaries,

We have had the happiness of baptizing seven Candidates since last May, and I am happy to say that there are a few more under instruction for the same ordinance. We have, during this year, lost two members by death, who departed in peace, trusting in the atonement of Christ for their salvation. I trust that their immortal spirits are now enjoying the happy fruits of their faith in Him who has redeemed them with His precious blood.

[Mr. Fink—October.

*China*—The Committee state—

They regret that, during the year, they have not felt in a position to commence operations in China. Men and funds are still wanting. The important fields of labour in that vast country are now open, and recent intelligence leads the Committee to believe that there is every prospect of an abundant harvest. A long period, it is hoped, will not elapse before some, whom God has evidently chosen and qualified, offer, are accepted, and sent forth. The millions of China are perishing: whom shall we send, and who will go for us? Let our prayer be, that neither the men nor the funds may be any longer withheld.

#### CHURCH MISSIONARY SOCIETY.

*Shanghai*—1845—Missionaries reached Hong Kong in 1844—T. M. M'Clatchie. Mr. Smith's health required his return to England, where he arrived on the 6th of October—Pp. 131, 494.

The Committee have now the painful duty of stating that, while the call for help from China has become still more urgent, and the way for Missionary Effort has

been made still more open by late imperial decrees of toleration, not one additional Labourer has been found to join the two who had gone forth; and that one of the two, the Rev. G. Smith, has been compelled to return home by the failure of his health. [Report.

No information has reached us since the communications made at pp. 349—361 of our last Volume.

#### MEDICAL MISSIONARY SOCIETY.

*Hong Kong*—Information has already been laid before our Readers, in notices supplied by the Missio-

naries of several Societies, respecting the proceedings of Medical Missionaries at the Hospital—P. 131.

## India within the Ganges.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

*Calcutta*—The grants to the Calcutta Auxiliary have been 500*l.* for general operations, and 1000 reams of paper. The issues of the year are 47,769 copies, making the total from the commencement 539,336 copies. Dr. Hæberlin, though no longer the Agent of the Parent Society, acts as Secretary to the Calcutta Auxiliary.

The principal occurrence connected with the Society's operations in British India, during the past year, has been the formation of a new Auxiliary at Agra, for the north-western provinces, to be entitled the "North-India Bible Society." This important step has been adopted with the full concurrence of the Calcutta Bible Society, and also of the infant Society, reported last year as formed at Benares, which will now become amalgamated with the new Institution. The field of labour contemplated by the North-India Bible Society is very large: it includes the region comprehended in the Agra Presidency and surrounding districts, and, stretching onwards, comprises those provinces which have been the scene of the late military operations, and by which fresh fields are thrown open for culture. Your Committee have thought it right to encourage this new Institution by a grant of 300 reams of paper, and a promise of pecuniary aid when its plan shall have become more matured. Some works will be immediately put to press. [Report.

*Bombay* → 1813—The Bombay Auxiliary has distributed 7934 copies of the Scriptures, making its total issues 150,250.

The Bombay Auxiliary has transmitted to this country manuscript copies of the Four Gospels in Persic, from Henry Martyn's translation, written in Hebrew Characters, for the Jews in Persia and elsewhere, who can only read the Scriptures in this form. This work was to have been printed in Calcutta under the care of the Rev. Dr. Yates, had not his lamented death interfered. Your Committee, after consulting with the Rev. Dr. Wilson, of Bombay, on the subject, have engaged to carry an edition of 2000 copies through the press.

A similar work, namely, portions of the Testament in Arabic, with Jewish Characters, also strongly recommended by the Rev. Dr. Wilson, for the use of the many thousand Jews who are found in Yemen, Egypt, Syria, and Mesopotamia, to whom the Arabic is vernacular, but who seldom either read or write, except in the Hebrew Character, is also preparing for publication. Thus additional facilities will be given for reaching the minds of God's ancient people, and conveying to them the truth as it is in Jesus. [Report.

The Rev. D. O. Allen, of Bombay, says that much hostile feeling has been shewn toward the Scriptures, and much shameful perversion of the facts and doctrines contained in them.

*Madras*—1820—There have been granted to the Madras Auxiliary 1000 reams of paper, 500*l.*, and 2000 English Bibles. The issues are 20,476, making a total of 482,981 copies. A further supply of 2000 reams has been requested for printing 35,250 copies of the Scriptures in Tamul—Pp. 131, 132.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

*Calcutta*—On the 7th of July the Bishop of Calcutta attended the Board, when

His Lordship stated, that much success<sup>d</sup> had attended the efforts which had been made in procuring funds for Calcutta Cathedral; a larger amount than he had in the first instance considered requisite for the object, 40,000*l.*, having been already contributed. A greater cost, however, than that originally contemplated had been incurred. Additional means were therefore needed; and these, the Bishop thought, would soon be obtained. Her Majesty had been graciously pleased to bestow the Communion Plate; and other gifts had been presented for fitting up and furnishing the Cathedral; this Society having supplied folio Bibles and Prayer Books, bound in morocco, for the performance of Divine Service. The Bishop informed the Meeting of his intention soon to leave England for his diocese; and expressed his

hope that the Cathedral, although not completed in all respects, would be ready for consecration on his return to Calcutta.

His Grace the Archbishop of Canterbury, and the Bishop of London, addressed the Bishop, congratulating his Lordship on his restoration to health, and on the satisfactory progress of the undertaking, respecting which he had furnished details to the Board. [Report.

The sum of 350*l.* has been voted for an edition of the Hindoostanee Oordoo Version of the Common Prayer Books for the Church of Jessore, and 25*l.* toward the erection of a Church at Shahjehanpore—P. 132.

*Bombay*—Books, value 25*l.*, have been voted for the Bombay Education Society; and Books, value 5*l.*, for a Sunday School at Bombay—P. 132.

*Madras*—Books, value 10*l.*, have been granted to the Tanjore and Tinnevely Seminaries; and 50*l.* toward the erection of a Church at Edeiyenkoody, in Tinnevely. The Madras Diocesan Committee have issued 50,838 publications during the year—P. 132.

RELIGIOUS-TRACT SOCIETY.

The sum of 384*l.* has been voted in various grants to Missionaries and other Friends and Tract Societies in India; also 57,916 Publications, beside Books to the amount of more than 200*l.* for sale—Pp. 132, 133.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

Twelve new Tracts have been published, and 301,958 Publications have been issued. The Receipts have been 6921 rupees, and the expenditure 5944 rupees. The Religious-Tract Society has placed 600 reams of paper, nearly 20,000 English Tracts, and 50*l.* from the proceeds of sales, at the disposal of the Calcutta Society. The Committee have also voted 40*l.* to assist in the publication of Dr. Barth's "Bible Stories," in Hindoostanee. The publications sent for sale amount to 180*l.* 7*s.* 1*d.*—P. 133.

BENARES RELIGIOUS-TRACT AND BOOK SOCIETY.

A grant of 48 reams of paper and 1500 Tracts for the Military has been voted to the Society, and 30*l.* in Books for sale, the proceeds of which are to be devoted to printing expenses—P. 133.

ORISSA RELIGIOUS-TRACT SOCIETY.

There have been 53,750 copies of Books and Tracts published, but the Society is very much crippled for want of means. A grant has been made by the Religious-Tract Society of 124 reams of paper, and a District Library, value 4*l.*—P. 133.

BOMBAY TRACT AND BOOK SOCIETY.

During the year 33,500 Books and Tracts have been published, and the issues have been 25,300. The Receipts are 4786 rupees. Books, value 212*l.* 10*s.* 7*d.*, have been sent by the Religious-Tract Society for sale, and they have granted 150 reams of paper and 10,537 Tracts. They have also granted to the Rev. George Candy, of Bombay, in return for his remittance of 10*l.*, a Library, value 15*l.*, for his Congregation, and another, value 5*l.*, for his School. Also a grant of 32 reams of paper has been sent to Mangalore, and two Mission Family Libraries to Missionaries near Masulipatam—P. 133.

MADRAS TRACT AND BOOK SOCIETY.

The total issues are 220,461 Books and Tracts. The Receipts are 6041 rupees, and the expenditure 5834. The Religious-Tract Society has granted 300 reams of paper and 8960 Tracts; and have offered to allow 100*l.* out of the proceeds of Books sent for sale, on the same sum being raised by local friends—P. 133.

VIZAGAPATAM RELIGIOUS-TRACT SOCIETY.

The Religious-Tract Society has granted 40 reams of paper, 5*l.* in wood-cuts, and 2300 Tracts—P. 133.

BANGALORE BIBLE, BOOK, AND TRACT SOCIETY.

A grant of 32 reams of paper and

*Bangalore Bible, Book, and Tract Society*—  
5104 Tracts has been made by the  
Religious-Tract Society—P. 133.

*NAGERCOIL NATIVE-TRACT SOCIETY.*

There have been 69,100 Tracts printed, and the receipts have been 879 rupees. The Religious-Tract Society has granted 104 reams of paper and 1890 English Tracts—P. 133.

*NEYOOR NATIVE-TRACT SOCIETY.*

There have been 60,000 Tracts printed by the Society. The annual subscriptions amount to 377 rupees, and the expenditure to 360 rupees—P. 134.

*EASTERN FEMALE-EDUCATION SOCIETY.*

*Bengal*—See p. 428.

Since we have been favoured with the whole of the Scriptures in Oreah, the first class, which consists of nine girls, has been studying "A Brief View of the Christian Religion." This has led them to a more enlarged acquaintance with the Scriptures. Mr. Sutton has furnished us with a useful school-book, called the "Elements of Natural Philosophy," which is very interesting to the girls. They are getting on well with knitting, and are very much pleased with fancy patterns.

During the past year three of our dear girls have, we trust, experienced that sorrow for sin which *needeth not to be repented of*, and have been added to the Church by baptism. There are now two boarders less in the School than formerly, but I expect soon to obtain several more girls. During the past year five girls have left the School to occupy other spheres of usefulness. Shanti (*i.e.* Peace), a pious girl, has been married to a pious worthy young man, who is now a student for the ministry in the Academy at Cuttack. Darlimbo (*i.e.* Pomegranate), another of the pious elder girls, has been married to a pious young man residing at Berhampore. Mary, the daughter of one of our Native Christians, is living at home to assist her parents in domestic duties. Kate, a Khund Girl, pious, amiable, and possessed of superior natural talents, has lately entered on the marriage state: she is married to a pious widower, having four small children. When Kate was about eleven years old the grace of God wrought effectually upon her heart, and, I humbly

hope, from that time to the present she has grown in grace and in a further knowledge of Christ her Saviour. By Divine Grace, she has been enabled to walk worthy of her high and holy calling for more than eight years. The Lord make her a blessing in her present important sphere, and may the dear children committed to her charge rise up to call her blessed! Another interesting little girl was given to me by her heathen mother, who, after letting her be in the school a few months, determined to take her from me. The poor child was very unwilling to leave the School: she took great delight in learning to read: however, I could not keep her contrary to her mother's wishes, as I had no written agreement. Notwithstanding all the mother's persuasion, Emma would not leave me till I told her she must go: she has since paid me a stolen visit. Over this child I have felt sad at heart! her wicked mother has confessed that she intends making a gain of her, that she may get money. *Ah! sinful nation, a people laden with iniquity.*

[*Mrs. Buckley—Berhampore.*]

*Bombay*—See p. 428.

Tell my friends how much I feel the kindness and sympathy of those in my native land who are interested in my work, and what encouragement it gives me to think myself and dear children are constantly remembered by them at a throne of grace, since we may confidently expect blessings in answer to prayer. The dear girls, with whose names you are familiar, are going on very satisfactorily. Our number at present is 28: sixteen are reading in the Scriptures. Mr. Crisp has just presented twelve of the more advanced among them with a Family Bible each; a grant having been made from the Madras Bible Society for the purpose. They are delighted, and consider they have a great treasure. In the school-room they sit on forms of different heights, instead of the floor: they are arranged across the room, as in the British Schools in England: it is a great improvement. They are very much interested with lessons on objects, and I find it an excellent way of drawing their minds out on different subjects. The children at the Infant School, also, are much pleased with that kind of instruction. The numbers in this School have very much increased lately. Average attendance 60: in other respects they are going on as usual. The Sabbath School attendance varies from 40 to 50:

it is subject to many changes, some of the most promising boys and girls have been removed to other Stations. In April last one of my own class was married, but continued to come for three or four months: she has not been lately, but continues to attend the Chapel. She tells me those were happy days, when she attended the Bible Class; that she does wish to give her heart to God. [*Miss Macklin—Bangalore.*

*Madras—P. 428.*

It is with much pleasure I communicate the marriage of our dear Rose, which took place in May. I had the satisfaction of giving her to a young native of devoted piety and excellent education, received at the Institution of the Free Church of Scotland, and, what is more extraordinary, a young man of high caste, though Rose was only a Pariah Girl. Rajahgopaut, the husband of Rose, was, with two others, licensed to preach a few months ago, and, after another year's probation, he will be ordained a Minister and Missionary of the Gospel. He and his friend, Vencatramiah, were beset with trials on avowing their determination to forsake the worship of idols. I believe the union between the young people is founded on mutual esteem and affection, a most rare thing in India. Rajah expresses himself much pleased with his wife: her intelligence and capa-

bility of acquiring knowledge exceed his expectations; and he says he is quite astonished at her scriptural knowledge: there is scarcely a text or Scripture Character he can name, but she is familiar with them. Part of her time is occupied in teaching girls of high caste, and the rest of the day she is going through a course of superior instruction with her husband.

Since I last wrote, another of my girls, Eunice, has declared herself on the Lord's side, and has been admitted into Christ's visible fold. She, also, is an interesting and intelligent girl. [*Mrs. W. Porter.—Madras.*

#### BENEVOLENT SOCIETY OF CALCUTTA.

The 26th Report of the Society states that 275 boys and 138 girls were in the Schools; consisting of 133 Protestants, 129 Roman Catholics, 60 Hindoos, 44 Mahomedan, 7 Burmese, 9 Mughls, 10 Armenians, 3 Parsees, 16 Chinese, and 1 Greek. The Schools are opened and closed daily with the reading of the Scriptures, singing, and prayer. The Society was formed for the instruction of indigent Christian Children in Calcutta—P. 135.

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

#### GOSPEL-PROPAGATION SOCIETY.

##### CALCUTTA.

BISHOP'S COLLEGE—1820—G. U. Withers, *Principal*: A. W. Street, G. E. Weidemann, *Professors*: Wm. Ridsdale, *Superint. of the College Press*—Pp. 135, 136.

The residence of the Bishop of Calcutta in England during the past year, while it has deprived the Society of his Lordship's official report of the progress of the Missions in his diocese, has afforded an opportunity of learning the views of the Bishop on some important questions in reference both to the Missions and the College. Though confessing himself disappointed and anxious on some points, his Lordship took many occasions of testifying, both to the Society and to the public generally, his high sense of the good which it had been enabled to effect in India, and his desire for the extension of its operations. Hitherto but little has been done

toward its support by the resident Europeans; but latterly a more liberal spirit has been awakened, and the cause of Missions seems, in many parts of India, to be taken up in earnest. [*Report.*

The Bishop of Calcutta sailed for his Diocese in September, and arrived there in November. Immediately on landing he went to the Cathedral, where many of the Clergy were assembled to welcome his return—P. 415.

We are now in a more flourishing state, as regards the number of students, than we have been since the foundation of the College. There are 21 in residence, beside a probationer, and another student is expected: of these 11 are probationers. The press, too, seems paying well, so that I trust all things are improving. There seems an increased opening about the Col-

*Gospel-Propagation Society—*

lege for Missionary Labour, as the Natives are inquiring for instruction.

[*Prof. Weidemann.*

The Stations of the Rev. G. C. Mitter and the Rev. Samuel Slater have not been reported.

*Howrah* : O. B. Smith: 5 *Nat. As.* : 8 villages: 2 Chapels: 2 Schools—Communicants, 40 : Baptized, 116 : Catechumens, 21—P. 136.

*Tallygunge* : Daniel Jones, R. T. Blake: 30 *Nat. As.* : 43 Villages : 5 Chapels : 5 Schools—Communicants 266 : Baptized, 689 : Catechumens, 516—P. 136.

*Barripore* : 16 miles south of Calcutta; inhab. 6000: the Barripore Mission is divided into 6 circles—1829—C. E. Driberg, A. H. Moore: 12 *Nat. As.* : 26 Villages: 4 Chapels: 2 Schools—Communicants, 201: Baptized, 429 : Catechumens, 163. At the central circle, called *Mogra Hat*, (Nerbudda) J. G. Driberg: 8 *Nat. As.* : 11 Villages: 3 Chapels: 1 School—Communicants, 100 : Baptized, 196 : Catechumens, 209—Pp. 136, 137.

The subscriptions in India toward the erection of the Church at Barripore amounted to 8359 rupees, while the whole cost was upward of 17,000, a sum vastly exceeding what has usually been expended on Village Churches in India, but one that seems justified, to use the words of the Secretary, "by the hope that the Society was working for many generations to come. I humbly trust," he adds, "that by the erection of this Church to the glory of God, an impulse, and, at the same time, a principle of stability, will, under the Divine Blessing, have been given to the Society's operations. [*Report.*

*Dhangatta* : 9 *Nat. As.* : 17 Villages: 5 Chapels: 2 Schools—Communicants, 62 : Baptized, 230 : Catechumens, 216.

*Cawnpore* : in the District, inhab. 500,000: W. H. Perkins, J. T. Schlicher. *Tamlook* : 1 *Nat. As.* : 1 Village: 1 Chapel—Communicants, 15 : Baptized, 130 : Catechumens, 6—Pp. 137, 138.

In proof of the readiness of a few at least, in all parts of the country, to give,

it may be mentioned that the Rev. W. H. Perkins received, for the Mission Establishment recently finished at Cawnpore, 45*l.* from one gentleman, and 30*l.* from another. This increase of local support is, indeed, a great encouragement.

Meanwhile the Society may well appeal to the Clergy and laity of the Church in India not to be behind the people of this country in their sacrifices for the conversion of the heathen. Never was the opportunity more favourable for disseminating the truths of the Gospel in that land of spiritual darkness. The Natives entertain no insurmountable prejudices against the person or doctrine of the Teachers. The ambassadors of Christ from our Church, however, are not more than about one hundred in all, scattered at great distances from each other, that is, one Missionary for the conversion of a MILLION of heathen.

In the Missions founded and maintained by this Society there has probably been too great diffusiveness; more ground has been taken up than could be well occupied: and as, of course, none of it could now be abandoned, the only remedy will be to send more Labourers to till it, and to look in future to the greater concentration of the Missionary Body. Waste of time and strength arises from spreading the Missionaries over too wide a field.

One consequence of the lack of Missionaries is the employment of Native Teachers, who, though well conducted and anxious to do their best, must, in many cases, be but insufficiently prepared for their very delicate duty. Their location, too, is often such as to remove them beyond the effective controul and direction of the Missionary; and their teaching, it is to be apprehended, must, almost of necessity, be rather of the instructive and intellectual, than of the moral and devotional kind. For these reasons the Society has been anxious, for some time past, gradually to supersede this class of lay Teachers by ordained Missionaries, or Catechists specially educated and prepared for the particular work.

This change, however gradually effected, will of course involve a considerable increase of expenditure; but the Society looks with confidence to a large increase of its funds from local resources, as soon as ever its objects and claims are made more generally known to the Anglo-Indian Community.

The Society has determined to main-



tain a Missionary and Catechist at Jubbulpore for the Nerbudda District. In this case the Society limits itself to the payment of the salary and house rent of the Missionary and Catechist, Mr. Dawson having, on the part of his Congregation, kindly undertaken the School, and other contingent expenses of the Mission.

At the earnest recommendation of the Bishop of Calcutta, the Society lately made the large grant of 700*l.* toward the erection of a Mission House and Premises, in a very convenient site, close to the native town of Cawnpore. [Report.

## BOMBAY.

*Bombay*: George Candy—*Ahmedabad*, in Goozerat—1842—Wm. Darby: Scholars, 65. Mr. Allen has accepted a Chaplaincy—P. 138.

Mr. Allen states that the Goozerattee Version of the Liturgy, which he had been engaged in revising, was completed as far as the Communion Service.

In November last the Society received a most important document from the Bishop of Bombay, consisting of an address from certain lay members of the Church at Rajkote.

It proposed a scheme for providing, mainly through local contributions from residents at the various Stations, that wherever a Chaplain is stationed, there should also be a Missionary to labour among the Heathen.

The Society could not hesitate in announcing to the Bishop its anxious desire to co-operate, to the best of its ability, in planting Church-of-England Missions on the basis proposed.

On receiving the Society's reply, the Bombay Diocesan Committee adopted the following important Resolutions:—

“1. That this Committee offer to use their utmost endeavours to procure the immediate location of a Missionary at any Station, with the approbation of the Diocesan, from which a guarantee may be received of a yearly sum of not less than 3000 rupees.

“The responsibility which the Committee undertake in bringing out a Clergyman from England is so serious, and their means so limited, that they regret they can only make this offer on the understanding that his salary will be permanently raised.

“2. That from such Stations as the full amount of rupees—3000 annually—cannot be raised, the Committee will be

glad to receive statements of the amount which can be guaranteed; and the Committee pledge themselves in each case to give their earnest support in recommending it to the Incorporated Society: but the Committee fear that there will be little hope of the success of their recommendation, unless at least one-half, or 1500 rupees per annum, be guaranteed.”

[Report.

The Bishop of Bombay writes:—

The Committee were much gratified to learn the ready disposition of the Parent Society to assist in carrying into effect the proposals of our friends at Rajkote and Malligaum.

Our Committee feel that it is very important to meet, as soon as possible, the wishes of those who have so liberally come forward to promote the labours of Missionaries in their own immediate neighbourhoods. Will you, therefore, request the Parent Committee to look out for Missionaries, one for Malligaum, and another for Rajkote. You will, I am sure, excuse my saying that they must be men who have a deep sense of the value of immortal souls, who are zealous especially to promote the salvation of the Heathen; men of the spirit of the apostolic Swartz, self-denying, patient in labour, although for a time there may be little prospect of any fruit of their labours; willing to relinquish the comforts of much European Intercourse; of many of the, I will not say elegancies, but conveniences of Europeans: they should be men of prudence, and have a facility of acquiring the language of the people, and of throwing their minds into the train of thought of the Natives. Most of our countrymen are too stiff to acquire free intercourse with the Natives, or to make Natives of the middle classes feel at ease in their intercourse with us. I do not think a Missionary should be a man aiming to become a literary character, as, in such case, there are many things in India to draw off his attention from his proper work. The great acquirements are, love to souls, zeal, devotion, perseverance in patient labour among the people of his own district, a man who will usually be found in his Native Schools, or surrounded with Natives, rather than in European Society. The love of Christ should be his constraining motive, leading to imitate *Him who for our sakes became poor*. I dwell on these particulars because they should, if possible, be ascertained before

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a Missionary leaves his own country, and the want of them should not be found out when he is among the Heathen.

## MADRAS

*Madras*, or *Vepery District*, with *St. Thomé*: and *Out-Stations* at *Tripasore—1727—G. Y. Heyne*; at the *Seminary*, *George E. Morris—Blacktown*: *C. S. Kohlhoff—Chindadruppeltah*: *C. Ariolappen—Poona-mallee* and *Vallaveram*: *W. Howell—TANJORE*, with *Out-Stations*: 1766: *Thomas Brotherton: Combaconum*: *S. A. Godfrey: Canandagoody*: *J. P. Fletcher: Vedarpooram*: Missionary not reported: *Boodaloor*: *E. S. Wilshire: Coleroon District*: *J. Guest—TINNEVELLY: Nazareth*: *A. F. Cæmmerer: Moodaloor*: vacant: *Sauyerpooram*: *G. U. Pope: Edeiyenkoody*: *R. Caldwell: Christiangaum*: *J. K. Best—Negapatam*: 1785: *F. H. W. Schmitz—Dindigul*: 1787: and *Madura*: *C. Hubbard—Rarnnad*, vacant—*Secunderabad*: *N. Parenjody: Vedarpuram*: *H. Bower: Aneyacadoo*: *S. W. Coultrup: Trichinopoly*: *W. Hickey: Pulhookolei* and *Pothiamputtar*: *A. Johnson—*Pp. 138, 139.

From the returns which have been supplied we gather the following SUMMARY — Communicants, nearly 3000: Baptized Converts, 16,689: Under instruction for Baptism, 7018: Confirmed by the Bishop at his last Visitation, 892: Scholars, 6105.

Mission Operations have been greatly and very successfully extended during the past year in the district committed to my charge. While a belief in idols and in idol worship is being daily weakened, an impression in favour of the purity and spirituality of the Gospel is silently gaining ground. I must not omit, however, to mention, that a few among those who seemed to take the lead in the former movement, and made plausible appearance of being converts to Christianity, were ignorant, as it proved afterward, of its real nature, and gradually fell off. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they*

*went out, that they might be made manifest that they were not all of us.* With the exception of these poor creatures (whom may the Lord speedily bring back to a saving knowledge of the Truth), the rest remain steadfast, having endured opposition from their heathen neighbours. About 5169 persons are at present connected with my Mission, who are scattered about in 30 villages, and are under the care of 20 Native Assistants. Of this number 2232 are baptized, and 2937 are still Catechumens. For the year there is an increase of nearly a THOUSAND converts. There have been 46 Adult, and 93 Infant Baptisms, and 107 have been newly received to the Holy Communion.

With the increase of numbers there has also been a proportionate increase of knowledge in Divine Things, and a decided growth in grace, in very many of the members of my congregations.

[*Mr. Cæmmerer.*]

If we had one or two energetic European Missionaries here, there is reason to believe that numbers would be gathered into the Church. I cannot receive people whom I cannot discipline. My difficulty here is in guarding against the admission of improper and insincere persons, rather than in retaining those who have joined me.

Of the stability of the Missions in Tinnevely no reasonable doubt can be entertained. My own is the newest Station. It is on the frontier, and in a field quite untrodden by former Missionaries. We have no villages of old Christians, as in Nazareth and other districts in the south. Yet even here the number of Communicants is increasing every month. Baptisms of adults take place every month, or nearly so. We have raised in the district, among ourselves, within the last two years and a half, 82*l.* for the Native Gospel Society, and upward of 200*l.* for Church Building. These are sure signs of prosperity. We only want more European Missionaries, and a steady following up of our educational plans, to ensure very large and permanent accession on every hand.

[*Mr. Pope.*]

We have been again and again told that, humanly speaking, nothing is wanted to ensure a much larger accession of Christian Converts, but a due supply of faithful, devoted, self-denying Missionaries; men prepared to teach by their words, and illustrate in their lives, the saving truths of the Gospel. This has

been the incessant demand on the Society from the Bishop and the Diocesan Committee; and if the demand has not been answered, it must be ascribed to the very great difficulty of finding men possessed of the qualifications required. The Society has not been wanting in inquiries. Effectual measures have been taken to obtain, for the future, a competent number of well-trained Catechists, by the establishment of Seminaries at VEDIARPOORAM in Tanjore, and at SAWYERPOORAM in Tinnevely, under the general superintendence of Mr. Pope, aided by Professor Seymer, and already numbers 80 pupils. "The education," says Mr. Shortland, "comprises Theology, Mathematics, Logic, and the Tamul Classics; and," he continues, "several of the students have, through Divine Grace, been recently brought under the influence, it is believed, of deep religious impressions."

Throughout the country there is an increasing demand for education, and the language and literature of England are daily becoming more and more the objects of study. It is obvious, therefore, that Schools which shall combine a course of useful and scientific instruction with a really moral and Christian Education, must produce the most beneficial results. But it is chiefly as nurseries of future Catechists and Missionaries that these Seminaries are regarded with so much hope. The progress of the Missions is checked by the want of well-qualified

Native Teachers and Schoolmasters. The extension and stability of the Church in India, as in every other country, must ultimately depend upon a Native Ministry.

The liberal gifts contributed by the Native Christians toward the erection of Churches for their own use evince the sincerity of their profession. Mr. Cæmmerer mentions the case of "three villages, near together, having combined to raise, out of their deep poverty, a subscription of 30*l.*, with a view to a Church being built in a central situation for their joint use." And the Secretary of the Diocesan Committee says, "These poor people of Edeiyenkoodu, now in the providence of God involved in so deep affliction, could hardly be surpassed in Christian Liberality by the inhabitants of any country in similar worldly circumstances; in proof of which I need hardly refer to their large contributions (amounting, in some cases, to 450 and 550 rupees from a single village) for the construction of a substantial Church, in addition to their other subscriptions for charitable and religious objects."

A school for the education of Native Girls, under the superintendence of Mrs. Caldwell, deserves honourable mention. The children are selected from the most promising of those in the several Village Schools, and the object is to give them "a plain, useful, and scriptural education."

[Report.

#### BAPTIST MISSIONARY SOCIETY.

CALCUTTA—1801—James Thomas, John Wenger, W. W. Evans, Andrew Leslie: C. C. Aratoon, Shujaat Ali, Shem, *Nat. Preachers. Ental'y*—1838—George Pearce: Ram Krishna; 3 *Nat. As.* students in the Christian Institution. *Howrah and Sal-kiya*—1820—Thomas Morgan: Ganga Narayan, *Nat. Preacher. Narsingdarchoke*—1824—5 Out-Station: J. C. Page: W. Thomas; 5 *Nat. Preachers. Luckyantsipore*—1830—5 Out-Station: George Pearce: F. De Monte; 4 *Nat. As. Kharee*: 3 *Nat. Preachers. Malayapore*: 20 miles S of Calcutta—1845—George Pearce: 1 *Nat. As.* Mr. Denham has removed to Serampore. Mr. Evans has been compelled by his state of health to visit Eng-  
*March, 1847.*

land. Communicants, English and Native, 471—Schools, 18: Scholars, 1067—Pp. 139—141.

Except during the rainy season there have been very few week-days on which the Gospel has not been preached in one, if not in several, of the markets and public streets.

Beside these regular labours, several excursions have been made, partly by Mr. Page, partly by Native Brethren. On one occasion Mr. Page traversed the district of Baraset, and went as far as Jessore, preaching the Gospel daily in the villages on his way. Mr. Aratoon also, compelled by ill health to go on the river, has, amid much bodily suffering, been engaged in proclaiming the Gospel in several places. And our Native Brethren have, on different occasions, gone out for several days to preach, either in the villages or at melas.

In the city the opportunities of dis-

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*Baptist Missionary Society—*

tributing Scriptures and Tracts profitably are not now so frequent as might be supposed from the multitude of its inhabitants; but in the country places many persons have been met with and supplied, who are likely to value the books, and to give them an attentive perusal.

*Lal Basar*—The unsettled circumstances of the Church have produced a decrease in the attendance on Public Worship, and also a slight diminution in the number of members, which at the close of the year was 121.

*Kalinga*—There are now 30 Communicants, several of whom are absent from Calcutta.

*Entally*—There are 44 Communicants; and the Congregation, including the pupils in the Christian Institution, averages 100.

*Howrah and Salkiya*—The Communicants, English and Native, are 29. Mr. and Mrs. Morgan have 4 Schools under their charge, three of them Village Schools, which contain 230 children.

*Narsingdarchoke*—To reduce the expenses, all the Schools have been closed except that in Narsingdarchoke. There are 47 Communicants.

*Luckyantipore*—There are 80 Communicants. A Chapel has been erected at the cost of 230*l.*, which has been paid partly from the Jubilee Fund, and partly by friends in India. The Church, on the whole, has enjoyed peace and prosperity, except toward the close of the year, when the fall of one of the Native Assistants occasioned much sorrow.

*Kharee*—There are 36 Communicants.

*Malayapore*—This is a Church formed during the year. A nominally Christian Community, small in number, had been receiving religious instruction for two or three years past. This instruction was blessed to some, who felt it to be their duty to forsake sin and profess the Lord by baptism. Accordingly, seven of them were, toward the end of June, baptized by Mr. Pearce, at Entally, and formed into a Church. They have been exposed to much opposition and persecution from their neighbours, but the Lord has enabled them to stand firm. The number of members is at present seven. There is also a School, attended by about 50 boys.

*SCHOOLS*—*Benevolent Institution, Calcutta*—The death of Mrs. Evans, and the return to Europe of Mr. Evans, have been very heavy losses to the Institution. The number of scholars continues to be

about 200 boys, and 70 girls, daily. These pupils belong to all the different religious communities in Calcutta; but the great majority of them are "indigent Christian Children." A plain education, with religious instruction, has been given to them all. A private examination was held on the 19th of December, which has been very favourably noticed by the public press. The funds are in a flourishing condition.

*Native-Heathen Institution, Entally*—Mr. Pearce has the superintendence: there are about 90 boys, mostly Hindoos, who receive a plain English Education, of which Christianity is the basis. Mr. Chill, the head Master, is supported by the Parent Society, while the current expenses have been defrayed by the Ladies' Auxiliary Missionary Society.

*Native-Christian Institution, Entally*—There are about 26 pupils. "In reviewing the history of the Institution, I find," says Mr. Pearce, "there are at present twelve young men, who are now employed either as Preachers or Teachers in Mission Schools, who are not only indebted to it for almost all the knowledge which they possess, but several of them for their conversion to God. Two also are ordained Ministers of the Gospel."

*Female Department*—The Female Department of the Native-Christian Institution, or Boarding School, which was in a very low condition, has been revived. It is now located at Entally, and superintended by Mrs. Pearce and Miss Packer. The number of Native-Christian Girls, during the year, has been about 20.

*THE PRESS*—There have been 30,000 volumes printed, of which 2500 have been in Sanscrit, 12,500 in Bengalee, and 15,000 in Hindoostanee; making 419,205 volumes since 1838.

*DISTRIBUTION*—54,000 volumes have been distributed. The funds by which these operations in printing and distributing the Scriptures are supported are derived principally from the Bible Translation Society, partly, also, from the American and Foreign Bible Society, and partly from the contributions of friends in India. [Report.

*Serampore*.—The Society now consider this one of their Stations. W. H. Denham, John Robinson: 8 Out- Stations: 6 *Nat. As.*—Communicants, 97—Schools, 8: Scholars, 809—P. 142.

The College is attended by 120 young persons.

The lamented death of the Rev. J. Mack, who died suddenly of cholera on the 30th April 1845, has made a material change in the position of the Church, and of Missionary Labour at Serampore. Mr. Marshman wrote, on behalf of the Church, to Calcutta, asking our Brethren to occupy the Station permanently, and offering to settle, on terms as satisfactory to the Committee as they were honourable to Mr. Marshman, the only question connected with Serampore which remained unsettled. He offered to purchase the premises which he had occupied so long, and to place the Chapel in trust for the use of the Church. The Committee acceded with much pleasure to his proposal, and Mr. Denham is stationed for the present at Serampore, as tutor and as co-minister with the Rev. John Robinson, who, though not officially connected with the Society, is enabled to give very valuable aid in this important sphere. Serampore is in itself a Station of great promise. Large and populous districts in its immediate vicinity are visited by the Missionaries, and all the expenses, beyond Mr. Denham's salary, are met by an Auxiliary Society and the liberality of friends at the Station itself. [Report.

**Jessore :** 65 miles N E of Serampore. This district, in the Southern quarter of Bengal, is estimated at 5000 square miles : inhab. 1,200,000. 1800 — J. Parry : 9 Out-Stations : 11 *Nat. As.* — Communicants, English and Native, 151 — Schools, 9 : Scholars, 300. The Missionary usually resides at Sahibganj, about 150 miles N E of Calcutta — P. 161.

The Gospel has been preached, Schools superintended, and Tracts and Scriptures distributed, by myself and Assistants, in about 120 villages, 30 markets, and 3 melas. In most villages and markets we have repeatedly delivered our message to new and old auditors. I preached the Gospel for about sixteen days in the adjoining district of Baraset. Three Native Preachers also preached the Gospel in the Burishol District for a few days. I am happy to say that we have met with much encouragement in the prosecution of our labours, and the opposition we have occasionally experienced has not been great. The Tracts and Scriptures distributed, we

have cause to believe, are extensively read. [Mr. Parry.

**Burishol :** 140 miles E of Serampore — 1828 — S. Bareiro : 1 Out-Station : 3 *Nat. As.* — Communicants, 43 — P. 141.

I had the pleasure of baptizing eight converts in May, and twenty-four in June last. I must here inform you that the number who wish to join the Church being, at a moderate calculation, 200, not to speak of others who are anxious to live among the Christian Community in order to enjoy protection, it is indispensably necessary that land, both for the erection of houses and for culture, be forthwith secured. I have negotiated for some pieces, and hope shortly to have this desideratum supplied. For the want of two such localities I have been obliged to postpone the baptism of many persons, as the new converts (they are already converted) would be subjected to trials which can only be avoided by adopting the plans I have in view.

From what has been said, it will be evident that the Gospel has been preached extensively and with great success. God, who exceeds our fervent wishes, will grant still greater success, and enable us, in the time He has appointed, to gather many souls unto Him. I shall die in peace, rejoicing in His eternal love, when these objects, for which I trust God has kept and preserved me here, are secured, and a flourishing Native Church is established. [Mr. Bareiro.

Mr. Thomas, writing from Calcutta in November last, confirms the above appeal for aid, and gives a cheering account of the Station.

**Cutwa :** 75 miles N of Calcutta — 1804 — W. Carey : 2 *Nat. As.* — Communicants, 47 — Scholars, 120 — P. 141.

As to the Churches being self-supporting is out of the question ; the members are too few and too poor to do any thing of the kind yet : the time is not come, and I fear is far off. There are but few Churches at present which the Missionaries themselves are not obliged to support, which is a great drawback ; but what can be done ? there seems at present to be no help for the evil.

I am happy to say that I have had much pleasure and comfort in our labours this year. The people have been very

*Baptist Missionary Society—*

attentive to the preaching of the Gospel, and are eager in receiving Tracts and Scriptures. The melas and other places have, as usual, been visited by the Native Preachers. I am sorry to say that I have not been able to do it myself, as usual, for want of journeying expenses. The Lord has, in His goodness, added five by baptism to our number.

[*Mr. Carey—Nov. 1846.*

*Soory*: about 130 miles N N W of Calcutta—1818—J. Williamson: 1 Out-Station: 4 *Nat. As.*—Communicants, 27—Schools, 2: Scholars, 70—P. 142.

Through the blessing of God, my poor labours are not altogether in vain: five persons have now been restored to communion, and two more have been added to the Church by baptism since last year. I may also add now that an Auxiliary Society has been lately formed in this Station, forming a branch of our Calcutta Baptist Missionary Society. Almost all our Native Christians have become subscribers.

Our efforts to make known the blessed Gospel among the perishing multitudes around us, both near and distant, have, I trust, not been less this year; and at least an equal number of Scriptures and Tracts have been distributed. The desire to possess these publications seems to be on the increase, and they appear, also, to be read to a greater extent than formerly, though still far less than we could wish.

[*Mr. Williamson.*

*Dacca*: 190 miles N E of Serampore—inhab. 300,000—1816—W. Robinson, O. Leonard: 4 *Nat. As.* Mr. Leonard is in very feeble health—Communicants, 16—Scholars, 30—P. 142.

Having had the assistance of four Native Preachers during the greater part of the year, more has been done in preaching and distributing Tracts and Books than during any former year. The markets, within a circle of fifteen or twenty miles, have been frequently visited, and several journeys have been made to places at a considerable distance; and one place has been visited which is supposed to be not less than a hundred miles from Dacca. A disposition to hear is everywhere manifested, while, in all places, the Scriptures and Tracts are well received; but of awakenings and conversions one can say

nothing. Our English Chapel is well attended, and we hope the word spoken there is not without effect. We have distributed during the year about 12,000 volumes of the Scriptures, and about 25,000 Tracts.

The general appearance of things at Dacca is not such as to lead us to expect any great immediate success. The prospect before us is one of labour and severe contest. In addition to all our labours and contests among the Hindoos and Mahomedans, we soon anticipate much opposition from Romanism. A Romanist Bishop is about to make Dacca his head quarters. May the Lord give me strength and vigour to take a full share in all that is to be done!

[*Mr. Robinson.*

*Dinagapore*: inhab. 20,000: about 260 miles N of Calcutta: Out-Station at *Sadamahl*, about 20 miles N E of Dinagapore—1805—Hugh Smylie: 1 *Nat. As.*—Communicants, 32—P. 142.

Mr. Smylie continues his labours at these Stations without interruption. Many have offered themselves for Church-membership, but, as they appear careless and indifferent, they have not been accepted. The Church has had much to contend with. Seven have been excluded. [*Report.*

*Monghyr*: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: 1 *Nat. As.*—Communicants, 56—Schools, 3—Scholars, 90—P. 142.

The engagements of the Missionaries have been much as in former years. Four English and four Native Services have been maintained weekly. Bazaar preaching has been attended to, and itinerating journeys undertaken as often as practicable. One or two large melas have also been visited, and many Scriptures and Tracts given away. Though nothing remarkably interesting has come under the observation of the Missionaries in these labours, yet they have not been without encouragement.

Scriptural instruction has been given to a number of native boys by three Christian Teachers.

[*Report.*

Our Native Converts, like the Native Soldiers, the sepoys, can do nothing without Europeans to direct and encourage them. Under an efficient European Missionary they will do a great deal, and very much that no European can do; but when left to themselves, they are generally the

most helpless beings imaginable. They have not the courage, the firmness, and the perseverance necessary to commence and sustain a new and difficult undertaking. [Mr. Lawrence—Nov. 1846.]

*Patna*: a few miles from Digah, 320 N W of Calcutta: inhab. 300,000—1820—Wm. Beddy: Miss Beddy; 2 *Nat. As.* Mr. Heinig has removed to Chunar—Communicants, 23—Scholars, 36—Pp. 142, 143.

During the past year Missionary Work has been carried on in the same manner as heretofore. In-door and out-door preaching has been attended to as usual, and the Word has been listened to with apparent attention. About a month ago Mr. Heinig left for Benares, for the benefit of his health, since which time our two Native Brethren have been out twice, attending markets at a distance of from eight to ten miles, preaching and distributing Tracts. Their reception has been, on the whole, encouraging and gratifying. [Mr. Beddy.]

Mr. Beddy baptized six persons in November last.

*Benares*: with an Out-Station at *Chunar*—1817—Wm. Smith, George Small, H. Heinig: 1 *Nat. As.*—Communicants, English and Native, 32—Schools, 6—Scholars, 177—P. 143.

Mr. Smith still continues to receive boarders into his family, several of whom are orphans, brought up by him, at his own expense, from early childhood. To many, it is hoped, of his former pupils he has proved a spiritual father.

At *Chunar* a large and interesting Sabbath School has been conducted by the pious and zealous Schoolmaster of the Station, Serjeant Wilks. Pleasing instances of early piety might be adduced, the result of his labours, under God.

[Report.]

I am happy to inform you that here is a very large sphere for Missionary Labour: the people listen very attentively, not only in the city of *Chunar*, but also in the surrounding villages, which I visit as often as possible. Since the death of Mr. Bowley this Station has been much neglected, and I very much feared, as they had been so long without a Missionary, I should have met with much insult and opposition when preaching among them; but I am happy to say it has proved quite contrary, for I have had not

only much pleasure in preaching to the people, but numbers of Natives have visited me daily to converse and argue upon the truths of Religion.

I have often wished, dear Sir, that I could transport some of our English Friends to witness the eagerness of the children begging and entreating me to open Schools in all directions,

[Mr. Heinig—Nov. 1846.]

*Allahabad*: about 500 miles NNW of Calcutta—1814—L. Mackintosh: 1 *Nat. As.*—Communicants, 7—Scholars, 30—P. 143.

Mr. Mackintosh is now advanced in age, and his illness has prevented his forwarding more than a very short report.

*Agra*—1811, renewed 1834—R. Williams, J. Makepeace, J. Dannenberg: 6 *Nat. As.*—Communicants, 94—Schools, 3: Scholars, 36—Pp. 143, 144.

I am happy to be able to add, that hitherto we have obtained a greater share of public patronage and support than we could have anticipated; for, in addition to supporting our five Native Agents, with travelling expenses, &c., and a pundit for the *Chitowrah* School, we have purchased a neat Chapel, with dwelling-houses for our Missionaries, at 800 rupees: 300 will be expended on the Chapel now building at *Sian*, 100 for upper-room accommodation to the Chapel at *Chitowrah*, and 100 for repairing Chapel and premises at *Agra*: we have also the sum of 1200 rupees subscribed for the formation of a Christian Village: in all 3254 rupees, 3014 of which have been raised on the spot, and from a few Christian Friends in other Stations.

Our itinerant labours have been abundant; our agents have proclaimed the glad tidings of salvation in more than 100 different places, many of them a considerable distance from the city. I had long needed such a fellow-helper as Brother Makepeace: we greatly rejoice in his being appointed to *Agra*; and our earnest prayer is, that he and his beloved partner may be long spared to labour in this part of the Lord's Vineyard.

Our actual success has been very encouraging. Thirty-six have been baptized—thirty-three Hindoos and three Europeans: nearly all these are going on well, particularly our sixteen brethren

*Baptist Missionary Society—*

at Chitowrah: they are growing in grace and in the knowledge of Christ, and this we regard as a triumph of the Gospel in the midst of a Heathen Village. We have seven Candidates, five Natives, and others are inquiring the way to Zion.

[*Mr. Williams.*

Mr. Williams, writing on the 17th of October, says that the prospect is much improving, and that he has reason to believe many around him are turning to God.

*Muttra*: 30 miles NE by N from Agra: inhab. 50,000—1842—T. Phillips; 2 *Nat. As.* Mr. Makepeace has removed to Agra—Communicants, 7—Scholars, 40—P. 144.

The last year has been one of peculiar trial to Mr. Phillips. Heavy rains destroyed the new Chapel he had recently erected, while he was visited by heavy domestic afflictions. One person, however, has been baptized, and three others were on the eve of decision, when they were deterred by the influence and threats of their friends.

The Maze-Pond School is carried on

(*The Survey will be continued at p. 161 of our Number for April.*)

with much encouragement. The labours of the Native Preachers are also uninterrupted. They are everywhere well received by their countrymen. One of them is now supported by the friends at Counterslip, Bristol.

[*Report.*

*Delhi*—1818—J. J. Thompson: 2 *Nat. As.*—Communicants, 19—Tracts distributed, 13,337: Scriptures, 6930—P. 144.

One of the hearers at Hurdwar, who followed and joined us at Gurhmukteshwar, has now been united to the Christian Church by baptism, making the second of my Hurdwar Hearers, and the fifth of the pilgrims at both fairs, who have joined us from the ranks of the Heathen. Two of these are now, I humbly trust, before the throne, having washed their robes, and made them white in the blood of the Lamb; whilst the remaining three are in the vineyard of their Lord on earth.

I have obtained a spot of ground in an attractive situation, and received handsome donations for building a Chapel, where, I hope, the Gospel will be preached more regularly to the people of this city.

[*Mr. Thompson.*

## BioGRAPHy.

### BRIEF MEMOIR OF JOSEPH RENVILLE,

CONNECTED WITH THE SIOUX MISSION OF THE AMERICAN PRESBYTERIAN BOARD OF MISSIONS.

THE present communication from Dr. Williamson contains a notice of one who has been intimately connected with the Station at Lac Qui Parle, and who has done much, by the blessing of God, for the Missionary Work among the Sioux.

Joseph Renville was born on the Mississippi, some distance below the Falls of St. Anthony; and here his first years were spent among the Sioux. Before he was ten years old his father took him to Canada, and intrusted him, for some time, to the care of a Roman-Catholic Priest, by whom he was baptized. The Priest was kind, and communicated to him some knowledge of the French Language and of the principles of Christianity.

While yet a boy he returned to the

Dakota Country; and, his father dying before he attained to manhood, he resided for some time with Colonel Dickson, a British Trader, who, observing his intelligence, energy, and honesty, furnished him with some goods, and sent him with the Indians in their wanderings to purchase their furs. In this way he lived till about the commencement of the late war between the United States and England.

The British having determined to employ the Indians as auxiliaries against this country, Colonel Dickson recommended Mr. Renville as the person most capable of enlisting and controlling the Sioux; and he was appointed to command them with the rank, pay, and emoluments of a captain in the British Army. He was not only an active but a humane officer; and it was probably chiefly owing to his in-



fluence that the Dakotas were prevented from participating in those cruel and disgusting scenes which disgraced the conduct of other tribes. Mr. Renville retained the entire confidence of the British Government; and, after the close of the war, he was for some years employed as their agent and that of the Hudson's-Bay Company, residing in winter with his family among the Dakotas, and each summer visiting the British Settlements on Red River to receive the presents for the Indians.

In 1819 the United States commenced military works at the mouth of the St. Peter's, and Mr. Renville relinquished his pension as a British Officer a year or two afterward, and with it the employ of the British Government and Hudson's-Bay Company; and united with others in forming what was called the Columbia Fur Company. He built a house near Lac Qui Parle, where he resided for the last twenty years of his life. During his connection with the Columbia Fur Company the first seed-corn was brought to Lac Travers; and, chiefly through his example and influence, the Indians were induced to commence planting there, and, a few years subsequently, at Lac Qui Parle. By this means the lives of many were preserved in 1827, when hundreds of the Dakotas, having nothing to depend on but the chase, perished by famine.

Mr. Renville appears to have been seriously inclined, and to have sought a knowledge of Christianity from his early years; but he never understood the English Language, and was unable to acquire knowledge by reading. Previous to the establishment of the Mission here he had very little intercourse with White Men, except Indian Traders and Military Officers, many of whom could converse with him only through an interpreter, and most of the others were Roman Catholics or avowed infidels. Of course his opportunities for gaining a knowledge of Christianity were neither frequent nor favourable. When I first saw him in the summer of 1834, he informed me that he was a Protestant. He was then in his fifty-fifth year. Previous to that time he had seen and conversed with one or more Protestant Clergymen; but it is not probable that he had ever had an opportunity of attending Protestant Worship, conducted in a language that he could understand. Previous to this, about 1829 or 1830, the Holy Spirit was pleased, in some way, to

cause him to think and feel more on the subject of Religion. He began to speak, not only to his own family, but to his Indian Relatives, of Christianity; and some of our native members, who have subsequently given the best evidence of piety, think a great change was wrought in them at that time. What was its nature I cannot say. Years afterward they did not understand the way of salvation by a Redeemer; but their confidence in the superstitions of their people was weakened, and there was some improvement in their external conduct. Mr. Renville's own knowledge of the way of salvation must, at that time, have been limited, and his ideas on the subject indistinct, and, of course, he could not communicate to others what he did not possess. But it would seem as if, at a time when there was no human teacher near, the Holy Spirit opened his heart and that of some others to receive the Truth.

Soon afterward he took his family a journey of five hundred miles to Prairie du Chien, (at that time the nearest settlement of White People, except the English settlement at Red River,) was regularly married to the mother of his children, and had her and them baptized by a Priest. At that time there was no Protestant Clergyman there. He also procured from New York a large folio French Bible, and, there being no person within sixty miles of him who could read it, he requested the Fur Company with which he was connected to procure him a clerk capable of teaching his family the French Language. The clerk was sent to him; but he proved to be a Roman Catholic, who had little inclination to read the Scriptures.

A knowledge of Mr. Renville's character and influence, and his expressed wish to have Protestant Missionaries near him, led to the establishment of the Mission. He aided us on our way and after our arrival. Through his influence, in no inconsiderable degree—though subsequent events shew clearly that the Holy Spirit was the chief agent—the Indians were restrained from destroying our domestic animals, during the first years of our residence here, and many of them inclined to receive religious instruction. He gave us much assistance in catechizing and instructing the people; and though in learning the Dakota Language he did less for us than we desired, and sometimes thought he should have done, the aid which he did render was highly important.

Very soon after our arrival he made known to us his wish of being in communion with us; and about six months afterward he was received on examination as a member of the Church here. In August 1841 he was chosen and ordained a ruling elder; and, from that time till his death, discharged the duties of the office in a manner acceptable and profitable, both to the native members of the Church and the members of the Mission.

On the first Sabbath of March he met with us in our Public Services for the last time. The influenza was then prevailing in the neighbourhood, and he was attacked with a violent cough, which did not yield to the remedies which had often relieved him before. He bore his sufferings with much patience; and when informed that his disease would probably prove fatal, requested that we should pray, not for his body, but for the life of his soul.

A week before his decease, his oppressed breathing and other symptoms made it manifest that the time of his departure was near. He appeared fully aware of it, and he was filled with anxiety. He spoke feelingly of one of his sons who was impenitent, and of the sufferings and temptations to which he feared all his children, especially his unmarried daughters, would be exposed, in consequence of the destitute condition in which he was leaving them, and their ignorance of what was necessary to provide for themselves in such circumstances. He was exhorted to commit his family to God, and all worldly concerns to others, and to think only of the things of another world. A day or two afterward he told me that he mourned much on account of his sins, and prayed much for forgiveness, mentioning one or two things in which he thought he had done wrong a short time before. When reminded of the efficacy of the blood of Christ, he replied, "I know it, and that is all my hope." He requested me to read the Scriptures to him and to pray with him. The evening before his decease he asked me what became of the soul immediately after death. I reminded him of our Saviour's words to the thief on the cross, and Paul's desire to depart and be with Christ. He said, "That is sufficient;" and presently added, "I have great hope that I shall be saved through grace."

Next morning, about eight o'clock, I was called to see him. He was so evi-

dently in the agonies of death that at first I did not think of attempting to do any thing for him. After some time, his breathing becoming easier, he was asked if he wished to hear a hymn. He replied "Yes," and repeated the first words of a hymn of praise to Jesus. After it was sung he said, "It is very good." Being asked if he wished to hear another, he assented, and referred to a paraphrase of the one hundred and forty-sixth psalm in the Dakota Language. After it was sung he looked at Mr. Huggins, who led the singing, and said, "You have made me glad;" which is the Dakota manner of saying, "I thank you." After a short pause he added, "It has done me good: I feel somewhat relieved." As he again reclined on the bed, I saw a sweet serenity settling on his countenance, and I thought that his severest struggle was probably past; and so it proved. The clock striking ten, he looked at it, and intimated that it was time for us to go to Church. As we rose to leave him, he extended to us his withered hand. After we left him he spoke some words of exhortation to his family; then prayed till his strength was gone; and, before noon, calmly and quietly yielded up his spirit.

In estimating the character of converts from among the heathen we should ever remember that, though they may possess as strong faith and as fervent love and zeal, and attain as much knowledge of the doctrines of Christianity, neither Scripture nor the history of the Church warrant us to expect that steadfastness and beautiful consistency of character which is found in many of those who have known the way of the Lord from their childhood.

Mr. Renville was a man of vigorous mind, and he was remarkable for the energy with which he pursued such objects as he deemed of primary importance.

He was equally remarkable for his hospitality and kindness to the poor. All strangers passing through the country, even traders of opposing interests, were welcomed to the best which he had to give.

From the time we were able to converse with him without an interpreter his progress in the knowledge of the Gospel was rapid, and there followed a manifest improvement in his practice. Notwithstanding the defects of his character, perhaps in the eyes of Him who sees all things without partiality he shewed a

more docile and obedient spirit than infancy, and, all their lives, have had most of those in civilized lands, who have an opportunity of hearing it faithfully explained.

## Proceedings and Intelligence.

### Western Africa.

CHRISTIAN MISSIONARY SOCIETY.  
BADAGRY.

DURING the quarter just mentioned, the Missionaries—the Rev. Messrs. Townsend, Gollmer, and Crowther—continued their labours at Badagry, not neglecting, as will hereafter be seen, any means likely to hasten the commencement of their work at Abbekuta. From their communications during this period we now give a variety of extracts.

#### *Progress of the Missionary Work.*

The following passages are from Mr. Gollmer's Journal.

*Visits to the People at their Houses—Notice of the god Ifa.*

April 12, 1846: *Easter-day*—This morning I went into the town to proclaim the glad tidings of Christ's resurrection. I first went to the house of two Abbeokouta Men, who reside here as a kind of private agents or spies, and who often visit us. I had a long conversation with them about our natural condition, and what alone is profitable in time and eternity, to which they listened attentively, always saying, "Amen."

I then went to the house of Ajagbe, who seemed to be rather unquiet about something. I, however, spoke with him and a few of his people until I was politely told to go, Ajagbe saying that he was called away.

Leaving Ajagbe, I went to address a large assembly under a palm-wine shed in the Portuguese Town. It was the first time that I had spoken to these people about God and His Word; and I cannot but express my thankfulness for the opportunity of to-day, for the people were unusually quiet, listened with the greatest attention to all I said, and thanked me much, when I left, for what I had told them.

June 7—I went this morning to Akpa, a Chief of our neighbourhood, who at present resides here. When I entered the house, the Chief was busy consulting Ifa, the god of the palm-nut, one of the principal gods of the Yoruba Nation, and

March, 1847.]

who is venerated by many other people, on account of his supposed attributes. He is said to detect thieves, to tell the people how they may be lucky, what to do in cases of difficulty, &c. The god is, in fact, a complicated apparatus, consisting of wooden basins, calabashes, powdered chalk, palm-nuts, and dozens of other things; and the result is arrived at by playing with two handfuls of dried palm-nuts, which are constantly breathed upon.

After I had taken my seat, the Chief covered the whole concern with a cloth, and wished to hear why I had come. I took occasion, from what I saw before me, to speak of our fall from God, the deceit and vanity of all idols, the love of God, and our remedy in Christ Jesus; to which he and his few people present listened with but little attention. Before leaving, I requested him to come to Church in the evening, when he could hear more of what I had told him.

In the evening Mr. Crowther preached in Yoruba, and Akpa attended.

#### *Encouraging Congregations.*

May 31: *Whit-Sunday*—I read Prayers this morning, and preached to a large and attentive Congregation.

In the evening Mr. Crowther read Prayers, and preached, in Yoruba, to about 130 souls, there being many Abbeokouta People present, who were very attentive.

*General View—Services—Candidates for Baptism—School—Translations.*

At the end of June Mr. Gollmer writes—

We cannot yet speak of ripe fruit, but we have reason to believe that our work is *not in vain in the Lord*. This ground has been fallow for so long a time, and has consequently become so very hard, that the breaking up of it requires time and labour. The weeds have taken deep root; and to eradicate them wholly, we need to dig deeply. We hope, by the blessing of God, at least to be preparing the way for brighter days, when more lights of the Gospel will shine in this thick darkness, and more voices be raised to proclaim salvation through Jesus Christ; when one will break up fallow ground, another sow the *incorruptible seed*,

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and a third water the plants. O that that time may not be far distant, for many are daily perishing for lack of the knowledge of the saving name of Jesus Christ!

Our Services have been conducted as usual, and have been pretty well attended. A few of the Natives attend regularly: others come in now and then. The average attendance on the Lord's Day, morning and evening, is from 60 to 70. Two of our Communicants have returned to Sierra Leone, because, on their arrival here two years ago, they met with greater disappointments than they were prepared to expect. The rest of our Communicants—9 men and 9 women—receive weekly biblical instruction, and I trust they grow in grace.

Our Candidates for Baptism, to whom three have been added during the quarter, also receive weekly Christian Instruction. The number is at present seven men and four women.

The School is going on well. Mr. Marsh and Mr. Philip take much pains to get the children on. Our boarders—seven in number, one having been added during the quarter—have behaved, on the whole, very well. These children attend our Family Prayers in the morning, and in the evening they, and the other boys of the people in our yard, meet in the School-room, when we sing a hymn, read a portion of the New Testament, which is explained to them as simply as possible, and then close the day with prayer.

The number of our Sunday Scholars is 31—23 men and 8 women; and of our Day Scholars 25—19 boys and 6 girls.

Mr. Crowther reports, at the same date—

My translations have been uninterruptedly attended to during the quarter. I have revised St. Luke's Gospel, and written it out clean, fit for use; both the Gospel and the Acts being carefully revised and corrected by an attentive reading of Bloomfield's Notes on those books in his Greek Testament. My Vocabulary is daily swelling with new words, and many new and important discoveries have been made in the idiom of the language, and in the construction of sentences, which before had not a little perplexed me.

Messrs. Gollmer and Townsend are improving in speaking the language: the knowledge of the accents and intonation,

which is an essential part in speaking Yoruba, is not an easy task to foreigners.

Thus, through the mercy and goodness of our God, we have been permitted to preach the Gospel of His Son to many, who had never heard His name. He is giving us tokens of His faithfulness, that He is with us according to His promise.

*Illustrations of the Idolatry of the People.*

On this subject the Missionaries' communications contain much painful but curious information. Our limits only permit us to extract a few of the more striking passages.

*Annual Festival in honour of the god Idagbé, at Idallè.\**

The following account is so interesting that our readers will probably not think it too long. Mr. Gollmer writes—

April 10, 1846—Yesterday forenoon it was announced, by the public crier, that the annual grand festival in honour of the national god Idagbé, a snake, would take place to day at Idallè. As I much wished to become acquainted with the idolatrous worship of the people, I went to Idallè, with Mr. Crowther, this morning.

Of the serpent thus made an object of adoration Mr. Crowther says—

It is a species of the boa constrictor which the people worship. This reptile is so sacred, that no one dare kill it, although it does serious mischief when it gets among the poultry, or among the bullocks.

Mr. Gollmer proceeds—

On our way, we overtook many poor pilgrims travelling toward Idagbé's holy shrine: they were all dressed in their best, and provided with something to eat, and with a small gift for Idagbé. On our approaching Idallè, we met Okkán and Possu, with a numerous retinue, sitting in the shade of some trees, awaiting their fellow Chiefs, and prepared for the procession. Having saluted them, we went on our way to Idallè, where a great number of people had already assembled.

The procession of the Chiefs and people entered the town in a most imposing manner. Some of the Chiefs, who had managed to borrow a horse for the occasion, shewed off on horseback, while those who were less fortunate did as well as they could on foot, all displaying their finery, and apparently wishing to excel

\* Vide "Missionary Register" for June last, p. 268.

each other. Some were dressed in silk velvet, others in silk damask, &c., with a large bright-coloured state umbrella over their heads; while their devotedness to their famous god was manifested by a slip of the palm tree, tied around their necks, to be afterward deposited in Idagbé's outer yard.

The importance attached to this festival may be seen from the fact that all the Badagry Chiefs—with Akitoye, the deposed King of Lagos—were present, except two, and that these two sent their representatives. We continue the account from Mr. Crowther's Journal—

The Chiefs took their station in front of the fetish house, under shady trees. A large umbrella, stuck in the ground, marked the station of a Chief. The umbrella is a mark of dignity in this country, no inferior persons being allowed to use it. All sorts of drums and musical instruments they could muster were used on this occasion—the tomtom, the gongon—or country bells knocked with a stick—calabash instrument, netted over with fish bones, which make a harsh sound when shook or beat with the hand, and iron instruments, like rods furnished with rings, which make a jingling noise when the rings are moved up and down with the hand. As there was a large assemblage of people, of all ages and both sexes, they formed different classes of dancers; young women and girls forming circles after the Yoruba fashion, and performing their dance to the beat of the tomtom, the shaking of the calabash, the knocking of the gongon, and the jingling of the iron rods. The young men and boys were running about wild in different parties, like madmen, with their bill-hooks or sticks in their hands, as if pursuing an enemy, when, on a sudden, they moved backward, as if repulsed by their foes. It is scarcely necessary to say they were bathed in perspiration, from the intense heat of the scorching sun acting upon the sandy streets.

We resume Mr. Gollmer's narrative—

About an hour afterward, the Chiefs and a few of their people went into the inner yard to pay their homage to Idagbé, and, singular it is, the Chiefs stripped themselves of all their finery and charms, and dressed themselves in white cloths,

as if they did not trust in any thing beside Idagbé, but were humble and sincere adorers of him alone.

It was some time before we could obtain admission to this the most holy place, but at last it was granted, and we passed from the outer yard through a fetish house, which forms a gateway only, to the inner yard, where we saw a small bullock, the destined sacrifice to Idagbé. From this inner yard we had to press through a narrow entrance into another inner yard, the sanctuary of Idagbé. This was about twelve feet square, fenced in on all sides, and containing a few small trees, which afforded us an agreeable shade from the excessive heat of the mid-day sun. Here we met all the Badagry Chiefs humbly sitting on the ground, before Idagbé's little hut, which was not above six feet long, four wide, and six high, but neatly covered all over with new mats.

The High Priest, a youth about eighteen years old, and two other Priests, much older, yet of a lower order, were ministering. The young Priest was for some time in the little hut, during which time he was heard uttering words, as if praying. The other two Priests sat immediately before the entrance, which was so carefully closed, by a clean white cloth, that it was impossible for any one to see above a few inches of the inside.

When the High Priest came out from the little hut he bore a pot with consecrated water, which one of the other Priests squirted, from his mouth, upon the Chiefs and people present, one after the other, to symbolize Idagbé blessing the people. This was not performed with much solemnity, as the Priest was made to laugh, so that he was obliged either to swallow the water or let it run down his body. All, however, seemed anxious to be squirted upon. After this, the rum and cola nuts, which the Chiefs, &c., had brought as an offering, and which had been consecrated, were brought from within the little hut, and of which, after having poured out a glass of rum on the ground to Idagbé, the Chiefs and people partook.

When this was over, the Chief Priest, with a wooden fork in his hand, went, and after him another Priest and Wawu, to the ante-yard, to consecrate the bullock. Three times they went and returned, the High Priest every time mumbling something toward Idagbé's hut. On returning the last time he brought the tail of the bullock, which was laid on

the roof of the hut. A few minutes afterward, the butcher brought some of the blood of the bullock, which was placed before the hut. While this was going on, some people prepared a large dish of smoked fish, and another, one of beans, which, after they had been presented to Idagbé for a few minutes, were in no time devoured by the hungry worshippers, Chiefs and people helping themselves by handfuls. With this the ceremony in the most holy ended, of which we were heartily glad, as we had been standing there for nearly two hours.

Mr. Crowther thus confirms the remarks of Mr. Gollmer as to the absence of all solemnity during this part of the ceremony—

There was no devotion among the worshippers. They were looking here and there, and when the consecrated fish and beans were eaten it was with scrambling. The religion of this people is not a religion of the heart: it is a mere external performance. Those who abstain most strictly from forbidden things—such as *touch not, taste not, handle not*—are considered the most religious: such prohibitions they observe more scrupulously, because they fear the wrath of the god, should they violate his law, and not from any love or affection. On the contrary, the vilest actions are performed without hesitation, and the filthiest conversation has no check to proceed out of their mouths. These are the things which *defile the man*; but the Heathen do not know nor understand it, nor can they till they become the disciples of the Lord Jesus Christ.

Mr. Gollmer continues—

Having refreshed ourselves by a little rest and nourishment, we again went to see what was going on. The merriment of the people appeared to have reached its highest pitch, or, I should say, they appeared to have drunk of the wine mentioned in Rev. xvii. 2; for not only the people, but all the Chiefs, were now dancing and capering to the singing and shouting of the people.

But while the majority of the people appeared to be thus actuated, there was another company, who appeared to be otherwise influenced by the same supernatural being. A little on one side there was a solemn procession of seventy-five girls, slowly moving toward the river, all neatly dressed, and carrying a small fe-

tish-pot on their heads, in which to fetch water for the god. At the head of this procession there was a girl, who, from her peculiar movements, appeared to be rather intoxicated than any thing else, but of whom it was said that Idagbé rested on her. She was slowly moving from side to side, bending forward, and having her eyes constantly fixed on the ground. The procession was directed and guarded by a number of old women. Their movements, however, were so slow, that sometimes they did not make three yards an hour, and an ordinary ten minutes' walk must have occupied more than four hours.

As the people in general were gradually getting the worse for liquor, of which there was no lack, and evening admonished us to return home, we left them in the midst of their rejoicing, praying to God soon to send them deliverance from all these works of the devil.

Of the part taken by Akitoye Mr. Crowther states—

Akitoye, as if he had forgotten all his troubles,\* took an active part in the merriment of the day. With his Brazilian state hat on, he danced about with the agility of a youth: his motion was not laborious, but he darted forward and backward in the midst of the crowd, with his Headmen close at his heels, who were dancing with him for about half an hour, to the great delight of the people. I could not, on this occasion, help remembering the dancing and leaping of king David before the Lord, when he brought the ark of God from Kirjath-jearim. After Akitoye had performed his part he sat down in his chair, and the Chiefs of Badagry came and danced before him.

Mr. Gollmer thus sums up his account—

Not wishing to be too lengthy, and preferring to let the thing speak for itself, I forbear to make any remark of my own respecting the above. But the public proclamation, universal preparation, general attendance, the slip of palm, the feigned humility of the Chiefs, the holy water, the bringing of the blood into the most holy, the eating of the sacrifice, and even the dancing, are striking features in this festival, and must remind one of similar ceremonies mentioned in the Old Testament.

\* Vide "Missionary Register" for October last, pp. 439, 440.

*Similar Festival in honour of the goddess Idagbé, at Badagry.*

The following notice of the annual festival, at Badagry, of the goddess Idagbé—the god being specially worshipped at Idallè, as just described—is taken from the Journal of Mr. Townsend—

May 16, 1846—To-day the Idagbé worshippers have had a festival. The holy well, from which they fetch water for a libation, is situated close to our premises. This evening a long string of young females, bearing consecrated water-pots on their heads, and headed by a matron supposed to be possessed by the spirit of their goddess, came to fetch water from this holy well. Various parties, of both sexes, beating their rude instruments, and shouting and dancing to their wild and discordant music, attended the water-bearers. The whole party, excepting the water-carriers, seemed to be frantic—carried away by their demon-worship.

Idolatry needs excitement to support it, as it is incapable of bearing the test of sober reason. Excitement and superstition make up the sum of all the worship of this people. They defend it only on the ground that their fathers did so; and when pressed to acknowledge the one true God they do so, but express a belief

that God has appointed the various deities whom they worship to receive divine honours, in some sense subordinate to those paid to Him.

On the 9th of March the Missionaries opened the new Church, of which the picture below is a representation. It is 50 feet long and 25 feet wide, and is for the most part built of bamboo, tied together with split cane, and thatched with the leaves of the bamboo. Very few nails were used in its erection. The belfry is 20 feet high and 5 feet square.

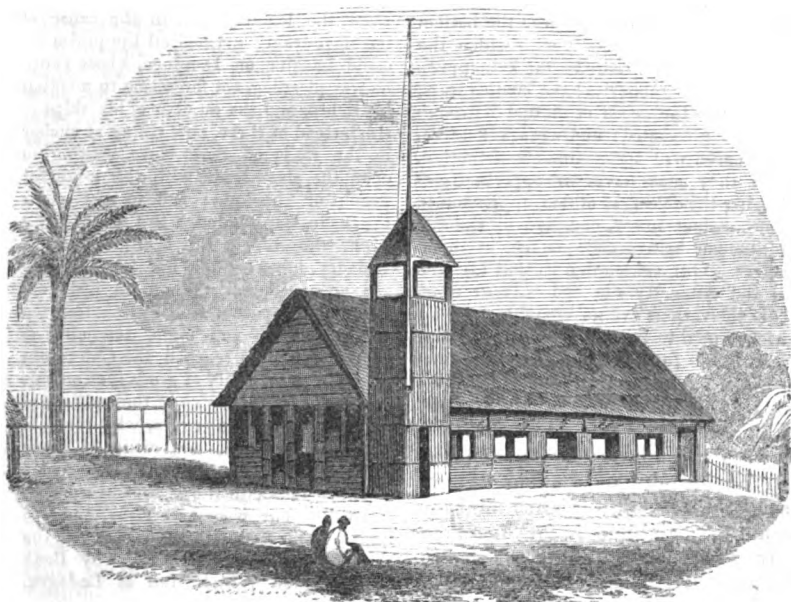
#### ABBEKUTA.

We have now the pleasure of laying before our readers a narrative of the providential course of events by which the Missionaries destined for Abbekuta have at length been enabled to proceed thither.

*Opening of the Road to Abbekuta.*

The first steps toward the accomplishment of this important object are noticed in the following extract from the Rev. H. Townsend's Journal—

April 21—Mr. Crowther and myself went to Imowo, the residence of Mewo.



For some time past Akitoye has been desirous of opening a communication with Abbekuta, the road to which has been closed since the return thither of Shumoi in January last. To this course Akitoye is impelled by Domingo, of Porto Novo, as, while the roads are shut, slaves are very scarce. Thinking we might be able to gather some additional information from Mewo respecting the sending of messengers to Abbekuta, we visited him, and were not altogether disappointed in our expectations. He informed us that he was led to expect the return, in a few days, of some persons who were sent from hence some time back, and that, in anticipation of their arrival, messengers would not be sent for a few days.

An Embassy which had been sent to Adu, the town that has proved the greatest obstruction to the opening of the road, returned last week. A favourable answer was brought by the Embassy, permission being given for Akitoye's messengers to pass without molestation, and a desire for peace with Badagry and Abbekuta otherwise expressed. Thus far it seems probable that the road will be opened: indeed, the prospect of obtaining part of Domingo's cargoes is a bait too tempting to be resisted; and thus the slave-trade, in which all are too much interested, will be the means of reconciling old foes, and opening roads long closed to all traffic. Thus, those who have been at the bottom of all the wars and strife with which the country has been visited—the kidnappers, who by their robberies have kindled wars, and sown the seeds of mutual hatred—will be reconciled; and wrongs long remembered will for a time be forgotten, that they may have an opportunity of buying the objects of others' oppression in more distant towns, and live by the sale of human beings once as free as themselves. Our consolation is, that He who is the Almighty can and will so overrule the various events brought about by wicked men to His glory, that they shall tend to the furtherance of His good purposes of mercy toward sinful man.

On the 3d of May a Deputation from Domingo and Akitoye to Abbekuta afforded the Missionaries an opportunity of sending a messenger thither also. Thus the bane and the antidote went together. Mr. Marsh thus notices the departure of the Embassy—

*May 3, 1816*—A great number of people, the agents of Domingo, left Badagry for Abbekuta with presents to the Chiefs. The object is, to open the road and bring slaves down for him. They bore the message that Domingo has the best goods to barter for slaves, as rum, cloth, roll-tobacco, &c.

The presents mentioned in the above extract were understood to be of the value of 200*l.*; a large sum for a native trader to expend, and shewing the great pecuniary profit which must attend the nefarious traffic to the promotion of which Domingo devoted it. The reception of the messengers by the Chiefs of Abbekuta will be seen in the following passage from Mr. Crowther's Journal—

*May 27*—Our messenger arrived from Abbekuta with two others; one from Sagbua, and the other from Ogubonna, who stopped over night at Imowo. It gave us no small joy to hear, from our messenger, that his message was kindly received by the leading Chiefs of Abbekuta, especially by Sagbua, the Elder of Aké, the royal town, and consequently the acknowledged Elder of Abbekuta.

When the Badagry messengers arrived there, a Council of Chiefs was called. Badà, the leading man in the cause of the slave-trade, lavished all the praise he could imagine on Domingo, whose cause he was pleading, not forgetting to mention his riches, and the number of his ships—six, instead of three, now riding at anchor in the roads off Porto Novo, waiting to open the slave-trade with the powerful people of Abbekuta; and, to cast us in the shade, Badà added, "But those White Men, who live in the boarded house at Badagry, have nothing but boards: they are poor people." When he had concluded his speech, they presented ten pieces of cloth and eight demijohns of rum, which only reached the Chiefs, out of the great quantity of goods sent on this occasion. What became of the rest is best known to the messengers, who went to Abbekuta on foot, and returned home on horseback.

When the Council had broken up, Sagbua called our messenger aside, and told him that he took no more notice of the contemptuous expression used by Badà against those White Men of Badagry,



than he took of the rags which he brought from Domingo to entice them to deal with him in slaves. He said, "Those very people, who live in the boarded house, whom he called poor, are the people whom I want. It is through them our sons and daughters, who were stolen away from us, were liberated; and not only so, they have accompanied them back, without any payment from us, to this country."

At a Council of Chiefs, which was called at Apparty's house on purpose to consider our message—of which Badà, and Ajagbe, and the scoundrel who accompanied them, were made members upon oath, as well as Andrew Wilhelm and other Sierra-Leone People—Badà was called to account for the expression he had used against us. Badà was obliged—our messenger was informed, he not being present—to change his language. He promised the Chiefs that as soon as he had concluded peace with Adu, Oke-oddan, and Ottà, when their messengers arrived he would bring us safely to Abbekuta. These three men being thus connected with Abbekuta upon oath, as members of their Council, a strict charge is said to be given them to take care of the Missionaries and the Sierra-Leone People while at Badagry, and on their way to Abbekuta.

To the same general effect Mr. Marsh thus writes—

It appears that the young men employed by Domingo tried to insinuate some evil into the minds of the people of Abbekuta against the Missionaries, by telling them that the English are a poor sort of people, who have nothing but boards, meaning the frame for the houses of the Missionaries. But it appears, also, that the people of Abbekuta gave them similar answers to these: "We can tell ourselves who is the best friend, between one who rescues our children from a perpetual slavery, and sends them freely to us again, and one who brings goods to take them into perpetual slavery and misery. Whether or not the English be rich, they are our friends. You people of Badagry, take care; the English who are with you in your town are our friends: if any wrong is done to them by you, we will make you responsible." When the young men received such an answer, they then changed the note, and tried to proclaim it, that they are friends of the English.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
BOMBAY.

*Death of the Rev. A. Dredge—Departure of Mr. J. Rogers for the Mission.*

WHEN we last reviewed the operations of the Society in this Mission, it was our painful duty to record the death of an experienced and valuable Missionary, who had spent upward of sixteen years at his post—the Rev. J. Dixon. It is now our mournful task to announce the removal, by cholera, on the 3d of June last,\* of the Rev. A. Dredge, another valuable Labourer, just as he was on the point of entering upon his active duties, after having been successfully engaged in the preparatory work of acquiring the language. Such dispensations of God's providence demand the acquiescence of faith. *It is the Lord.* He knows best how to carry on His own work. May He give the word, that great may be the company of those who publish it. Mr. J. Rogers, lately a student in the Society's Institution, has been appointed to this Mission, and sailed from Southampton in December last.

*Departure of the Rev. W. K. Fletcher—The Money School.*

Owing to the appointment of the Rev. W. K. Fletcher, Chaplain to the Hon. East-India Company, to a Station at a distance from Bombay, the Ven. Archdeacon Jeffreys has, for the present, kindly undertaken the duties of Secretary of the Bombay Corresponding Committee.

The Rev. C. W. Isenberg continues in charge of the Money School.

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NASSUCK.

The Rev. C. P. Farrar is at present the only Missionary at this Station, the Rev. C. C. Mengé and the Rev. J. J. Mühleisen having removed to Jooneer, in order to

\* Vide the Recent Intelligence in our Number for August last.

commence Missionary operations in that large town.

*Ravages of the Cholera.*

The awful disease, by which Mr. Dredge was so suddenly removed, prevailed at Nassuck to a fearful extent. Mr. Farrar remarks, in a Letter dated June 4, 1846—

The cholera has taken away three more of our Christian Flock. One after another, the Converts Gunga Ram, Ramdeen, and Kesoo, have been called to their home. It is our consolation at least to know that *these all died in faith*. Mary, the wife of James Paramiswar, has been attacked, and is struggling, as it were, between life and death. The disease has swept as a pestilence over the city, and, at the lowest computation, between two and three thousand of its inhabitants have been taken away.

*Visitation of the Bishop of Bombay—Account of the Labours of the Missionaries—Confirmation of Ten Converts.*

The Bishop of Bombay spent a week at this Station in March last, and his presence and ministrations were very encouraging and edifying to the Missionaries and the little band of Converts. In a Letter, dated May 18, his Lordship has kindly given the following detailed account of the proceedings at this branch of the Mission. At the time of the Bishop's visit, Mr. Mengé had not left the Station. The Bishop writes—

Having come to Nassuck in the course of my Visitation, I examined the Schools, &c., of the Nassuck Mission, with the assistance of the Missionaries, and have now the pleasure to forward, for the information of the Committee, the results.

In the Wada are the English and Mahratta Schools under Mr. Farrar, and the Native Female School under Mrs. Farrar's care. In four Mahratta Schools are about 200 boys. The proceedings of the day commence with the assembling of the Schools and their Teachers, the poor Converts of the Poor-house, and the servants of the establishment, for the Morning Service. Mr. Farrar reads a selection of prayers from the Liturgy, with a portion of Scripture in Mahratta, and puts questions upon the subject read, which are answered by the boys, or, if they are un-

able, by the Pundits, or by some of the Native Converts or Assistant Catechists, who answer more fully than the others: the attention is consequently kept alive.

In the English School are between 30 and 40 boys, divided into four classes. The two lower classes read in M'Culloch's lower elementary books, translating the English into Mahratta, and the same was done by the second class. They all readily answered questions in Mahratta; but did not attempt to answer in English. The second class understand every question put in English; but give their answers in Mahratta. The first class were examined in Geography, and answered in English, very intelligently, in the chapters which they had learned. They seemed very ready with the Mother's Book, and answered in any part of it. In the Scriptures they readily answered most of the questions put to them, especially in the New Testament. They appeared to be intelligent, and well grounded in what they had learned. The defect chiefly noticed by me was in the pronunciation of English: they wrote English pretty correctly from dictation. There is in the Wada also a School of Mahrattas, of ten boys, supported by the community of the Station. Mr. Farrar's adult class consists of twelve youths in the first English class, though not all adults. What has been said above will furnish a report of them. This has been too lately formed to require any separate notice.

Mrs. Farrar's Female School contains between thirty and forty girls: thirty-four were present when it was examined. Three of the first girls read pretty well and readily in one of the Gospels, and answered questions put by Mrs. Farrar and by myself—through Mrs. Farrar—correctly, upon some other parts of Scripture. About half the School repeated the Ten Commandments, and sang a Hymn: of course this was all in Mahratta. Mrs. Farrar has a lively and interesting manner, which keeps up the attention of the pupils. Mrs. Farrar said that some of her former pupils, who are now wives and mothers, occasionally come to see her: a few of them keep up their reading, and Mrs. Farrar supplies them with Tracts when they visit her; but none of them have yet come forward for baptism.

In the Hindoostanee School, under Mr. Mengé, were thirty-seven boys, Mahomedans. The School commences and closes, as in the Wada, with a selection from the

Liturgy in Hindoostanee, and a portion of Scripture in the same language. It is attended by Mr. Mengé's servants and the Moonsee, making the number forty-six. The first two classes read and translated part of a chapter in St. Matthew from English into Hindoostanee without difficulty. The second class was much inferior to it, and the remainder of the School was only learning to read. In this School three boys had made considerable progress in learning English: they read intelligently, and when questioned by me in English answered questions in Scripture, also in Geography, and wrote a sentence in English from dictation, with very few mistakes.

The ministrations of the Missionaries consist in the daily Service with the Schools and Establishments, in preaching and distributing books among the people, in Missionary Tours—as is detailed in their Journals—and upon Sundays in two English Services, when they preach in turn. The Christian Community, varying from twelve to as many as thirty in the monsoon, are obliged to our Missionaries for these opportunities of attending Public Worship, as, without them, they would probably have no Public Worship which all classes could attend.

On Sunday Morning, at nine A.M., there is a Service, in Mahratta, for the Converts in the Chapel, when a portion of the Liturgy in Mahratta is read by Mr. Farrar, a chapter—one of the Lessons, I believe—read by one of the Native Catechists, with suitable observations made by Mr. Farrar or the Missionary present. This Congregation is of course small, being only the number of the Converts. At this Service I confirmed 10 Converts, 7 men and 3 women—all Converts of this Mission—only four of whom, who are Assistant Catechists, understood English. At eleven o'clock A.M. we had the English Service: the Congregation was 16. The Lord's Supper was administered to 14 Converts, of whom 3 were Native Converts, Assistant Catechists.

At two P.M. all the children of the Schools, male and female, with the Pundits and native servants of the establishment, attended the Mahratta Service in a large School-room. Mr. Farrar thought about 300, of all classes, were present. Prayers were read in Mahratta, and a portion of Scripture, upon which Mr. Farrar put questions and made a few remarks. Sometimes two or three Na-

*March, 1847.*

tives came in for a short time; but not very frequently.

At four P.M. was the usual English Service. Prayers were read by Mr. Mengé; and Mr. Dredge preached a Sermon from 1 John i. 5, which shewed a considerable degree of thought, and in which were some valuable practical remarks.

The other labours of the Missionaries consist in preaching to the Natives, as opportunities are afforded, in the streets or in the neighbourhood of Temples, and in the distribution of books. They occasionally visit villages in the neighbourhood, and find that, by selecting an early hour in the morning, before the people go about their occupations, there is usually a good attendance of the men. The females only attend as they may happen to be passing on. In villages, and places where they have preached, there is a general knowledge of the facts of our blessed Lord's history and of the doctrines of the Gospel. In addressing people in the streets, the attendance often is about thirty. All these labours are detailed in their Journals. Also in the translation of books likely to be useful among the people.

I conversed with the three Native Assistant Catechists, Dajee, James, and Appa, separately. They appear to be under the influence of the Gospel, and Mr. Farrar considers them to be such. Dajee has given up a situation in the Revenue Department of Rs. 50 per month, with good prospects of promotion, to be employed in making known the Gospel to his countrymen. He seems bold, ready in speaking on the truths of the Gospel, and, if he will perseveringly submit to regular training and study, will, under God's blessing, become an useful Labourer. He has been tried in different situations, and has had some humbling experience of his own weakness: he submitted to discipline in consequence. He has felt the effects of loss of caste very heavily during a severe illness, in which none of his heathen connections would do any thing for him, not even give him water. Mr. Farrar said that not until his illness could they estimate the full effects of loss of caste. Some native inquirers, and some in the Schools, were rather staggered by the treatment Dajee met with: still Dajee has continued earnest. Ram Krishna, Dajee, and James, are at present usefully and daily employed in

reading to the poor in the Poor Asylum, and to any other Natives who may call.

*Trials of Ram Krishna.*

In addition to the above information respecting Dajee, we have to relate that it has pleased God to bring Ram Krishna also into the deep waters of affliction and trial. May it please Him of His goodness to sanctify the visitation, and to glorify His grace in the stedfastness of His servant! The following account is given in a Letter from Mrs. Farrar, dated Nassuck, April 28, 1846. She writes—

We are told that we must through much tribulation enter into the kingdom of God; and we see the fact painfully illustrated in the case of the Native Converts. Their names are cast out as evil by their brethren; they are forsaken by their relatives; and their heathen countrymen would, if possible, debar them from even a cup of cold water. If for a time they are shielded from persecution, and find their social bereavements alleviated by the charities of Christian Fellowship, then other sorrows are appointed them: it seems as though the rod of affliction were needed to keep them in the narrow way. Thus, poor Ram Krishna is now cast into a fiery furnace: may he come forth from it refined and purified as choice gold!

You are aware that he was married to a Christian Woman, and that an infant daughter had been born to them. They lived in love and peace, and were examples to those around them of the happiness of Christian Union. Their cup of prosperity seemed to be full: how soon it was dashed from their lips! Ram Krishna's wife, Nancheri, had always shewn symptoms of delicate health; but about six weeks ago, after a few days of very slight ailment, on account of which she had come over to our house for a change, we perceived that she was suffering from that most deplorable malady, insanity. On making the painful discovery, we immediately applied for the advice of an European Physician, who kindly came, and did all that medical skill could devise for the relief of the poor sufferer. After trying various remedies, the doctor advised that the patient should be sent to Bombay, to try the effect of change of air and scene, or, if these should not be blessed to her recovery, that she might be

placed under regular treatment for her malady.

Poor Ram Krishna departed with his melancholy charge, and his little daughter under the care of a nurse; but further trials awaited him on the journey. The infant left us in comparative health, with the exception of a peculiarity in its breathing, which it had had from its birth, and with which we were advised not to interfere. After its weaning this peculiarity increased, its health became deranged, and ere the afflicted parents reached Bombay they were bereaved of their child.

To him that is afflicted pity should be shewed; but this law of mercy has not yet been written on the Hindoo's heart. It is one of the penalties attached to the loss of caste among them, that the individual shall be deprived of the decencies of funeral rites. His dead body may be cast to the beasts of the field, or may be tossed into a pit by people of the lowest caste, who are employed to cast out dead cattle, and by whom the Hindoos deem it the greatest degradation to have their corpses touched. Here, then, was an occasion on which the Heathen would make one, who, as a Brahmin, might have commanded their idolatrous homage, feel the consequences of his loss of caste. Ram Krishna was far from Christian sympathy and assistance, and no one would lend him a helping hand to bury his dead. He desired a little coffin to be made for his child; but the village carpenter refused his services. However, when mention was made of an appeal to the authorities, he consented to do what was required of him. But, fearing lest malice and covetousness combined might lead to the exhumation of his child, Ram Krishna placed her in her little coffin, and carried her with him to Bombay, where she received Christian Burial. Thus closed the mortal career of little Mary, the first infantine member of the Native-Christian Church at Nassuck. She was born at Nassuck, and at Nassuck she was buried with Christ in baptism. We rejoice to think that, as she had been planted in the likeness of His death, she shall be also in the likeness of His resurrection.

Having arrived in Bombay, the sorrowing couple were soothed and relieved by Christian Kindness. The best advice was procured for Nancheri, and her husband remains with her to tend and com-

fort her; but she continues a sufferer, deranged in intellect, and gradually declining and wasting away.

How inscrutable are the ways of Providence! We had hoped that this young couple would have been as a fair beacon to their countrymen, a holy leaven among them: now, not only is their usefulness curtailed, but Satan triumphs, and the Heathen will say, *Where is now their God?* They will ascribe the affliction which God has sent His children to the power and vengeance of those false gods whom they have forsaken and renounced. Yet our confidence in the overruling power, and the goodness and mercy of our God, remains unshaken. *Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne.* Such judgments will, as Mr. Farrar remarked, affright hypocrites, and deter them from intruding into the Sanctuary of the Lord; but *Wisdom is justified of all her children.* Bright beams of mercy strike through even this dark cloud: the bow of promise irradiates its gloom. The reality of Nancheri's conversion, the soundness of her Christian Principles, were manifest even in her derangement. Her aberrations were those of a Christian Mind. She uttered none of those impious and offensive expressions to which her countrymen give vent, not only in madness, but also in anger. Sometimes she was cast into deep melancholy at the remembrance of her sins; while her *adversary* hid from the eye of her faith that precious blood which *cleanseth us from all sin.* But the very sins which she deplored could only have been revealed to her by that Spirit who convinceth of sin: they were of such a character that a Heathen would not have discerned their sinfulness. Her husband, too, tended her in her disorder with the patience and tenderness of a Christian Husband, exhibiting neither the selfishness nor the apathy of the Hindoo; but quietly waiting upon his God, and seeking to comfort himself in His Word, he submitted to *the rod*, knowing who had appointed it. His only complaint was, *Alas! I have not walked closely with God, as I should have walked.* How precious is that Gospel which produces such fruits! how wisely is it adapted to all our wants! It gives us the solution of all our difficulties, and illumines our deepest sorrows with a hope full of immortality.

JOONEER.

*Formation of a Church Missionary Station.*

Since March 1842 Mr. Brooke White, a young Indo-Briton, has been labouring to impart Christian Instruction to the Natives of Astagaum and its neighbourhood—at first depending on his own resources, and afterward being supported by a few private individuals. Astagaum is within about eleven miles of Ahmednuggur. The scene of his labours has been visited more than once by the Society's Missionaries, and several of the Converts have been baptized. The disposition, thus manifested, of the Mahratta population in those parts to receive Christian Instruction, determined the Corresponding Committee in Bombay to take measures for establishing a Missionary Station at Jooneer, the population and position of which will be seen from the information detailed below. The Rev. Messrs. Mengé and Mühleisen are the Missionaries selected by the Committee for Jooneer; and from their communications, principally, our accounts are taken. Mr. Mühleisen writes, May 15, 1846—

Mr. Mengé and I arrived at this Station, with Mrs. Mühleisen, on the 5th of March. Not being able to procure any kind of house, we have since been living in a tent, pitched near a ruined mosque, in which we have taken shelter during the heat of the day.

Jooneer combines many advantages. For India, it has a very good climate; we have plenty of excellent water; the surrounding country is very fine; it is a central point between Nassuck, Nuggur, Poonah, and Bombay; and the people, though bigoted to their degrading religion, evidence, in many instances, an anxiety to hear the particulars of our message to them. So far as we can see, the place has but one drawback—the want of a resident medical adviser, which, in this country especially, is certainly a great desideratum.

Mr. Mengé, in a Letter dated June 16, enters more fully into the character of the people with whom

the Missionaries will have to deal. He says—

The town of Jooneer has 3000 houses, with about 25,000 inhabitants. The Brahmins, about 2000 in number, have shewn their enmity to our proceedings, by prohibiting Brahmin Boys from attending our Schools, and by threatening to put out of caste every Brahmin in our service. The Hindoo Castes do not seem to be very bigoted, and listen, apparently with interest, to the preaching of the Gospel, while they receive our Tracts with gratitude. One chief characteristic of the Brahmins here is their duplicity. Their enmity to Christ is rather hidden: it does not shew itself so much in open violence as was the case with the Brahmins at Nassuck on my first arrival there.

*Visit of the Bishop of Bombay.*

In April the Bishop of Bombay visited the Station, from Nassuck, pp. 152—154; and, in a Letter dated May 18, gives the following particulars—

From Nassuck I proceeded to Jooneer, about seventy-two miles of difficult road, in consequence of the mountainous state of the country, and in a little more than three days—it is a three days' journey—arrived at the Station. I found Mr. and Mrs. Mühleisen residing, during the day, in an old mosque, and Mr. Mengé occupying a pagoda near to them. The Brahmins and Hindoos were at first unwilling to let our friends any of their houses; but they were becoming more favourable.

Jooneer is in a decidedly healthy situation. Even in this season of drought it is well watered by nullahs and small rivers. The proposed railroad will pass within about eight or ten miles of the place, and it is likely to rise in importance. It is seventy-two miles from Nassuck, between sixty and seventy from Bombay, fifty from Poonah, and fifty from Astagaum. In addition to the 15,000 inhabitants of the four distinct Pettahs which constitute the town of Jooneer, there is one town, Wattoor, distant about six miles, containing 12,000 inhabitants. There are also several other considerable villages within the same distance.

*Entrance upon Missionary Labours.*

In June domestic circumstances made it necessary for Mr. Mühleisen to proceed, with Mrs. Mühleisen, to

Poonah, whence they returned in the beginning of September, and took up their residence in a house which had in the meantime been completed for them. Another dwelling is about to be constructed for Mr. Mengé. In a Journal of his proceedings from May to September, Mr. Mengé gives the following general notice of the facilities which exist for the exercise of his Missionary office—

My time has been spent in conducting a Mahratta Service in the morning, attended chiefly by my servant and several strangers; in translating the Gospel of St. Matthew from the original into Mahratta; and in carrying on conversational preaching with the people in the town or neighbourhood. I have had very little intercourse with the Brahmins; but we preach to the other Hindoo Castes, who are not so bigoted, and gladly accept and read our books. I have established a Mahratta School, which is attended chiefly by the boys of shopkeepers and weavers. The shopkeepers are mostly Guzerattees; and not being strictly idolaters—as they have no image of God, but only of a Saint, whom they call Paresnath—they have less objection to reading our Tracts and hearing our exposition of the Holy Scriptures. On the contrary, they are very fond of reading, and when they have read one Tract they generally bring it back, desiring another. In fine, following the Bishop's advice, we are chiefly occupied in preaching, and trying to feel our way among the people.

And in a Letter dated Sept. 26 Mr. Mühleisen writes—

I have found the distribution of Tracts a powerful instrument for the spread of Christian Knowledge. By means of these Tracts, and the translation of the Sacred Scriptures, many Labourers, who have entered into rest, yet speak to a great mass of the population of this country. I have lately adopted a new plan—insisting upon the books, when read, being returned. This gives me an opportunity of making inquiries as to the contents, and of affording explanation where it may be required.

The number of my visitors is very great, averaging from 30 to 60 daily. I think I must have seen and addressed all the boys, not only of this town, but also of

the adjoining villages. The same youths come again and again: a considerable number present themselves every day, and seem to be eager for instruction. As their attendance is voluntary, we confine ourselves to religious instruction. Several of them have committed to memory, entirely of their own accord, the Lord's Prayer and the Ten Commandments, and often repeat, almost by heart, the Tract given to them the day before. They tell me much of the vanity of their idols, and the disgraceful character of their gods, and declare that they would like to carry their idols from their temples and houses "like so many dead bodies;" but add, "Our parents would kill us." They speak of sharp disputes which they have already had with Brahmins, who have expressed a desire to tear their books to pieces, and declare their belief in the one true God, and in Jesus Christ our Lord. As they are more or less under age, it appears to be prudent to delay the acceptance of their desire to testify, in a more decided manner, their belief in *the truth* as it is in *Jesus*. One of the most interesting and promising boys came trembling this morning, after he had absented himself for a whole week, and told me how ill-treated he had been by his teacher, and the relative with whom he lives, because he had declared our Religion to be true, and came daily to visit me. He was watched by his young friends and neighbours, and said that he only came by stealth to-day. I am not too sanguine about these youths; but it is my sober conviction, that their youthful hearts have been touched by the Spirit of the Most High. In watching them, I perceive a steady, progressive, and cheering knowledge of divine things, and an increasing interest in the momentous subjects which our Religion brings before them.

But it is not only the young who thus, with apparent eagerness, come for instruction. My hearers are composed of the old as well as the young, the rich and the poor, the Brahmin and the Mahar. I seek, by God's grace, to deliver my message to them all, and thus to be clear from their blood. Lively discussions are daily carried on upon the most solemn subjects, and earnestly do I beseech them to be *reconciled to God*. I have warned them of their increased responsibility since they have heard of these things; and have done so especially when they declare that they are determined to ad-

here to the *vain conversation, received by tradition from their fathers*. I have invited them to public discussion, and have charged them, by all that they hold most dear and holy, to examine well the claims of the new Religion set before them, and to prove the assertions which they make of their own creed.

I have also made it a rule to go out every evening to address those on the highways, who do not come to my house. I seek to declare unto them the mind of God, and invite them to come to me, if they feel concerned to hear more of these things. Many of them have accepted the invitation; and I think it is owing to this circumstance that the number of the daily visitors, above mentioned, is rather on the increase than otherwise. It is my intention to visit the villages in the neighbourhood, so soon as the Truth shall have been more fully made known in this large town. From the experience I have already had, I feel assured that if we possessed the means we might establish Schools in every village, and make use of Christian Books.

#### MAVELICARE.

This Station, as our readers are aware, has been under the charge of the Rev. J. Peet. A residence in India of twelve years and a half has, however, rendered it necessary for him to return to this country, as mentioned in the Recent Intelligence of our Number for June last. His place at Mavelicare is supplied by the Rev. J. Hawksworth, from Allepie—the duties of that Station being undertaken by the Rev. H. Baker, sen., from Cottayam—who is assisted, as was Mr. Peet, by the Rev. G. Matthan.

*Opening of the New Church at Mavelicare, and of another at an Out-Station.*

The following particulars are taken from a Report addressed by Mr. Peet to the Rev. J. Tucker, Secretary of the Madras Corresponding Committee. The Report is dated Dec. 2, 1845, and thus proceeds—

By the goodness of God I have been enabled so far to complete the large Church at Mavelicare as to have it opened for Divine Worship. It is a substantial building, in the Gothic style, calculated to hold upward of 800 people; or, with the large

porches, more than a thousand. There are two porches, one on the north and the other on the south side; near the west end: that on the north side is to be used as a vestry; that on the south as a side entrance, and as a place of retirement in case of illness during the Service, so as to prevent such persons from disturbing the Congregation, and at the same time to provide them a shelter from the fierce rays of the sun, or the heavy rains, to which this part of the country is alternately exposed. The pulpit and communion-rails have been taken from my temporary Church; and, though far too small, and unsuited in point of pattern for a Gothic building, have been raised and so placed as to make them suitable for an unfinished place. Altogether, the appearance of the building is that of an old Church at home, and in a genuine Briton's mind would involuntarily call up feelings of respect and reverence.

Tuesday, the 25th of November last, was, to my wife and myself, a most solemn, affecting, and fatiguing day, being the time we had selected to open our Church for the worship of Almighty God, and at the same time to say farewell to our dear people, and officially introduce and solemnly commend them to the care of my worthy successor, the Rev. J. Hawksworth, and his respected wife.

From the previous evening my people began to assemble; and at the time of Service the Church was filled, and many Heathen had gathered around outside.

In the course of the Service, I received into the Church by baptism three individuals. One was a child of my own people—a pledge of our belief that the promises are made to us and our children. The second was the child of a family which had lately joined us from a corrupt Church; and who, by this act, pledged themselves to an adherence to *the truth as it is in Jesus*. The third was an adult from the mass of the Travancore Heathen—an earnest of that mighty host that shall be gathered to our Redeemer God from the world of Idolaters.

The Services of the day were concluded by our all uniting in the participation of the Lord's Supper.

In the afternoon our people, and strangers to the number of nearly twelve hundred, partook of a repast, superintended chiefly by my wife; and by sunset all, but a few of the more attached of our people, had left.

On the next evening Mr. Hawksworth, with the Rev. G. Matthan, and myself, set out for one of my Stations, sixteen miles distant, to open a Church that had just been erected. It is situated in the midst of a people who have long been inquiring after *the Truth*. The Church is but small; capable of holding about 150, or more than 200, including the front porch. It has a neat appearance, and is substantially built, except the roof, which is thatched with ollas. On the day of opening there were, beside our own people, a goodly number of Heathens standing without. After the Services we had a feast, as on Tuesday, and in the evening all separated in peace.

This is the third Church that has been opened in this Mission within the last five or six years. There are now in connection with this Mission five Stations, and as many Congregations, among whom all the Services of our Church are regularly performed; and there are four well-built Places of Worship, at Mavelicare, Mallapalli, Kodawalanya, and Puwatoor. The building of these Churches, not to speak of my duties among the people, has cost me much labour and anxiety of mind; but I rejoice that so much has been done, because my successor will be relieved from my heavy duties, and consequently will be more free to attend to his high and holier engagements.

The Mission, blessed be God! is prospering. I have lately had overtures from several parties wishing to join us. Among many without, as well as within, the Church, *the Gospel of our Salvation* is quietly, but effectually, doing its work.

#### *Departure of Mr. Peet from his Station.*

In a Letter to Mr. Tucker, dated Jan. 3, 1846, Mr. Peet gives an interesting account of his departure from Mavelicare, and of the encouraging sympathy and good-will of his people. He says—

I took my farewell of Mavelicare on the 30th of December; and both my wife and myself were affected to a degree I cannot express, from the unlooked-for sympathy manifested toward us. We were prepared to expect the kindly feeling of our own people, and, to save ourselves, had prepared to leave very early in the morning; but, to our great surprise, and, I will add, gratification also, a very large number of our Syrian, but chiefly of our Heathen, neighbours, came to follow



us to the boat and bid us farewell. They went with us, and amid their tears and good wishes we left the scene of our labours, griefs, and pleasures, perhaps for ever. One of the Rajahs begged me to come and bid him good bye. On my going, he paid me every respect, and, as a public mark of it, gave my boat-people some food, which, in Travancore, is considered to be a particular act of honour to the visitor. What a difference between my going to Mavelicare and my leaving it! On my going, I was looked upon as being so low and unworthy, that a Rajah actually made a hole in the wall of his garden, when I went to visit him, because it was thought I should defile his premises if allowed to pass through the proper entrance to his house. On my leaving, I was honoured as much as I perhaps could be, considering our different circumstances. It was a triumph of our holy Religion; which, by the grace of Christ, taught me to walk consistently among them: it was, above all, a secret persuasion, I believe, that our Religion is true. If something of this sort were not the cause, then it is unaccountable: it could have nothing of a worldly or sinister

character in it, as they never gained by me, nor do they expect to gain money, fame, or earthly advantage of any kind.

#### TRICHOOR.

*Report for the Half-year ending December 31, 1845, by the Rev. H. Harley.*

During the past year, the Word of the Lord has been proclaimed far and near to Heathens, Roman Catholics, and Syrians; and we would humbly trust, although comparatively few have openly professed the Truth, that the Gospel is working as the leaven which is to leaven the whole lump. Attention has been awakened, the Word of God is more eagerly sought after, and an explanation of its sacred contents much more demanded. Much of the opposition that we experience here arises from the Roman Catholics, the greater portion of whom have here, as in every other part of the world, but a nominal Christianity.

I have reason to hope that there are several in the Congregation whose sole dependence is upon Christ—on His finished work and righteousness—and who are walking *worthy* of their high vocation.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—We have just received the mournful intelligence of the death of the Rev. John Christian Wendnagel, which took place on board the "Seringapatam," about three weeks after leaving Calcutta for England. Mrs. Wendnagel and children safely arrived in London on the 13th of March.

*London Miss. Soc.*—The Rev. William Flower, late of Baroda, in the Bombay Presidency, having, through failure of health, been obliged to relinquish his beloved and encouraging sphere of labour, he arrived in England on the 15th of August last; and died at Titchfield on the 3d of February.

#### SOUTH AFRICA.

*London Miss. Soc.*—The Directors make the following communication:—"Our latest intelligence from Africa, brought down to the 7th of November, informs us of the suspension of hostilities between the Caffres and the Colony. The devastators of the eastern districts having sued for peace, a truce was proclaimed; but, as the majority of the hostile Natives evinced the strongest reluctance to submit to the conditions of the Governor, the issue was painfully uncertain. Should the war be resumed, the consequences both to the Caffres and the inhabitants of the Colony will be fearful in the extreme; and we entreat the earnest and united prayers of our friends that the God of peace may effectually interpose at this critical juncture to avert the impending recurrence of conflict and bloodshed. Our Missionary Brethren, whose Stations were destroyed, have

hitherto been most mercifully preserved, but their privations have been severe, and their dangers imminent.

#### WESTERN AFRICA.

*Wesleyan Miss. Soc.*—The Rev. Messrs. Wrench and Lewis arrived at Sierra Leone on December 7th, after a short and pleasant passage, and have entered on their work under circumstances of great encouragement.

#### AFRICAN ISLANDS.

*London Miss. Soc.*—The Rev. J. Le Brun writes respecting Madagascar, in October last:—"The Christians, though still persecuted, are daily increasing in number. There has been of late a great awakening among them; and there are more than 100 new converts. Among the number is the Prince Royal, presumptive heir to the throne, and only son of Ranaváloana. There is yet in this young Prince a little of the spirit of Nicodemus; but he joins with the Christians for prayer and reading the Bible. The Queen had given orders to apprehend all the Christians, and 21 of them were condemned to death, when the young Prince stepped forward to defend them: he succeeded so far, that only 9 of the 21 were obliged to take the *tangena*, and one of them, I regret to say, died in consequence. The rest were reduced to slavery, but were immediately redeemed by their friends. It is rumoured that the Prince contributed liberally to their redemption."

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mr. Edward Rogers safely arrived at Bombay on the 8th of January

last, having left Southampton on the 3d of December—Mr. and Mrs. Acheson safely reached St. Helena on the 11th of January, on their way to Calcutta,

*Wesleyan Miss. Soc.*—The Rev. Messrs. Glanville, Field, and Morris, arrived at Madras November 27. A few hours before their arrival Madras was visited by a severe hurricane, which did much damage, and which might have proved of serious consequence to the "Macedon," in which the Brethren sailed, had she arrived a few hours earlier. In these circumstances it becomes us to acknowledge a gracious and kind superintending Providence.

*London Miss. Soc.*—It is our painful duty to announce the death of Mrs. D. G. Watt, who embarked with her husband for Calcutta on the 31st of July. It was in her heart to devote herself to the work of God in India; but she lived not even to enter the Missionary Field, as it pleased the Supreme Disposer of events to take her to himself three weeks after leaving her native shores. She died at sea on the 23d of August—Mrs. Lewis arrived at Madras, on her way to Travancore, on the 23d of September—Rev. R. C. Mather and family arrived at Calcutta Nov. 26.

#### WEST INDIES.

*Wesleyan Miss. Soc.*—The Rev. Jonathan Edmondson and family arrived at Jamaica December 15; and the Rev. Edward Frazer, the Rev. Edward S. Thompson, and the Rev.

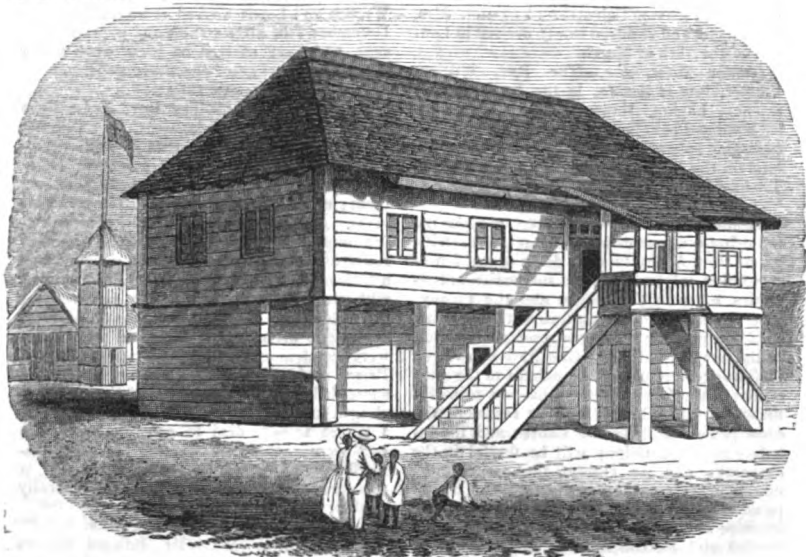
William Sinclair, with the wives of the two latter, and two daughters of the Rev. H. B. Britten, at the same place, December 16—Mr. Bannister and the Rev. James M'Bryon have arrived at St. Vincent's.

#### UNITED STATES.

*American Board*—Rev. William Walker and Mrs. Walker embarked from New York, September 16, for the Gaboon River. Mr. Walker expects to resume his labours among the Mpongwe people—On the 5th of November Rev. Eli Smith, of the Syria Mission, and Mrs. Smith, sailed from New York for Beyrout—On the 18th of November the following persons embarked for Madras:—Rev. Levi Spaulding and Mrs. Spaulding, of the Ceylon Mission; Rev. John Scudder, M.D., and Mrs. Scudder, of the Madras Mission; Rev. John E. Chandler and Mrs. Chandler; Rev. George Ford and Mrs. Ford; Rev. William W. Scudder (son of Doctor Scudder) and Mrs. Scudder; and Rev. E. P. Hastings. Messrs. Chandler and Ford are expecting to join the Madras Mission, and Messrs. Scudder and Hastings the Ceylon Mission. Dr. Scudder will be obliged to labour in connection with the Madras Mission, for some months at least, inasmuch as the Committee have not been able to obtain a Physician for that field—On the same day Mr. Levi Chamberlain, of the Sandwich Islands Mission, sailed from Boston for Honolulu.

## Miscellanies.

THE Missionaries appointed by the Church Missionary Society to Badagry were the Rev. H. Townsend, the Rev. C. A. Gollmer, the Rev. S. Crowther, with their Wives, and four Native Teachers. Mr. Crowther is a native of the Yoruba Country. The Missionaries took with them two frame-houses; one which had been made for Mr. Townsend in England, and another, prepared for Mr. Gollmer in Sierra Leone, a representation of which is given below.



# Missionary Register.

APRIL, 1847.

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

(Continued from p. 142 of the Number for March.)

### India within the Ganges.

(Continued.)

CHURCH MISSIONARY SOCIETY.

#### NORTH-INDIA MISSION.

*Calcutta*—1807, Pecuniary aid rendered: 1816, Mission begun—Timothy Sandys, James Innes, James Long, John F. Osborne: W. H. Haycock, *As Sec.* Agurparah: F. J. De Rozario; and at 2 Out-Stations, 3 *Nat. As.* Miss Ladame embarked for Calcutta on the 20th of November, and reached that place on 7th of January 1846. Rev. F. A. Kreiss arrived in Liverpool on the 12th of June in ill health. Rev. J. G. Linké and Mrs. Linké embarked for Calcutta on the 29th of July, and arrived in November; and Rev. H. Krückeberg and Mrs. Krückeberg embarked for the same place on the 1st of September. Rev. R. M. Lamb and Mrs. Lamb embarked on the 20th of November—Communicants, 94—In the Seminary, 31 Students—Schools, 12: Scholars: Boys, 930; Girls, 21; Youths and Adults, 7—Pp. 161, 208, 296, 415, 456, and p. 64 of our present Volume; and see, at pp. 239—241, 480—482 many details of the Mission.

The only Congregation of Native Christians under the care of the Society in Calcutta is that which assembles in Trinity Church, within the Mission Premises in Amherst Street. It is chiefly composed of cottagers, who reside within the same premises, or in the immediate neighbourhood, and of the Christian Orphan  
*April, 1847.*

Boys and Girls. It numbers about 122 persons.

The Missionaries have been constantly engaged in preaching to the Heathen in different places of public resort; especially in a Chapel called Tuntunia Chapel, in a populous part of the native town.

Only one adult Convert from Heathenism has been admitted into the Church during the year.

Mr. Osborne has prepared, and carried through the press, a volume of 12 Sermons in Bengalee, a work much needed for the use of Native Readers. It has been published at the expense of the Calcutta Christian Tract and Book Society.

Two Schools for Christian Boys and Girls, on the Mission Premises, contain 53 scholars. In the Boys' School, three of the Monitors, Mr. Osborne reports, "have made considerable progress in their studies, and are now under special training, with the view of shortly being employed in the Mission."

Three English Schools for Heathen Boys are maintained at Mirzapore, Allipore, and Dum Dum. The number of scholars at the Mirzapore School, under the charge of Mr. Long, has been greatly reduced by a double opposition which it has had to encounter—the Jesuits having located a School in the neighbourhood, and a rich Native having also opened an Institution in the city, "expressly designed to put down Mission Schools."

The English School at Allipore has been going on satisfactorily during the year. It has had the advantage of the superintendence of Mr. W. H. Haycock, the Assistant Secretary.

*Church Missionary Society—*

Three Vernacular Schools for Heathen Boys are maintained, containing 214 youths in all.

*Agurparah*—This Station is still only under the care of Mr. F. J. De Rozario, a Catechist, the monthly visits of the Rev. J. F. Osborne being continued. The number of Christians and of Communicants are the same as last year, namely, 70 and 22.

An English School for Heathen Boys at this Station contains 150 scholars.

Mr. De Rozario reports of this School—"The boys are acquainted with all the doctrines of Christianity, and, in a great measure, are convinced of its truth." Two, during the last year, have publicly embraced Christianity, after they had been removed from the School, and were received into connection by another Mission. [Report.

*Burdwan*: 50 miles N N W of Calcutta: 1817. *Bancoorah*, westward of Burdwan: 1825—John J. Weitbrecht, Bernard Geidt, Frederick Schurr: Christian Bomwetsch, *As.*: 1 *European Schoolmaster*; 13 *Nat. As.*—Communicants, 50—In the Seminary, 21 Students—Schools, 7: Scholars; Boys, 488—Pp. 161, 162; and see, at pp. 242—244, a General View of the Mission.

The Christian Congregation at this Station consists of 28 Native-Christian Families, and the children of two Orphan Schools, amounting to about 200 persons: the number of Communicants has been doubled in the year. Six adults, three of whom are heads of families, have been admitted, by Baptism, into the Christian Church during the year.

An Orphan Boys' School, containing 30 pupils, and one for girls, containing 40, are kept on the Mission Premises; also an English School for Heathen Boys, which contains 80 scholars. "This School," Mr. Weitbrecht reports, "exercises a peculiar influence on a class who are not so approachable in other ways; namely, the more intelligent and respectable Hindoo Youths." It is a cause of deep regret to the Missionaries that Government has established, at this Station, a School from which the Bible is excluded.

There are also four Bengalee (Vernacular) Schools in Burdwan and its neighbourhood, containing about 300 scholars. Although, in Schools of this description,

the children do not obtain much knowledge beyond Bible History, yet they are found to be useful, and are maintained at a very moderate expense: especially, they serve as central spots for preaching, which the Missionary at this Station makes a point of doing after the Examination is over. [Report.

*Krishnaghur*: eastward of Burdwan—Charles H. Blumhardt—*Chupra*: John C. Wendnagel — *Solo*: Luke, *Nat. As.*—*Rollenpore*: Christian W. Lipp, George Goring Cuthbert — *Kabustanga*: Charles T. Krauss: 1 European Teacher; 47 *Nat. As.* The Rev. Edmund Reynolds, on account of ill-health, returned to England, and landed on the 12th of November. Rev. J. C. Wendnagel left India on the 16th of November, and died on his passage. Mrs. Wendnagel and family reached England on the 13th of March—Communicants, 313 — Seminaries, 4: Students, 158 — Schools, 16; Scholars: Boys, 356; Girls, 163; Youths and Adults, 390—Pp. 162, 456, 494, and p. 64 of our present Volume; and see, at pp. 244—249, 482, Reports of the Mission.

The Krishnaghur Mission, which has hitherto excited the devout thanksgivings and the lively hopes of the friends of the Society, now claims their sympathy and their prayers, under severe and repeated trials, with which it has pleased the Lord to afflict it.

Two of the five districts into which the Mission is divided have been visited, in the course of the year, with sickness of unusual severity, and many Christians have fallen victims. Another district has been deprived, by death, of its long-tried and experienced Pastor, the Rev. A. H. Alexander, of Solo. And all the districts, but especially the Chief, or Sudder District, have been afflicted with the introduction of Romish Errors, by the arrival of a Spanish Jesuit Priest, having large charitable funds at his disposal, who has been using his endeavours to seduce to Popery the recent Converts from Heathenism. He has secured a large piece of ground in the centre of the Chief Station, and in the most conspicuous part of it, on which he proposes to erect, at a large cost, a Church, Dwelling-house, Schools, &c.

Thus, with 130 millions of Heathen in India, lying in *gross darkness*, does the Church of Rome turn aside to address its labours to a few recent Christian Converts, who had been taught and fostered by the care of others, endeavouring to enlarge its borders, according to its ancient character, foreshewn by the Word of God, through the APOSTACY of Christians rather than through the conversion of the Heathen.

The Committee have been furnished with a very able and important Minute by the Rev. J. H. Pratt, Chaplain of the Bishop of Calcutta, who has three times, at intervals, visited the district.

From which it clearly appears, that, throughout the district nominally under the charge of the Missionaries, the Christian Families do not amount to more than one in 44; and that the present number of Missionaries is inadequate to discharge the duties of ministering to the Native Christians, and at the same time of preaching to the Heathen and Mahomedans around them.

Under these circumstances, it will excite no surprise that the number of persons under Christian Instruction in Krishnagur has, during the year, somewhat decreased, and that very few fresh Converts have joined the Church.

Nevertheless, within the fold the work of grace has, we trust, made manifest advance, wherein we may *greatly rejoice*.

The chief and most encouraging features are the Christian Boys' and Girls' Boarding Schools. Of these Schools Mr. Krauss reports: "They are a source of real pleasure and joy, notwithstanding all the trouble, anxiety, and daily cares which they involve. They form the chief part of our Mission Work; and will, I trust, under God, prove a great blessing to future generations."

The Ven. Archdeacon Dealtry, in a Letter to the Bishop of Calcutta, written just after spending a week in visiting the Districts, writes: "With regard to the general state of the Missions, nothing can be more encouraging. At every Station it did my soul good to see what was going on. Earnestly did I wish that those half-hearted worldly-minded men, who tell us that nothing is doing in our Missions, could be transported for a little while to these Districts. It would, I am sure, silence their objections, and put to shame their doubt and suspicions."

In one of the Churches the Archdeacon was preaching; and having described the

former Heathen state of the people as one of misery and death, he asked, from the pulpit, whether they were not thankful to God their Saviour for having brought them out of such a state. He says: "To have heard the burst of feeling which resounded from every quarter of the Church! 'Yes, indeed we are! indeed we are!' Oh! it would have done any one good to have heard it. My own heart, and those of several of my Reverend Brethren present, were full to overflowing. Surely, I said to myself, the Lord is with this people, and His glory is here most distinctly manifest." [Report.

*Benares* — 1817 — Wm. Smith, Charles B. Leupolt, Paul L. Sandberg, Dieterick Hechler: J. Mackay, *Cal.*; 6 *Country-born* and *Nat. As.* — Communicants, 26 — In the Seminary 37 Students — Schools, 3: Scholars; Boys, 312 — Pp. 162, 163; and see, at pp. 252 — 254, 498 — 490, 521, an account of the Proceedings of the Missionaries.

A new and important step has been taken by the erection of a Christian Village on a piece of ground adjoining the Mission Premises, on which nine married couples from among the orphan scholars had been located before the end of the year. A spacious and substantial Church is also being built, in the semi-gothic style, in the Mission Compound.

In the meantime, the Congregation of Native Christians, numbering from 200 to 250, is assembled in a large room.

The Missionaries continue to preach daily to the Heathen.

A respectable and able young man, the only son of parents of some wealth, had received his education in a Government School, and obtained a situation as an accountant. After some time he went on a pilgrimage, with a Brahmin engaged by his father to accompany him. During this journey he heard and embraced the Truth, and was baptized at Benares.

His parents at first turned him out of their house, and refused to allow him the necessaries of life. A proposition was made to him to recant, and that he should be readmitted to his forfeited privileges after he should have gone on pilgrimage to Juggernaut, and thence to Benares, and have fed 500 Brahmins. The only appeal of the Christian Youth was to his Bible. At length his parents relented, and were re-

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conciled to him: his mother declaring that, whatever her son might believe, she was sure he had become a better son, and the father acknowledging that Christianity made obedient and good children.

The Orphan Boys' Institution, since the death of Mr. Stolzenberg, has been under the care of Mr. Leupolt. The number of boys is 70. The Christian Orphan Girls are instructed in the same School with Heathen Girls. The whole number is 124.

The English School for Heathen Boys, called Jay Narain's Free School, contains 275 scholars.

Vernacular Schools are also maintained, and are found, as in other Stations, to be useful in affording opportunities of preaching to the parents. [Report.

*Jaunpore*: Robert Hawes: Julius P. Cæsar, *Schoolmaster*; 3 *Nat. As.*—Communicants, 21—Schools, 4: Scholars; Boys 182, Girls 2; Youths and Adults, 13—P. 163; and see, at p. 274, a Report of the Station.

Divine Service is performed in English, with the Europeans of the Station, every Lord's-Day morning, as there is not yet a Native Congregation to require the ministrations of the Missionary.

Mr. Hawes daily takes his Station on the bridge of Jaunpore, the greatest thoroughfare in or near the city, and there proclaims the message of salvation to all who will listen. He is sometimes encouraged by an attentive audience. He also visits, with the assistance of two Native Catechists, the villages near the Station, and has made a Missionary Tour as far as Benares.

A Free School, for teaching the English Language, is conducted by Mr. J. P. Cæsar; and though the number of scholars has fallen off during the year, and now only amounts to 90, yet there is a greater degree of attention and interest manifested in the reading of the Holy Scriptures.

There are also Vernacular Schools, comprising, in the whole, about 60 children. [Report.

*Chunar*: a few miles from Benares—1814—R. A. Richards: 2 *Nat.* and *Country-born As.*—Communicants, 23—Schools, 2: Scholars: Boys, 66—P. 163; and see, at p. 273, a Report from Mr. Richards.

The Rev. R. Richards has been carrying on the duties of this Station, during the last year, with as much efficiency as

his infirm health has permitted; but the work of the Mission is contracted within narrow limits. [Report.

*Goruckpore*: about 100 miles north of Benares: inhab. about 40,000—1824—John P. Mengé: Charles Doss, *Nat. Cat.*; 3 *Nat. As.*—Communicants, 62—School, 1: Orphan Girls, 20—P. 163; and see, at pp. 275, 276, a Statement of Proceedings at the Station.

Mr. Mengé resides in the town, and from thence visits the farm established in the neighbourhood, which is the property of the Society, and is cultivated by Native-Christian Families, under the superintendence of a pious Catechist. There are now 25 families, comprising 96 souls, residing there. Daily Morning and Evening Prayers are conducted by the Catechist in the Church, and on the Lord's-Day morning Mr. Mengé has a full Hindoostanee Service there. In the afternoon he has a Hindoostanee Service in the Station Church of Goruckpore.

Several zealous friends in the service of the East-India Company have subscribed liberally for the establishment of an English School at Goruckpore, to be connected with the Mission, but to be supported by independent funds. A competent Master has been engaged. The number of pupils, at the close of six months, was 163. [Report.

*Meerut*: 1 *Nat. Cat.*—Pp. 163, 164.

It is with deep regret that the Committee report that they have not had any Missionary at liberty whom it was possible to appoint to this Station. It was visited by the Rev. M. Wilkinson, on his journey to Simla. [Report.

*Agra*: inhab. 100,000: C. G. Pfander—*Secundra*: F. E. Schneider, Christian T. Hærnle: 10 *Country-born* and *Native As.*—Communicants, 99—In the Seminary 14 Students: Schools, 6: Scholars; Boys, 156; Girls, 70; Youths and Adults, 87—P. 165; and see, at pp. 277, 278, a General View of the Station.

The Congregation in the city numbers only about 60, including children. Two adults have been baptized in the course of the year.

The Missionaries daily go forth to preach in the city and adjacent villages,

with their Catechists, or alone. A large proportion of the inhabitants of the city are Mahomedans. Mr. Pfander has published three controversial Tracts against the pretensions of the false prophet, which have excited much attention, and called forth elaborate replies from the most learned Natives. He is continually engaged in controversy, both by Letters and orally.

There are four Day Schools in the city, containing about 179 scholars.

At Secundra, near the city, two Orphan Establishments, for males and females, are sustained by local subscriptions, under the management of the Missionaries; and a Christian Village is gradually rising, chiefly composed of the former pupils, who have married, and now support themselves by labour. The Orphan Boys number 99, and the Girls 55. All are instructed in some useful manufacture or trade, and a printing-press is mainly worked by their labour. During the cold season the Missionaries are accustomed to make extensive tours through the adjacent countries, when they are accompanied by Native Catechists. [Report.

*Summary of the North-India Mission.*

(As given in the Forty-Sixth Report.)

Stations, 18—Europeans: Missionaries, 24, of whom 4 are at home, or on their way; Lutherans, 2: Lay Assistants, 5—Natives and Eurasians: Missionary, 1; Teachers, 108; Female Teachers, 4—Communicants, 688—Attendants on Public Worship, 3190—Seminaries, 8; Seminarists, 261—Schools, 51: Scholars; Boys, 2490, Girls, 276; Youths and Adults, 497: Total, 3263.

HIMALAYA MISSION.

*Kotghur*: on the extreme northern frontier of the British Territory—1844—J. D. Prochnow. *Simla*: Michael Wilkinson. Mr. Rudolph has relinquished his connection with the Society—Schools, 4: Scholars; Boys, 36; Girls, 9—P. 164; and see, at p. 159, a Notice of the Mission.

W. Gorton, Esq., late President of the Himalaya Corresponding Committee, a munificent benefactor to the Mission during his life, to perpetuate his annual benefaction of 100*l.*, bequeathed, at his death, the sum of 22,000 rupees to trustees; the interest thereof to be applied to

“the support of the Mission Establishment at Kotghur, in connection with the Church Missionary Society of London, in such manner as they may think proper.”

The Rev. M. Wilkinson and his family arrived at Simla on the 30th of March 1845, and immediately proceeded to Kotghur. After a few months he was compelled, under medical directions, to remove to Simla, as more congenial with his constitution, and having also the advantage of immediate medical assistance.

Kotghur, in the midst of the Hill Population, and on the high road to Thibet, must still be regarded as the centre of the Himalaya Mission. But it may also be found advisable to have a Missionary permanently stationed at Simla. The Mission Work in this District must, for some time to come, consist in the establishment of small Village Schools, and itinerating among the scattered population of the Mountains. A few opportunities only occur of addressing the people at places of public resort: these have not been neglected. A great fair at Rampore has been thus visited. Mr. Prochnow has also taken extensive tours, and distributed, on such occasions, many Thibetian and Hindooe Tracts. In Kanawar he met with many wandering Tartars from Central Asia, who were willing to receive, and able to understand, the Thibetian Tracts.

Mr. Rudolph zealously devoted himself to the Schools at Kotghur, which contain from 20 to 30 boys. Under his care they made good progress in English and Arithmetic; but it was found difficult to retain the children at School for any sufficient time. At the close of the year, when Mr. Rudolph relinquished his connection with the Society, the elder boys of the School were drafted off to Mr. Wilkinson's School at Simla.

Mr. Wilkinson, on his return to Simla, immediately began his Missionary Work, and commenced Native Schools.

*The Punjab*—Though the hopes of the Committee in commencing this Mission have not been realized, they cannot but recognise the hand of God in leading the Society to this spot: for the late war with the Sikhs, in its immediate neighbourhood, has given an interest and importance to the Mission; and the success which has attended the British Arms has created an additional obligation on British Christians to raise a monument of their gratitude amid the scenes of such signal mercies.

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Kotghur is situated on the banks of the Sutlej; and the language of the inhabitants is the same with that of the hilly parts of the Panjaub. There is also frequent intercourse across the river. Simla is also the Station from which the General of the Army proceeded to open the late campaign, and to which he returned after his victories. [Report.

## WESTERN-INDIA MISSION.

*Bombay* — 1819 — Charles W. Isenberg, *Superint.* of the Money School: Michael Sargon; 1 *Euro-pean*, 11 *Nat. As.* Mr. Edward Rodgers has sailed for this Mission, and Mr. and Mrs. Acheson on the 5th of December—Communicants, 3—Schools, 9: Scholars; Boys, 656—Pp. 164, 165, 494, 533; and see, at pp. 279, 310, 311, and p. 151 of our present Volume, accounts of Proceedings.

A public examination of the Money School took place in the presence of the Bishop of Bombay, who expressed his conviction "that a good foundation was being laid in the minds of the pupils."

Seven Mahratta Schools, containing 470 children, are maintained in Bombay and its neighbourhood; but all are under Heathen Schoolmasters, because no Christian Teachers are yet to be had. Mr. M. Sargon attends these Schools, visiting each weekly.

Mr. Sargon gives religious instruction in Mahratta, at the Money School, to the Heathen who can be prevailed on to attend; and also has many opportunities of declaring the Truth to his brethren the Jews, both in the Synagogue and at his own house. [Report.

*Nassuck*, in the Deccan, about 150 miles E of Bombay: the seat and centre of Brahminism: inhab. 30,000—1832—Charles P. Farrar: 11 *Nat. As.* Mr. Dredge died on the 3d of June—*Jooneer*, half way between Nassuck and Ahmednugger: Charles Cæsar Mengé, John J. Mühleisen — Communicants, 10—Schools, 9: Scholars; Boys, 203; Girls, 55—Pp. 165, 376; and see, at pp. 279—284, 311—314, and pp. 152—156, many particulars of labours.

*The day of small things* in this Mission,

in which a few Converts were gathered into the fold of Christ from among the inmates of a Poor-house, has since advanced to a more important stage.

In November 1844 there were five Native Converts, and a Mahratta Service was commenced for their benefit. On the 2d of March 1845 three other Natives from the Poor-house were added by Baptism; and a few days afterward a man, who had been one of the earliest Converts, was summoned from the earthly fold to be received into the fold above. Mrs. Farrar writes in her Journal, March 21—"I love to remember the calm and steadfast expression of countenance with which he said, in Hindoostanee, 'I will never loose my hold of Him,' when I last exhorted him to hold fast the faith of Jesus unto the end."

A few months later, six other Converts, of a higher grade in society, two of them of the Brahmin Caste, were added to the Church. Another of the Converts was a Native Assistant Apothecary to a regiment quartered at Nassuck. He had been trained, in early life, at Mission Schools; had subsequently listened with profit, as he said, to the Gospels read in private by an unconverted Brahmin at Bombay; and at length, at the age of 34, expressed his desire for Baptism.

A Native in a Government Office, who had been instructed in the Mission Schools in Nassuck, translated into Mahratta, though still a Heathen, Meade's "Almost Christian," and presented it to his former Instructor "as a small token of grateful remembrance."

The Native Congregation at Nassuck consists of 15 individuals, all of whom, excepting two, have been baptized within the last year.

A considerable portion of Mr. Farrar's time has been occupied in declaring the message of the Gospel to the villages in the neighbourhood. In December and January he made a tour which occupied four weeks, accompanied by Ram Krishna. The reception which he met with was, for the most part, encouraging. Not unfrequently audiences of 70, 80, or 100 hearers listened attentively to the *Word of Life*.

The Rev. C. C. Mengé continues Divine Service in Hindoostanee, at which the children of the School and a few adults attend. The Hindoostanee School affords satisfaction. The number of Mahomedan Boys on the list has increased from 30 to 70.



In making a tour in the Nassuck Districts, Mr. Mengé was encouraged by the large number of Hindoos, and in some places, also, of Mahomedans, who came to receive Christian Books and to listen to the truths of Christianity. Many of the villagers said that if they were constantly taught the truths of the Gospel they should, doubtless, embrace them. In one village, on the Lord's Day, he was asked by the Pateel, or Headman, what time in the morning and afternoon he should call the people together to hear the Christian Shasters. In another village the people appeared anxious to have a Missionary resident among them, and three respectable Brahmins offered to accompany him to Nassuck, and stay with him, in order to receive Christian Instruction and Baptism.

In the villages near Ahmednugger a young Indo-Briton has been for some time labouring to impart Christian Instruction to the Natives—at first gratuitously, and afterward at the expense of a few private individuals. The scene of his labours has been visited more than once by the Missionaries of the Society, and four of the Converts have been baptized. The disposition thus manifested of the Mahratta Population to receive Christian Instruction determined the Corresponding Committee in Bombay to take measures for establishing a Mission Station at Jooneer.

[Report.

*Summary of the Western-India Mission.*

Stations, 3 — Missionaries, 5 — Catechists, 2 — Native and Eurasian Teachers, 22 — Communicants, 13 — Schools, 18: Boys, 859; Girls, 55: Total, 914.

**SOUTH-INDIA MISSION.**

**Cochin:** on the Malabar Coast, 160 miles N W of Cape Comorin: inhab. about 20,000, of whom half are Romanists. This Station is now principally under the charge of a Chaplain, as far as we are informed. The funds raised by friends in England are, in part, applied in assisting Mrs. Harley's Schools—P. 165.

**Trichoor:** about 50 miles N E of Cochin: inhab. 12,000—Henry Harley: 1 *Catamar*; 1 *Nat. Cat.*; 11 *Nat. As.*—Communicants, 40—In the Seminary 16 Students — Schools, 6: Scholars; Boys, 230; Girls, 33—P. 165; and see, at p. 323, and p. 159

of our present Volume, Notices of the Station.

A new Church has been erected, and was opened on the 11th of January 1846. The expense was defrayed by voluntary subscriptions for that object. Several of the principal inhabitants of the place have sent their sons to the Mission School, for the advantage of learning the English Language.

The labours of the Missionary among the Nayards or beggars, who were instructed and trained to habits of diligence, have been terminated by the withdrawal of the assistance granted by the Government; though, as Mr. Harley states, the experiment "was going on most satisfactorily, and probably, in the course of a few years, the men might have been able to support themselves by their own labour."

[Report.

**Cottayam:** 30 miles S E of Cochin, and near the Syrian College—1817 — Benjamin Bailey, John Chapman, B. D., *Principal of the College:* 26 *Nat. As.* Mr. Johnson died on the 24th of May 1846—**Pallam:** Henry Baker, jun.: 21 *Nat. As.* — **Mavelicare:** John Hawksworth: Geo. Matthan, *Nat. Miss.;* 1 *Catamar;* 13 *Nat. As.* — Mr. and Mrs. Peet arrived at Dartmouth on the 8th of June — Communicants in Cottayam Districts, 450—In the Seminary, 56 Students — Schools, 37: Scholars; Boys, 1159; Girls 280—Pp. 165, 166, 295, 376; and see, at pp. 321, 533, 534, and pp. 112, 157, 158 of our present Volume, Reports of the Stations.

The number of scholars in Cottayam College, at the close of the year, was 97, of whom 83 were Christian Boys.

Since the commencement of the year, three of the elder scholars, who had completed their studies, have entered on Missionary Employment in connection with the Society.

**Cottayam Village**—The Rev. B. Bailey has continued to perform the duties of his Station: the adult members of his Congregation amount to 173.

**Cottayam District**—In the early part of the year the Rev. H. Baker, sen., had the charge of this district. In consequence, however, of the Rev. J. Peet's departure from Mavelicare, on a visit to Europe, several changes took place.

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The Rev. J. Johnson reported that an interesting door of usefulness had been opened in one of the populous villages two or three miles from Cottayam, named Olasa. After the way had been prepared, by the labours of Native Readers and Schools, a Church was built for Divine Service, the ground being given by a Brahmin. Several new Schools had been established in the District; and the District generally wore a more encouraging aspect.

*Pullam* and the neighbourhood, having been formed into a separate District, has been placed under the charge of the Rev. H. Baker, jun., who has resided at Pallam, and exercised pastoral oversight among the people.

The number of persons under instruction is 160 adults, which exhibits a small increase. Mr. Baker laments, however, the low standard of their Christian Attainments.

*Mavelicare*—The Rev. J. Peet, after labouring at this Station for seven years, has been compelled to seek the restoration of his health by a visit to England. He left the Station under the care of the Rev. J. Hawksworth, who had removed from Allepie, and will be assisted by the Native Missionary, the Rev. G. Matthan. Mr. Peet, on the last Lord's Day which he spent among his people, opened a new Church at Mavelicare, which had been built chiefly by a legacy from the late Hannah More.

*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—Henry Baker: J. Ross, *Country-born Cat.*; 19 *Nat. As.*—Communicants, 84—In the Seminary, 24—Schools, 9: Scholars; Boys, 281; Girls, 55—P. 166; and see, at p. 323, Hopeful Death of a little Girl.

During the early part of the year the Rev. J. Hawksworth was at this Station; but in the autumn, as already explained, he removed to take charge of Mavelicare, and the Rev. H. Baker, sen., supplied his place at Allepie. [Report.

**TINNEVELLY**—The Mission is divided into 11 Districts. *Tinnevelly*: Septimus Hobbs, *Superint. of Seminary*; Timothy W. Howell, *As.*; Wm. Cruickshanks, W. G. Brown, *Masters of English School*; C. C. Giberne, Sophia Hobbs, *Teachers in Normal Female School*; 1 *Nat. Fem.*

*As.*—*Palamcottah*: George Pettitt: 9 *Nat. Cat.*; 28 *Nat. As.*—*Satan-koolam*: Stephen Hobbs: 16 *Nat. Cat.*; 24 *Nat. As.*—*Kadatchapooram*: John Devasagayam, *Nat. Miss.*: 9 *Nat. Cat.*; 20 *Nat. As.*—*Meignanapooram*: John Thomas: James Spratt, *Country-born Miss.*; 14 *Nat. Cat.*; 50 *Nat. As.*—*Suviseeshapooram*: Edward Sargent: 24 *Nat. Cat.*; 24 *Nat. As.*—*Dohnavor*: Edward Dent, *Country-born Miss.*; 13 *Nat. Cat.*; 24 *Nat. As.*—*Nulloor*: Paul P. Schaffter: 8 *Nat. Cat.*; 38 *Nat. As.*—*Surrunde*: Theophilus George Bärenbruck: 9 *Nat. Cat.*; 20 *Nat. As.*—*Paneivadali*: Charles Josiah Taylor: 10 *Nat. Cat.*; 11 *Nat. As.*—*Panneivilei*: John Thomas Tucker: 14 *Nat. Cat.*; 31 *Nat. As.* The Rev. Edward Newman's and the Rev. Charles Rhenius's Stations are not yet reported—Communicants, 2030—In the Seminary 33 Students—Schools, 201: Scholars; Boys, 3884; Girls, 1339—Pp. 166, 167; and see, at pp. 156, 316—320, 446, 449, 490, 491, 526, and pp. 54, 55, 107—112 of our present Volume, many details and Reports.

The Committee rejoice to say that they have been enabled to send additional Missionaries into this field; so that the subdivision of Districts has been carried forward; and 14 Missionary Clergymen are labouring in them.

There has been, during the year, the large increase of 6850 souls brought out of the darkness of Heathenism to the light of the Gospel. During the same period there has also been the large addition of 1786 to the number of baptized Converts, so that that class now amounts to the number of 12,525.

The Committee derive the more satisfaction from the contemplation of the progress of Christianity in Tinnevelly, because there has been a like success in the labours of a kindred Society in the same field. The Society for the Propagation of the Gospel in Foreign Parts has been signally blessed, during the last year, by the addition, through its means, of many thousand souls to the Christian Church.

Remarkable events have taken place in the Nulloor District, the most northerly

District in the province, and stretching to a distance of 70 or 80 miles from the Missionary Station.

In this District, during the early part of 1845, there were considerable accessions to the Christian Congregations; and at the same time many instances of partial, but violent persecution occurred on the part of the Heathen—Churches being destroyed, individuals seriously ill treated, and false accusations brought against the Christians. But at the end of June the Rev. P. P. Schaffter wrote, in his Report for the half-year—"Amid all these troubles, and, in some instances, by means of them, no fewer than 1402 souls have embraced the Christian Religion during the last six months."

In November a more systematic and violent persecution broke out. An exasperated mob, which increased to nearly three thousand—excited and headed by emissaries from some of the Heathen Societies, established for the support of Heathenism, called the "Ashes Societies,"—attacked some Christian Villages, robbed the people of all their goods, and beat and ill-used them in the most cruel manner; offering, at the same time, that any Christian who would rub ashes on his forehead—a token of Heathenism—should be preserved from injury. The destruction of property was very great, and many Christians were reduced to beggary. The Missionary and his family were in much personal danger, to which they exposed themselves in defence and encouragement of their people.

At length the Magistrate of the District arrived with a sufficient force to quell the disturbance, and to arrest the chief aggressors.

In many instances the recent Converts were induced, through terror, to renounce Christianity; but a large body stood firm to their profession, and suffered the loss of all things rather than deny the faith.

The Committee do not measure the progress of a Mission merely by the increase of numbers: they anxiously look for evidences of the growth *in graces* of the Converts, and for the manifestation, in their lives, of the *fruits* of a living faith.

The various Societies established by the Native Converts have continued in active operation. The Tamul Tract Society has issued several new and instructive Tracts, and an edition of the Common Prayer, consisting of 10,000 copies. Each District has its Benevolent Societies, and

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its Church-Building Society.

The various Districts are supplied with Vernacular Schools; and at the central Station, Palamcottah, there is a Seminary for the benefit of the whole Mission, and a flourishing English School, under the charge of Mr. W. Cruickshanks. There is also, at another Station, a Normal Girls' School, under the efficient superintendence of Miss Giberne. Much care is also bestowed on the training of the Catechists, and the more promising youths, to assist in the Missions.

The Committee have received a very satisfactory testimony, concerning the Missionary Work in Tinnevely, from the Rev. Joseph Peet, of Mavelicare.

The Bishop of Madras has also lately visited the Mission, and confirmed between 3000 and 4000 Native Christians.

[Report.

*Madras — 1815 —* John Tucker, *Secretary to the Corresponding Committee*: John Fonceca, *As. Sec.*—John Henry Gray, *Principal of the Institution*, James J. H. Elouis, Thomas Gajetan Ragland; 15 *Nat. As.* Rev. Richard L. Allnutt embarked on the 20th of August for Madras—Communicants, 104—In the Seminary, 6—Schools, 5: Scholars; Boys 130, Girls 162—Pp. 167, 415.

There are three Congregations—one in Black Town, one in John Pereira's, and one in Perambore—comprising 218 adults; and six Schools, containing about 300 children. The two principal Congregations are reported to be "in a very improved and improving state, in regard to real piety and moral character." Two adults were baptized during the last year.

The attention of a single Missionary is necessarily confined almost exclusively to the pastoral care of the Congregations and Schools; and hence the large masses of the Heathen and Mahomedan Population, residing in a British Presidency, are scarcely touched by Missionary Labour. It must be remembered that the masses thus left under the dominion of darkness comprise multitudes who have received a liberal and intelligent education in English, and they are rapidly rising into importance. In a Minute, the Secretary of the Corresponding Committee writes: "What efforts or preparations are being made, by ourselves or other Christian Bodies, to meet such wants as these?"

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The Church Missionary Society has nothing whatever in preparation or operation. It surely behoves the Society to reflect upon the past, the present, and the future; and to consider whether, at the expiration of 32 years, while every thing about us is moving forward, our Mission, in the centre of this population, ought to be in its present feeble and contracted condition; with a smaller Congregation, if we take number as our standard, than it had some years ago."

It is right to bring such statements before the Society. The Committee feel the force of the appeal; but they cannot, alas! respond to it, with so limited a number of Missionaries at their disposal.

The greatest number of pupils in the Institution at any one time was eight; but twelve have, during the year, resided in it. One was admitted to Deacons' Orders, and the Committee have received a satisfactory testimony, from the Bishop and from the examining Chaplain, as to the examination which he passed. Two of the other pupils have returned to the Institution, to be prepared for Deacons' Orders, having completed two years' service in the Mission-field as Catechists. Of the whole

*Calcutta*—1816—A. F. Lacroix, Thomas Boaz, John Campbell, James Paterson, Joseph Mullens, John Henry Parker: 10 *Nat. As.*—Communicants, 101—Schools, 12; Scholars, 843—Pp. 168, 169.

*Rammakalohoke and Gungree*—Some improvement has taken place since last year. Our Brother, however, has still to complain of the want of spirituality among the Converts in general; while in a few instances, he has had cause to rejoice over an evident growth in grace. Eleven adults have been baptized during the year, and four marriages solemnized.

The four Schools connected with these Stations have been carried on successfully during the year: they are attended by about 170 pupils, who have been taught the elements of Christianity, besides reading, writing, and arithmetic. [Report.

Mr. Lacroix mentions, in his Journal, that, at the Bathing Festival, Ronjoor Singh, who lost the battle of Alliwai, gave away more than 10,000 rupees to the High Priest and religious mendicants. The Mis-

number, four have been Natives and the rest Indo-Britons or Europeans. [Report.

TELOGOOO COUNTRY:—*Masulipatam*—1841—Robert Turlington Noble: J. W. Taylor; 1 *Nat. Cat.*; 2 *Nat. As.* The Rev. W. H. Fox left Madras on the 2d of November, on account of ill health, and arrived in London on the 25th of March 1846, returned on the 29th of October 1846, and reached Madras on the 11th of December—Communicants, 10—Schools, 2: Boys, 49—Pp. 168, 208, 456, 533, and p. 112 of our present Volume.

*Summary of the South India Mission,*  
(As given in the Forty-sixth Report.)

Stations, 18 — 1 Clerical Secretary: Missionaries: 23 European; 6 Native—5 European Male, and 2 Female Teachers—465 Male, and 42 Female Native Teachers—Communicants, 2718—Seminaries, 5—Seminarists, 135 — Schools, 260: Scholars; Boys, 5733; Girls, 1869: Total, 7602.

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missionaries distributed 6000 Tracts and 1000 copies of the Gospel.

The Catechists labouring in the South of Calcutta visit the Converts daily in their own houses, especially those who are sick or in trouble, and with these they have regular catechetical exercises. They also perform Divine Service on the Sabbath, when the Missionary himself is net present.

*Preaching in Calcutta and its vicinity*—The Brethren Lacroix, Campbell, and Paterson, have preached almost daily in the Chapels situated at Bhowanipore, Bow-Bazaar, Tontonia, Chitpore Road, and Sham-Bazaar. The Congregations have been more encouraging even than in the year preceding. The opposition of the enemies of the Truth, by inducing a keener spirit of inquiry, has greatly contributed to this improved state of things.

*Cooley Bazaar*—The attendance at the Chapel has continued to be very encouraging to the Brethren, Messrs. Parker and Mullens.

*Bhowanipore Christian Institution*—This Institution, under the superintendence of Mr Campbell, and assisted by Messrs. Boaz and Mullens, has been con-

ducted as in former years. The beneficial influence of the system of education is apparent in the students; many respect the Bible, and believe in its divine origin; and several, who have not yet publicly professed Christianity, endeavour to conform to the moral precepts of the Word of God. The number of pupils has been doubled during last Session. The Committee of the Auxiliary Society resolved to establish several Branch Schools in connection with the Institution, at a moderate distance from it, so as to allow the lads in these Branch Schools to attend the Institution once a day. The number of scholars is 450; so that, from this auspicious beginning, the Missionaries may reasonably expect, ere long, about 800 scholars in the South of Calcutta.

The Native-Christian Church in this Station is connected with the Christian Institution. Two adults, the one a Brahmin and the other a Brahmanee, have been received into communion. The former, Mohesh Chander Banarji, formerly a pupil of the Christian Institution, professed his faith in Christ: he had struggled long with his convictions, but was deterred from publicly acknowledging them from the fear of losing caste and being driven away from his family. He could not rest, however, till he publicly declared his reliance in the Saviour alone. The other is Lydia, the wife of Kali Charan Banarji, who escaped from her heathen relatives to join her husband.

All the girls have learnt a large number of hymns and portions of Scripture. With one exception, they have been taught exclusively in Bengalee. Their progress has been satisfactory.

*English Preaching* — In the Union Chapel the number of members and hearers has undergone little alteration, the accessions and losses being about equal. They exhibit an unabated interest in the Missionary Cause. The Ladies' Society continues its labours in aiding the funds of the Mission. During the year, they paid into the Missionary Treasury 2500 rupees. The Female Juvenile Department has already rendered good assistance.

Three baptisms have taken place at the Union Chapel during the year, a Brahmin, a Brahmanee, and an Arab. The two former have been already adverted to.

*Krishnapore* — The Congregation, on the whole, are regular in their attendance on Public Worship, and outwardly moral, at least, in their conduct. [Report.]

*Chinsurah*; 22 miles N of Calcutta:

inhab. 30,000 — James Bradbury — Schools, 2 : Scholars, 200 — P. 170.

The pupils in the Bengalee Schools have studied the simple branches of learning, and several portions of Scripture. On the whole, their progress has been satisfactory, attendance regular, and their number somewhat increased.

The Female English Schools, consisting of English, East-Indian, Portuguese, and Armenian Children, have been conducted in the past year with the same remarkable efficiency as in the preceding; and, to all who have examined them, the pupils have afforded the highest satisfaction and pleasure.

Mr. Bradbury continues to preach in the surrounding towns and villages. Generally speaking they have listened with attention and apparent seriousness: they have received Tracts, and portions and copies of the Bible, with much eagerness and pleasure. Judging from conversations which Mr. Bradbury had with many of them, he had every reason to believe that they carefully read the books given them. [Report.]

*Berhampore*; 120 miles N of Calcutta, and 5 from Moorshedabad: population around 20,000 — 1824 — Michael Hill, T. L. Lessel: 7 Nat. As. — Communicants, 14 — Scholars, 40 — P. 170.

Mr. Hill spends the first half of the week at Berhampore, and the latter at the Out-Station Doult Bazaar; and Mr. Lessel confines himself to Berhampore and its vicinity, among the Heathen and the Christians at the Magazine Village.

At Doult Bazaar the Missionaries had two Catechists located, with the occasional services of a third. The last of these demanded the dismissal of a servant in the Mission, or a dissolution of his own connection with the Mission. The latter was preferred. He then tendered his services to the Roman-Catholic Priest at Berhampore; and led over to the communion of Rome the other two Catechists. He next commenced a series of law-suits; but not one of his unrighteous complaints was sanctioned by the Courts of Justice. With these Agents, the Priest has invaded the Society's field of labour. Although the enemy boasted that he would destroy the Mission, and although the Missionaries have suffered unremitting persecution, annoyance, and obloquy, their work survives. The Schools are steadily rising. Four other adjacent villages are waiting for Schools. Tracts and Scriptures are in

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great request; and the Gospel is preached without opposition.

Five families have been admitted to the Christian Village, and the inhabitants amount to about 95. These, unless overtaken by affliction or adverse circumstances, support themselves by their carts and ploughs.

*Orphan Asylum*—In this Institution are supported and educated 40 Orphans and destitute Christian Children. After School-hours and Morning Prayers they are occupied in the workshop. They live on the Mission Premises, and are superintended by Mr. Hill, his wife, and daughter.

[*Report.*]

In a Letter of October last, Mrs. Hill gives an account of the Baptism of a Brahmin of high caste in spite of obloquy and danger.

*Benares—1820—*J. A. Shurman, James Kennedy: Julius Ullman, E. Droese, *As.*; 2 *Nat. As.* Mr. Buyers reached England on the 22d of April. Rev. J. A. Shurman reached Benares on the 20th of February. Rev. C. D. Watt and Mrs. Watt embarked for Benares on the 31st of July, and Mrs. Watt died three weeks after her embarkation—Communicants, 16—Schools, 15—Scholars, 550—Pp. 170, 171, 336, 415, and p. 160 of our present Volume.

In the city the operations of the Brethren have been carried on as in former years. The Congregations are particularly good and attentive, and the Central School, in which both the English and Vernacular Languages are taught, has made decided progress in numbers and efficiency.

*Mirzapore*: a large commercial city, 30 miles S W of Benares: inhabitants 60,000—1838—J. H. Budden, M. W. Woollaston: T. Artopè, *As.*; J. C. A. Dannenberg, *European Printer*: 2 *Nat. As.* Mr. and Mrs. Budden reached Calcutta on the 18th of November. Mr. and Mrs. Mather embarked for Mirzapore on the 21st of August, and reached Calcutta on the 26th of November. Mrs. Woollaston died on the 26th of July. There are no returns of Communicants or Scholars—Pp. 171, 208, 415, 495.

Mr. Artopè has been engaged in con-

ducting the Hindoo Department of the Free School, catechizing the Orphan Children, and preaching in the Chapel and the Bazaar.

The Press has been in constant operation; and there have been issued 5000 copies of a new Version of the Romanized Testament, the monthly Religious Paper, the *Khair Khwah-i-Hind*, and a History of the Jews in Oordoo, translated by Mr. Buyers, beside a considerable amount of other work.

About the middle of the year a Molwee, who had been baptized in the Christian Faith, was engaged as a Teacher in the Free School. He appears firmly convinced of the Truth, and has given the most satisfactory evidence of sincere and ardent devotion. Great interest has been taken by him in the spiritual exercises of the orphan children; and, by praying and conversing with them, has been the means of inducing three to solicit admission to Church-fellowship: they were found worthy, and admitted. The girls have been under the superintendence of Mrs. Artopè, who daily instructs them in their lessons and in needle-work.

The Free School has been steadily advancing in its useful course. For some time the Brethren have had as many as six Branch Schools in different parts of the town, the object of which was chiefly to collect a goodly number of scholars, who might afterward be assembled in one building. Toward the close of the year a house was engaged capable of containing them all (about 300 in number).

The Mission Premises have been considerably enlarged. Beside the Free School-house, now in the course of erection, a Theological School for the Orphans, a Bungalow for Mr. Artopè, together with out-offices, and also a range of buildings for the married orphans, have been completed.

[*Report.*]

*Surat*: 177 miles N of Bombay—1813—Wm. Fyvie. Messrs. Clarkson and Flower have removed to Baroda—Pp. 171, 172.

Within a period of five months Mr. Fyvie issued from the Mission Depository upward of 10,000 Tracts and Books to Bombay, Katiawar, and the districts northward, beside the number distributed in Surat. For weighty reasons, the Directors have decided on an early relinquishment of this Station as a sphere of the Society's operations. These reasons have gathered additional strength from the fact that Mr. Fyvie, after nearly 30 years

of service in a tropical climate, is too much enfeebled to carry on his labours as in past years. Under these circumstances, the Directors have transferred the Surat Mission to the Irish Presbyterian Missionary Society, whose Agents have for some months faithfully entered on the required duties.

[*Report.*]

**Baroda:** in the Goojurat Territory, about 100 miles from Surat—1844—Wm. Clarkson. Rev. Wm. Flower, and Mrs. Flower, reached England on the 15th of August—P. 415.

The peculiar, not to say wonderful, circumstances which first induced my visit to this locality seem to signify intelligibly what is the will of God. The issue of the labours of the last six months was never anticipated. The harvest (for scanty though it be, it is still a harvest) has sprung up mostly from seed not sown in previous years. The name of Christ, and the fact of there being Christians, are now known on every side. Christianity has a footing in the land. Those who have embraced it are of good caste, and good standing. This part of the country, therefore, needs Labourers, and there is a necessity for founding a strong Mission here. I would earnestly entreat that measures may be taken for strengthening this Mission. My own strength is impaired much by extraordinary exertion, and past frequent fevers. A Missionary would be two or three years before he could be useful among the villagers. Send us out one, therefore, I pray, as speedily as possible. Labour made to bear on these villages will reward the labourers and the senders a hundred-fold.

[*Mr. Clarkson.*]

A glorious work has commenced—a work which tells of the presence, and reveals the power of God—a work which, if prosecuted with vigour proportioned to its magnitude, may issue in such manifold conversions as shall stimulate all, who are interested in the work of the Lord, to abound in gratitude and praise. It has begun.

[*Mr. Flower.*]

Shortly before the date of this communication, Mr. Clarkson was compelled to visit the other side of the Gulf, hoping that, by a timely change, his energies might be sufficiently braced to sustain the labours of the cold season. He had not, however, proceeded far, when Mr. Flower was visited, as frequently before, with a severe and alarming attack of sickness. Mr.

Clarkson was consequently obliged to curtail his period of relaxation, and return to his post, still in a very feeble state of health.

Mr. Flower's health having by this renewed attack been so seriously impaired, he embarked for England.

The Directors have sent instructions to the Rev. J. V. S. Taylor, appointed to the Madras Mission, to proceed with all practicable despatch to Baroda.

[*Report.*]

**Belgaum:** a British Military Station: 200 miles N W of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon; 11 *Nat. As.*—Communicants, 30—Schools, 9: Scholars, 346—Tracts, Books, and Portions of Scripture distributed, 4671—P. 172.

In December, Mr. Beynon visited the Yellemma Festival, and earnestly employed himself in exposing idolatry, and exhibiting the Gospel. In the large town of Beil Hougul, he was much pleased by his intercourse with the people; and many of the questions they proposed shewed that Christianity was a subject of thought and conversation among them.

At Yellemma, scenes of the most disgusting and degrading nature are exhibited. Crowds of males and females, of all ages, promiscuously assembled, and walked to the Temple in broad day-light in a state of entire nudity. Others frequented the shrine wearing girdles of the Neem-tree. The great majority of the individuals who walked in this shameless manner to the Temple were females, actuated by vows. It is hoped that customs so infamous, involving such open and glaring violations of common decency and morality, will, ere long, be brought to an end.

Three persons have been received into communion with the Tamul Church by Baptism: two of these had been Roman Catholics; the other is an African youth, who was rescued from slavery on the coast of Africa. Another youth, who shared the same mercy, was seized with cholera and died. He afforded evidence that he had been taught by the Holy Spirit.

Early in the year there was a great increase in the number of hearers at Shapore, occasioned partly by the attendance and influence of a Priest of the silversmith caste, who professed belief in the doctrines of Christianity, and offered himself a Candidate for Baptism. At the appointed time, however, he shrunk under the fear of man and the reproach of the Cross, and died suddenly of cholera.

[*Report.*]

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**Bellary:** 187 miles N of Seringapatam, and 300 NW of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—W. Thompson, J. S. Wardlaw, S. Flavel: Robert Sampson, *Printer*: 4 Nat.As. Mr. Shrieves has removed to Cuddapah. Mr. and Mrs. Wardlaw embarked for Bellary on the 3d of July, and reached Madras, on their way thither, on the 23d of September—Communicants, 56—Schools not reported—Printing, 37,799 copies; distributed 19,432 publications; Books sold, 2220—Pp. 172, 173.

There is reason to believe that the influence of Christian Truth is gradually extending to the very limits of the district, and to the parts beyond, and is silently undermining the ancient fabric of superstition and idolatry, which, on every hand, uplifts its unsightly form, frowning on all attempts at improvement, whether social, intellectual, or moral, and casting its dark shade over the fairest prospects of man.

In the Tamul Department, the Rev. W. S. Flavel has been blest in his efforts. Three Members have been added to the Church. Two young men, who appeared to have been earnestly seeking the salvation of their souls, came forward and expressed their desire to join the disciples of Christ; but about the time for their open reception, one of them—formerly a boy in the Orphan School, and latterly employed in the Printing Office connected with the Mission—was attacked by the cholera, and finished his earthly career. In the midst of his sufferings he requested that his Brethren in Christ might be called to take leave of him; but *before they arrived he fell asleep in Jesus.*

The other young man has been received, and gives satisfactory evidence of his growth in grace.

In the Mission Chapel, the Native Schoolrooms, and the streets of the Pettah, the preaching of the Gospel has been sustained, with the distribution of the Word of God and religious Tracts, and conversation with the Heathen daily. In conducting these Services, most efficient aid has been afforded by the zeal, prudence, and self-denial of the Native Assistants.

In March, the Native Evangelist, John Stephenson, accompanied Mr. Thompson to Kourgode, and proclaimed the Gospel

in that ancient seat of idolatry. The Humpee Festival was held in the following month, when nearly all the members of the Mission engaged in Christian Labours among the people.

The Vernacular Day Schools, taught by Heathen Schoolmasters, have been discontinued as inefficient, and one English School, based on strictly Scriptural Principles, has been substituted in place of them.

Among the signs of the times most encouraging to Christian Effort, is the strong desire now evinced by many of the Natives to possess a knowledge of the English Language.

The Central English School, recently established under the immediate superintendence and controul of the Missionaries, contemplates the intellectual and moral elevation of the people. Should the movement in the native mind continue in its onward course, uninfluenced and unregulated by the principles of Christianity, the consequences will be such as no one can contemplate without alarm and regret. The demand for elementary school-books is greatly on the increase.

An Infant School has been commenced in connection with the Orphan School, and a trial of several months has removed every apprehension as to its success.

In March Mr. Shrieves was present with his Native Assistant at the Car Festival, held at Oovracondah. The attendance was very small, compared with other years, and it was with great difficulty the car was drawn. At the Car Festival held at Humpee the attendance was also very small, and the largest of the cars was drawn only half the distance that is deemed necessary to the efficiency of the act.

Among other signs of the times is the diminished respect paid to the gods of the Heathen, and the decline of superstitious awe in reference to the adventitious circumstances with which they are invested.

On another occasion, when the Missionary was engaged in exposing the folly and sin of idolatry, and declaring the Gospel of peace, some confessed that their idols were "nothing but dolls," and that it was no more than just and reasonable to serve the true and living God. [*Report.*]

**Bangalore:** 70 miles NE 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 exten-



sive cantonments—1820—Edmund Crisp, Benj. Rice: 18 *Nat. As.* Mr. and Mrs. Sugden arrived at Bangalore on the 1st of September, and Mr. Sewell reached England on the 30th of September, and Mrs. Crisp on the 16th of June—Communicants: Canarese, 50; Tamul, 47; European, 45—In the Seminary, 16 Students—Schools: Day, 11, Scholars, 344; Boarding and Day, 4, Scholars, 90; Sabbath, 2, Scholars, 75: Total, 17 Schools, 509 Scholars—Distributed: Scriptures, 428, Tracts, 4856 copies—Pp. 173, 336.

With regard to the Members of the Canarese Church, our Brethren bear decided testimony to the general propriety of their walk and conversation, while the spirit and deportment of some is peculiarly gratifying.

The Services in the Pettah, or Native Town, on the Sabbath, are continued with cheering indications that the Word of Truth is not proclaimed in vain. Tracts are always given, at the conclusion of the Service, to the Heathen who desire them; and sometimes short conversations are held with any who had manifested particular interest in what was said.

In the public thoroughfares of this populous town, the Word of Life has been preached, either by the Missionary or by students of the Seminary, generally twice a week, and sometimes more. On these occasions long discussions are often held with Brahmins and others who stand forward in support of Hindooism.

In February, the Brethren, Rice and Sewell, performed an extensive journey for preaching the Gospel and distributing Tracts and Books. The claims of Christianity are regarded with more respect than formerly. Few attempted to enter into a controversial defence of their own system. Although the interested Brahmins on one or two occasions commenced a discussion, it was clear that the majority of them cared nothing for the popular idolatry beyond its profit to themselves.

The Boarding Schools, Vernacular Day Schools, and Female Day Schools, connected with the Canarese Department of the Mission, have made good progress, and afford increasing promise of usefulness. The obstacles to Female Education, arising from the customs and prejudices of the Natives, still operate powerfully against

the success and enlargement of the work, but they are not so great as formerly.

Previous to his departure for England, Mr. Sewell completed his "Harmony of New-Testament History." Mr. Sewell likewise finished a revised translation of the "Epistle to the Corinthians," which has been accepted by the Canarese Bible Revision Committee, with a view to its being printed by the Madras Auxiliary Bible Society.

Mr. Rice has also made a translation of the "Epistle to the Hebrews" to the middle of the ninth chapter. He has revised and enlarged the first portion of his Tract entitled "Strictures on Hindooism," and is engaged in the preparation of a condensed view of General History, in Canarese, a portion of which has been printed, and the remainder was shortly to be put to press.

The Tamul Church and Congregation has continued under the general superintendence of Mr. Crisp. About 135 persons attend regularly on the Public Services. Preaching in the open air has also employed the energies of Mr. Crisp, assisted by the students. In connection with the Tamul Female Boarding School, there has been much to encourage. The children have made commendable progress.

At Oosoor our Brethren were encouraged by meeting with a Native who appeared under deep concern respecting the interests of his soul. They had several pleasing interviews with him, and were encouraged to hope that he was *not far from the kingdom of God.*

The superintendence of the Schools devolves on Mrs. Sugden, who, in like manner with Mrs. Crisp, will enjoy the able assistance of Miss Macklin.

The Theological Seminary which was established five years ago, presents a truly gratifying aspect.

*Mysore:* capital of the Mysore Country: one of the strongholds of Idolatry: inhab. 65,000; of whom 14,000 are Brahmins and 12,000 Mahomedans—1839—Colin Campbell, J. B. Coles: 8 *Nat. As.*—Communicants, 15—Schools, 7: Scholars, 152—Books and Tracts distributed, 512.—Pp. 173, 174.

As our Missionaries preach regularly in different parts of Mysore on particular days, they occasionally experience more of systematic opposition than was formerly exhibited, and more than once that hosti-

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lity has been of a very determined and violent nature; though it has in no instance exceeded the verbal expression of bitter and malignant feeling. [Report.

At Yeddatarah, whither we were accompanied by Mr. Mole, of the Wesleyan Society, we spent some busy and profitable days. There are many Brahmins in the place, some of whom did all they could to support that which they must feel to be a falling cause. At Tyaar there was very much of a pleasing and hopeful nature in some of the people. They had been visited once before by our Assistant, Mr. Jelly, and Mr. Taylor, of the Wesleyan Society; on which occasion the Gospel was made known to them, and some books left for their perusal. This had prepared them for our second visit, so that during nearly two whole days conversation on important subjects was sustained. One man, who twice or thrice called on the Missionaries in Mysore for the purpose of religious inquiry, was there, and engaged in the discussions against his own people. We also read and commented on a Tract against Idolatry, in such a way as to call forth very severe remarks from one or two others. He had evidently a clear understanding of the Gospel, and a high regard both for its truth and its professors; but there is reason to apprehend that the fear of man and the love of the world will lead him to suppress his convictions.

[Missionaries.

*Salem*: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages, within a moderate distance, containing 100,000—1827—J. M. Lechler: 15 *Nat. As.*—Communicants, 30—Schools, 6: Scholars, 69, of whom 40 are in Boarding Schools—P. 174.

The usual Services have been continued throughout the year without interruption.

Three children and nine adults have been baptized, when five native believers publicly dedicated themselves to their God and Saviour. One of these five, a young woman, was found about two years previously, when Mr. Lechler was on a Missionary Tour, in a state of utter degradation and misery. Another is a man about 40 years of age, who, about ten or twelve years ago, visited many of the celebrated Temples, both of Southern and Northern India, seeking rest for his soul; and finding none, he went as far as Benares, but re-

turned thence just as he went. At Trichinopoly, a Native Christian to whom he opened his mind, spoke to him of the folly of his pursuits, directed him to the Saviour, and furnished him with a copy of the Gospel by Matthew. This, and various other parts of Scripture, and some Tracts which he obtained at Salem, he read with attention, and the Lord added His blessing.

The progress of the Orphan and Boarding Schools is highly gratifying, and in each department there are decided evidences of a work of grace among the children.

[Report.

*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; Wm. Bawn Addis: 25 *Nat. As.* An Obituary of a Native Teacher will be found in a following page of the present Number—Communicants, 33—Schools: Boarding and Day, 1; Scholars, 27; Day, 12; Scholars, 678—P. 174.

Several Converts were baptized in the course of the year. All who have received the rite of Baptism, in connection with this Mission, have found grace to stand in the day of trial.

The work of God at the several Out-Stations has been, as formerly, sustained by the agency of the Native Teachers, under the superintendence of Mr. Addis. These devoted men afford abundant evidence that they are Labourers who need not be ashamed, and their endeavours for the spiritual benefit of the people have in a measure, and in various ways, been blessed.

Education is carried on with great vigour and evident advantage. Constant applications are made from the surrounding villages for the establishment of additional Schools.

The Tamul Boarding School is continued under the care of Mrs. Addis, in the Mission Compound. For more than thirteen years it has been sustained by voluntary contributions from friends in India, with occasional assistance from England, and the produce of work of various kinds done by the scholars. [Report.

The object sought, is to impart to the Hindoo Girls a sound and Christian Education in their own language, combining

every thing likely to ensure their becoming in after life useful and valuable in the relation of wife and mother. This has been obtained, and the benefits have been realized in numerous instances among those who have children of their own, who exhibit a marked difference to the children of others: it is the delight of these mothers to communicate to their offspring the knowledge they have themselves obtained. [Mrs. Addis.

**Quilon:** on the Malabar Coast: 88 miles N W of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000, of whom half are Hindoos and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalim; but Tamul is generally understood—1821—J. C. Thompson: 17 *Nat. As.* Mr. J. C. Thompson and family reached Quilon on the 24th of May—Communicants, 9—Schools, 13: Scholars, 213—Pp. 175, 495.

**Trevandrum:** capital of Travancore, and residence of the Rajah—1838—John Cox, *As.*; 5 *Nat. As.* Mr. Cox has returned from Quilon, and resumed his duties at this Station—Communicants, 5—Schools: Home, 1; Scholars 20; Village, 15—P. 175.

Mr. Cox devotes himself with unwearied assiduity to the work of the Lord at this Station. He is assisted by five Native Readers, who are diligent in the fulfilment of their duties, and whose labours have, in various ways, proved beneficial to the Heathen and Native Christians.

[Report.

**Nagercoil:** Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from Cape Comorin: prevalent language, Tamul—1806—Charles Mault, James Russell, J. O. Waterhouse, Ebenezer Lewis: 64 *Nat. As.* Mrs. Lewis embarked for Nagercoil on the 3d of July, and reached Madras on the 23d of September—Communicants, 335—In the Seminary, 54 Students—Schools: Home, 2; Scholars, 101; Female, 21; Scholars, 689; Day, 110; Scholars, 4808—In 75 Congregations there are 8963 per-  
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sons—Pp. 175, 376, and 160 of our present Volume.

In the midst of many obstacles, some progress has been made in the advancement of the Redeemer's Kingdom. Considerable impression in favour of Christianity has been produced; new ground has been broken up; and several Congregations in different parts of the Mission have been formed. In most of the old Congregations additions have been made, and in a few the number added has been considerable. Only for the deductions made by death and removals, the increase would have been much greater. The labours of the Mission have been always directed to the higher as well as to the lower classes; but hitherto the benefit has been almost confined to the latter, who have less to sacrifice by professing Christianity than the former, and whose prejudices consequently are not so strong. During the past year, however, a move has been made among the upper classes, and a few, in different places, have placed themselves under Christian Instruction.

A greater amount of labour than usual, and with considerable success, has been bestowed on the poor Parriars, the principal part of whom are slaves in the most degraded condition. An interest has been produced among the Christian Natives on the behalf of those neglected people; a Society has been organized for the purpose of diffusing the Gospel among them; and nine Agents are now stationed in Parriar Villages, in different parts of the District, to read the Scriptures to the adults and to instruct the rising generation.

During a part of the year the Schools were considerably diminished by the prevalence of cholera; but the children were beginning to return, and, with few exceptions, the attendance was good. The influence which education is exerting on all classes makes this department of labour of the utmost importance. [Report.

**Neyoor:** Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—Charles Mead, John Abbs: Wm. Ashton, *As.*; 198 *Nat. Teachers* and *As.*; 37 *Nat. Fem. Teachers.* Mrs. Ashton died on the 12th of January—Communicants, 40—Schools, 41 (imperfectly

2 A

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returned): Scholars, 2683—Scriptures and Tracts printed and in part distributed, 69,183 copies—Pp. 175, 176, 336.

The effects of the cholera, which prevailed throughout Travancore through a part of the past year, have been severely felt at Neyoor, especially in the educational department. Several Teachers and children died; the former including some very devoted Labourers, the loss of whose services is deeply to be deplored.

The Readers and Assistants in this Mission are diligent in their work, and have been the means of accomplishing a large amount of good in the villages, especially during the prevalence of the late fatal disease. They have long been sowing the *seed of the kingdom*, and the fruits of their labours begin to appear. [Report.

We are endeavouring to clear the ground for future cultivations; and I have no doubt, that if you can send out a sufficient supply of devoted and suitable men, we should soon have at least, 100,000 of the Heathen under Christian Instruction and discipline in the South of Travancore.

[Mr. Mead.

The fishermen who abandoned Romish Idolatry, as stated in last Report, have manifested great decision in the maintenance of their new-found faith, under the trials of unjust imprisonment and loss of property. A Protestant Village has been commenced, and about twenty houses erected, for the reception of fishermen, at the sea-port town of Colachet. [Report.

*Combaconum*: 20 miles N E of Tanjore: inhab. 42,000; with many large and populous villages—1825—John E. Nimmo: 5 *Nat. As.*—Communicants, 62—In the Seminary, 10 Students—Schools: Female 1, Scholars 8; Day 11, Scholars 386—P. 176.

The small Chapels in the immediate vicinity are often crowded to excess with willing and attentive hearers. The Catechists are also regularly sent out, two by two, to preach in the towns and villages surrounding Combaconum, and in these important labours they are often accompanied by the Missionary. [Report.

On one occasion, after Mr. Nimmo had been preaching, a Native said—  
“True, God is a Spirit: no one ever saw Him: He is present everywhere: He

made us, and not we Him. He that made us is God: that cannot be God which we make.” A Brahmin, on the same occasion, observed, “All that this gentleman says is true and good. Who can object to these things? who can prove that any thing now advanced is false?” Another person, also a Brahmin, said, “True, we cannot save ourselves: we need a Saviour: the Jesus you now declare is, I believe, that Saviour. We know all that you have now said is true, but the fear of man keeps us back from embracing the truth. We are ashamed of our gods, but what can we do? Please allow us to give you some fruits, in return for your kindness in teaching us such good things. All this trouble you undertake is for our good.”

*Madras—1815—* W. H. Drew, W. Porter, A. Leitch, J. V. S. Taylor, J. David: 8 *Nat. As.* Mr. Taylor reached Bombay on the 28th of December, on his way to Madras, at which place he arrived on the 3d of April. Mrs. Leitch reached Madras on the 21st of May, and Mr. Drew on the 30th of June—Communicants, 60—Schools, 15; Scholars, 614—Pp. 176, 208, 495.

The several departments of labour have been carried on with satisfactory results. At the annual examination of the Boys' School in Madras the scholars acquitted themselves with credit. Preaching to the Heathen occupies a considerable part of the time of the Missionaries, who are assisted by the efficient services of Native Teachers.

I am very thankful to state that three of our elder girls have been received into the Native Church, under circumstances very satisfactory to Mr. Leitch and the members, and very gratifying to us. We have not been in haste to bring these dear girls forward, but have kept them in a state of probation for some months, in order to try and prove them. We entertain a good hope that they have entered by the *door* into the sheepfold. One, especially, had many difficulties to encounter. She has literally forsaken father, mother, home, and all, to take up her cross and follow Christ. When the time for her leaving the school arrived (last May), and her father came to claim her, in order to marry her, according to the sad custom

of the country, to a man she had never seen, but whose circumstances and situation ensured her plenty of this world's goods, to his astonishment and consternation she refused to go, saying, if she went her salvation would be endangered; and when her father offered her fine clothes and jewels, and a life of ease, she asked, "Do you think I can sell my soul for jewels? It is of greater value than all the world." Much more she said, and in a manner so firm and decided, that after bribes and threats had proved of no avail, the father was obliged to give up the point, and the affianced husband, incensed at such an unusual indignity put upon him, married another girl. *[Mrs. Porter.]*

*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, Teloogoo: there are 6 Out-Station—1822—Edward Porter, John Shrieves—Communicants, 24—Schools, 6; Scholars, 203—Tracts and Scriptures distributed, 4100—P. 177.

The Public Services in Teloogoo, held in the Mission Chapel, have been continued as in former years. The attention of the people has increased, and their demeanour in the House of God has decidedly improved; but that spirit of earnest inquiry, the sure indication of spiritual life, is still absent. The attendance varies between 80 and 100.

Beside these Services, Mr. Porter and his Native Assistants address out-door congregations in the Pettah. Conversations are held on these occasions, which tend to excite inquiry, and lead many to ask for Christian Books.

Nine adults have professed Christ in baptism during the year. Three of these are the wife and two daughters of Joseph Sortain, the Hindoostanee Reader, and the fourth is a daughter of one of the Native Christians. Since their baptism they have lived a life of faith, and kept themselves unspotted from the world.

A poor widow, who had been living for some time in the Christian Village, was, at her earnest request, baptized by Mr. Porter, in November. Though her knowledge was deficient, yet her apparent sincerity and faith in the Saviour induced him to administer the ordinance to her. She was taken seriously ill soon after her

baptism, and died confessing her faith in the Lord Jesus. The conduct of all the baptized converts has been such as to adorn the doctrine of God our Saviour.

Toward the end of March Mr. Porter proceeded to Bangalore, and visited several large towns on the way, where he had many opportunities of declaring the word of truth and distributing Tracts and portions of the Sacred Scriptures. On his return he visited a number of large towns in the north-east of Mysore.

On a general view of his itinerant labours, Mr. Porter expresses his conviction that the truth of Christianity is silently and secretly working its way, and preparing for the reign of Him who is the King of Righteousness and the Prince of Peace. *[Report.]*

*Vizagapatam*: a Sea-port, 438 miles NE of Madras, and 558 SW of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos; prevalent language, Teloogoo—1805—J. W. Gordon, John Hay, A. D. Johnston—Schools, 2; Scholars, 137—Books and Tracts: printed, 27,100; distributed, 18,076—P. 177.

It pains us, in common with too many of our fellow-labourers, not to be able to record something more definite as the result of our labours in behalf of this perishing people. All we can at present say is, seed—precious seed—is sown; knowledge increases; many avow their preference for Christianity as a system, above the religion of their fathers; but none have been bold enough to profess the Saviour in the face of His determined foes. I must still avow my hope in the young: the rising generation will not remain like their fathers. I have spent many a delightful hour in my Native Bible-class during the past year, and do hope the seed sown will not all be lost. The bowed head, the earnest language, the mournful tone, the tear which glistens in the eye when reference is made to the love of Jesus and His coming to judgment, plainly shew that the Truth has not only entered the understanding, but obtained an influence over the heart and conscience. May the Spirit of the Lord come down and breathe afresh the breath of life into these dear youths!

*Chicacole*—1844—Wm. Dawson—Communicants, 24—Orphan Schools, 2; Scholars, 27—Tracts and

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Books distributed, 2800—Pp. 177, 178.

The several stated Services and the work of school instruction have been carried on, with no material change. The itinerant labours of the Mission have also been zealously prosecuted, as far as the more regular duties would permit. Several villages were visited by the Missionary, and his Native Assistants. At Dhoosee nearly all the inhabitants gathered together to hear the messengers of Christ: men, women, and children, thronged around them from morning to night. [Report.

Mr. Dawson adds:—

About ten in number, in the dark, after all the rest had departed, returned, and I heard them ask the servants, "What is the name of that Saviour of whom the Missionary has been telling us: we have tried to recollect it, but cannot?" The servants replied, "He has just laid himself down: don't trouble him again." But to me their inquiry was a most refreshing sound. I called to them, and asked them

to come in: one of their number, rather an old man, entered the tent, and sitting down, said, "Sir, we have been hearing all that was said, and we have felt persuaded that the truth is on your side. A few of us have therefore agreed that it is not right to disregard your message, and we have thought that we would henceforth, though we cannot do all that you have told us, give up the worship of idols and false gods, and pray to this Saviour alone, but we could not recollect His name. Is it this?" he said, pronouncing it rather incorrectly. I repeated the blessed name of Jesus to them several times; and after again speaking of it as *the only name under heaven given among men whereby we must be saved*, I said to them, as I was very happy to see they were thus far concerned about their souls, that I would be glad to send a Teacher to instruct them in the worship of the true Saviour.

Several interesting cases of persons receiving the Saviour have cheered the Missionary in his labours.

#### WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS—*Bangalore*: 1821: Richard D. Griffith, John Garrett: Philip Webber, *As.*—*Gobee*: 5000 inhab., in the centre of the Mysore Country, 48 miles N W of Bangalore: 1837: Edward J. Hardey, Matthew T. Male: 2 *Cat.*—*Coongul*: John Gostick: Arthur Taylor, *As.*—*Mysore*: Daniel Sanderson: Henry O. Sullivan, *As.*—*Manargoody*, a town with 30,000 inhabitants: Thomas Cryer, Ebenezer E. Jenkins: S. Devasagayam Pilley, *As.*; 1 *Cat.*—*Negapatam*: a Sea-port, 48 miles E of Tanjore: inhab. 15,000 or 20,000: 1821: Peter Batchelor, John Pinkney: A. D. Ponniah Pilley, *As.*; 1 *Cat.*—*Madras*: 1817: Joseph Roberts, Chairman of the District, Thomas Haswell, Joseph Little. Rev. Messrs Field, Glanville, and Morris embarked for Madras on the 20th of July, and arrived there on the 27th of November—Communicants, 421—Day-School Teachers, 62—Schools: Day, 58; Sunday, 6: Scholars: Male, 2209; Female, 193—Pp. 178, 179, 415, and 160 of our present Volume.

The Missions in India have in view the spiritual interests of the European and English-speaking and the Native population which use the vernacular languages. The Missionaries at Madras and Bangalore have access to a very large English-speaking population, and have had the satisfaction of seeing the most encouraging results of their labours.

The Missionaries at Madras correspond with a band of Christian Soldiers at Aden, in Arabia, who consider themselves under their pastoral care. They are doing well, and have just finished the erection of their Chapel, the dimensions of which are 52 feet by 30. Thus, in Arabia we have a place for the worship of God. The Missionaries correspond also with Moulmein in Burmah, and Hong Kong in China, as well as with Arcot, Arnee, Secunderabad, and other chief Stations in India too distant for them to visit. By the promotion of vital godliness among the English Residents in the East, the Missionaries are not merely benefiting their own countrymen and their descendants, but are also maintaining before Heathens and Mahomedans a most important testimony to our holy Religion.

But the Natives of India are the great and primary objects of the labours of the Missionaries. In the newly-restored and

enlarged Chapel at Madras, Public Worship is regularly conducted in the Tamul Language; as also in the Chapels at Royapettah, St. Thomas's Mount, and Poona-malee, in the Madras Circuit. The Services at St. Thomé are at present conducted in a private house, the Chapel having been taken down in effecting improvements for the public convenience. By the exertions of Edward Francis Elliott, Esq., the chief magistrate, and the assistance of other friends, the Chapel is in course of re-erection; and it is hoped that a suitable Schoolroom may also be added.

The Missionaries at Negapatam every Sabbath hold four Public Services in the Tamul Language, and one in English, in addition to attendance at three Class-Meetings and a Sunday School. Throughout the week they preach in the streets and bazaars, beside frequently visiting Keevalore, Tiruvalore, Ammayarppen, Chickell, Alleyoor, Pooyoor, Vellangany, and other places. Keevalore was for several months occupied by the Native Missionary, and it is hoped that it may now become a permanent Station. It is a noted stronghold of Heathenism, and is surrounded by numerous towns and villages, to which the Missionaries can extend their labours.

In addition to the regular Sunday and Week-day Services at Manaargoody and Melnattam, and the quarterly visits to Trichinopoly, frequent opportunities have occurred of addressing large companies of the Natives in the open air. Near the large Temple of Rajah Goppal, Congregations, almost entirely of Brahmins, have quietly listened to the exposition of Scripture; and they have frequently said to the Missionaries, "Come again;" an invitation which has been gladly accepted. In the populous country about Manaargoody a system of village preaching has been diligently pursued. The verandah of some native house, the court of a heathen Temple, a village choultry, or a shady tree, formed their temporary abode, where they have sung, prayed, preached, and conversed with all classes on the great subject of the Gospel. The Native Assistant Missionary, in concluding his portion of the Report, exclaims, "Oh, the ignorance of the Hindoos! The gross darkness of the Hindoos! Let us cry with a mighty voice toward enlightened and evangelized Europe for help,—yea, for more help, for more active and devoted

Labourers! Let us call mightily to God to give a greater desire, and a larger measure of the knowledge of the Bible! May He give it for His name's sake, through His beloved Son our Lord Jesus Christ. Amen!"

Six baptisms have taken place in Mysore during the year. The Converts baptized at Goobbee, in a former year, continue to advance in their knowledge of divine things.

The Mission Press at Bangalore, conducted by the Rev. John Garrett, is an agent of great usefulness. Many thousands of copies of valuable books issue from it every year. By very ingenious improvements, which the Missionaries have recently effected in the Canarese Type, the work of three weeks can now be done in three days, and at a proportionately reduced expense. [Report.]

A satisfactory account is given of the condition and progress of the Schools in the reports from the several Stations.

My last Letter informed you of the conversion of a Roman Catholic, and his reception into our Society. You will rejoice to hear of his steadfastness in the faith and hope of the Gospel. His deliberate renunciation of papistical error has been followed up by a most orderly and consistent Christian Walk.

In the afternoon we went out to Ganjam, which may be considered a continuation of Seringapatam. I had some curiosity to see the Chapel once occupied by the Abbé Dubois, and still used by the Papists, whose adherents are numerous here. The Chapel is small, and unpretending in its whole appearance. Inside were the images usual in Popish Places of Worship, and several small cars, such as are used by the Heathen in their idolatrous feasts. In a building outside was a car, surmounted by a dome, and decorated with figures designed to represent angels, &c., painted in gaudy colours. We found no person on the spot but an old sick woman.

The Papists are a great hindrance to the spread of Christianity here. The Heathen confound them with Christians; and often meet our arguments against idolatry by crossing their fingers, or two sticks, and calling out, "See here! this is your God!" and they are not very willing to believe that Papists and Christians differ. Their number in Mysore is great;

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and as most of the Native Christians here are converted Papists, the greater part of the persecution which they have to endure is from those whom they have left. In general, one or more individuals of a family have been converted, and a man's foes are mostly they of his own house. One of the most striking and pleasing features in a converted Papist is the joy with which he reads his Bible.

The Popish Bishop here has been for some time trying to influence some East-Indian Boys, who attend His Highness the Rajah's English School under our care, to petition the Rajah's Prime Minister to get them exempted from reading the Bible and Catechism. Although they are not likely to do this, I think they will be induced to leave the School.

[*Rev. Dan. Sanderson.*]

#### GENERAL BAPTIST MISSIONS.

*Cuttack*: the chief town of Orissa 251 miles S W of Calcutta: inhab. 70,000—1822 — Amos Sutton, C. Lacey, Wm. Miller: Wm. Brookes, *Printer*; Miss Collins, *Teacher*; 2 *Nat. As.* — Communicants, 146, of whom 11 have been added during the year — Boarding Schools, 2: Scholars: Boys, 51; Girls, 36—Day Schools, 3; Scholars, 54—Printed, 2,865,000 pages—P. 180.

Mr. Sutton, though not exempt from indisposition, has on the whole been in health; but Mrs. Sutton has been so weakly as to render a voyage to Burmah necessary. Mr. Sutton has accompanied her.

It is impossible to express the anxiety I feel to see my people improving in knowledge and holiness. My ministrations have been this year, perhaps more than any other, directed to this object, yet I do not see the improvement I so ardently wish. The national characteristics of the Hindoos—mental sloth, covetousness, duplicity, and sensuality—are strongly marked; and their weakness in the hour of temptation has betrayed some of them into sin. Two or three have been excluded; but their fall has served as a caution to others. Some of those who have offended, are, I believe, truly penitent, and will, I am sure, reap precious experience from their fall. Over some, however, I can rejoice before God. They are diligent in perusing the Word of God, and in prayer; they are regular in their attendance on the ordinances; and hence the new nature which they have received is nourished and improved, and, in proportion, has developed itself in a consistent and amiable deportment: they are lights in the world, an honour to their holy vocation. [*Mr. Lacey.*]

A Sunday School has been commenced by Mr. Miller in the Orphan,

or Boarding School.

Throughout the past year, both in town and country, I have been frequently engaged in preaching the Gospel among the Heathen; but in the country I have been more especially engaged. Beside short visits to particular places, I have, in company with one or other of our English Friends, and accompanied and assisted by the Native Brethren, made several longer tours into different parts of the province. My first tour was to the north-west, as far as Bhudruck, a distance of about 90 miles. On either side of the large road we visited the towns, villages, and markets, where we usually met with many persons, and proclaimed the glorious Gospel.

My second excursion was through Khotedase to the Black Pagoda. We preached in the interim at Minpurre and Gope, where Bampton has often been. In the streets of Gope the people heard us with much attention.

My third journey was to Kopilass, in the Dakenall Rajuary. I need not particularize our labours here: they are every year the same. About eight thousand people came together, among whom we all preached. [*Mr. Lacey.*]

*Choga*: a Christian Settlement laid out for 20 families, and occupying 30 acres of land—P. 180.

Mr. Lacey reports that 81 persons had forsaken idolatry, of which 40 have renounced heathenism during the last three months. A new Chapel has been erected, and stands on a mount.

In reference to the converts generally, who at Choga have joined the Christian Community, Mr. Lacey states that they have usually succeeded in obtaining their personal property; and having obtained the price of their houses, have built new ones.

[*Report.*]

*Khundita*: 40 miles N of Cuttack:



surrounded by populous villages, and a short distance from the large town Jageepore — 1829—2 Native Assistants have been alternately labouring here. Mr. Lacey has visited the place twice in the year, and reports favourably of the Christians there. A School has been commenced. Mr. and Mrs. Stubbins also visited Khundita on their way from Calcutta — P. 180.

*Pooree*: near the great Temple, on the coast S of Cuttack—1823—Mr. Lacey visited this place once in the year; but Mr. Buckley was unable, by ill-health, to fulfil the intention which he long entertained of visiting it.

At the Orissa Conference a Resolution was adopted, of which the following is an extract:—

It is indeed true that the Government has restored certain lands to the proprietors of the Temple, and abolished the Pilgrim Tax: they have, moreover, ceased to receive the presents and other emoluments connected with the idol. And thus far they have done well. But the Government do still, in fact, though in another form, contribute more largely than before to the support of the idol, inasmuch as they have not only relinquished the lands and other emoluments of the Temple, from which they formerly received a revenue, but have added an annual donation of 35,000 rupees, and allow the proprietors of the Temple to receive all presents, and levy any contributions they please on the pilgrims; so that a much larger source of revenue than ever is now open to the Rajah and other interested parties.

*Piplee*. It was intended to make this an Out-Station; but for want of means this has not yet been accomplished.

*Ganjam*. It was stated in our last Survey, that, owing to the supposed unhealthiness of the place, it was probable that the Station would be relinquished. This since has been determined on, and Ganjam ceases to be one of the Society's Stations—P. 180.

*Berhampore*: 360 miles from Calcutta—Isaac Stubbins, Wm. Bailey

—Buckley: 4 *Nat. As.* Mr. and Mrs. Stubbins, and Mr. Bailey, reached this Station on the 29th of November—2 Orphan Schools—Pp. 180, 181.

Mr. Buckley's state of health has occasioned him to lay aside his labours for four months during the year. He is now restored. He has been assisted by the kind aid of Lieut. Frye.

I cannot omit mentioning how much pleasure, on various occasions, I have felt, in noticing how instinctively our Native Christians have recourse to prayer in seasons of affliction, and how earnestly they request our prayers: they do this, not from superstitious feelings, but from a scriptural persuasion of the efficacy of believing prayer. Family Prayer is, I believe, generally attended to: in this respect their conduct rebukes many professors in a far more favoured land. The frequency with which they prayed for Brother and Sister Stubbins, and the other friends, during the voyage, was gratifying to us. It is equally pleasing to add, that they often affectionately remember Brother and Sister Wilkinson.

[*Mr. Buckley.*]

During the greater part of the year only Balage and Denabundoo have laboured at this Station. It is stated that they have diligently laboured in Bazaar Work; and that, during the severe illness of Mr. Wilkinson, the whole of the Orisa Services in the Chapel devolved on them. They are less fitted for this department than the other, though on some occasions important truths have been presented in a forcible manner.

On the 23d of December, the Brethren Stubbins, Buckley, and Bailey, accompanied by Mrs. Buckley and several Native Ministers, commenced their cold-season journeys for preaching the Gospel, and continued them till the increasing heat of the weather rendered such efforts no longer practicable. About 5000 or 6000 publications were distributed. [*Report.*]

Mrs. Buckley has the charge of the Girls' Orphan School, and Mrs. Stubbins of the Boys'. They report favourably of the result of their labours.

*Native Teachers*—There are 10 ordained Preachers, 8 Preachers not

*General Baptist Missions—*

ordained, and 3 who occasionally preach.

*Orissa Mission College*—It has been decided to establish an Institu-

tion for training Native Ministers, of which Mr. Sutton is to be the Tutor, to be called the Orissa Mission College.

## CHURCH-OF-SCOTLAND MISSIONS.

*Calcutta*—1830—James Herdman, James Ogilvie, John Anderson, —Smith. Mr. Anderson and Mr. Smith reached Calcutta on the 13th of December—P. 181.

There are 6 Schools in Calcutta for girls, supported by the Scottish Ladies' Association.

*Bombay*: 1828, founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: J. H. Mengert, F. C. Brandt, Robert Miller: Miss Hughes, Miss Kind. Miss Hughes and Miss Kind are appointed and maintained by the Scottish Ladies' Association.

## FREE CHURCH-OF-SCOTLAND MISSIONS.

*Calcutta*—Alex. Duff, D.D., W. S. Mackay, J. Macdonald, D. Ewart, T. Smith: 4 *Country-born Teachers*; 17 *Nat. As.*—Scholars, 1044. At 3 Branch Schools: W. C. Fyfe, H. C. Chill: 5 *Nat. As.*—Scholars, 260. No information has reached us respecting the Station at Culna—Pp. 181, 182.

A Church was raised at a cost of more than 3000*l.*; but the pillars for the support of the roof were not of sufficient strength, and it fell in, and so materially injured the sides that it has been necessary to rebuild the whole.

*Bombay*—R. Nesbit, J. M. Mitchell, A. G. Fraser,—Hunter,—Henderson: 1 *Country-born Teacher*; 9 *Nat. As.*—1 *Nat. Male* and 1 *Nat. Female Superint.*; and 1 *Nat. Male* and 1 *Nat. Female Visitor* of the Vernacular Schools, which are 20 in number, and contain 1067 Scholars—P. 182.

*Madras*: with Schools at *Triplieane*, *Conjeveram*, and *Chingleput*: John Anderson, Robert Johnston, John Braidwood: 4 *Female Teachers*: 3 *Country-born Teachers*; 20 *Nat. As.*—Scholars, more than 800—P. 182. About 300 pupils have been

*Madras*—1836—Wm. Grant, David Craigie, James Sheriff: Francis Christian, *Nat. As.*—P. 181.

Mr. Walker has been appointed by the Scottish Ladies' Association Superintendent of the Girls' School. In October there were Boys 200, Girls 200, in the Schools. A violent opposition has arisen in consequence of two boys having intimated their wish to be baptized. The parents have withdrawn them, and many other children have been removed. In July there had been 800 in attendance.

removed from the Schools in consequence of the Baptism of a Convert 17 years old, whom Judge Burton declared to be of sufficient age to "go where he pleases"—explaining "discretion" not "years" to be the meaning of "age" in such cases.

There are 16 Males and 6 Female Converts brought from the Heathen by means of these Schools, and now connected with the Mission.

*Poonah*—James Mitchell, James Aitken, Murray Mitchell: W. Drake, *As.*; 2 *Female Teachers*; 8 *Nat. As.*—Communicants, 20—Scholars, more than 100—P. 182.

*Nagpore*—Stephen Hislop: 4 *German As.*—P. 183

A Persian Convert, Dhanjibhai Nauroji, after three years' study in Edinburgh, has been ordained, and has returned to India.

The several Schools have been subjected to the usual examinations, and have again received the commendation of those who examined them. Some of the pupils have made very considerable progress both in classical and mathematical knowledge, as well as in religious instruction.

## IRISH PRESBYTERIAN-CHURCH MISSION.

KATIWAR: inhab. 2,000,000 — 1841—*Rajkot, Gogo, Surat*. The two former Stations are in Katiwar, but Surat is on the opposite side of the Gulf of Cambay. James Glasgow, R. Montgomery, J. A. Speers, Adam Glasgow, J. M'Kee: 2 *Nat. As.* Mr. Wallace, of Saintfield, has been appointed to this Mission, and is probably by this time arrived there — Communicants, 21.

God has signally owned the labours of your Missionaries in the foreign field; and the Church has good reason to thank God and take courage. For the illustration and confirmation of these remarks, a glance at some of the more prominent features of the Mission will suffice.

For the erection of Mission Premises at the three principal Stations of the Mission 1500*l.* had been raised. It is now our pleasing duty to record that these buildings are nearly completed. The sum of 500*l.* was allotted to each, but that was found to be insufficient. The Directors considered it to be their duty to advance 200*l.* more for the Rajkot Station, and 100*l.* more for Gogo. Additional sums were subscribed by friends to the cause in India, and the work is now all but complete.

From the first, Poorbunder was the place selected for the third Station. In the course, however, of disappointments and uncertainties at Poorbunder, an application was made to your Missionaries abroad, and to your Directory at home, to occupy a Station at Surat, which had been in the possession of the London Missionary Society. Surat is not in Katiwar, but is very contiguous to it, lying on the opposite side of the Gulf of Cambay from

Gogo, at the distance of a few hours' sail. A lengthened negotiation was entered into on the subject with your own Missionaries and the London Society. Dr. Wilson, of the Mission of the Free Church, was particularly consulted; and the result has been the occupation of that Station by your Mission. Great advantages have thus been gained to the cause: large and valuable Mission Premises have been obtained there at a trifling expense. The sum expended on them by the London Missionary Society was 2700*l.*; and they have generously conveyed them to you for 500*l.* Providence has thus shut up the way in one direction, that our steps might be turned in another. Poorbunder was closed, and Surat has been opened.

God, who has the hearts of all men in His hands, has, in a marked manner, raised up many efficient friends and helpers for the Mission. Many persons high in station, in both the military and civil departments of the English Service, have contributed to its funds. The military gentlemen at Rajkot presented the Missionaries with a handsome present, as a token of gratitude and esteem. A Christian English Officer, having been deputed lately to travel throughout an extensive district of the province, on the business of the Government, requested your Missionary at Gogo to accompany him, and preach in the villages which he had occasion to visit. The invitation was thankfully accepted, and the Gospel thus extensively preached in the land.

Lieutenant Valiant made a proposal to contribute a large sum toward the support of a sixth Missionary, if he should be appointed. That proposal was accepted, and Mr. Wallace has been appointed.

[Report.

## GERMAN MISSIONARY SOCIETIES.

## BASLE MISSIONARY SOCIETY.

*Mangalore*: a town on the coast of Canara — 1834 — C. Greiner. H. Mægling, F. C. Sutter, G. H. Weigle, A. Bühler, F. Metz, C. Mærike; 1 *Nat. As.* — Congregation, 280; Seminary, 42 Students — Schools: in the English, 45 Scholars; in 2 Canarese, each about 24 Scholars. The lithographic press issued 12,775 copies of 16 different works in Canarese, Telooogo, and Malayalim—P. 183.

April, 1847.

Mr. Mægling, by the state of his health, had been obliged to leave India for Europe in November 1845. He returned, however, to his Station in October last, accompanied by three new Labourers, the Rev. Messrs. Hoch, Deggeller, and Bühler. The latter is to begin a new Station on the Nilgherry Hills, in conjunction with the Rev. G. H. Weigle, who had been spending some time on the Hills on account of his health.

2 B

*German Missionary Societies—*

In my Canarese School in front of the temple of Gemapatl I have begun to teach Geography. Hitherto old Brahmins come to hear, the School being on holy ground, and Geography is a subject in which they generally take a great interest. They are astonished when I point out to them, on my fine map, the Himalaya Mountains, the abode of their gods, and shew them the course of their holy Ganges and Jumna, &c., describing them as any profane mountains or rivers. However contrary to the representations in the Shasters, they listen with the utmost attention. But on shewing them, the other day, their wonderful Lancadneps (Ceylon), and speaking about it as a well-known and near Island, under British Dominion, an old Brahmin could no longer endure it: he said, "I have got enough," and walked off. [*Mr. Sutter.*]

*Fort Moolky*: 1845: instead of the Out-Station formerly at Kadike—T. Ammann—Congregation about 70.

Toward the latter end of October I set out on a journey to Santooroo, Bollya, Cass, Odoosay, Pardooro, Heppry, Someshvara, Agumby (on the Ghauts). On this journey I enjoyed more blessing than on any former. I had more grace given me in approaching the people, in embracing them with love and compassion, and entreating them to be reconciled to God; and had likewise the satisfaction to find many willing to enter into a closer inquiry about the way of Salvation. On the other hand, however, I also experienced more than ever that the Cross of Christ is foolishness to the Greek, and that poor souls are kept in bondage by a stronger one.

It is now my wish to travel as often as circumstances permit; not to any great distance, but within a few hours round the Station, in order to meet often with the same persons. My plan is, therefore, to proceed southward 6 miles, as far as Suratcall; toward the north 9 miles, as far as Cass; and 10 or 12 miles eastward to Modakidree.

[*Mr. Ammann.*]

*Honore* — 1845 — T. Layer: 1 *Nat. Cat.* This Station was occupied in consequence of a bequest of a Missionary Friend in East Friesland, which the Missionary Society of that country resolved to devote to a new Station in India.

Mr. Lehner had, seven years previous, spent several months at this place;

but as it was thought more desirable to strengthen the existing Stations, than to begin a new one, it was relinquished, and Mr. Lehner proceeded to Dharwar. The wish, however, to re-occupy Honore was not abandoned. Though Honore is not a large place, its population being only 4000 to 5000, its suitableness as a Missionary Station consists in its being a central point for the evangelization of the northern coast of Canara, on which, from Moolky, near Mangalore, to Goa, a distance of about 170 miles, no Missionary Station has yet existed. A Canarese School, opened by Mr. Lehner seven years before, had been continued by the successive Collectors at their own expense, and was given to the charge of Mr. Layer on his resuming the Station. The expenses, however, are still generously defrayed by the Sub-Collector, Mr. Ward. Mr. Layer meets with a great deal of opposition on the part of the people, especially the Brahmins.

*Dharwar*: 280 miles N of Mangalore, in the South Mahratta Country—1837—T. C. Lehner, F. Albrecht: 1 *Nat. Cat.*—Congregation, in consequence of removals without new additions, 19—Schools, returns imperfect—Pp. 183, 184.

The Chapel for the use of the English and Canarese Congregations, erected by contributions of English Friends, was finished in November last, and opened on the 14th of December. A bell was expected from some friends in Bombay. The country had been severely visited last year by cholera, small-pox, and the measles, removing thousands of the poor inhabitants; and two years' sterility increased the misery by greatly raising the prices of victuals. [*Report.*]

*Hoobly*—1839—John Müller, G. Würth—Boys' Schools, 5: Scholars, 140; Girls' Schools, 3, averaging 55 Scholars—P. 184.

Heathen hearers we have very few on Sundays; even those who used to come have left. Also, some of the Scholars, who the preceding year sometimes attended, kept away last year. It seems as though the people shunned the Word of God in

the same measure as they become more acquainted with it; whether from indifference or fear we do not know. With some, both may be case; but for the most part I think the former. *[Missionaries.]*

*Bettigherry*—1841—C. Hiller, G. Kiess: 1 *Nat. Cat.*—School 1—P. 184.

We have several promising Scholars, whom we intend to educate as Schoolmasters, in order to establish more Schools. In January and February the towns and villages south of Bettigherry were visited, and almost everywhere attentive hearers were found. The cholera was raging in all the villages. *[Missionaries.]*

*Malasoomoodra*—1841—J. G. Stanger—Schools, 3; Scholars, 110—P. 184.

A Poor-house and Hospital is building for four families, by contributions from friends in Poonah. The Services on Sunday are well attended; in the morning usually from 60 to 80; in the afternoon much less. *[Missionaries.]*

*Cananore*—1841—Sam. Hebach: 3 *Nat. Cat.*—Native Congregation, including children, 147—English Congregation, 55—Schools, 3: Scholars, about 200—P. 184.

The Lord has been visiting the people here for some time with cholera. At Tahy it lasted from February 1 to 25, 1846; and from 50 to 60 fishermen and women died, exclusive of children. This time the people accepted of our help, so that we ourselves almost broke down under the exertion. Round about Tsirakal the cholera also prevailed, but did not enter the place. The Native Congregation has grown this year in intrinsic power. The English Congregation also has increased in number and grown in spirituality. *[Missionaries.]*

*Tellicherry*—1839—H. Gundert, C. Irion, Chr. Müller, Fr. Müller—Schools: Boys' Boarding, 37 Scholars; Day, 8: Scholars, 205. Girls', 2: in one for Roman-Catholic Children, 22 Scholars; in the other, for Heathen Children, 35—Out-Station, *Anjercandy*: 1 *Nat. Cat.*—Out-Station, *Chombala*—1845—1 *Nat. Cat.*—P. 183.

Mrs. Gundert's bad state of health obliged Mr. Gundert to take her and family to Europe. They left Tellicherry in No-

vember 1845, and expected to return to India by the end of the year 1846. The number of baptized was, at Tellicherry, 54, of whom 16 were added the last year; at Anjercandy, 56, added the last year 5; at Chombala, 11, added the last year 1: together 121. A printing-press has been lately set up at Tellicherry, from which have been issued 2150 copies of five different works. *[Report.]*

*Calicut*—1842—T. M. Fritz, J. Huber: 2 *Nat. Cat.*—Pp. 184, 185.

Our work among the Nayadees has advanced, though not considerably. Mr. Conolly has now made over the Colony to our Society. Three children are able to read fluently. Though this is very little, yet it shews that the Nayadees are not tigers and hyenas, as many of the Natives think. The care of the Poor-house has likewise been given to us. There are about 150 inmates, for whom every Saturday a Service is held by one of the Catechists. Such an assembly of crippled, lame, blind, leprous, sunk in utmost ignorance and apathy, and who, on a kind word of exhortation, generally have nothing to say but, "What can I do? It is the Lord's will; thus it is written on my skull;" is a melancholy sight. But since to this very class of persons a particular blessing is promised from the hearing of the Word of God, we are not disconcerted by their indifference, but go on hoping that the Lord will be pleased to open the heart of some of them, and draw them to Himself; for to Him nothing is impossible. *[Missionaries.]*

BERLIN MISSIONARY SOCIETY.

*Ghazipore*—C. F. Reuther, J. C. Hübner, E. Droese—P. 185.

GOSSNER'S MISSIONARY SOCIETY.

*Muzafferpoore*—Schorisch, Brandin, Rebsch—*Chupra*—Bauman—*Arrah*—Sternberg—*Gnadenberg*: Stoelke, Wernike, Treutler—*Darjeeling*: Niebel—*Madras*: P. Ansorge—P. 185.

LUTHERAN MISSIONARY SOC. AT DRESDEN.

*Tranquebar*: Cordes Schwartz—*Magaveram*: 1844: Ochs.

NORTH-GERMAN MISS. SOC. AT HAMBURG.

*Radjmundry*, in the Telooogo Country: P. L. M. Valett.

*German Missionary Societies—*

**NILGHERRIES.**

*Ootacamund*: B. Schmid. Mr. Schmid and family reached the Nilgerry Hills in January 1846. About 14 years since, he laboured in these parts, and on his return was recognised by many young men whom he had taught when children. The Company's Chaplain at the Station has given the Tamul Congregation

to Mr. Schmid's care, to whom he reads prayers and preaches in Tamul. He laments the impediments which are thrown in the way of the progress of Christianity by the intemperance and ill conduct of many Europeans. Many applications, however, are almost daily made to Mr. Schmid for Books and Tracts by the Natives.

**AMERICAN BOARD OF MISSIONS.**

*Bombay*: 1812: made a distinct Mission, 1842—David O. Allen, Robert W. Hume—*Malcolm-Peth*: Mrs. Graves—Communicants, 27—Schools, 5; Scholars, 400: Female Boarding Scholars, 40—P. 185.

Few Missionary Fields hold out greater encouragement than the Mahratta Country. Its inhabitants, compared with the Hindoos generally, are an intelligent, independent, noble race. They are everywhere accessible to the preacher of the Gospel, and a Christian Government stands ready to afford him all needful protection in his work. The number of persons who can read, especially in the Concan, is large.

The labours of the Mission in preaching, and by means of education and the press, have been much as in former years. Our Brethren need re-inforcement, and the Committee are looking for two Missionaries to send to this field. [Report.

*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: Sendol B. Munger, Henry Ballantine: Amos Abbott, As. Cynthia Farrar; 9 *Nat. As.*—*Seroor*: on the great road from Ahmednugger: Ozro French: 2 *Nat. As.* The Stations of Mr. Samuel B. Fairbank, and Mr. Royal G. Wilder, are not yet known; and Mr. Ebenezer Burgess and Mr. Allen Hazen are on their way to the Mission. Mrs. Munger died on the 12th of March, while on her passage to India. Messrs. Fairbank and Wilder embarked on the 28th of May, and arrived at Bombay on the 20th of September. Messrs. Burgess and Hazen sailed on the 26th

September for the same place—Communicants nearly 100—The returns of scholars are incomplete—P. 185.

The spirit of inquiry appears to be spreading more and more in the Deccan, and the Missionaries are bringing their influence to bear more directly and effectually on the mass of heathenism around them. Some of the converts are valuable assistants, and the Holy Spirit is manifestly present in this extended field to clothe the truth with power, and to direct the inquiring Hindoos to the Lamb of God. Missionary Tours have been exceedingly useful, and this species of labour promises the most happy results hereafter.

Decisive progress has been made in breaking the influence of caste in the Churches; and there begins to be a prospect of establishing small Native Churches and the ordinances of the Gospel in villages scattered through the country. [Board.

**MADRAS**—*Royapooram*: a Northern suburb of Madras: 2 *Nat. As.* *Chintadrepettah*: Miron Winslow, Henry Martin Scudder: 2 *Nat. As.*—*Black Town*: Phineas Hunt, Printer. Dr. John Scudder is on his way to the Mission, and Mr. F. D. W. and Mrs. Ward and Mrs. Winslow are in America. Dr. and Mrs. Scudder embarked on their return on the 18th of November—P. 185.

The statistics furnished by the Mission are incomplete. The educational efforts of the Mission are supposed to have been similar to those of preceding years. Several persons have been admitted to the Church during the year; but the present number of Communicants is not known. Considerable difficulty has arisen from an attachment to caste which lingers in the

minds of some Church Members. The Missionaries, however, have set themselves strongly in opposition to this unnatural and wicked system.

The issues of the Press, of every sort, amounted to nearly 27,000,000 pages last year; and they have been upward of 90,000,000 of pages from the beginning. Beside our own Printing Establishment at Madras, there is one at Bellary, one at Vizagapatam, one at Neyoor, one at Nagercoil, and another in the Tinnevely District; all being under the controul of Missionary Societies, and furnishing strictly Christian reading matter for the people.

An Anti-Christian Society was some time ago organized at Madras, which, by means of a Newspaper, Tracts, Lectures, and Agents, is exerting considerable influence, especially in the interior. This, beside being a sure indication of the progressive power of the Gospel, is causing the subject of Christianity to be better understood, and leading the Government to adopt more effectual measures for protecting the persons and rights of Native Converts. [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—Clarendon F. Muzzy: Francis Asbury, *Nat. Preacher*; 9 *Nat. As.—Madura West*: Henry Cherry: 3 *Nat. As.—Dindigul*: 38 miles N W of Madura: inhab. 15,000: many Romanists and Mahomedans — 1836 — John J. Lawrence: Mrs. Rendall; 15 *Nat. As.—Teroomungalum*: 12 miles S W of Madura: James Herrick: 7 *Nat. As.—Teroopooanum*: 12 miles S E of Madura: Horace S. Taylor: 9 *Nat. As.—Shevavunga*: 27 miles S E of Madura: Edward Webb: 3 *Nat. As.—Pasoomalee*: 2 miles S W of Madura: Wm. Tracy: 4 *Nat. As.—Poothacootee*: 50 miles N E of Madura: 3 *Nat. As.* The Station of Mr. George W. M'Millan is not known.

Mr. and Mrs. Noah M. Crane are in America; and Mr. John E. Chandler and Mrs. Chandler, and Mr. George Ford and Mrs. Ford, are on their way. Mr. and Mrs. Herrick, Mr. and Mrs. Webb, Mr and Mrs. Rendall, arrived at Madura on the 29th of April. Mr. and Mrs. M'Millan arrived at Madras on the 27th of July; and Mr. and Mrs. Chandler, and Mr. and Mrs. Ford, sailed on the 16th of November — Communicants, 190 — Schools: Boarding, 5; Free 90; Scholars, nearly 4000—P. 186.

These repeated reinforcements, however, will not supply the districts which are calling for the instruction and guidance of Christian Teachers. No Missionary Physician has yet been obtained for this field, though one is greatly needed.

The results of the past year have been as favourable as could have been reasonably anticipated. Five Missionaries and one Assistant Missionary, with their Native Helpers, have had the care of the seven infant Native Churches, more than twice that number of stated Congregations, the Seminary, Schools, beside touring and distributing Scriptures and Tracts in forty nominally Christian Villages which look to them for instruction, and in various other parts of the Madura District. Great advance could not, therefore, be expected; and yet the whole religious movement of the native mind is decidedly onward.

The Seminary has been removed from Teroomungalum to Pasoomalee. The number of pupils soon increased from thirty to fifty-four; and in May last it was sixty-one, sixteen of whom were church members. The progress of most of the pupils has been very satisfactory.

The Station at Poothacootee was formerly under the care of the Indian Church Missionary Society of Madras. It was transferred to the Madura Mission by that Society in 1845, with all the property pertaining thereto. Poothacootee is a large village, in the territory of the Tondiman Rajah, a friendly native prince. A resident Missionary is needed at that Station. [Board.

#### AMERICAN PRESBYTERIAN BOARD.

*Allahabad*: on the Ganges, 475 miles N W of Calcutta: inhab. 70,000 — 1836—J. Warren, J. E. Freeman,

J. Owen, J. Wray; with several *Nat. As.* — Communicants, 20 — Schools, 5: Boys, 192; Girls, 79 — Printed

*American Presbyterian Board—*

4,579,000 pages in the year — P. 187.

*Furruckabad*: about 750 miles N W of Calcutta: *Futteghur*, on the Ganges, may be considered the Port of Furruckabad—1840—J. L. Scott, W. H. M'Auley: Gopee Nauth Nundy, *Nat. Miss.*; 3 *Nat. As.*—Communicants, 31 — Schools, 6; Scholars, 294—*Mynpoorie*, a city 40 miles distant—1843—J. J. Walsh: 3 *Nat. As.*—1 School; Scholars, 100—*Agra*: 1846: J. Wilson, J. C. Rankin, Rev. D. Irving, Rev. A. H. Seeley, and Rev. R. M. Munnis sailed from America in August to join this Mission—P. 187.

*Loodianah*: 1170 miles N W of Calcutta—1834—J. Porter, L. Janvier, J. H. Morrison: Golak Nath, *Nat. Miss.* Mr. and Mrs. Morrison sailed from America for this Mission in August — Communicants, 15 — Schools, 3; Scholars, 83 — Printing has re-commenced, since the destructive fire mentioned in our last Survey, with greater facilities — *Saharunpoor*: near the Jumna: 1836: J. R. Campbell: A. Rudolph, *As.*; J. Coleman, *Cat.*; several *Nat. As.*—Schools, 2; Scholars, 28—*Sabathoo*: 1836: J. Newton. Rev. J. M. Jamieson is at present in America—*Mee-*

*rut*: 1843: inhab. 70,000: J. Caldwell: J. Gabriel *Nat. As.*—P. 187.

Letters have been received from three of the Stations, dated to May 6. At Loodianah the regular duties of the Brethren were resumed. The English School was better attended than it had been before the war; and, through the kindness of the Political Agent, an eligible piece of ground in the city was expected to be soon secured, on which a School-house for the Vernacular School, and a small Chapel would be erected. The Government had generously reimbursed the expenses of the Mission in removing the families of the Missionaries and of the Native Christians, when Loodianah was threatened by the Sikhs. At Sabathoo, the Mission Premises, being within the limits of the Cantonnments, were required for the use of the officers, and were therefore sold at a fair price. With the proceeds, Mr. Newton would probably erect a new house, outside the bounds allotted to the military force. The Mela, or fair, at Hurdwar was attended this year by a greatly-diminished number of pilgrims, owing partly to the recent troubles in the Punjab. The interest taken by them in the preaching of the Missionaries was not so encouraging as in the preceding year. The Rev. J. C. Rankin, of the Furruckabad Mission, was at Simla for his health. And we also regret to learn that the Rev. J. R. Campbell's family had suffered much from sickness; and that he, and also the Rev. L. Janvier, had been called by death to part each with their youngest child. [Board.

#### AMERICAN BAPTIST MISSION.

*Nellore*: 160 miles N of Madras —1840—3 *Nat. As.* Messrs. S. S. Day and S. Van Husen are in America, on account of ill-health. This Mission has a special view to the Telooqoo Population—P. 187.

The Mission was left in charge of the Native Assistants, under the immediate superintendence of an English Resident. Prior to Mr. Day's departure, his health for several months had allowed him to do but little Missionary Work. "But the

Native Assistants had laboured steadily; and preaching in the Chapel, at the School-house, and in the streets, had been continued as usual." The distribution of Scriptures and Tracts had become more encouraging than for a year past, numbers coming for books, which were given mostly at the Chapel. The School Department had suffered more severely: several Schools had been closed, part for want of Teachers, and others from the prevalence of cholera. [Board.

(The Survey will be continued at p. 209 of our Number for May.)



## Biography.

### BRIEF MEMOIRS OF NATIVE CONVERTS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

#### NAGERCOIL.

THE Rev. Charles Mault has communicated to the Directors accounts of some who have been lately removed by cholera, of whom they say—

Among the Native Evangelists who died was one supported by a friend in this country, under the name of Angus Macintosh: he was one of the brightest ornaments of this Mission—a truly devoted and efficient Labourer. His name had often appeared as one of the most interesting speakers at Public Meetings. His last effort on earth was a visit in the night to administer medicine to a member of his Congregation who was attacked with cholera. While performing this act of mercy, he first felt the hand of death. On returning home, symptoms of cholera became apparent. He then arranged his worldly affairs with the greatest composure, called together his family and friends, told them that his end was nigh, exhorted them to hold fast their profession of the Gospel to the end, and, after committing his wife to the care of a Deacon of his Congregation, in a few hours he resigned his soul into the hands of his Redeemer. Mr. Mault visited the bereaved people, and endeavoured to improve the event for their benefit. He had the pleasure, though a mournful one, of observing the sense they entertained of their loss. The exercise was closed with a very affecting address by the Deacon above mentioned, who reminded the people of the temptations to which they were exposed, and the importance of increased watchfulness; concluding by telling them, that, though their Teacher was dead, Jesus Christ, the great Teacher, ever lives.

Two of the most useful Schoolmasters also died of cholera. They were men of ability; and both, it is believed, pious, but one eminently so. His death produced a considerable impression in the neighbourhood, and the Heathen tried to avail themselves of it to draw the people away from their profession of Christianity; but the attempt was a signal failure.

The cholera afterward, in a great measure, subsided, and, with it, the zeal

of the Heathen in the service of their false gods. But the arm of Jehovah was still stretched out in judgment: fever, dysentery, and the small-pox followed the cholera in rapid succession, proving in many instances equally fatal. May the people be led to inquire wherefore it is that the Lord is contending with them!

#### COIMBATORE.

The Rev. W. B. Addis, in a Letter to the Directors, mentions two women who died in the last year, of whom they give the following particulars:—

The Christians united in church-fellowship have continued to walk in all the ordinances of the Lord blameless, and two exemplary women have entered into rest. The first who died evinced, in her last illness, the hopes and joys of the true believer, and her Christian Friends felt a happy persuasion that she had an abundant entrance into the presence of her Saviour. She was one who had been called from the gross ignorance and superstition of heathenism; but as soon as she tasted that the Lord is gracious, she cast off the works of darkness, pursued unostentatiously the path of life, and, after walking an even course for some years, joined the assembly of the Church of the first-born.

The other woman who died had been a member of the Church for several years, and was one of the few Hindoo Believers who take a lively interest in the spiritual interests of others. She was not only most exemplary in her conduct and conversation, but also manifested great zeal for the glory of her Divine Saviour. She had learned to read when an adult, and employed all her powers in disseminating the knowledge of Christianity when visiting the Bazaar to make purchases, or the private dwellings of her acquaintances, or when others came to her house to receive instruction, especially those of her own sex. Many females of superior caste, who received instruction from her, testified their sorrow at her death by entering her house with other mourners, although such was contrary to the rules of their caste, &c. She was one of the most spiritually-minded Hindoo Christians Mr. Addis ever knew, and her death, which was triumph-

ant, excited great amazement among the Heathen, who had never before witnessed so happy a departure from this world. She assured the Missionary, a short time before her decease, that death had no sting for her, as her sins had been taken away through the precious sacrifice of Christ; and that, although possessing no righteousness of her own, she had a perfect righteousness in Him by faith. She suffered much domestic affliction, and felt especially the great trial of an unbelieving husband, to whom, it is hoped, her death may prove the means of spiritual life.

Mr. Addis has also supplied the following narrative of a Native Teacher, who died in October last:—

Vathanayakum was the first convert to Christianity after the commencement of the London Missionary Society's Station at Coimbatore, at which time he was a very zealous Heathen, and well versed in Hindoo Shasters, &c. He was recommended for a Schoolmaster by the most learned man of the town, as being well qualified for that office. But so great was his devotion to the false system of Pantheism, that he would not consent to teach a School without being allowed to have one day in the week for the observance of the required ceremonies, fasting, ablutions, &c. There being no house for the Missionary on his arrival, he erected a thatched cottage for himself and family near the School-room, in which he (Vathanayakum, whose heathen name was Icanjen) taught, and he was invited to enter it to hear the Gospel, which was statedly preached in his own language; but he declined. However, after some time, seeing others attend, he one day came in, apparently wishing to be unobserved, and heard for the first time the doctrines of Revelation, but evidently with no desire to be taught, being, in his own estimation, wise enough. He repeatedly attended, and on one Sunday morning seemed to hear with very great attention: a tear was seen on his cheek, though an evident endeavour was made to suppress it. From that time he became a regular hearer, and even brought his little son with him.

Shortly after there was a celebrated heathen festival, at which he did not attend; and, upon the Missionary entering his School, and inquiring the cause of his absence, he exclaimed, "Oh, sir, I have for ever done with such things!" Those who have experienced such cases need

not be told that the heart was too full to inquire more, or even to answer at that time. When his wife and family found him determined upon embracing Christianity, they greatly annoyed him in various ways, and threatened to leave him. This tried him much, for he was an exemplary husband and father, and, as most Hindoos are, particularly fond of his children: to remove these from him appeared one of the worst evils that could befall him; and, in the midst of these struggles of natural affection, he laid the whole case before the Missionary, who briefly asked him what was his own determination in the affair. He answered with firmness, "I shall cleave to Christ, let the consequences be what they may." He was then exhorted and admonished not to trust in his own strength, and comforted with the promises of the Gospel; but at that time, there being no organized Christian Congregation to sympathize with and encourage him, he bore the burden alone. As the threats of his family were not put in practice, he became more comfortable; and the perturbation of his mind subsiding, he appeared as one indeed taught by the Divine Spirit: his progress in Divine Knowledge, under the daily instructions he received, was surprising.

After eight months' probation, and at his repeated request, he was baptized, and shortly after appointed a Reader. His faith and love were clearly manifested by his zeal for Christ and the good of souls: he travelled much, and was greatly respected by all classes; and the last great day alone will be a clear witness of his services in the great cause in which he was, for upward of fifteen years, engaged, and during which time not a complaint of any sort was brought against him. During the Missionary's visits to the towns and villages of the Province, he supplied his place at the head or home-station, always with his most perfect approbation.

Nine days before his death he returned home from addressing the people in the town, and complained of being unwell but nothing serious was apprehended. With cheerfulness he took the medicines and nourishment provided for him, at the same time distinctly stating that the means would not be of any use, for that he was fully convinced he was "going to his heavenly Father's house." He had no pain, and even walked about the house within an hour of his death, exhorting all around him to attend to the salvation of

their souls: then lying down, he quietly breathed his soul into the hands of that Redeemer whom he loved and followed to the last period of his existence on earth.

His funeral was not only attended by

those belonging to the Christian Congregation, but also by numbers of Heathen, many of superior caste, among whom real sorrow for his removal was manifested.

## Proceedings and Intelligence.

### Western Africa.

CHURCH MISSIONARY SOCIETY.  
GLOUCESTER AND LEICESTER.

THE Rev. J. F. Schön continues to superintend these Stations, and Mr. M. T. Harding, the Native Catechist, to conduct the Schools at Leicester. We select a few passages from the Journal of Mr. Schön—

#### *Interest of the People in the Abbekuta Mission.*

July 6, 1846—In our Monthly Missionary Meeting I read a letter lately received from Mr. Marsh, from Badagry. It was very interesting, and the people were much pleased with it. He described how he had met his parents and relatives, after an absence of many years, and the simple yet promising manner in which he had preached to them the Gospel of Christ. I always observe that our people take a great interest in the Yoruba Mission, as the child or offspring of the Sierra-Leone Church.

#### *Contribution to the Society.*

Aug. 4—I was pleased to receive 6s. from Mr. and Mrs. —, as an Annual Subscription to the Society. Mrs. — came to me some time ago, saying that she had much wished to see me since my return to this country; but had always been ashamed of herself, because she had prevented her husband from accompanying me on the Niger Expedition. She also said to day, “When I consider that you left your wife, and how much Jesus Christ has done for us, I feel ashamed. Please, Sir, when you go again I cannot prevent my husband.”

#### *Interesting Baptism of a poor Blind Girl.*

Sept. 16—A young woman from Bathurst, being very ill, sent for me. When I arrived at the house I found it full of people. I was led into a small dark room, where the poor creature was lying on a miserable couch, every thing indicating want and distress. She had lost her sight and hearing, and could not be made to understand that I was present. For some

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time I listened to her expressions, which were such as these—“*Deliver me, O Lord, in Thy righteousness, and cause me to escape. Forgive me all my sins. O Lord Jesus Christ! for Thy sufferings' sake pardon all my offences. Let Thy blood cleanse me from all my sins. Be Thou my stronghold, whereunto I may continually come. Open the narrow gate unto me:*” and similar expressions. Her sister told me that she had been in the house of the Rev. J. Beale, when he resided at Bathurst; that she had been ill for nearly twelve months; that all this time she had manifested much concern for her soul; and that since last Lord's Day she had been asking for me. I gave them some medicines for her, and desired them to let me know if ever she should again be collected in her mind.

On the 18th I was sent for again. The poor girl instantly recognised me, and called my name; but could not hear a word that I wished to say. I listened to her for some time with no small degree of interest. She wished me to baptize her, as her parents had not presented her for baptism when she was an infant. “Baptism, I know,” she said, “cannot save me; but faith in the Lord Jesus Christ. I wish, however, to be baptized in the name of the Father, and the Son, and the Holy Ghost, before I depart hence.” I could not refuse. She could not join in the prayers offered up, yet felt interested in them. When the ceremony was over she thanked me, saying, “My time will be very short now. I thank God for the light of the Gospel;” and then repeated several verses of 2 Cor. v., with an emphasis indicating the consolations which she derived from them.

#### *Translational Labours.*

At the end of September Mr. Schön writes—

My Haussa labours have been prosecuted with less interruption than in the preceding quarter. I have gone through the Gospels of St. Matthew and St. Luke, and corrected a new copy of them. In

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the translation of the Acts of the Apostles I have advanced as far as the 16th chapter, and corrected two copies of the first fifteen chapters. The Gospel of St. John I have again taken in hand, and made preparation for another copy, which, together with the Acts of the Apostles, will form another volume.

*Visit to an Afflicted Woman.*

The following passage is from Mr. Harding's Journal:—

May 27—I paid a visit to a poor sick woman, who has been now nearly twelve years in the bed of affliction, with a complaint of her head and face. She was one of the school-girls in Gloucester at the time of Mrs. Renner, and was married by the Rev. J. Raban. At that time she and her husband were ungodly—under the power of sin and Satan; but God has been pleased to call her into Christ's Church. She was admitted as a Candidate for Baptism by the Rev. J. F. Schön, and a few years afterward she was baptized. Her ways were not agreeable to her husband. She loved the Word of God, and desired to know the way of Heaven: her husband loved the devil, and desired to do his works. Light and darkness cannot agree. He often threatened that he would try all he could to reduce her to her former state; and when he found that he could not prevail against her faith in Christ, he removed from her to Freetown. There he lived for some time, and whenever I saw him I advised him to return to his family. He promised to do so, but he never did. At last he went away from the Colony to Jamaica, without the notice of his household, four years since; and her elder son did the same: he went away last year. She said, "It is better to trust in the Lord than to put confidence in man. It is now nearly twelve years I am unable to work as others do to support their family. But who is doing that for me? It is the Lord who is supporting me and my children. He is the corner-post of my house. He is the true husband of my soul. The husband of the earth can fail and can forsake; but the Lord *will never leave me nor forsake me*. His power is mighty to save. He is able to turn water into bread as well as into wine. It was last week, from Monday to Saturday, I had no appetite for food, only for the cold water from the brook: at the same time I had food in the house to use, but no appetite. In

this the Lord teaches me, that a man cannot *live by bread alone*, but by the power of God. And may not I cast all my care on Him, who is good to me, a poor sinner? For He is my *all in all*. *I will not fear what the world may say or do unto me.*"

REGENT.

From the Journal of the Rev. N. Denton, who continues in charge of this Station, we make the following extracts—

*Missionary Sermon and Meeting—Contributions of the People.*

June 3, 1846—This has been a day of unusual interest and enjoyment. For some time past I had thought that the people of Regent did not feel so deeply interested in the Missionary work generally, nor give so much toward its support, as was their duty. A Missionary Sermon and Meeting appeared to be the best means of awakening their interest, and encouraging them to do what they could. I therefore proposed it to them, and asked Mr. Beale to preach a Sermon, and our other friends to attend the Meeting, to which they all kindly consented. These Services would have taken place earlier had not sickness prevented; but a favourable time having now arrived, notice was given in our several Churches last Lord's Day. The weather to day proving favourable, many friends came from the neighbouring villages, and Mr. Beale preached an excellent Sermon to a crowded Congregation; after which a collection was made, amounting to 17 11s. 6d. The Church was again filled in the evening. After singing and prayer, Mr. Peyton made a warm appeal to the people on behalf of the Society, affectingly reminding them of the manifold blessings which it had been the means of conferring on them. Mr. J. Attarra, who was first located at Regent, then, in a very graphic manner, called to mind the condition of the people, and many of the circumstances which happened at that time. He was heard with deep interest. One of his remarks is worth recording. When urging the people to give what they could, he said, "The friends in England will not look so much at the little money you give, as at the gratitude which you will thereby shew; and this will so gladden their hearts, that they will be willing to give in future more than double." Other friends likewise addressed the Meeting with great effect. The collection was then made, and

the sum of *1l. 3s. 4d.* was realized. After a few concluding remarks from myself, the people pledged themselves to renewed efforts in the cause, and hoped to meet again on a similar occasion next year. A blessing having been pronounced, the Meeting closed with the most hearty Amen I ever heard. The deepest interest prevailed in the Meeting, and good order was maintained all through the day. The people, I am sure, were all greatly delighted, and our friends expressed themselves much pleased and refreshed.

At the end of September Mr. Denton remarks—

It is encouraging to me to find that my public Missionary Meeting, held in June last, with the efforts which I have since made to increase the subscriptions of the people to the Society, have not been unsuccessful. In making up the accounts of the present quarter, I find that, from Communicants and Candidates, I have received the sum of *6l. 10s. 10d.* This is an increase of about *3l.* upon preceding quarters. I trust I shall be able to obtain at least as much in future. If to the present *6l. 10s. 10d.* be added the *2l. 14s. 10d.* collected at the Meeting in June, it makes *9l. 5s. 8d.* contributed in rather more than three months—a proof of what may be done by increased efforts.

*Baptism of Twenty-three Adults.*

Aug. 23, 1846—With the assistance of Mr. Peyton I had the pleasure of administering Baptism to 23 adults—10 women and 13 men. There were only 3 or 4 young persons among them. All the others, I think, had advanced beyond the meridian of life. I have, therefore, good hope of them, their characters having been long since formed, and many of them well tried.

BATHURST AND CHARLOTTE.

The Rev. I. Smith continued to superintend these Stations until the end of April, when he removed to Waterloo, having received charge of that Station, as already mentioned. Shortly afterward, Mr. F. W. H. Davies, who had been called to endure the loss of his wife, after a short attack of country fever,\* entered upon his duties as a Catechist, taking up his residence at Bathurst.

*Administration of the Sacraments.*

Under this head Mr. Smith writes—

\* Vide the Recent Intelligence in our Number for August last, p. 376.

March 29, 1846: *Lord's Day*—I held Divine Service at Charlotte in the morning, and after the Second Lesson baptized 31 adults—17 men and 14 women. I also received seven persons, who had been baptized, into the number of Communicants. Three of them were formerly Candidates at Charlotte; but went to Demerara, and were there baptized. They returned, however, some time since, and applied to me for instruction prior to their receiving the Lord's Supper. The other four are Colony-born young women, all married, who had been Candidates for some time.

April 12: *Lord's Day*—During the Morning Service, at Bathurst, I administered the Sacrament of the Lord's Supper. After the Second Lesson in the Afternoon Service, at Charlotte, I baptized 8 adults—3 men and 5 women—making a total of 39 adults lately baptized at this Station. When Charlotte was placed under my care, ten months ago, there were 91 Communicants, and now there are 137.

*Distribution of Clothing to poor School-children.*

The following extract is from Mr. Davies' Journal—

July 22—Observing very many of the School-children with scarcely any clothes upon them, and knowing that the majority were too poor to procure them, I told them to come to the Mission House in the morning.

July 23—Just after six o'clock, A.M., a large group of boys and girls were seen in the Mission-yard. I told them that some of the kind friends in England, who loved the poor Africans, had sent a present to them. I then shewed them some of the frocks and other garments that had been lately received. Could our kind friends only have seen the happy countenances of the children when this exhibition was presented to them, and with what gratitude the poor girls received the clothing, they would, I am sure, have felt amply paid for all their kind consideration.

SEA DISTRICT.  
KENT.

This Station continues to be the scene of the Rev. F. Bultmann's labours, Mr. J. Wilson, the Native Catechist, assisting him.

*Scenery between Freetown and Kent—  
Wild state of the Country around the  
Station.*

On the 3d of April Mr. W. Parkin, having partially recovered from a severe attack of fever, left Freetown upon a visit to Kent, in the hope of obtaining more perfect restoration of his health. He writes—

In going along the coast, the mountains, which to a stranger arriving in the Colony appear so beautiful, present even a more delightful aspect on a nearer approach. We could now see them more distinctly, as they towered one above another in graceful irregularity, covered with tall and stately timber-trees. The few villages and towns which we passed imparted an agreeable variety to the scenery. We could see Kent long before we arrived, as the town is situated on a cape, called, in the maps, Cape Schilling.

We have before had occasion to remark, that the country in the neighbourhood of Kent is among the least cultivated parts of the Colony. This will be seen from the following passage, extracted from Mr. Bultmann's Journal:—

*Sept. 13, 1846—At Morning Service, during the First Lesson, I was struck with the Prophet's accurate description of the habits of the leopard—Jer. v. 6.*

A few days afterward some leopards were discovered about the town, and the Kent hunters went in pursuit. The close of the rains, when all uncultivated soil becomes a shrubby forest, appears to be the only time in which they approach so near the town. They very rarely attack men; but, with regard to beasts, they do literally, as the Prophet says, *watch over the city, and tear in pieces the unguarded cattle, even within the precincts of the town.*

*Incident in the Sunday School.*

*April 5—*I visited the Sunday School, and was surprised to find in it a blind man repeating prayers from Scripture. He is taught here by a little boy, line by line and verse by verse, until he can repeat whole chapters of the Bible at one time.

[*Mr. W. Parkin.*]

*Opening of a New Church at Ricketts.*

*May 24—*I opened the new Church at Ricketts. It measures 15 feet by 26, and is quite suitable for the place. It is most gratifying to look at this humble

work of the simple-hearted Schoolmaster, with his 200 less civilized inhabitants.

[*Rev. F. Bultmann.*]

*Visit to Sick Communicants.*

Mr. J. Wilson, the Native Catechist, has the following entry in his Journal—

*July 21—*I went out this evening to visit a sick man and his wife. They are Communicants of our Church, and have been lying on the bed of affliction for many months. I found them very dangerously ill: their countenances looked falling, even as a fruit quite ripe on the tree, and ready to fall. The wife could not speak, only the husband; but in a very low tone of voice, so that one could only hear him by putting his ear near to his mouth. Having spoken to him for a while, I wanted to leave them. He beckoned to me with his hand; so, when I came near, he said, "I know that I am a wretched and helpless sinner; but I thank God that I am led to trust in Jesus Christ, who is the only sinner's friend, to save both mine and my dear wife's soul from sin and its wages."

On the 21st of August the above poor woman died, and her husband on the 24th.

*Visit to the Bananas—Opening of a New Church.*

*April 6—*I went to the Bananas, a small group of islands, about four miles from Kent, and was particularly gratified with what I beheld there. The scenery, on entering the harbour, is very pleasing. The Government House, with several large cotton-trees near it, is the first object that attracts attention. As we enter the town, Dublin, we find it laid out with great regularity: the streets are wide and in good condition, and the houses, for the most part, neat and clean. The Natives chiefly subsist on what they derive from the palm-tree, of which there is here a great number. In the Burial-ground is a beautiful monument erected to the memory of a gentleman from Liverpool, who was engaged in the slave-trade. I visited the Government School, which contains about 80 children. The first class was reading in the New Testament; after which some of them gave very fair answers to the questions that were asked them on it. The people appear to be very anxious for religious instruction, if we may judge by their efforts to acquire it: they have lately erected, almost solely at their own

expense, a neat frame building for Public Worship. [Mr. W. Parkin.

Further particulars of this Church are given in the following extract from Mr. Bultmann's Journal—

*April 10: Good Friday*—Mr. Parkin supplied my place at Kent, while I went to open the new Church at Bananas. This Church, far superior to any we have ever had, either at that place or at Kent—or, indeed, so far as I know, in the whole Sea District—has been built entirely by our own Converts of that little island, consisting of forty-five men, and forty-one women, all Communicants. Each of the men contributed, at different times, one, two, three, or four shillings, and the women half that amount, until the building was completed. It cost the moderate sum of 30*l.*, which was expended solely for materials—such as lime for the stone foundation, joists, boards, nails, &c.—the labour being all performed gratis by our Communicants. Even the carpenter's work, more than half of the whole, was given by our worthy friend and overseer, Tom Buckle, and his apprentices. The building measures inside about 18 feet by 48, and will accommodate 312 persons—barely sufficient for a population of 520, in this Church-going country, and island in particular. I must add, however, that the idea of a stone Church, for which, some years ago, I began to collect subscriptions, is not given up, but unavoidably postponed; my time and attention being at present fully occupied by the one now in progress at Kent. If a stone Church should ever be erected at Bananas, the one opened to-day will serve admirably as a School-house. After the Second Lesson I baptized ten adults and thirteen children; a collection was then made to defray the trifling arrear of about thirty shillings; and, last of all, the Sacrament was administered to eighty Communicants, and one sick person.

#### BADAGRY.

*Intolerance of the Popoes — Privileges of their Priests, &c.*

The following extract illustrative of the idolatry of the people is from the Journal of the Rev. S. Crowther. He writes, in his Report—

During the former part of this quarter, there was a seizure of young persons to be dedicated to the gods. These young persons are the children of domestic slaves, whose parents seem to have no

inclination to worship the gods of the Popo Nation. Lest, therefore, the children should adopt the gods of their parents, the priests or priestesses go about the town, with some men after them, and, without warning, seize those whom they had previously marked out—in the streets, market, or fields—and carry them, like dead bodies, to the fetish grove. I have not the opportunity of ascertaining the exact number of persons thus seized; but I am informed that upward of thirty are now in the fetish grove, where they will remain seven months, during which period they are to be fed by their parents, but not permitted to see them. After the expiration of the time, the young women are married to any person of the Popo Nation to whom they choose to give her.

It is the privilege of the priests and priestesses in this place to take from any one a small portion of eatables sold in the market, with which they walk off as their lawful prey; but if the women are aware of their coming, they take care to hide their things from them. Beside these, the market is full of fetish beggars, who carry a portable representation of their god about them, which they offer to the women selling, to grasp or embrace, the priestess at the same time invoking the blessing of the god upon them, when she is presented with a few cowries. The priestess of the devil receives but one cowry, or any higher odd number.

#### *Vicissitudes of a Liberated African—*

##### *Affection of the Parents.*

The following account is also from the Journal of the Rev. S. Crowther. It will prove, if proof be wanting, the deep affection of Africans for their children, torn from them by the accursed slave-trade. Mr. Crowther relates—

*May 30, 1846*—The father of Christopher Taylor, a Member of our Church in Sierra Leone, paid us a visit to-day. Mr. Taylor was torn away from his parents many years ago; but the vessel in which he was shipped from Lagos was captured by one of the English Cruisers. He possesses some property, and was one of the owners of the "Duke of Wellington," which made one voyage to this place; but the business was so badly managed, that it became a failure.

Taylor's father lost three of his children in one day, when their town was destroyed by war, of whom Taylor was

one. He sought about whether he could find or hear of them, and succeeded in finding Taylor and his sister in separate towns. Full of joy at his success, he hastened back to fetch money to redeem them; but before his return the children were removed to other places, so he was quite disappointed. He sought for them nine days; but nothing was heard of them. The other son he never heard of at all, so he gave up all for lost. The first news he heard of Taylor, after many years, was from a relative, who himself had been taken captive at that time, but was living at Lagos. He informed the old man, that Agidimó (Taylor), his brother, and sister, were shipped at Lagos, and taken across the Atlantic by the White Men. This news was to the father more sorrowful than if he had heard of the death of his children. He returned home, but dared not mention it to his wife, who was still hopeful of hearing something of them somewhere in the country. The next account he heard of Taylor was from an emigrant from Sierra Leone, that Agidimó was in Sierra Leone, and that his brother and sister were under his care. The next arrival brought a letter from Taylor to his father, with some presents, to confirm the news he had heard of them. The daughter soon came over, leaving Taylor and his brother still in Sierra Leone. He wrote to his father, that, when we arrive at Abbekuta, he should come to us often: he himself expects to visit the country as soon as he hears there is an opening into the interior. The old man, like Jacob, desires nothing more now but that we should write to his sons to come over, that he might see them once more before his death.

*Progress of Agriculture—Encouragements held out to the People.*

On these subjects Mr. Crowther writes—

June 12, 1846—The purpose for which I intended to lay out the remaining 20*l.* of the money which was given me by our late lamented Sir T. F. Buxton was mentioned last quarter.\* This afternoon, Messrs. Gollmer and Townsend and myself went across the Lagoon to see an extensive plantation of Indian corn, beans, groundnuts, and cassada, belonging to the Hausa People. Since last month, I have visited many similar plantations, and some very superior, with which I was not a little pleased. This at once proves that our repeated ad-

vice to the people to apply themselves to the cultivation of the soil has not been in vain. I can now contradict my account of this place when we first arrived here. Then, there was no vestige of cultivation to be seen at Badagry; but this year has produced a pleasing change. Forests have been cleared between the Popo Inhabitants and the Sierra-Leone People; forests which, perhaps, since the existence of Badagry Town, had never been touched by any one for the purpose of cultivation, but in which many an unfortunate person had been hunted and kidnapped, in order to supply the slave-market. The plains, also, in which beautiful cattle used to range at large, are being fenced in, in all directions, in order that man, the lord of the soil, may have his share also; according to that which is written, *In the sweat of thy face shalt thou eat bread.* As we are witnessing a favourable outward change in the condition of some of this people, may we not have reason to hope for an inward renovation also?

When I had visited a plantation belonging to persons of the same district, I invited the farmers over to our house, at an appointed time, in order that my Missionary Brethren might have the opportunity of speaking *a word in season* to them on the subject of agriculture, and the advantages accruing from it; as well as words of admonition to attend to the *one thing needful.* After this, a proportionate reward was given, to encourage them to persevere in their lawful employment, the highest not exceeding 2*l.* 10*s.* in cowries, to the party. About 150 persons have been rewarded out of this small sum. This unheard-of proceeding of ours became a new subject of inquiry and conversation among the inhabitants. That people working their own farms should be rewarded, when the produce of the farm is not claimed by those paying the money, was an evident proof that we came into this country, not to seek theirs, but them. This proceeding of ours was so reasonable a contrast to the interest of the slave-dealers, that the inference forces itself out of the mouth of the people, and inscribes the name of Englishmen, as it were, in golden characters. I am indebted to the late benevolent friend of my country, Sir T. F. Buxton, for the means I have had to encourage industry among my countrymen. Although he is now resting *from his labours*, yet his charity is still in active operation, tending toward the overthrow of that evil

\* Vide the "Missionary Register" for November last, p. 476.



trade for which he arduously laboured in his life. His *works do follow him*.

Similar marks of improvement are thus related by Mr. W. Marsh, the Native Catechist, in his Journal for the quarter—

The people of Badagry are almost depending upon the people of Abbekuta in every thing. Badagry might have been an independent place if the people were not such a mean and lazy race. It is a pity to relate that the people of Badagry have been very indolent, which degrades them more and more. But I am glad to inform you, that, through the exertion in frequent speaking to the people, and the encouragements held out to them by our venerable Ministers, they have been moved to make farms in a manner and to a degree that their forefathers have never done, so that now the people are enjoying the fruits of their own ground for the first time. The last year the people considered it an insult to be told to make farms; but what a change this year! Who would have supposed, the last year, that things would change so? There is every reason to believe that the people will double their efforts in next year.

*Probable Decline of the Slave-Trade.*

We close our account of Badagry with the following important passage from a Letter of the Rev. C. A. Gollmer, dated Sept. 4, 1846—

Domingo [a noted slave-dealer at Porto Novo] is said to be dissatisfied at not being able to purchase as many slaves as he wishes. Although kidnapping is still carried on in secret, yet we have reason to believe that this abominable system is rapidly sinking, and lawful trade being substituted. There is more trade now doing in this place than at any anterior time. I understand that Messrs. Hutton's factor here has taken upward of 1200 puncheons of palm-oil since January last; in addition to which, W. Johnson, a Liberated African, owner and master of the brig "Wonderful," took, last February, about 80 puncheons, and has now taken about 100.

I am also happy to be able to add, that the "Espardo," a French steamer, captured a large slaver with 300 slaves on board. Eleven Portuguese, the crew of the slaver, were landed here last week, soon after which they went to Domingo.

ABBEKUTA.

Even the prospect of an open road between Badagry and Abbekuta was the cause of much traffic, shewing the commercial spirit of the people. Mr. Townsend writes, in a Letter dated June 4—

There has been a great influx of people from Abbekuta, bringing cloth, indigo, soda, and, I am sorry to say, slaves; but to what extent I cannot correctly ascertain. As they all come to see us, we have had frequent opportunities of speaking what we hope may prove a *word in season* to them. They all manifest the most friendly disposition. Our Yoruba Service has also, on the last two Lord's Days, greatly increased, the Abbekuta visitors listening with marked attention. Mr. Crowther has preached on these occasions.

Thus Providence puts in our way means of disseminating the Truth, while we ourselves are confined to one spot. The things taught by the White Men will be related to their friends and families at home, and doubtless form the subject of much future conversation.

The messengers from Abbekuta remained with the Missionaries at Badagry about ten days. Mr. Townsend records, in his Journal—

June 8, 1846—Sagbua's messenger left this morning. We have sent our messenger again to Abbekuta, at the request of Sagbua, and have directed him to inform the Chiefs that in three weeks or a month we purpose leaving Badagry for Abbekuta. I wrote letters to the three principal Chiefs, Sagbua, Ogubonna, and Apparty. In writing to them I ever endeavour to let fall some word of instruction, and to inform them anew of our objects in coming. It is pleasing to observe the readiness with which the Chiefs and people of Abbekuta take up the system of epistolary correspondence. This has been mainly introduced by the Sierra-Leone People, who are the scribes and interpreters in such cases. Another pleasing fact is, that the people reverence the Bible. There is a great danger, perhaps, that it will become an object of worship, or a charm, in their estimation. Ogubonna wrote to us the other day, begging a Bible. I am assured that some are very desirous of knowing its contents, and very eagerly listen to the reading and

interpretation of it by the Sierra-Leone People. While superstition reigns in the hearts of all, it does not appear that it is joined with bigotry.

*Journey of the Missionaries from Badagry to Abbekuta—Their Reception.*

On the 27th of July Messrs. Townsend and Crowther left Badagry, although it was the middle of the rainy season, on their way to Abbekuta. We extract the following passages from a Letter of Mr. Crowther to the wife of a former Sierra-Leone Missionary, now in this country. It is dated Nov. 12, 1846, and thus proceeds—

The first day we travelled about twenty-five miles, with an escort of twenty-five men hired from Badagry to accompany us till we had passed the most dangerous part of our journey. Being pelted by rain all day, we were glad to rest ourselves in our tent, which we pitched, after we had cleared away the bush, in the middle of a large forest on the bank of a stream, which we had to cross in a bathing-tub the next morning, because it was unsafe to carry any one across the stream. The tub was brought with us all the way from Badagry, that this stream might not be an obstacle to prevent our proceeding to Abbekuta.

The next morning we crossed the stream with safety in our bathing-vessel, navigated by two men as they waded to the middle in the water, the bottom of which was full of roots of trees which grow in it. Our second day's journey was still more difficult than the first, because the road was so badly cut by rain that our horses could scarcely go on, and there was no way to turn on either side, which was high, bushy, and slippery. There were also many trees which fell across the path, around which travellers must go if it cannot be crossed; in doing which our horses and carriers found it very wearisome. Mrs. Crowther was nearly thrown down by her carriers, because they could not keep on their feet on account of the slipperiness of the path: she had to walk nearly all the way to Abbekuta, which completely knocked her up. Our children, Juliana and Dandeson, were carried on the back, according to the African fashion: there was not much trouble on their part, but the poor little children did not like travelling in

the dark forest; beside which, they were beaten by rain, the path even not admitting the use of an umbrella. When we halted in the forest the second day, we were obliged to catch rain-water for our use, there being no water near where we could pass the night with safety.

Of this day's journey Mr. Townsend writes, in a Letter dated August 18—

In the middle of our second day's toil we were much cheered by meeting our friend Andrew Wilhelm, accompanied by George Pearse, whom we had sent as messenger to Abbekuta, and three messengers from the Chiefs of that town, sent to request us to come to them, and to inform them of the time when it would be most agreeable to us to leave Badagry, that they might meet us in the way. Meeting us thus, they had no further cause to proceed to Badagry, and therefore joined our party.

We resume Mr. Crowther's account—

We started early the third day, and travelled hard from six o'clock till sunset, with a determination to come to some place where a human habitation could be met with; and we arrived at a farm belonging to Abbekuta, where we refreshed ourselves, and passed the night in the society of the first Natives we came in contact with after three days' hard journey through ruins of towns and villages in the midst of thick jungle. Mrs. Townsend bore the journey well, especially as she was obliged to ride on horseback nearly the whole of the way, because the carriers became almost useless. Riding from morning till evening, for three days successively, especially in our road to Abbekuta, was enough to knock any one up.

The remainder of the narrative is taken from Mr. Townsend's Letter just mentioned. He says—

Almost every one of our party was lamed by the journey, so that on the morrow we were scarcely able to proceed to our next stage, a village named Awoyadi, about eight miles from Abbekuta, where we halted to spend the Lord's Day, and to give the Chiefs of Abbekuta timely notice of our approach.

As soon as our arrival at Awoyadi was known at Abbekuta, the Ologoge, or public crier, was commissioned to give public notice of the intention of the autho-

rities to visit with the heaviest punishment any one who should dare to insult or steal from the strangers who were coming.

On Monday morning we left Awoyadi for Abbekuta. On the way we were informed that the whole of the Lord's Day was passed by the Chiefs in wrangling with each other for the right of receiving us into their respective districts; and that only late at night was it given to Sagbua, who is the representative of their former line of alakes, or kings, and consequently the rightful head of the town. In consequence of this dispute, the Chiefs were not prepared to receive us with the accustomed honours, and we were saved much trouble and annoyance.

On our arrival at the ferry of the River Ogun, we were met by a party of Sierra-Leone People; and on the opposite bank another large party, dressed out in their English clothes, were ready to welcome our arrival: their joy was cordial and sincere. Accompanied by our friends, and various messengers from the Chiefs, we proceeded on our way. The weather hitherto had been fine; but now a heavy fall of rain succeeded, from which none of us could escape. Notwithstanding the adverse state of the weather, we were conducted to the Town Hall, where we met Sagbua, and other Chiefs, by a most circuitous route, passing through every market or public place in Abbekuta, for the sake of display. From the Town Hall we were conducted to our residence, close by.

We subsequently visited every Chief of note, which it took us four days to accomplish. We were received in the kindest manner by all, and by many with such expressions of good-will and respect for us, as Englishmen, as we could scarcely have expected to receive. In every instance a present was given us, the smallest of which was a thousand cowries—about 2s. 6d. English. Sagbua, on our arrival, gave us 20,000 cowries and a sheep—the same as Sodeke did before.

Last Thursday, at our request, an assembly of the Chiefs was convened, according to native custom, to hear from us our intentions in coming to dwell with them. This meeting was highly satisfactory, and was conducted with great decorum. Mr. Crowther addressed them at some length, giving them a history of our proceedings relating to them, and explaining the end which we hoped to attain by coming among them. The letter addressed to Sodeke by the late Governor Fergusson was also April 1847.

read to them. In reply, they expressed their gratitude to the English for what had been done for them in Sierra Leone; stating, that while the Native Tribes around them had all sought their destruction, the English alone had said the Ebos should live; that the words we brought to them should be attentively heard by all, and that not only children, but old men, should receive our instruction; and that all Abbekuta should join in rendering us such assistance, in building our habitations, as we might require.

Sagbua has conducted himself toward us with the greatest kindness and attention: he is the acknowledged head of Abbekuta; but his power is not consolidated: he is often obliged to bow to the will of some of the Chieftains around him.

On the two Lord's Days which we have passed in Abbekuta, we have performed Divine Service in our dwelling-house, which has been crowded by the Natives and Sierra-Leone People. We have been much pleased to observe the efforts of two young men to read English: they have made some progress in Simson's Primer, reading with a better accent than foreigners generally do. Andrew Wilhelm has been their instructor. Yesterday, one of them brought two little girls to be instructed. *Discovery, by the Rev. S. Crowther, of his Mother.*

In a postscript to his Letter, dated Aug. 21, Mr. Townsend communicates the following deeply-interesting information—

As my letter is not yet closed, I am enabled to communicate the gratifying intelligence that Mr. Crowther has found his mother, after a separation of twenty-five years.\* She was captured at the same time as himself; but being separated soon afterward, they have met again, for the first time, to-day. His mother, being found by her relatives, was redeemed in the country, while Mr. Crowther was hurried away to the coast. It is remarkable that the whole of his family whom he left alive are still living, excepting his father, who was killed a short time after Mr. Crowther was made a captive, in an attack made upon those who carried off his family, in the hope of rescuing them. The mother was almost overcome with surprise and joy; and as soon as she could recollect herself she blessed the English repeatedly,

\* Vide the Missionary Register for October 1837, pp. 434, 435.

in the name of God, and poured out her thanks to me and Mrs. Townsend as their representatives. God has given us means of gaining access to the hearts of this people, such as were never possessed by any Missionaries before, if we are only alive to the opportunities presented to us of making known the cause of British humanity—Christianity. A door is opened before us: if the Church of Christ is but ready to embrace it, doubtless there will be an abundant harvest. The Parent Committee will be able to perceive how powerful a means is now put into their hands for the spread of the Gospel in this part, when they know how many a lone mother's heart is gladdened by the return of the lost ones, and many a father's also. How many more are looking to Sierra Leone as the country that contains their long-lost treasure!

*Missionary Labours—Prospects of Usefulness.*

We close our notice of this Mission with two extracts bearing upon the actual work at Abbekuta. Mr. Gollmer says, in a Letter dated Badagry, Sept. 4, 1846—

All I can gather respecting Abbekuta is most favourable. The people not only shew their gladness by giving presents; but flock together to hear the word of the everlasting Gospel. We humbly trust that the Lord has much people in that place, which shall become a reward for His sufferings and death. The latest accounts are as cheering as the first. Our friends are all well; have taken possession of a piece of ground, 350 feet by 325, beside another piece adjoining, for a Church and churchyard; and have begun to build native houses.

And Mr. Crowther writes, in the Letter of Nov. 12—

Since our arrival we have been preaching in our house in the morning of the Lord's Day, and in the evening we go out to the house or street of any one of the Chiefs, whom we inform the day previous of our coming. In these places we are attentively listened to by old and young, men and women, Chiefs and people. They not only give us free access to their houses to preach the Gospel; but, after preaching, they offer to us presents, which of course we never take. *Freely we have received:* therefore we should preach the Word of God without receiving presents. We cannot thank God enough for the good dispo-

sition manifested toward us in this place by a great number of the Chiefs and people. We are thus encouraged to go on in our work, and we beg your earnest prayers to God to bestow His blessing upon our labours.

We are about to lay the foundation of a mud Church in the Mission Premises: mud walls will be superior to wattle Chapels, such as are built in Sierra Leone, and perhaps, if well protected, be as good as a boarded Chapel. Abbekuta is a large place, containing, in my opinion, more than 30,000 inhabitants. Beside the Church we are now building at the Society's expense, we need two or three others: without these we shall be obliged to preach continually in the streets, subject, at times, to be driven away by rains—as it took place last Lord's Day, when I was preaching at Ogubonna's—and at one season of the year, when the weather will not permit standing out of doors, to give up this way of preaching altogether. Thirty pounds will erect one mud Church; and if any friends of the Mission will lend us their aid, we shall be able to prosecute our work in this new and interesting Station, without the interruption that we are led to anticipate during the rainy season. We are thankful that the people give us a hearing, and do not think it advisable to call their assistance, as yet, to a work which they are looking upon as novelty. When they begin to understand and appreciate our teaching, we hope to solicit their aid in the good work.

## India within the Ganges.

### CHURCH MISSIONARY SOCIETY.

THE late war in the Punjaub in some degree suspended the labours of the Missionaries, especially at Kotghur, which is situated on the banks of the Sutlej; but, during the whole period under review, the varied machinery of the Mission was kept at least in partial operation.

*Removal of the Rev. M. Wilkinson to Simla—Resignation of Mr. A. Rudolph.*

Very shortly after the Rev. M. Wilkinson's arrival at Kotghur, in April 1845, his health became so much affected, that, under medical advice, he removed to Simla, as presenting a climate more congenial with his constitution, and also the

advantage of immediate medical assistance. In July he returned to Kotghur; but, after a fair trial of the climate, he was again compelled to resort to Simla. Here, his health gradually improving, it was thought advisable that he should remain, visiting Kotghur only occasionally.

The Rev. J. D. Prochnow has continued his labours as heretofore, residing at Kotghur. He has on two occasions, however, been obliged to take his family to Simla for medical advice.

Mr. A. Rudolph continued to conduct the Kotghur School until December 1845, when he resigned his connection with the Mission. The Corresponding Committee, in accepting his resignation, bore testimony to "the zeal and integrity which he had uniformly displayed" in the discharge of his duties.

#### *Services, &c*

The Missionaries do what they can in this department of their labours; but, there being no actual converts from the Heathen, their chief opportunities of preaching are found rather in itinerating among the people, as will be hereafter seen. Mr. Prochnow writes, however, in his Report for the quarter ending June 1846—

Every day, when I have been at home, we have had Family Service. The boys and girls of the Schools, and all my servants, have attended regularly, and frequently many people from the adjacent villages: sometimes, also, travellers from a distance have dropped in and listened. I have explained all the Parables, the Sermon on the Mount, and the history of Christ's death and resurrection; and have now begun the Gospel of St. John. Beside exposition of the Word of God we have singing, in which all the boys and girls join, and prayer.

Six months later Mr. Prochnow reports—

On the Lord's Day an early Morning Service has been held in Hindooee, at which all the boys and girls, as well as all our servants, are present, and sometimes their parents from the next villages. At Christmas I had Congregations of 120 and more. At noon of the Lord's Day, En-

glish Service is held: the Schoolmaster and his wife, and the Schoolmistress of the Girls' School, regularly attend.

At Simla Mr. Wilkinson has Services of much the same character, as will be seen in our notice of his Schools given below.

#### *Education at Kotghur, Simla, &c.*

In his Report of the Boys' School for the quarter ending September 1845, Mr. Rudolph mentions that the number of pupils was 28, who were taught daily from 8 till 12 and from 2 till 5 o'clock. The branches of instruction were, English Grammar, Reading, Writing, Arithmetic, Geography, Geometry, Bible History, Oordoo and Hindee reading.

On Mr. Rudolph's retirement, the most advanced boys were transferred to Mr. Wilkinson at Simla. From this time—there being no regular Schoolmaster, and Mr. Prochnow necessarily being frequently absent, either with his family at Simla or on Missionary Tours—the School gradually declined until it became almost extinct. In his Report at the end of December last, however, Mr. Prochnow states that the number of scholars had risen to 18.

A Girls' School has long been in operation, principally conducted by Mrs. Prochnow; but the state of her health has been a great drawback to the progress of the pupils. In his last Report, referred to above, Mr. Prochnow writes—

There are now in the Girls' School 15 pupils, one of them a grown-up married woman. We desire that more women should attend, to learn just sufficient to enable them to read the Scriptures and to sew.

In addition to the above Schools at Kotghur, Mr. Wilkinson has exerted himself in behalf of Simla. This place is between 40 and 50 miles from Kotghur, and is thus described by Mr. Wilkinson in a Report dated Oct. 30, 1845:—

Simla is a sanatorium for invalids from the plains of India, a retreat for the Civil and Military Officers, and a place of fa-

shionable resort for people who have the means of gratifying their inclinations. The number of English houses is about 200. The residents number about 50, and the visitors vary from 300 to 350. There is no native town, but an immense bazaar, where tradesmen of every description are located—some permanently, the most only visitors for the season. They are generally from the Plains and Cashmere, and leave their families at home.

The Schools at Simla have varied both in number and attendance. At the end of March 1846 there were three Schools, containing 50 scholars. One of these, held in Mr. Wilkinson's house, included 20 boarders, all of high caste, who joined in the usual family devotions without scruple. Another, not appearing likely to succeed, was closed. In his Report for the quarter ending June, Mr. Wilkinson thus writes of the Boarding School—

Four hours in the day have been occupied with the boys in the School at my own residence. During my absence, on Missionary Tours, they have been attended to by Mrs. Wilkinson. The School now consists of 20 boys, who live on the premises in a house built for their accommodation. A few day scholars, the sons of Zemindars or little statesmen, also come daily. The Teacher is a boy brought up in the Kotghur School, and who was sometime employed therein as a Monitor. Nothing is given to any of the boys: they are all supported by their families. With the exception of two, who were a short time at Kotghur, none could read when they came. They attend School six hours. At nine o'clock all assemble for Divine Service daily, and on Lord's Days at eleven o'clock. Before Service they commit the Collect for the day to memory, and afterward learn the Catechism.

Six months later, again, in a Letter dated Jan. 14, 1847:—

The two Schools at Simla are merged into one at my own residence. A School-house has been built, and also a dwelling-house. This is decidedly an advantage, especially as the location is far away from the bazaar, and very retired. I have usually had from 10 to 12 boarders: there are now 16. All-support themselves, and are under my own immediate charge, assisted by the youth from Kotghur. Those who can read and understand at-

tend Daily Worship and Lord's-Day Service. To this no objection has been made, and it is now even coveted.

Beside the Schools at Simla itself, Mr. Wilkinson has been enabled to establish one at Theog, a place about half-way on the road between Simla and Kotghur. A School-house has been built, which will also serve as a dwelling-house. It is Mr. Wilkinson's intention to visit it as frequently as he can, and occasionally to reside there for a week or a fortnight. During the progress of the building, Mr. Wilkinson visited the place, on which occasion he writes—

May 29, 1846—In the evening I went to the rising School-house. The Rana's Mate told me there was a slate quarry near, and advised me to slate the roof. I went with him to see the slate, and found it pretty good. On telling the builder that I should like to have the roof slated, he seemed pleased, and recommended it, saying it would be "an eternal roof." I afterward heard the Mate, in conversation with him, say, "Persuade the Sahib not to do it: the quarry is near the Deota, and if any person use the slates who does not honour him, the slates will all crack and split." The man answered, "I do not mind the Deota: the Sahib says there is only one God, and that an idol is nothing; and I believe him." I then went to them, and asked them what they were talking about, which the man told me. As we were near the Deota, I proposed going to him, and asking his permission, promising that I would not touch the slates if he should forbid me. They laughed, and said, "What will he say?" I then spoke to them on the subject of idol worship. The Mate's attention seemed arrested, and he invited my people to dine with him.

At Kepu also, in the Sutlej valley, between Kotghur and Rampore, a house has been begun, a site having kindly been presented by the Hon. Mr. Erskine. Beside these places, which are in direct connection with the Mission, Mr. Wilkinson superintends, by visiting it once a fortnight when practicable, a School, originally established by Mr. Erskine, at a village called Kakri ke Hatti. The following notice of the re-establishment of this School occurs in Mr. Wilkinson's Journal:—

April 23, 1846—I went to Kakri ke Hatti, accompanied by a Pundit, to re-establish the School. There is a spacious School-room, and a large population. The Tahsildar (Land-tax Collector) seemed delighted at the re-establishment of the School, and promised to exert himself to promote its interests. He is a very intelligent man, and received an English education in Calcutta: he reads English tolerably well. He very eloquently addressed the people assembled on the desirableness and advantages of learning; and emphatically said, that whatever else man possessed he was liable to be deprived of; but that no man could rob another of this inestimable treasure. I also spoke at some length, and all seemed delighted, saying, that it was a happy event that I had come among them, and promising to send their children.

*Missionary Tours among the People—  
Prevalent Ignorance and Superstition.*

The task of itinerating in the neighbourhood of the Stations, and occasionally visiting places at a distance, is absolutely necessary in order to reach the adult population of the Hills, and occupies the greater part of the Missionaries' time. Mr. Prochnow is the chief Labourer in this respect, the physical exertion necessary, from the nature of the country, being frequently too much for Mr. Wilkinson to endure. At the end of September Mr. Prochnow writes—

No day has passed without the Word of God being proclaimed to a larger or smaller Congregation. I cannot speak of any conversion as yet; but I am thankful to say that I often see an impression made on the hearts of the Heathen: some of those near me, who hear the Word daily, have, I think, very serious impressions.

And again, at the end of December—

The Mission Work has gone on, under the blessing of God, quietly and steadily, and I am convinced that the leaven begins to operate and to leaven the lump.

Mr. Wilkinson remarks that opportunities are daily afforded of speaking to individuals, as our Lord with the woman of Samaria. In a Letter dated February 14, 1846, he writes—

I every day get a few people together on the highway or in the bazaar, both morning and evening, when I am able to

get out. In what is called the season, from 300 to 400 men can be collected together every Lord's Day for an hour; i.e. during Divine Service. These men come from all the different States, and remain for eight or nine months in the year.

We now give a few extracts from the Journals which have been received, bearing upon this portion of the Missionaries' occupation. In the quarter ending June 1845, several melas, including one at Rampore, were visited by Mr. Prochnow and Mr. Rudolph, with varying success. From Rampore a visit was made into Kanawar. The course pursued Mr. Prochnow thus explains:—

We followed my old maxim, to go into the midst of the village and stop at the houses of the Deota. Here the people assemble, especially in the evening, and we have ample opportunity to speak to them, and to dispense medicine to the sick.

Both Mr. Prochnow and Mr. Rudolph agree that the opposition of the Brahmins and others was more evident as the object of the Missionaries became better understood. In Kanawar, Brahminism and Buddhism are intermixed, and the ignorance of the people is extreme, the Kanawar Language being unwritten. In religious matters, likewise, the following passage from Mr. Rudolph's Journal will convey some idea of the *gross darkness* which covers this people—

May 16, 1845—The temples of the Lamas contain, beside the image of Buddha, the Manee, or prayer-wheel, a cylinder turning upon an iron axis. The wind which is produced by the turning of the Manee is considered to be holy, and to have the power of cleansing from sin: the oftener the instrument is turned the more sins are forgiven. In travelling in Kanawar you frequently meet people with a little Manee in their hand, which they continually turn while walking. These hand Manees are made of brass, and are about three inches high and two inches in diameter. The Manees in the temples are about six feet high and four feet in diameter, and are made of coloured paper, decorated with pictures.

During the journey about 350. Tracts and Gospels in Hindee and

Thibetian were distributed, and upward of 100 sick persons received medicine and advice. A remarkable fact is mentioned by Mr. Prochnow in his Report for the quarter ending September 1845, referring to the Tracts distributed on this and other occasions. He says—

In the beginning of this month a Captain H—, from Kanawar, paid me a visit, and told me that he had found, beyond the boundaries of Kanawar, in Chinese Tartary, some of the Thibetian Tracts which I had distributed in Lower Kanawar and Busahir, during my three journeys to the wandering Tartars, and that the people esteemed them much. On his inquiring for their books, as he was anxious to learn the language, one of these Tracts was given to him. Who knows what these little ambassadors of grace may do in secret, under the blessing of God?

In November Mr. Prochnow again visited a mela, the annual one, at Rampore, and distributed a number of Tracts. He mentions the following pleasing circumstance—

Many of the people from Upper Kanawar, who received medicine during our tour in that part of the country in May, brought me, on a small brass plate, a few raisins and neosa (the fruit of the edible pine) as a token of their gratitude. They were accompanied, in their visits to me, by many persons seeking medical advice.

With reference to the Tracts distributed at Rampore, either on this occasion or the one previously mentioned, Mr. Prochnow writes, in his Report for the quarter ending March 1846—

On the road between Simla and Kotghur, we met a wandering Lama, from Chinese Tartary, who had one of the Thibetian Tracts, printed in Calcutta. On my asking him where he had received it, he told me that a travelling Zemindar had left it with him, telling him that a Sahib had distributed many of them at the Rampore fair last year. So we see that these little messengers of truth find their way into the Celestial Empire, although no European is permitted to pass their boundary.

About a week after his visit to Rampore, Mr. Prochnow visited the rope mela at Sholi, held once in 18 or 20 years. As this form of super-

stition has not hitherto been brought before our readers, we give a short account of it. The mela lasts three days, and on this occasion was attended, Mr. Prochnow believes, by above 7000 people. He writes, on the first day of the feast—

During the three days of this mela the people consider themselves licensed to commit any outrage they may think proper, as they receive full forgiveness. At this time they actually pulled down a house, only to procure dry wood for their fires at night. The villagers, however, had taken the precaution of secreting their stores of grass, wood, &c., before the mela began. In the evening the people formed themselves into more than 100 groups, from 30 to 40 sitting round a blazing fire: and this was the best opportunity for conversing with them, which I did, sitting among them.

On the second day nearly a hundred goats were offered to the idols, especially to appease Kalee, and obtain an abundant harvest. The third day was principally devoted to the grand feature of the mela—the sliding down a rope stretched across a ravine. Mr. Prochnow says—

Nov. 24, 1845—The rope on which the poor man was to slide down, and which he had made with his own hands, was carried out of the temple. The manufacture of the rope generally occupies a whole year—six months to collect the grass, and six more to plait it. During this time the devotee may ask whatever he likes to eat or drink, and the Brahmins are obliged to give it to him. The rope was very strong, and I am sure more than 1000 feet long. Early in the morning it was wetted, and then carried in procession to the spot where the feat of dexterity was to take place. The man who was about to perform it had been, I understood, closely watched by the Brahmins during the last few weeks, that he might not run away, a case which not unfrequently happens. While some of the Brahmins were fastening the rope to two posts on opposite sides of the ravine, the man was carried into the temple and presented to the Deotas as their own, and prayed for that they might save him and assist him in the performance of his task. I was told that on former similar occasions many had been killed, either by falling down, not being securely tied on their seat, or by the breaking of the rope itself. One



of the posts, to which the rope was tied, was on the side of an abrupt mountain, I dare say more than 300 feet higher than the post on the other side of the ravine. The rope was pulled as tight as possible; but as the distance between the two points was about 600 feet, or more, it was very curved. At three o'clock in the afternoon, the man, old and grey-headed, who was to perform the feat, was borne upon the shoulders of Brahmins from the temple to the upper post. Here he was securely tied in a seat—formed of half a hollow fir-tree, with a support for his back—which was to run upon the rope, and sand-bags of 20 lb. were fastened to each of his feet: there was little risk of falling. During the adjustment of the sand-bags, &c., the seat was tied to the upper post; and when all was ready, on a signal given by the Brahmins, two goats were offered, the seat was cut loose, and the man descended with great velocity. At a few yards' distance, however, he suddenly stopped, providentially within reach, as the mountain was very steep and the rope low. On the Brahmins going to him, to see what was the matter, it was found that the hole in the piece of wood on which he sat was too small for the rope. As it was late, the sun having set an hour before, all the spectators now left.

A dispute then arose, the man refusing to proceed with the ceremony on another occasion, unless he were rewarded accordingly, on the ground that the failure was not his fault, but the Brahmins'. The matter was referred to the Rajah of Busahir, who decided for the man, and fined the Brahmins 600 rupees for their negligence. The Brahmins were here very bigoted, and not one in a hundred of the mass of people present could read, so that few Tracts were distributed.

On the 27th of April Mr. Wilkinson visited, from Simla, the Jattiya mela, and entered into various conversations with the people. The principal point in his visit is the use made of the Kotghur Scholars. Mr. Wilkinson writes—

On arriving at Jattiya many persons came about the tent. Some knew me, and we entered into conversation. I then read to them, told them my errand, &c. On asking if any could read, several cried out, "Yes! yes!" Such as could received

Tracts and single Gospels. During my stay I placed the Kotghur Boys at different points, to read portions of the Gospel and Tracts: they seemed to be greatly pleased with their new occupation.

On the 26th of May Mr. Wilkinson left Simla to visit Theog, which he reached on the 27th. He writes, from this place—

I had a long conversation with Cashmerian Travellers, who put up here for the night. I asked, after a while, "What is your hope of everlasting life?" "I am full of hope," replied one.—"What is that hope?" I pressed. "God made all Mussulmans for heaven." This opened up a long and serious conversation, at the end of which there seemed to be something like conviction. From what I have seen of the Cashmerians my conviction is, that they are an impressible people: there is an absence of the indomitable pride and haughtiness and uncontrollable violence of feeling of the Arab.

May 28, 1846—Last night, after retiring to my tent, I heard a number of people, assembled in the Banyan's shop near, rehearsing and discussing the different subjects that had, during the evening, engaged our attention. One man was particularly loquacious, and maintained that all I had said must be true, and that, when all knew alike all these things of which they now knew nothing, all would be of one mind.

In order to afford facilities for the wayside declaration of the Gospel, Mr. Wilkinson has established, between Theog and Muttiyana, a water station for the refreshment of travellers. On the 2d of June he called at this place, and writes—

The temporary erection is beautifully picturesque. It is a bower formed of pine boughs and arce branches, the long pendant leaves of which give to the grotto a very rural and graceful appearance. A cup of water was brought me: it was deliciously cool. I went in to see the arrangement. Two large earthen vessels were sunk in the earth, their necks just above ground, and covered with mud. By their side, on the ground, was a brass lota, and fresh-gathered branches were strewed for travellers to sit on. On coming out, I observed a small spout, about two feet long, made of the bark of the cheel fir, and asked, "What is this for?" "That is for the Coolies" (low-caste people) "to drink from."—I said, "What

did I give you the lota for?" "With that I supply the high-caste Brahmins, Kenibes, &c."—"I gave the lota for all. All are of one caste in my eyes, and in the eyes of God. Who made the Kenibe? Who made the Cooly?" "God made both."—"Then both are God's children. In despising the one you dishonour the God who made them. In His holy Word it is written, that no man should *think of himself more highly than he ought to think; but in lowliness of mind let each esteem other better than themselves.*" I then called their attention to the parable—if such it be—of the Rich Man and Lazarus, and talked to them about it. Not one stirred: all sat and listened. I said, in the course of conversation, "Even your own poets admit that *God hath made of one blood all nations of men.* One says, 'All came from one village: all embarked at one ford. Midway of the river a whirlpool upset the boat, and all swam off in different directions.' Another, 'All are made of one earth.'" I concluded, "There is one God, one Lord, one faith, and all ye are brethren, because children of the same common Father."

In his Report for the quarter ending June, Mr. Wilkinson remarks—

With reference to the intercourse I have had with the people I have felt at times somewhat encouraged. Notwithstanding the general ignorance that prevails among them—all classes—yet they lend a willing ear. A great drawback is, their being unable to read at all.

Three months later Mr. Wilkinson writes—

Between Simla and Theog there are several good preaching-places. Although there is not a large accessible population, the road is much traversed, and at the several bazaars the travellers always halt, few or more. The Banyans are Sakèt People, and are intelligent. These, as they revisit their homes annually, may possibly carry with them a knowledge of Christ as the Saviour of men. On my last visit I certainly did not meet with fewer than 1000 persons.

In our account of the New-Zealand Mission something like the following has frequently been noticed; but it is, perhaps, a novelty in India:—

In itinerating, when I travel in a chepan I take opportunities of reading aloud to my chepanes: travellers join, and I have a walking congregation.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—On the 19th of April the Rev. Christian F. Schlenker and the Rev. Christian T. Frey, with their Wives, left London for Newport, Monmouthshire, to embark for Sierra Leone, on their return to that Mission.

*London Miss. Soc.*—Dr. Hobson and Mrs. Hobson, and Mr. Hirschberg, embarked for Hong Kong, March 10. Messrs. Muirhead, Southwell, and Wylie, embarked for Shanghai, 1st of April; and in a few months they will be followed by Dr. Legge, on his return to Hong Kong, accompanied by other Missionary Brethren who have devoted themselves to this arduous work.

*Wesleyan Miss. Soc.*—Rev. Joseph Webster and Rev. Edward Collier, with Mrs. Webster and child, embarked on the 2d of March for Belize, Honduras Bay—The prosperous condition of the Society's Funds has encouraged them to appoint an additional Missionary at Gibraltar, and to commence a Mission to China. A Sub-Committee has been appointed to gather information, and to carry this resolution into effect.

#### SOUTH AFRICA.

*United Brethren*—A Letter from Br. Kölbinger states, that on the 2d of November Mapasa was again attacked, and entirely defeated by a body of Colonists under the command of Mr. Joseph Read. Mapasa seems desirous of peace. In the neighbourhood of Shiloh the war has by no means ceased.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mr. E. Rogers was admitted to Deacons' Orders, on the 28th of February, by the Bishop of Bombay (p. 159). The Rev. R. M. Lamb and Mrs. Lamb safely arrived at Calcutta on the 8th of January; and on the 30th left that place for Meerut. (P. 164.)

#### WEST INDIES.

*Church Miss. Soc.*—Intelligence has just reached us of the premature removal from his labours at Bartica Grove of Mr. Daniel Butler, under very afflictive circumstances. On the 3d of March last Mr. Butler left his residence, in a small boat, on his usual visit to the convicts at the penal Settlement; and as he was returning home, the boat, through the mismanagement of the guard, was struck by heavy rollers and swamped, and our friend drowned at a short distance from the shore. This mysterious providence has deprived the Mission of a Labourer in less than ten months after his arrival.

#### NORTH-WEST AMERICA.

*Church Miss. Soc.*—Letters from this Mission, dated Nov. 1846, inform us of the safe arrival of the Rev. R. James and Mrs. James at the Indian Settlement, Red River, on the 6th of October (P. 295 of our last Volume).—During the months of August and September the Mission suffered much from measles and other diseases, which to a serious extent proved fatal: but we are thankful to learn that, at the above date, the sickness had subsided, and that the Missionaries were in health.

# Missionary Register.

MAY, 1847.

## SURVEY

OF

### THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Concluded from p. 190 of the Number for April.)

## Ceylon.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* has sent 500 reams of paper to the Jaffna Auxiliary for printing a revised Edition of the Tamul Scriptures. The services of Mr. Percival, of the Wesleyan Mission, have been wholly secured for the revision of the translation. The sum of 500*l.* has been received from America, and assistance also from Madras, toward the completion of 1000 copies of this edition. The issues of the Jaffna Auxiliary were 2558 copies. Its receipts, 514*l.* 9*s.* 1*d.*—The *Christian-Knowledge Society* has granted Books and Tracts, value 5*l.*, to each of three Missionaries who accompanied the Bishop to Colombo; and Books and Tracts, value 10*l.*, have been voted for the use of the troops. Also a Bible and Prayer Book and a small supply of Tracts have been granted for the labourers of a Coffee Plantation near Kandy. The Society has also granted Books

and Tracts for a Lending Library for Point de Galle District—The *Religious-Tract Society* has voted to the Rev. R. S. Hardy, of Negombo, 750 impressions of wood-cuts, and has sent a supply of Books for sale. The Colombo Auxiliary has published about 50 Tracts. To the Baptist Missionaries at Kandy 48 reams of paper and 6400 Tracts have been voted; and to that at Jaffna 400 reams of paper, and 100*l.* toward the expenses of the Auxiliary. In 18 months 211,300 copies of 41 publications have been printed. The receipts of the Society are 321*l.* 18*s.* 7*d.*—The *Eastern-Female Education Society's* Teachers were given at p. 428—In the Schools belonging to the Government, Church, Wesleyan, Baptist, and American Missionary Societies, there are 16,711 children—Pp. 187, 188.

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

#### BAPTIST MISSIONARY SOCIETY.

*Colombo*: with 5 Out-Stations—1812—J. Davies, C. B. Lewis: 16 *Students* and *Nat. Preachers*; 33 *Nat. As.* In connection with this Station there are 132 Villages, visited by Native Preachers—Communicants, 438—Scholars, 873 in 34 Schools. Mr. Lewis has been directed to proceed to Calcutta.

May, 1847.

*Kandy*: with 6 Out-Stations: C. C. Dawson, J. Allen: 7 *Nat. Preachers*; 10 *Nat. As.*—Communicants, 48—Schools, 10; Scholars, 207. Mrs. Birt's failure of health has rendered it necessary for her to return to England. A Station has been formed at Matura, 100 miles from Colombo, where Mr. Dawson will reside a

2 E

*Baptist Missionary Society—*

few months in the year—Pp. 188, 189, and p. 112 of our present Volume.

At Kandy the labours of Mr. Dawson have been continued during the year without intermission. [Report.

The labours of the Missionary on the Coffee Plantations have been unremitting; and his residence among the Coolies has, it is hoped, exerted a beneficial influence.

Two recent Acts of the Legislative Council will do much to remove the obstacles to the reception of Christianity by many of the Natives. Slavery in Ceylon is now abolished. The number of slaves, it is true, was not great; but so debasing and brutalizing is the very nature of slavery, that all free men (and how much more so slaves) will rejoice in its extinction. The other Act is one which has not yet come into operation. By it the connection which has hitherto subsisted between the British Government and Buddhism is to cease. All Buddhist Property—lands, temples, relics—which has hitherto been in the custody of Government will now be given over to trustees appointed from among the priesthood and laity to manage the entire concerns of their own religion. The priests are most dissatisfied and alarmed. They say the pillar which supported their religion is giving way, and now it will fall. So let it, into eternal oblivion!

There have been printed 20,900 copies of various publications during the year. [Missionaries.

At Colombo Mr. Davies has been most laboriously occupied with the various duties of his Station. The Churches, Schools, Auxiliary, and the Academy, have made demands on his strength, which have proved more than it could bear. He is now suffering in consequence, and has been obliged to leave Colombo for the high land of the interior of the island. The arrival of the Rev. C. B. Lewis, who will take charge of the Academy, and share the other responsibilities of the Station, will therefore be a most seasonable relief. Mr. Davies has devoted a considerable portion of his time to the improvement of the Schools and of the Academy. [Report.

We have distributed in the year 3292 Tracts: 287 copies of the Testament have been distributed, chiefly to Schools, six in Tamul from Jaffna, the rest in Singhalese. [Missionaries.

The contributions to the Auxiliary in Ceylon have amounted during the year to 396*l.*, including special donations, to the amount of 120*l.*, toward the erection of Mission Premises at Kandy. [Report.

The cholera has raged during a part of the year with great violence. In one locality between 7000 and 8000 died in a very short time. And at Kandy, in 20 days, 63 English Soldiers died out of 250, in some cases after three or four hours' illness. Mr. Allen has been ill, but at the date of our last advices he was recovering.

#### CHURCH MISSIONARY SOCIETY.

*Cotta*: 6 miles S E of Colombo: inhab. 4500—1822—John F. Haslam, *Principal of the Institution*, George C. Trimmell, Francis W. Taylor: Cornelius Jayesinha, *Nat. Miss.*; 5 *Nat. Cat.*; 50 *Nat. As.* Mr. Henry Collins embarked for Ceylon on the 21st of July, and reached Colombo on the 15th of November—Communicants, 41—In the Seminary, 18 Students: Schools, 31: Scholars: Boys, 610; Girls, 267; Youths and Adults, 139—Pp. 189, 335, and p. 64 of our present Volume; and see, at pp. 203—205, several particulars of the Mission.

The village Congregations, assembled in School-houses, are 21 in number; 19 of which meet on the Lord's Day, and

are ministered to by the Missionaries and Native Assistants.

During the year an important step has been taken for the efficient superintendence of these Congregations, by dividing them into Districts, and assigning the care of a District to each Catechist, who is to visit the people from house to house, and to keep a register of the attendants on Public Worship, under the general superintendence of the Missionaries.

The result of this measure has been, that, in the course of the year, the number of attendants in the village Congregations has been very nearly doubled, having increased from 476 to 943.

The number of adults baptized during the year has been 14, being 11 more than last year. "None were admitted to this ordinance," the Missionaries write in their Annual Report, "without long

probation, and without our being satisfied of their sincerity."

An important feature in this Station is the Institution, into which the most promising Scholars from the District Seminaries are received, and trained for Native Teachers. It continues to be under the able management of the Rev. J. F. Haslam, M.A., of Caius College, Cambridge.

This Institution has been twice visited by the Bishop of Colombo; the first time in company with the Bishop of Madras. On each occasion his Lordship declared the state of it to be "quite satisfactory."

The English School has been reduced in numbers by the opening of a Government School, the elder pupils in which receive a monthly allowance. There is also a Day School for girls, containing 85 pupils; and a Girls' Sunday School.

The Out Schools are 30 in number, containing 588 boys, and 125 adults.

The Printing and Bookbinding Departments, connected with the Station, have been conducted on a reduced scale. The Press has been employed almost exclusively upon the Holy Scriptures. [Report.

*Kandy*: 80 miles E N E of Colombo—1818—Wm. Oakley: 4 *Nat. Cat.*; 11 *Nat. As.*—Communicants, 22—Schools, 10: Scholars: Boys, 28; Girls, 184—P. 189; and see, at pp. 206, 207, a Report and Notice of the Mission.

The Rev. W. Oakley labours under much discouragement from the apathy and worldliness of the nominal Christians, the descendants of Heathens, who in former times have been baptized without renouncing Heathenism, and who abound in the part of the Island around Kandy. Every Lord's Day three Services are held in Singhalese, and one in Tamul. The average attendance at the Tamul Service is 21, and at the Singhalese Services 130 to 145.

Four adults have been admitted to Baptism. One of them was the daughter of a very respectable high-caste Kandian; but she was permitted to shew the steadfastness of her faith only for a few months after her Baptism, being removed by an early death from the Church below. [Report.

*Baddagame*: a village 12 or 13 miles from Galle—1819—Charles Greenwood: Abraham Goonesekera, *Nat. Miss.*; Alex. Gordon; 1 *Nat.*

*Cat.*; 14 *Nat. As.*—Communicants, 24—In the Seminary, 10 Students—Schools, 9: Boys, 169; Girls, 155—Pp. 189, 190; and see, at pp. 207, 208, Report of the Station, and other Particulars.

At the Church at this Station Divine Services in the Native Language have been held, with a Congregation of from 170 to 200 persons. One adult has been added to the Church by Baptism in the course of the year.

With regard to the spiritual condition of the people around us we must state, with regret, that we fear it is much the same as when we presented our last Report; or, at least, that there is no very evident sign of improvement. We cannot doubt that the knowledge of the Truth continues to spread, and that the natural prejudice of the Natives against it decreases; but, as it regards the influence of the Truth in converting sinners to God, and subduing the natural enmity of the heart toward Him, we see but little that is encouraging. Here and there, however, we meet with one or two of whom we hope that the Gospel has proved to be *the power of God unto their salvation.*

[Missionaries.

*Nellore*: near Jaffna: inhab. 5000 or 6000—1818—James O'Neil: 5 *Nat. Cat.*; 25 *Nat. As.*—*Chundicully*: 2 *Nat. Cat.*; 11 *Nat. As.*—Communicants, 152—In the Seminary, 19 Students—Schools, 34: Boys, 1175; Girls, 205. Mr. and Mrs. Johnston left Colombo on the 8th of January, and reached England on the 8th of May. Mr. and Mrs. O'Neil embarked for Ceylon on the 20th of April. Mr. and Mrs. Adley arrived in England on the 9th of August—Pp. 190, 208, 256, 376; and see, at pp. 323—327, Reports and Proceedings of the Missionaries.

The state of the Congregations at Nellore has been, on the whole, satisfactory. Twelve adult Converts have been added to the Church by Baptism. Several members of the Church, who have been removed by death, have left behind them a satisfactory testimony to the reality of their faith.

The Schools are very complete: they comprise a Boys' English Day School, 17 Village Tamul Schools, a Female Board-

*Church Missionary Society—*

ing School containing 34 girls, and a Girls' Day School.

Mr. Johnston's Report of Chundicully is not of an encouraging nature: the apathy of those who are nominal Christians, and of the descendants of such, causes the Missionary to plead earnestly with Christians at home to arise, and with united hearts supplicate Jehovah to pour out His Holy Spirit and fulfil His own Word.

During the year, three Native Youths have been baptized, and there is a small

increase in the attendance at the Services of the Church. [Report.

*Summary of the Mission*

(As given in the Forty-sixth Report).

Stations, 5—Missionaries: European, 9; Native, 2—Printer, 1—Nat. Catechists and Teachers: Male, 109; Female, 19—Communicants, 239—Attendants on Public Worship, 3293—Seminaries, 3: Seminarists, 47—Schools, 84: Boys, 1982; Girls, 811; Youths and Adults, 139: Total, 2932.

GOSPEL-PROPAGATION SOCIETY.

*Calpentyn*: S. Nicholas—*Matura*: inhab. of the town, 11,800; of the District, 98,000—1840—Edward Mooyaart: S. D. J. Ondaatje *Nat. Miss.*—*Neura Ellia*: H. Von Dadelssen—*Kandy*: R. H. Fortescue—P. 190.

The Rev. James Chapman, D.D., Bishop of Colombo, arrived in Ceylon on the 1st of November 1846, "and went," he says, "direct from the ship to the Church."

I reached the extreme point, Dondera Head, the stronghold of Buddhism, with its 500 yellow-robed priests in that single district, in which your own solitary but energetic Missionary, Mr. Ondaatje, is at work. He is most kindly and effectively supported by the Hon. G. Talbot, and some other civilian residents there. I visited and examined the Boys' School; and the effects of a vigilant and judicious superintendence and personal inspection every week, by the same estimable member of the Sub-Committee, were evidenced by the result. Mr. Ondaatje has built three native village Schools at short distances from the town, in different directions, in one of which Service is held on every Sunday in the afternoon. I have been most glad, with Mr. Ondaatje's ready and entire concurrence, to extend his Mission, both east and west; on one side to embrace Balligama, twelve miles, for a Service once in every month; and Tangalle, twenty-eight miles east, for the same; and once in every six months to visit Hambautotte, fifty miles east, the extreme habitable point in the south-east coast of this island. By the Europeans resident in each of these towns and stations the proposal has been welcomed most thankfully; nor has it been undertaken less willingly by your Missionary.

In addition to your stipend, we shall add 50*l.* per annum from our Diocesan Fund, to enable him to keep a horse, as now his Mission will embrace a range of more than sixty miles of coast. I gladly bear my testimony to his zeal, activity, and ability. [Bp. of Colombo.

"At present, from Jaffna, the extreme north, to Colombo, with two Churches vacant, along a line of coast, 220 miles, densely populated, I have not a single Clergyman or Catechist. Again," says the Bishop, "from Colombo to Galle, 72 miles of coast thickly peopled, there is no Minister of the Church." The Bishop, therefore, expresses his anxious wish that the Society may be able to send him a supply of men of "good hearts, hardy frames, humble minds, and an earnest faith." He seems to have no apprehension about sufficient means being found for their support; and certainly he has taken the most efficient method of providing them. "I mean," he says, "to try fully and fairly what our own resources will do. I began on Epiphany and the first Sunday after. An appeal was made to every European Congregation in the island. The subject was opened to them. It did some good. I am now following this up by an appeal to every individual to support the two Societies whose work it is." There can be no doubt that, to a considerable extent at all events, such an appeal must be successful. Indeed, from a subsequent Letter, dated April 15, it would appear that it has had a most important effect already. "In my last Letter I proposed to raise a sum within my diocese equal to that which you would leave at my disposal for Calpentyn, and with it to occupy two other Stations in addition. My efforts thus far have been so encouraging, that I may safely undertake to double my former offer. I mean, with the 300*l.* which you devoted

to one Station, to occupy six, at 50*l.* per annum each. But to effect this it must be left at my disposal. It enables me at once to go into a district where the movement is at work for good—and that I rejoice to assure you is spreading more and more—and offer 50*l.* for the maintenance of a Clergyman, on the condition of their raising twice as much, or more, according to local circumstances. Thus a good spirit is kindled, and a Meeting soon follows, in which they resolve to do all they can to help themselves. This will, I hope, be seen to work, in a few years, a considerable change in the Colony for the better." The Society readily complied with the Bishop's request to place the sum hitherto assigned to the Calpentin Mission entirely at his disposal. [Report.

Since I last wrote to you I have held my primary Ordination. The previous week having been devoted to a thorough examination of the two Candidates, I rejoice to assure you of the very satisfactory result. The Rev. B. Bailey, Archdeacon of Colombo, assisted me in the examination. One is a native of this island.

There is a movement at work far beyond what I anticipated would so soon be the result when I sent two Clergymen into the

WESLEYAN MISSIONARY SOCIETY,

SINGHALESE DIVISION.

*Colombo*: Daniel Gogerly, *Chairman* of the District, A. Kessen, *Rector* of the Government Normal Central School: D. de Silva, J. A. Poulter, *As.*; 1 *Cat.* — *Negombo and Rille-galle*: R. Spence Hardy: D. D. Pereira, *As.*; 1 *Cat.* — *Seedua*: D. L. A. Bartholomeuz, *As.*; 1 *Cat.* — *Galkisse*: C. Wijesingha, *As.* — *Morotto*: P. G. D'Zylva, *As.* — *Pantura*: John Parys, *As.*; 2 *Cat.* — *Callura*: W. A. Salmon, *As.*; 1 *Cat.* — *Galle and Amblamgodde*: Wm. Bridgnell: 3 *As.* — *Matura, Dondra, and Goddapi-tiya*: C. De Hoedt, *As.*; 2 *Cat.* — Communicants, 963 — Day School Teachers, 88: Schools, 78: Scholars: Male, 2520; Female, 555. The Rev. Messrs Robinson, Walton, and Dickson embarked for Ceylon on the 12th of November—Pp. 190, 191, 533.

TAMUL DIVISION.

*Batticaloa*, on the coast, N of *Ma-tura*, and *Bintenne*: Ralph Stott,

interior to itinerate among our settled Europeans. We were told that they were all Dissenters; but still we went, and they are welcoming our ministrations unreservedly. In one of the districts, sixty miles in extent, subscriptions are in progress for six Churches. [Bp. of Colombo.

The Bishop of Colombo has furnished the Society with a journal of his visit, in company with the Chief Justice of the Colony, to the northern and eastern portions of the Island of Ceylon, of which the following is an extract:—

I must own that it is very humbling to me, on my first visit to so important a district, to see on every side so much done by others—so little by the Church. Were it not for the aid of the Church Missionary Society, which has two Stations, I should have gone into the northern province of my diocese, with a population of more than 200,000 souls, as an English Bishop, without a single English Clergyman, by birth or education, to call to my right hand, with heathen temples on every side, in number countless, in display most imposing. This is humiliating, but it must not be disheartening.

James Wallace: 3 *Cat.* — *Trincomalee*: James Gillings: 1 *Cat.* — *Point Pedro*, at the northern extremity of the island: John Philips, *As.* — *Jaffna* and 3 Out-Stations, containing about 50,000 inhab.: Peter Percival, *Chairman* of the District, John E. S. Williams: 1 *Cat.* — Communicants, 277 — Day-School Teachers, 50: Schools, 42: Scholars: Male, 1914; Female, 326—P. 191.

The Missions in the Northern or Tamul District are in a very prosperous state, a considerable increase having taken place in the Societies, Congregations, and Schools. An arrangement has been made with the Committee of the British and Foreign Bible Society, by which the services of the Rev. Peter Percival, the Society's Missionary at Jaffna, are secured to the very important task of completing the revision of the Holy Scriptures in the Tamul Language for the Jaffna Auxillary Bible Society.

In Batticaloa, "for the last five years, Heathenism has been giving way before the Truth, and now shows stronger marks of decay than ever. A great many Tem-

*Woolayan Missionary Society—*

ples are entirely shut up, and many others nearly deserted; so that the Priests and *Pusaries* either starve or turn to other employments. I think we may say," says the Missionary, "that Heathenism is fallen: it may rise again, and probably will, if the Gospel be withheld; but as it has fallen before the power of the Truth, the same Truth brought to bear upon it must utterly destroy it. May the time speedily come!" The reclaimed wild men, or *Veddahs*, in *Bintenne*, "hear with great attention the instructions given to them. They manifest no wish to return to their former wandering mode of life, nor to their devil-dancing. A few boys in each village have learned to read the Scriptures in *Singhalese*, some of them with considerable fluency. The cocoa-nut trees which this interesting people have planted are growing; and from the extent of jungle which they have cleared and cultivated, they give proof that they are becoming a civilized people." [Report.

The examination of Mr. *Kessen's* Normal School at *Colombo*, a few weeks ago, was one of the most pleasing exhibitions I have seen in the Island, and elicited applause, not only from the Bishop, who examined the Students, but from all who were present. We are much pleased with *Miss Burton*, and trust that her coming among us will be productive of much good. The Island has of late been very unhealthy, and times of sickness are times

of peculiar trial to the converts in a heathen land. Through God's great mercy my own family has been preserved in health. [Rev. Rob. S. Hardy.

If you wish to keep up your Stations in this country, you must send men to occupy them. The Bishop and the Dutch Ministers are doing every thing in their power to take up our ground; and such places as *Caltura* and *Matura* will very soon be in their power. A strong effort is now being made, and we, as a body, shall soon be called on to struggle for an existence here, unless a reinforcement be sent. [Rev. Andrew Kessen, Colombo.

How delighted was I, and Mr. *Williams* too, to see our School, when under the inspection of *Bishop Chapman* last month, in the state it is! The Bishop addressed the tutors and youth, and expressed himself as greatly satisfied with their accurate and extensive acquaintance with the Bible especially. His Lordship called twice at the Mission House, and admired the arrangement of the Premises. The Chief Justice, who called a day or two after, requested me to shew him through our establishment, having heard that our arrangements &c. were of a superior kind. [Rev. Peter Perrotal, Jaffna.

Mr. *Wallace* in sailing from *Jaffna* to *Point Pedro* was driven out to sea in a native vessel, and for many days was exposed to the greatest perils and sufferings.

## AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS — *Tillipally*: 1816: *Daniel Poor*: 7 *Nat. As.*—*Batticotta*: *Henry R. Hoisington*, *Edward Cope*, *W. Howland*: *Nathan Ward*, M.D. Physician; 6 *Nat. As.*—*Oodoville*: 1820: *Samuel G. Whittelsey*: *Eliza Agnew*, *Mary Ann Capel*; *Nathaniel Niles*, *Nat. Preacher*; 4 *Nat. As.*—*Panditeripo*: 1820: *John C. Smith*: 2 *Nat. As.*—*Manepy*: 1821: *Benj. C. Meigs*: *Eastman S. Minor*, *Printer*; *Seth Payson*, *Nat. Preacher*; 4 *Nat. As.*—*Valverty*: vacant — *Varany*: inhab. 40,000: 1 *Nat. As.*—*Chavacherry*: 1833: *Adin H. Fletcher*: 3 *Nat. As.*—*Oodopitty*: 1 *Nat. As.* Mr. and Mrs. *Hutchings* are still in America. Mr. and Mrs. *Howland*, Mr. and Mrs. *Fletcher*, and *Miss Capel*, arrived at

*Madras*, *March 29*; and they subsequently proceeded to *Ceylon* to join the Mission. Mr. and Mrs. *Spaulding*, Mr. and Mrs. *Scudder*, and Mr. *Hastings*, embarked at *Boston*, *November 18*, for *Ceylon*—Pp. 191, 192, and p. 160 of our present Volume.

SUMMARY: Stations, 8 — Missionaries, 12—Physician, 1—Printer, 1 —Female Assistant Missionaries 17 —Native Preachers, 2—Native Assistants, 28—Communicants, 320 —Seminary, 1: Seminarists, 104 —Schools: Boarding, 9; Scholars, 206 Boys; 2 for Girls, containing 114; Free Schools, 97; Scholars, 3725. Printing, 6,000,000 pages.

The cholera has committed fearful ravages; but no member of the Mission Families has been attacked by it.



The number of persons connected with the different Churches, January 1, 1846, was 320; only eleven of whom were admitted by profession in 1845. The accessions were not sufficient to fill the places made vacant by death. Since the commencement of the year, however, there have been very pleasant accessions to the Churches at Batticotta and Oodooville; and it is hoped that God will hereafter grant the influences of His Spirit, accord-

ing to the multitude of His tender mercies. The Seminary at Batticotta has undergone some important modifications. The number of pupils reported is one hundred and four. At Oodooville there are one hundred and one girls in the Boarding School. Both of these Institutions have been visited by the Holy Spirit within the last few months. A desire to obtain an education is steadily increasing in Jaffna. [Board.

## Indian Archipelago.

### *Eastern-Female Education Society*

—The Labourers and Stations connected with this Society were given at pp. 427, 428 of our Number for October. We have received no information of a later date—P.192.

*Baptist Miss. Soc.*—Mr. Gottlieb Bruckner has continued his labours at *Samarang*, in Java; and N. M. Ward at *Pedang*, in Sumatra.

I thank God for His sparing my life and health so far, that I still have been enabled to go on with speaking the Word of Life to many poor Natives. The rainy season is very unfavourable for visiting the Natives, as it is then almost impracticable to wade through the mud and water to them. Frequently I have been prevented also from doing this on account of bodily weakness and infirmities caused by age. In the meantime the Lord was pleased to send me some other work. The new converts at Surabaya being desirous to sing the praises of the Lord by suitable hymns, the people there requested me by Letter to translate a number of proper hymns into the Javanese Tongue. Through the Lord's goodness I was enabled to go through the work, translating sixteen of the best evangelical hymns from the hymn-book which is used in the Dutch Churches. The tunes of the Dutch Hymns are slow and solemn: this is just what the Natives like. No Gospel Hymn had ever been seen in the Javanese Tongue before. I have preached the Gospel first in the Java Tongue: into it I have translated the Testament, forms of prayers, and hymns for the use of the poor Natives. To the Lord be the glory!

Some time ago a Roman-Catholic Bishop arrived at Batavia, with four or five Priests.

He had been invested with great power, both from Rome and from Holland. Shortly after his arrival he began to display his authority, and did not regard the regulations of Government as to ecclesiastical matters, nor customs and practices which had been in use here in the Roman-Catholic Churches, of which there are three. In the first place he wanted to introduce image-worship, especially of the Virgin Mary, in the Churches, which never had been done formerly. He insisted that separate burying-grounds should be granted to his Roman Catholics; for the burying-grounds for Protestants and Roman Catholics had been the same; he declared himself against the marriages between a Protestant and a Roman Catholic, and refused to give the blessing of the Church on them. The Priests were ordered to wear a very tight black dress, both in the Church and at home, and not to go into company. When some of the former Priests did not immediately obey his orders, he degraded them to the rank of laymen, although appointed and paid by the Government. On account of this the Churches were shut up, for Government did not permit the Bishop to fill the places of the dismissed Priests by new Priests. The Government forbore these proceedings at first patiently, and remonstrated with the Bishop, and endeavoured to move him to recall his transactions toward the former Priests; but such a bigoted man was not to be moved, saying, "That he was only responsible for what he did to Rome." The Government at last, tired with him, ordered the Bishop away, with his Priests, to Holland; for which he was obliged to embark on the second of February. The former Priests were reinstated in their offices. The Bishop, at his departure, seemed to be quite sure of his triumph

*Baptist Missionary Society*—over the Governor, and his proceedings against him. It is almost alarming what this religious party assumes in our days. But God will maintain His cause on earth against all the movements of the power of darkness. May all Christians but hold the truth as it is in Jesus in sincerity!

[*Mr. Bruckner.*]

*American Board*—In Borneo, *Pontianak* is no longer regarded as a Station. *Karagan*: 1842: Wm. Youngblood, Fred. B. Thomson, Wm. H. Steele—Pp. 192, 193.

Time has been gradually developing a formidable obstacle to the success of this Mission in the Malay Influence. The Malays, who are all Mahomedans, are the masters of the Dyaks, and are in heart

and principle opposed to the progress of the Gospel; and in Borneo there is no controlling power to restrain Moslem Bigotry from overt acts, as in India.

One of the Missionaries expresses the hope, in a recent Letter, that the Truth is making some impression on the minds of a few of the Dyaks. It is a gratifying fact, moreover, that the Panambahan at Landak has given Mr. Thomson a written assurance that the Dyaks shall be involved in no difficulty, though they may labour for the Missionaries, receive instruction from them, and even embrace and practice their Religion. Mr. Youngblood has been dangerously ill; but God was graciously pleased to spare his life. The climate is regarded as excellent. The Mission needs an immediate reinforcement. [Board.]

## Australasia.

### Australia.

*B F Bible Society*—The *New South-Wales* Auxiliary, at Sydney, has remitted 30*l.* The *Van-Diemen's Land* Auxiliary has made a remittance of 120*l.* The *Cornwall* Auxiliary, at Launceston, has remitted 60*l.*, and has sent an order for 1480 Bibles and Testaments. Its issues were 3147 copies. The *Australia-Felix* Society has remitted 100*l.*, and received 812 Bibles and Testaments. A new Society has been formed at Adelaide, called the *South-Australian* Auxiliary, which has remitted 60*l.* 17*s.* 6*d.*, and has ordered Bibles and Testaments to the amount of 50*l.* There have been granted to correspondents and emigrants, 72 Bibles and 230 Testaments. The *Christian-Knowledge Society* has granted 40*l.* toward the erection of a Church at Gawler, South Australia, and Books for Divine Service, together with Books and Tracts value 5*l.*; also 25*l.* toward a Church, a 4to set of Service Books, and Books and Tracts value 5*l.* to the Rev. J. Pollitt, who has gone on a Mission to Mount Barker, South Australia. Several other grants of Books and Tracts have been made to Stations in the Diocese; and 17*l.* 15*s.* 8*d.* has been received from

Fremantle—The *Religious-Tract Society* has received 50*l.* from the Tract Society at Sydney, and has made grants amounting to 5185 publications. There have been 4300 Tracts placed at the disposal of the Chaplain at Port Philip. To South Australia 21,626 Tracts, and Libraries on reduced terms, value 24*l.*, have been granted. From Van-Diemen's Land 25*l.* has been received, and grants of 6475 Tracts have been made to correspondents, prisoners, and others—The *British and Foreign School Society's* Report states that the examination of the Model School at Hobart Town, containing 180 children, is proceeding satisfactorily—P. 209.

### GOSPEL-PROPAGATION SOCIETY.

It is stated in the Report that the Diocese of Australia is to be divided into three, by the erection of one at Melbourne, to which the Rev. C. Perry has been appointed Bishop, for the District of Port Philip; and another at Morpeth, for the northern division of New South-Wales. It is intended to issue a commission, empowering the Bishops of Australia and Melbourne to consecrate the Rev. Robert Allwood, Rector of St. James's, Sydney, as Bishop of Morpeth. The

Bishop of Australia has laid the foundation, or otherwise provided for the commencement of 18 Churches or Chapels, and consecrated 12. In the year, the Bishop travelled 3000 miles. The Rev. W. J. Woodcock has been stationed at Adelaide; the Rev. James Pollitt, at Mount Barker, and the Rev. W. H. Coombs, at Gawler. The sum of 17l. 15s. has been received from Fremantle.

*Western Australia*—The Society has not received information from the Diocese of Tasmania—Pp. 209, 210.

WESLEYAN MISSIONARY SOCIETY.

*Buntingdale*: 90 miles W of Melbourne—1839—Francis Tuckfield: Communicants, 2—Scholars: Boys, 15; Girls, 9—P. 210.

This Station exhibits, on the whole, a very promising aspect. Difficulties continue to present themselves, and there is sufficient to call into exercise the faith and patience of the Missionary; but there is such evidence of decided success as to encourage the attempt to form other Missions, on a similar plan, among the several Native Tribes in that part of Australia.

*Adelaide*, in South Australia—1843—Wm. Longbottom—P. 210.

This Station is now supported by local exertions, without any assistance from the General Funds of the Society. The number of Communicants in the Colony amounts to 290; but we are not informed how many of these are from the Native Tribes, nor how many are Colonists.

*Perth*, Swan River—1840—John Smithies—Communicants, 50—Scholars: Boys, 45; Girls, 45—P. 210.

The most recent Letters received from Mr. Smithies convey the gratifying intelligence, that a gracious religious awakening had taken place, and that 30 or 40 individuals, some of whom were Whites, and others of them Natives, had been converted from the error of their ways. The admission of about 18 Native Youths into the Church of Christ, by the Sacrament of Baptism, may be regarded as the commencement of this important movement. That Service excited great interest,

May, 1847.

and called forth the prayers and the sympathies of the congregation in behalf of many hopeful specimens of an Aboriginal Race sunk to the very lowest point in the scale of human degradation, "Oh! to behold," writes the Missionary, "those once wretched and debased outcasts—those sable Australians—with their shining hair and faces, clad in neat blue garments, and white tippets, made by our Christian Ladies in this place—bowing down upon their knees one after another to receive their new names, in the name of the Holy Trinity;—to behold their tearful eyes, amidst the tears and prayers of the congregation, was a scene not soon to be forgotten." About ten days after this important ceremony, a special religious influence was felt at a Meeting held at the new Native Farm, for imploring the Divine Blessing to rest on an undertaking expressly designed for the benefit of the Natives; and several of the Native Scholars and White Settlers were led to seek the salvation of their souls. At subsequent Religious Services others were moved to imitate their example. Many of the Natives met together, and engaged, four hours at a time, in prayer and supplication.

With a view to the social improvement of the Natives, an "Experimental Farm" has been latterly commenced at "Alder Lake, Sheffield Park." "Several acres of land are already cleared, and potatoes, maize, melons, &c., are now growing, and promise well; but, as this is only the first year, sanguine expectations are not entertained respecting the crops this season." [Report.]

GOSNER'S MISSIONARY SOCIETY.

*Zion Hill*, at Moreton Bay—1838—Sipper—P. 210.

*New Zealand*.

The *B F Bible Society* has placed 5000 additional copies of the New-Zealand Testament at the disposal of the Church Missionary Society—The *Christian - Knowledge Society* has voted Books to the Rev. Robert Cole for distribution at Wellington—The *Religious-Tract Society* has voted 2780 Tracts, and a 5l. Library at half price, for the Wesleyan Mission at New Plymouth. The Rev. H. H. Turton, in a Letter to the *B F School Society*, says—

*B F School Society—*

Very few indeed of the Missionaries have ever had to teach them their letters, and yet most of the New Zealanders, between the ages of ten and forty or fifty, are able to read the Testament with fluency, while most of the young men can write a legible, some of them a superior hand, either on the slate or on paper: and you would be surprised at the degree of correspondence which is carried on among them from one end of the island to the other. The fact is, they have taught each other.

*GOSPEL-PROPAGATION SOCIETY.*

The Society has made a further grant of 500*l.*, making in all 4000*l.*, toward meeting the original gift of 7500*l.* by the New-Zealand Company for the endowment of the Church in this Colony. The annual allowance by the Society toward the support of the Church in the Colony is now 1150*l.*; and in the persuasion that, under the peculiar circumstances of the diocese, it would be more economically employed if placed entirely at the disposal of the Bishop, than if restricted to definite objects, the whole sum has been placed under his Lordship's controul. Independently of the support of the Missionaries on the Society's list, part has been expended in opening new Missions, and part in supporting candidates for Holy Orders at St. John's College, Auckland.

The following is an account of the objects for which the College was founded:—

The general condition on which all Students and Scholars are received into St. John's College is, that they shall employ a definite portion of their time in some useful occupation in aid of the purposes of the Institution. The hours of study, and of all other employments, will be fixed by the Visitor and Tutors. No member of the body is at liberty to consider any portion of his time as his own, except such intervals of relaxation as are allowed by the rules of the College.

In reminding the members of St. John's College of the original condition on which they were admitted, the Visitor feels it to be his duty to lay before them some of the reasons which now, more than ever, oblige

him to require a strict and zealous fulfilment of this obligation.

The foundation of St. John's College was designed—1. As a place of religious and useful education for all classes of the community, and especially for Candidates for Holy Orders. 2. As a temporary hostelry for young settlers on their first arrival in the country. 3. As a refuge for the sick, the aged, and the poor. The expenses of those branches of the Institution which are now open already exceed the means available for their support; and a further extension will be necessary to complete the system. The state of the Colony has made it necessary to receive a larger number of foundation Scholars than was at first intended. The general desire of the Maori People for instruction will require an enlargement of the Native Schools for children and adults. The rapid increase of the half-caste population, in places remote from all the means of instruction, must be provided for by a separate School for their benefit. The care of the sick of both races, and the relief of the poor, will throw a large and increasing charge upon the funds of the College.

The only regular provision for the support of the Institution is, an annual grant of 300*l.* for the maintenance of Students, from the Society for the Propagation of the Gospel. It is the intention of the Visitor and Tutor to devote the whole of their available income to the general purposes of the College; but as the sources from which the greater portion of their funds is derived are in some measure precarious, and as this supply must cease with their lives, it is the bounden duty of every one to bear always in mind, that the only real endowment of St. John's College is the industry and self-denial of all its members.

Even if industry were not in itself honourable, the purposes of the Institution would be enough to hallow every useful art and manual labour by which its resources might be augmented. No rule of life can be so suitable to the character of a Missionary College, as that laid down by the great Apostle of the Gentiles, and recommended by his practice—*Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

It will therefore be sufficient to state, once for all, that any unwillingness in a Theological Student to follow the rule and

practice of St. Paul, will be considered as a proof of his unfitness for the ministry; and that incorrigible idleness or vicious habits in any Student or Scholar will lead to his dismissal from the College.

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 resides at Nelson, in the Middle Island.

NORTHERN DISTRICT—*Kaitaia*: 1834: Joseph Matthews: W. G. Puckey, Cat.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: James Kemp, James Shepherd, Cat.—*Paihia*: 1823: and *Waikare*: Henry Williams: Marianne Williams, Teacher—*Waimate*: 1831: and *Kaikohe*: Richard Davis, Robert Burrows, Christopher P. Davies: Edward Williams, Schoolmaster; W. King, As.; Serena Davis, Schoolmistress; Wm. Davis, Candidate for Holy Orders. 99 *Nat. As.*—Communicants, 1484—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*: Wm. C. Dudley: John Telford, Printer—*Waikato* and *Manukau*: Robert Maunsell: James Hamlin, Cat.—*Kaitotehe*: 1843: Benj. Yate

Ashwell, Cat.—*Otawao*: 1843: John Morgan, Cat.—*Hauraki*: James Preece, Cat.—*Tauranga*: 1835: Alfred N. Brown, Christopher P. Davis: Sophia Baker, As.—*Rotorua*: Thomas Chapman. 74 *Nat. As.*—Communicants, 621—Schools, 93: Scholars, 5418. There are nearly 100 native-built Chapels, and about 10,000 attendants at Public Worship.

EASTERN DISTRICT—*Poverty Bay*, or *Turanga*: Wm. Williams—*Kauakaua*: George Adam Kissling—*Uawa*: Chas. Baker—*East Cape*: James Stack, Cat.—*Opotiki*: John A. Wilson, Cat. This District contains five Stations, viz. *Turanga*, in *Poverty Bay*, at which Archdeacon Williams resides—*Uawa*, 36 miles north of *Turanga*, where Mr. C. Baker has commenced a new Station—*Rangitukia*, near *Waiapu*, where another new Station has been commenced by Mr. J. Stack—*Kauakaua*, in *Hicks' Bay*, where the Rev. G. A. Kissling is stationed—and *Opotiki*, under the care of Mr. J. A. Wilson, which has been transferred from the Middle District, in consequence of its more immediate connection with this District—Communicants, 1240—Schools, 63: Scholars, 3473.

WESTERN DISTRICT—*Entry Island*: *Wanganui*: Richard Taylor—*Waikanue*: Octavius Hadfield: 115 *Nat. As.*—*Nelson*: Charles Lucas Reay—Communicants, 1478—Schools, 74—Scholars, 3820—Pp. 211, 212; and see, at pp. 295, 328, 336, a Notice of the Trials of the Mission, and Hostilities with the British; and at pp. 329—335, 368—371, 408—413, 450, 451, Reports of the several Stations and many particulars of the prospects and proceedings of the Missionaries.

Summary,

(As given in the Forty-sixth Report).

Labourers in 24 Stations, 413; being 16 Missionaries, 13 European Catechists, 3 European Female Teachers, 320 Male and 61 Female Native Assistants—Attendants on

*Church Missionary Society—*

Public Worship not given, but in a former Report stated at 35,000—Communicants, 4823—Schools, 298—Scholars, 15,400. These returns are not complete, but are made up from such Reports as have been received.

*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 Fejee, Thomas Buddle—*Pehiakura*: Henry H. Lawry—*Mangungu* and *Wangaroa*: John Hobbs, William Woon—*Waima* and *Newark*: John Warren: George Stannard, *As.*—*Wairoa* and *Kaipara*: James Buller—*Waingaroa* and *Waipa*: James Wallis, George Battle—*Aotea (Beechamdale)*, *Kawia*, and *Mokau*: John Whiteley, Gideon Smales—*Taranaki, North (Ngamotu)*: Henry H. Turton—*Taranaki, South (Waimate)*: Vacant—*Middle Island*: *Port Nicholson* and *Kapiti*, *Cloudy Bay* and *Queen Charlotte Sound*: James Watkin, Samuel Ironsides—*Port Nelson*: John Aldred—*Waikowaiti*, near *Ohago*: Charles Creed—Gratuitous Sunday-School Teachers, 375—Local Preachers, 222—Members, 3571—Scholars, 6222—Mr. Kirk embarked on the 21st of November, for New Zealand—Pp. 212, 213, and p. 64 of our present Volume; and see, at p. 256, Remarks on the Recent Disturbances.

The events of the past year, instead of diminishing, have greatly increased, the feeling of painful interest with which the Committee, in their last Report, called the attention of their Friends to the state of the Society's Mission in New Zealand. The sanguinary war which has commenced between the British Forces and some of the Native Tribes in the North of the Island is exerting a very injurious effect upon most of the Stations in that District. At Auckland, the Mission-Chapel is crowded on the Sabbath with attentive hearers, several of whom have proved the Gospel to be *the power of God unto salvation*, and the "Native Institution" is reported to be "in full and successful operation;" but at Kaipara and the Hokianga the Missions are seriously interrupted in their labours, while the lives of themselves and their families are exposed to danger. The greater number of our Hokianga People are away from their homes, at the seat of war, with the Wesleyan Chiefs, Nene (or Thomas Walker) and Patuone, who have ranged themselves on the side of the British Government, against their belligerent countrymen; and the Mission Families are left exposed, without human protection, to any hostile attack.

Although interruption was experienced in the northern part of the Island, the Society's Missionaries were still vigorously carrying on their operations at the Stations in the South. The circumstances under which they are thus so laudably exerting themselves are, however, sufficiently trying and discouraging. From the occasional Letters of these excellent and devoted men, it appears that the attention of the Natives is still very much diverted from Religion by the bustle of colonization, and disputes respecting the sale and transfer of their lands. [Report.

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## Polynesia.

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The *B F Bible Society* has received 30*l.* 9*s.* 4*d.* from Rarotonga; and the Committee has voted 500 reams of paper to the Missionaries in the Navigators' Islands, for printing those parts of the Scriptures which have been translated.

The state of Tahiti is still such as to demand the sympathy and prayers of the Christian Church. The edition of 5000

copies of the Tahitian Bible, mentioned in the last Report as about to be put to press, has been somewhat delayed, in order that the whole might previously receive a thorough and extensive revision, under the eye of your Superintendent, peculiar advantages for this being afforded by the continued residence in this country of some of the returned Missionaries. Two of the number, the Rev. Messrs. Howe and Joseph, are now diligently engaged in

this work, at the expense of your Society; their whole time being now devoted to the object. [Report.]

The *Religious-Tract Society* has forwarded 4000 Tracts to the Rev. Mr. Krause in return for the 5*l.* which he sent for them—Pp. 213, 214.

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS.

*Tongatabu*, 1822: John Thomas, Matthew Wilson: George Miller, *As.*—*Habai*, 1830: Stephen Rabone, William Webb, jun., Joel Bate—*Vavou*, 1831: Peter Turner, Francis Wilson, Geo. Kevern, Thomas West. There are also 4 Stations under the care of Native Teachers, for which English Missionaries are very much required. Teachers: Unpaid, 871; Gratuitous Preachers, 385—Communicants, 6597—Schools, 144: Scholars: Male, 2692; Female, 3039. Messrs. Bate and West embarked for these Islands on the 18th Oct. 1845; Mr. Adams, Mr. and Mrs. Daniel, Mr. and Mrs. Davis, and Mr. and Mrs. Amos, sailed for the Friendly Islands on the 21st of November—Pp. 214, 343, and p. 64 of our present Volume; and see, at p. 415, a notice of the death of King Josiah Tubou.

The state of the Missions in the principal groups—*Tongatabu*, *Habai*, and *Vavau*—has not undergone any remarkable change since the publication of our last Report. The Missionaries in *Tongatabu*, while lamenting the misconduct of some of their charge, write, that at *Nukualofa* “many of our people, however, are walking worthy of their high vocation. The same may be said of our converts at *Hihifo*, where Mr. Wilson resides, and at *Makanga*, to which place Mr. Miller was removed soon after the last District Meeting, as a preparatory step to our obtaining permission to re-occupy the large fort of *Mua*, where Mr. Lawry resided twenty-two years ago.”

During the year, many heathen villages have been visited, and a number of the people have been led to cast away their idols and turn to the living and true God. “Everywhere,” the Missionaries say, “idolatry is falling away.” There are three Romish Priests in the Island, who are exerting themselves to lead away

our people from the simplicity of the Gospel, and to prevent the heathen from embracing *the truth as it is in Jesus*; but hitherto their endeavours have not been attended with much success. The Missionaries all concur in the conclusion that our converts generally need the most vigilant ministerial and pastoral attention, while they unite in supplication that a larger outpouring of the Spirit may be vouchsafed to the Churches and Congregations placed under their care.

The District Report of the state of the Schools is not much more encouraging than last year's. [Report.]

FEEJEE ISLANDS.

*Lakemba*, 1835: Richard B. Lyth, James Calvert—*Rewa*, 1838: Thos. J. Jagger, John Watsford, *As.*—*Bau*, 1839, and *Viwa*: John Hunt—*Somosomo*, 1839: Thomas Williams, jun., David Hazlewood, *As.*: 7 other Stations are under the care of Native Teachers. Teachers: Paid, 131; Gratuitous, 44 — Communicants, 1070—Schools, 38; Scholars, 1235. Mr. and Mrs. Ford, and Mr. and Mrs. Malvern, sailed for Feejee on the 21st of November—Pp. 214, 215, and p. 64 of our present Volume; and see, at p. 335, Notice of the painful state of the Natives.

War is still raging in this field of Missionary Labour, by which the efforts of the Missionaries are considerably impeded; yet progress is silently being made. A Popish Bishop has been at *Lakemba*, and left two Priests in an adjacent outer island.

LONDON MISSIONARY SOCIETY.

*Islands and Labourers.*

*Samoa*, or Navigators': 1831: Charles Hardie, Alex. Macdonald, George Pratt, George Drummond, Alex. Chisholm, Thomas Heath, Wm. Mills, William Day, Wm. Harbutt, John B. Stair, Thos. Bullen, Archibald W. Murray, H. Nesbit, G. Turner, Geo. Stallworthy, Thos. Powell, J. P. Sunderland, Matthew Hunkin, *As.*; C. Buchanan, Infant-School Teacher—*Hervey*: 1825: Charles Pitman, Aaron Buzacott, Wm. Gill, Henry Royle, George Gill: 8 *Nat. As.*—

*London Missionary Society—*

*Society*: 1820: Charles Barff, Geo. Platt, Geo. Charter, E. R. W. Krause, John Rodgeron: 2 *Nat. As.* — *Austral*: 5 Islands; 9 *Nat. As.* — *Georgian*: 1797: John Barff, A. Smee, Printer, David Darling, John Davis, Robert Thompson, Alexander Simpson: Joseph Johnston, *Normal-School Teacher—Paumotu*: 3 Out-Stations; 4 *Nat. As.*—*Marquesas*: begun 1797; relinquished, 1798; resumed, 1834; relinquished in 1841. —*New Hebrides*: 1840: 12 *Nat. As.* —*Loyalty*: 1844: 4 *Nat. As.*—*New Caledonia* and *Isle of Pines*: Unoccupied. The returns made to the Directors of the number of Communicants and Scholars are so imperfect that it is impossible to do justice to the success of the Missionaries by any statement of them to be gathered from those received. Mr. T. Joseph is still in England. The Rev. Thomas Slatyer and Mrs. Slatyer arrived from the Samoas on the 9th of July. Mr. Howe went on a special mission to Tahiti on the 19th of Nov.—Pp. 215, 376, 533; and see, at p. 376, Notice of an attack on Faré by the French.

In the gracious providence of God, a measure of tranquillity has succeeded to the ravages of war, under which Tahiti was suffering in the early part of 1844. Although unsuccessful in their attempts upon the independence of the other Islands of the Leeward Group, the French, through the timidity or treachery of some of the inferior Chiefs, have effected their object at Borabora; where, in the absence, and contrary to the wishes of the excellent Chief, Tapoa, and of nine-tenths of his people, the Protectorate was established in January of last year. Tapoa himself, like the injured Queen of Tahiti, has been living in exile at Raiatea. A very large majority of the subjects of Pomare have refused to submit to the authority of France; and to the several attacks made on them by the French troops they have hitherto presented an effectual resistance. But their victories have served to provoke their oppressors and to multiply their dangers. Their villages have been destroyed, and their country devastated, so that they are reduced to a precarious de-

pendence on the scanty produce of the mountains. In addition to about 1000 French soldiers already in the Island, 1500 more have just sailed from Brest, attended with an adequate supply of artillery adapted to the peculiarities of the country; and, before this formidable armament, the patriotism and bravery of the Tahitians must, in all probability, prove unavailing, and extermination or slavery will be their inevitable doom.

It will be some alleviation to the friends of these afflicted Islanders to know that Providence appears to have afforded them in their extremity an asylum in the neighbouring group of the Society Islands.

The Islands of the Hervey Group, presenting but little to tempt invasion, remain as yet in undisturbed possession of their civil rights; but, in the mysterious providence of God, the people continue to suffer severely from epidemic disorders. When the Missionaries entered upon their labours, about twenty years ago, the population of Rarotonga alone was estimated at more than 7000; but, according to a late census, the number has been reduced, by the ravages of disease, to about one-half.

The Version of the Old Testament Scriptures into the Rarotongan Language, upon which the Brethren had long been engaged, has happily been brought to a close; and, with a view to meet the immediate necessities of the people, a first edition was in the course of printing at the Mission-press, preparatory to the issue of a more complete edition in this country.

The apprehensions, for some time past entertained by the Missionaries of the Samoan Group, that the Roman Catholics would not long leave them in undisturbed possession of the vineyard, have, unhappily, been realized. Early in September, two French Priests arrived in a small vessel at the Island of Savaii. They were accompanied by two Samoan Proselytes, who had been living for some years on Wallis's Island. The Priests have been zealous and persevering in their attempts to make converts, especially among the heathen in the district adjoining Apia. In their intercourse with the Natives they embraced every opportunity of maligning the Missionaries and misrepresenting their motives and proceedings; but the people generally are too well instructed in Protestant Doctrine to leave any serious ground for apprehension that the emissaries of Romanism will make any considerable impression upon these islands. [Report.



AMERICAN BOARD OF MISSIONS.  
SANDWICH ISLANDS.  
*Islands, Stations, and Labourers.*

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston: Seth L. Andrews, M.D., Physician—*Kealakekua*: Cochran Forbes — *Kealia*, Mark Ives—*Kau*: John D. Paris — *Waimea*: Lorenzo Lyons—*Hilo*: David B. Lyman, Titus Coan—*Kohala*: Elias Bond. OAHU: 1820—*Honolulu*: Rich. Armstrong, Lowell Smith: Samuel N. Castle, Secular Superintendent; Edwin O. Hall, As. Sec. Superint.; Amos S. Cooke, Teacher; Mrs. Knapp, Mrs. Chamberlain, Maria K. Whitney, Teachers; Edm. H. Rogers, Printer; Henry Dimond, Bookbinder — *Punahou*: Daniel Dole: Wm. H. Rice, As.; Maria M. Smith, Teacher — *Ewa*: Ateamas Bishop: David Malo, Nat. Preacher — *Waialua*: John S. Emerson, Abner Wilcox, As. — *Kaneohe*: Benjamin W. Parker. KAUAI: 1820 — *Waimea*: Mrs. Whitney — *Koloa*: John F. Pogue: J. W. Smith, M.D., Physician—*Waioli*: Geo. B. Rowell: Edward Johnson, Teacher. MAUI: 1823—*Lahaina*: Dwight Baldwin, M.D.—*Lahainaluna*: Wm. P. Alexander, T. Dwight Hunt: Mrs. Dibble—*Wailuku*: Ephraim W. Clark: Edmund Bailey, As.; Maria C. Ogden, Teacher—*Hana*: Daniel T. Conde, Eliphalet Whittlesey. MOLOKAI: 1832 — *Kaluaaha*: Peter J. Gulick, Harvey R. Hitchcock, Claudius B. Andrews: Lydia Brown, Teacher. Mr. Bingham is no longer in connection with the Board. Mr. Chamberlain embarked, on his return to the Mission, on the 18th of November. Mr. Whitney has been removed by death—Pp. 216, 217, and p. 160 of our present Volume.

*Summary.*

Islands, 5—Stations, 20—Missionaries, 25; of whom one is a Physician; Physicians, 2—Teachers; 5 Male, 41 Female; of whom 37 are Wives of Missionaries — 1 Native Preacher — 3 Secular Superintendants—2 Printers.

Ten years have elapsed since the commencement of the great awakening at these Islands, and there has been no very open apostasy. The Hawaiian Churches, taken together, have had more marks of the Divine Blessing, during the last year, than the Churches in any considerable portion of our own country. The reflecting Christian, who calls to mind the condition of the Islands only a quarter of a century since, and the obstacles which everywhere have opposed the development of native piety, will regard the result which we have been permitted to behold as among the great moral wonders of the age. The very imperfection of piety in most professors of Religion, the very doubts which their spiritual guides are compelled to feel as to the Christian Character of numbers, make the holding together, for so long a time, of these large Churches only the more surprising.

All must feel the great importance of having the Native Churches divided and placed under the particular care of Native Pastors, and that, too, at the earliest possible day. The Civil Government of the Islands has passed, more than is desirable, into the hands of foreigners. This has resulted from the fact, that the independence of the Islands was sought by the Native Rulers, and acknowledged by the great powers of the world, before the people and Government were really prepared for the change. It was sought thus early by the Native Government, as the only way, in their opinion, of escaping from the violent and dangerous inbreakings of the public servants of those great powers. But the recognition of independence, in connection with the commercial importance of the Islands, has brought the youthful nation into relations demanding more political and financial skill, more knowledge, address, and self-confidence, than the Native Rulers possess. When the evil will be remedied is more than can be known. Perhaps it may be effected, indirectly, by giving a Native Ministry to a large number of Native Churches, and, if possible, by teaching the ministers and people to manage their own ecclesiastical and spiritual affairs.

The documents of the past year shew that 30 Congregations exist in Hilo, for which there is at least one Native Helper acting under the superintending Missionary. The Missionary at Waimea speaks of 16 within the District under his care; and Mr. Bishop speaks also of a Native

*American Board of Missions—*

Pastor, David Malo, as about being placed over a Congregation within the District under his care. The process of supplying the population with Native Pastors will require much wisdom; but it must be carried out, though at the risk of frequent disappointments and some temporary evils.

The Report of the last Annual Meeting has not yet been received; and hence the statistics of the year are incomplete. It is known, however, that many have been gathered into the Churches. The accessions at Hilo were 248 in ten months. At Lahaina 112 were received into Christian Communion toward the close of 1845, leaving about 150 Candidates. The Female Seminary at Wailuku has been blessed with a pleasing work of grace. At Waimea, Honolulu, and Ewa, there have been indications of the Spirit's presence.

The educational interests of the Islands have undergone no important change. The Seminary at Lahainaluna is evidently scattering blessings throughout the nation, and its graduates take their stand as the

leading members of society. The School for young Chiefs appears to be prosperous. The expenses of the Institution, including repairs, salary of Teachers, &c., amounting to 3500 dollars, have been cheerfully paid by the Government. The two Boarding Schools at Hilo, one under the care of Mr. Lyman, the other committed to Mrs. Coan, are reported as doing well.

The decease of Mr. Whitney, one of the oldest Missionaries, is a great affliction to the nation. As a Missionary, he was faithful unto death. Kekauluoli, the Premier in the Government, also died this year. She was a member of the Church, but for a time was deprived of its privileges on account of immoral conduct. For the last six months of her life she professed deep penitence, and died affirming her faith in the Redeemer.

The health of Mrs. Bingham precluding the idea of her returning to the Islands, Mr. Bingham has felt it to be his duty to ask, though reluctantly, to be released from his connection with the Board, and his request has been granted. [Board.

## Spanish and Portuguese American States.

*The Baptist Miss. Society* has, at Belize, 1 Station, and 3 Out-Stations. The Rev. Alexander Henderson, J. Kingdon, and J. P. Butfield, labour at Belize. There are 5 Nat. Teachers, and 3 Schools containing 183 children. The number of Communicants is 130. The Society is giving its attention to the work of Biblical Translation—P. 217—The *B F Bible Society* has sent 670 copies of the Scriptures to South America; and a Captain of a British Vessel has sold for their full value, 39l. 18s., Bibles and Testaments in Central America, and has since ordered 500 Bibles and 3000

Testaments—P. 217. The *Prayer-Book and Homily Society* has made a fresh consignment to a Correspondent in South America, of Prayer-Books in the Spanish Language—P. 217—The *Religious-Tract Society* has made grants amounting to 4544 Tracts and Books for children. The difficulties in the way of Tract Distribution are almost insurmountable for the present—P. 217—The *Wesleyan Miss. Society* has, at Belize and Carib Town, 2 Missionaries; 2 Salaried Teachers; 6 Gratuitous Teachers; 293 Communicants; 156 Scholars—P. 217

## Guiana and the West Indies.

*Baptist Miss. Soc.*—In the *Bahamas* the Society has 11 Stations; about 35 Sub-Stations; 3 Missionaries; 8 Teachers; 100 unpaid Assistants; 1415 Sunday Scholars; 684 Day Scholars; 2678 Members. In *Trinidad* there are 5 Stations; 2 Mis-

sionaries; 2 Teachers; 4 Day and 3 Sabbath Schools; Scholars: Day, 180; Sabbath, 52; Members, 52. In *Hayti* a Station has been commenced at Jackmel, where a Missionary and Female Teacher are labouring. In *Jamaica* the several Congregations

are no longer in connection with the Society. The Report states:—

In connection with the Western Union, 947 have been baptized, the clear increase being 986. The total number of Members is 21,162, and of inquirers 3502. The additions to all the Churches are about 1250, and the number of members about 34,000.

Several of the Day Schools, for the want of funds, have been closed; and the attendance at most of the Schools has diminished. The total number of scholars on the books is about 4000. On the other hand, there are, in the Western Union alone, 9471 children in attendance at Sunday Schools, taught by 608 Teachers.

—Pp. 217, 218, 294.

*B F Bible Society* — The British-Guiana Auxiliary has remitted 50*l.*, and ordered 380 copies of the Scriptures. The Berbice Auxiliary has remitted 50*l.* Mr. M'Murray has been principally occupied during the year in making an extensive tour through the Island of Jamaica: the sum of 32*8l.* 1*s.* 3*d.* has been received, 5778 copies of Scriptures have been issued, and 4948 copies have been sent to the Auxiliary. From Barbadoes 100*l.* has been received, and 1079 copies forwarded. From Antigua 100*l.*, from the Bahamas 80*l.*, and from Bermuda 40*l.*, has been received.

The Committee have granted to the Baptist Missionary Society 275 Bibles and 700 Testaments for their Missionaries in the West Indies and Bahamas. The Moravian Brethren in the Danish West Indies have remitted 26*l.* 19*s.* 10*d.*—P. 218.

*Christian-Knowledge Society*—The Society has granted 25*l.*, and Books and Tracts, value 5*l.*, to the Rector of St. George's, Bermuda, for St. David's Island; 50*l.* toward a proposed Church at Fredericton; 12 sets of 4to Books for Divine Service; 100 Prayer Books to Rev. R. King; and 10*l.* in Books to the Rev. J. M. Stirling, whose parsonage has been destroyed by fire. A further grant of 75*l.* has been made toward the erection of a Church at Belize; also 25*l.* and a set of 4to Books for Divine  
May, 1847.

Service to St. John's, Belize; and Books, value 5*l.*, to each of two Clergymen proceeding to the Bahamas. Several grants of Books have been made on the application of the Bishop of Barbadoes; and 25*l.* toward All Saints' Chapel School on the application of the Bishop of Antigua.

The corner stone of the Cathedral and Parish Church of St. John's, Antigua, was laid on the 9th of October 1845; and that of Fredericton on the 15th of the same month.

*Church Miss. Soc.* — The Fortysixth Report supplies the following returns of the Missions in British Guiana and Jamaica:—Stations, 6; Missionaries, 5; European Catechists, 2; European Female Teacher, 1; Country-born Catechists, 2. Attendants at Public Worship, 3440. Communicants, 1046; Seminary, 1; Seminarists, 35; Schools, 10; Scholars, 1153. An annual grant is made to the Rev. A. E. Eckel, the Society's late Missionary in Trinidad, to enable him to carry forward the plans in progress when his charge became a part of the Island Establishment. The Colonial Government has endowed 8 additional Island Curates—Pp. 218, 336.

*Gospel-Propag. Soc.*—It was stated in our last Survey that the Society is contracting its operations in the West Indies. The Report states:—

Not only has the time arrived when this may be done without any serious inconvenience, but the Society's assistance to the West-Indian Church was originally solicited and given with an especial reference to the state of transition from slavery to freedom, which commenced in the year 1834. Many who had before been, at the least, unconcerned as to the religious instruction of the people, began to see and to feel its necessity; while the newly-emancipated labourers themselves, from different motives, flocked to receive it; so that both Churches and Schools were crowded, and an increase of their number urgently called for. At the door thus opened the Society gladly entered in, and by the zeal of its members and friends, assisted by the bounty of Parliament, a fund amounting to 127,000*l.* (62,000*l.*

*Gospel Propagation-Society—*

from votes of Parliament, and 65,000*l.* from voluntary contributions), was placed at the disposal of the Society for the especial benefit of the West Indies, Mauritius, and the Cape of Good Hope; to which amount, in the eleven years since elapsed, the Society has, in the actual expenditure, added from its general funds about 26,000*l.*

*London Miss. Soc.*—In Demerara there are 7 Chapels or Stations, 6 Missionaries, and 10 Teachers and Assistants. In Berbice there are 8 Chapels or Stations, 7 Missionaries, and 6 Teachers and Assistants. In Jamaica there are 12 Chapels or Stations, 12 Missionaries, and 4 Teachers and Assistants. The returns are not sufficiently complete to give an accurate view of the numbers of Communicants and Scholars—Pp. 218, 219, 256, 336, 415.

*Prayer-Book and Homily Soc.*—Consignments of Books have been made to two Clergymen in this Island, for sale to the Emancipated Negroes. There exists, at present, a considerable demand for the Book of Common Prayer in Jamaica—P. 219.

*Religious-Tract Soc.*—The total grants to the West Indies and neighbouring Islands are 105,383

Tracts or Children's Books, and 10 Libraries, in value 149*l.* 5*s.* 6*d.*—P. 219.

*Scottish Miss. Soc.*—The Society has Stations in Jamaica at *Hampden, Lucea, Port Maria, Cornwall, Carron Hall, Green Island,* and *Brownsville*, and there are several Out-Stations. Missionaries, 7; Catechists and Teachers, 10; Communicants, 1588; Scholars, 730. Full returns have been received from only some of the Stations—P. 219.

*United Brethren*—According to the latest accounts there were in the Danish West Indies, 9 Stations and 42 Labourers, 3228 Communicants, 9570 Negro Converts. In Surinam there are 6 Stations, 41 Labourers, 1569 Communicants, and 11,442 Negro Converts. In the British West Indies there are 29 Stations, 88 Labourers, 12,414 Communicants, 33,522 Negro Converts—P. 219.

*Wesleyan Miss. Soc.*—The Missionaries and Assistants labour at 188 Chapels: they are 84 in number, and are assisted by 144 Paid and 1480 Gratuitous Teachers. There are 55,947 Members, and 19,273 Scholars—Pp. 219, 494, 533, and p. 160 of our present Volume.

## North-American Indians.

*American Board of Missions*—At 28 Stations there are 26 Missionaries, 1 Physician, 21 Assistants, beside 53 Female Assistants, chiefly wives of Labourers; making a total of 101 Labourers. These 28 Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Sioux, Ojibwa, Stockbridge, New York,* and *Abenaki* Indians—P. 219.

*American Presbyterian Board*—At 5 Stations there are 6 Missionaries, and 3 Assistants, 45 Communicants, and 217 Scholars, who are among the *Ottawa, Iowa, Sac, Omaha, Ottoe, Creek,* and *Choctaw* Indians—P. 219.

*American Episcopal Board of Missions*—In the *Texas*, among the *Oneida* and *Ottawa* Indians, the Board has 3 Stations, at which 3 Missionaries labour, with 2 Assistants—P. 219.

*American Baptist Board*—At 12 Stations and 8 Out-Stations there are 10 Missionaries, 10 Assistants, and 18 Female Assistants, principally wives of Labourers. These Stations are among the *Ojibwa, Ottawa, Tonawanda, Tuscarora, Shawanoe,* and *Cherokee* Indians—Pp. 219, 220.

*Baptist Miss. Soc.*—At *Tuscarora* Mr. Landon's labours have been continued during the year, assisted by the gratuitous services of Mr. Car-

ryer. One person has been baptized, the total number of members being 90. There are also thirteen inquirers. Through the machinations of some interested parties, Mr. Landon has been deprived of the ground which he occupied, and on which he was about to erect a large School for the children of the Tuscaroras. It is expected, however, that this object will shortly be accomplished—P. 220.

*Church Miss. Soc.*—At 6 Stations connected with the Red-River Settlement there are 4 Missionaries, John Smithurst, Abraham Cowley, James Hunter, and Robert James, who are assisted by 4 European and 4 Country-born Assistants. Attendants at Public Worship, 1815: Communicants, 501: Schools, 11: Boys, 183; Girls, 113; Sexes not distinguished, 122; Youths and Adults, 73: Total, 496. Mr. and Mrs. James embarked on the 6th of June, and reached York Fort on the 17th of August. Mr. Cockran and family left Red River, on the 15th of June, and arrived at Toronto on the 3d of August. It is his intention to take up his residence at that or some other place adjacent, being no longer equal to Missionary Labour—Pp. 220, 294, 335, 415, 456; and see, at pp. 57—

63, 111, 285—294, 373—376, 529—532, many particulars of the Mission.

*United Brethren*—At *New Fairfield*, among the Delaware Indians, Br. Jesse Vogler and Wid. Rege-nass, are labouring; 36 are Communicants, and 179 under instruction—At *Westfield*, Br. Bachman and Wid. Oehler are labouring, where there are 36 Communicants, 40 adults and 46 children baptized, and 145 under instruction—Among the Cherokees, at *New Spring Place*, Br. Bischof, and at *Canaan*, Br. Schmidt, labour. There are 35 Communicants, 42 adults and 4 children baptized, and 90 under instruction at *New Spring Place*—P. 220.

*Wesleyan Miss. Soc.*—In the territories of the Hudson-Bay Company the Society has, at 4 Principal Stations, 4 Missionaries, 1 Assistant; 2 Salaried Teachers, 204 Communicants; 91 Scholars. There are 91 other Stations in British North America, at which are labouring, principally among European Colonists, 96 Missionaries, and 66 Paid Teachers, who are assisted by 999 Gratuitous Teachers. There are 18,388 Communicants, and 11,597 children in the Schools under the care of the Missionaries—Pp. 220, 494.

## Labrador.

### UNITED BRETHERN.

*Nain*: 1771: J. Lundberg, Fr. Erdman, C. Aug. Ribbach, Elsner; Communicants, 84: Baptized: Adults, 48; Children, 139: Total under instruction, 313—*Okkak*: 1776: G. F. Knauss, G. Hertzberg, Aug. Freytag, Aug. Miertsching: Communicants, 166: Baptized: Adults, 63; Children, 149: under instruction, 389—*Hopedale*: 1782: C. G. Albrecht, Chr. Barsoe, J. T. Vollprecht, J. C. F. Andrea: Communicants, 60: Baptized: Adults, 57; Children, 97: under instruction 225—*Hebron*: 1830: Zach. Glitsch, Jonath. Mentzel, J. C. Beck, Caspar Schött: Com-

municants, 63: Baptized: Adults, 45; Children, 79: under instruction, 240. Br. Fred. Martin has been compelled by ill-health to revisit Europe.—P. 221.

The general complexion of this interesting Mission, we are concerned to say, is far from cheering. The hand of the Lord has been manifestly stretched out for the chastisement of the dwellers on the coast of Labrador; and the flocks of professing believers committed to the charge of our Missionary Brethren have had their full share in the trial which has been sent. Not only have the sea and the land alike withheld, during great part of the winter, their wonted supplies of

*United Brethren—*

food and raiment, but Satan has been also permitted to assail them sorely, and, in too many instances, to gain an advantage over the unstable and careless souls, against whom his devices and machinations have been chiefly directed. The effects of this double trial have been most severely felt at Nain and Hebron.

The evil principles and practices which have caused the Missionaries at the former Station so much pain and anxiety, may be traced in a great measure to the hurtful influence of the Southland traders, with whom the feeble-minded Esquimaux continue to hold intercourse.

[*Ed. of Period. Accounts.*]

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## Greenland.

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### UNITED BRETHREN.

*New Herrnhut*: 1733: Brn. Mehlhose, Herbrich, Richter, C. A. Ullbricht: Communicants, 184: Baptized: Adults, 76; Children, 130: under instruction, 408—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Kleinschmidt: Communicants, 157: Baptized: Adults, 84; Children, 105: under instruction, 385—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Hasting, Warmow: Communicants, 246: Baptized: Adults, 119; Children, 246: under instruction, 656—*Fredericksthal*: 1824: Brn. J. G. M. Ihrer, J. Paulsen Lund, C. Uellner: Communicants, 174: Baptized: Adults, 91; Children, 140: under instruction, 429. Br. Asboe is on a visit to Europe—Pp. 221, 222.

The Greenland Mission appears to have been exempt, in a great measure, from the trials by which, during the past year, the Mission in Labrador was so severely visited. Only at New Herrnhut did the Greenlanders suffer from the deficiency of food, and that but for a limited season,

during which the Elias-cad rendered the customary and always gratefully acknowledged services. While the Missionaries have much to tell of the goodness and lovingkindness of the Lord toward themselves and their Greenland Flocks; and while they thankfully testify of the blessing which He has caused to rest on their feeble efforts to gather and to train up souls for Him; they cannot be altogether silent on several subjects which have more or less exercised their faith and patience. Among these may be specially noticed, the renewed attempts on the part of the inspectors of the trade in the Southern District to effect a yet more extensive dispersion of the Greenlanders attached to our Settlements, whereby the difficulties already standing in the way of the effectual instruction and religious training of the baptized Greenlanders could not fail to be materially increased. The Lord will, we trust, graciously avert the threatened evil.

The school-room at Fredericksthal has been completed in the course of the past year: each of our four Settlements is now supplied with a convenient building for the work of instruction.

[*Ed. of Period. Accounts.*]

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THY WAY IS IN THE SEA, AND THY PATH IN THE GREAT WATERS, AND THY FOOTSTEPS ARE NOT KNOWN.—*Psalms* lxxvii. 19.

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## Biography.

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### OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

#### SOUTH AFRICA.

MR. READ, jun., has supplied us with a notice of a man, who had been baptized by Dr. Vanderkemp, who was remarkable from the vigorous

and lively state in which faith appears to have been exhibited in him, under the decays of nature arising from age and disease. Mr. Read says—

I found him in the height of bodily suffering, but in the enjoyment of spiritual light and comfort, presenting a strong contrast between the shattered state of the earthly tabernacle, and the light and vigour of the immortal spirit. On being asked how he was, he replied, "Through the grace of God, I am completely well in my soul; and the comfort it enjoys seems to lessen the pains of my body. I have been, and am still, in the best school. In this school God has instructed me and enlightened me. I have been taught to suffer the will of God. I have learned patience. God has been preparing me for heaven. I feel now heaven upon earth; I possess peace, and a good hope through grace. I have a foretaste of heaven, and seem already to drink of that stream which flows from the throne of God. I see Jesus at the right hand of God pleading for me. When He suffered heaven was shut against Him that He might open it for me. I cling to the cross. When I think of Jesus hanging on the cross, my soul gets joy, and strength, and courage." Addressing one of his fellow-members, he said, "Brother, tell all my brethren and sisters in Christ that they must increase in love to Christ, and strive after more holiness, or they cannot see God. There is much dross about us still. I thank God for His school. I fear not now to die, though I used to be troubled to think how I should stand in the last battle with Satan; but I am not now uneasy. Christ is all-sufficient. The lion, Death, was routed and vanquished when Christ triumphed on Calvary: when He said, *It is finished!* the monster was slain. This, Sir, is the effect of the death of Jesus. I am going home, after a long sojourn in this wilderness, and have received many wounds from the enemy. I have often wandered from God, and been unfaithful to Him; but He is faithful that promised: this is the cable to which I hold." He then told me to exhort his fellow-members to do more for God, and live more for his glory.

#### INDIA WITHIN THE GANGES.

In India, and more particularly the Southern Provinces, cholera, in its deadly form, has been widely prevalent during the past year; and although the Europeans have been mercifully exempted from the fatal scourge, many of the Native Chris-

tians, and several devoted evangelists, have been numbered with its victims. The rapidity with which this fearful malady works death, and the power of Divine Grace to support the Christian Sufferer under his sudden and intense anguish, will appear in the following instance of a long-tried evangelist labouring at Nagercoil, and formerly supported by friends in Scotland. The Rev. C. Mault says—

I have the painful task to record the death of Angus Mackintosh, which I do with no common emotion, for he was one of the brightest ornaments of this Mission—a truly devoted and efficient Labourer. His name has often appeared as one of the most interesting speakers at our Public Meetings. His last effort on earth was a visit in the night to administer medicine to a member of his Congregation who was attacked with cholera. While performing this act of mercy, he felt a sensation which instantly gave him the impression that it was the hand of death. On returning home, the symptoms of cholera became apparent. He then arranged his worldly affairs with the greatest composure, called together his family and friends, told them that his end was nigh, exhorted them to hold fast their profession of the Gospel to the end, and after committing his wife to the care of the Deacon of his Congregation, in a few hours he resigned his soul into the hands of his Redeemer. This occurred on Monday, and on the Thursday I visited the bereaved people, and endeavoured to improve the event for their benefit. It was a pleasure, though a mournful one, to observe the sense they entertained of their loss; and it is indeed a loss which we cannot easily supply. Our religious exercise was closed with a very affecting address by the Deacon above mentioned, who reminded the people of the temptations to which they were exposed, and the importance of increased watchfulness; concluding by telling them, that, though their Teacher was dead, Jesus Christ, the great Teacher, ever lives.

For the last two days we have had a severe attack of cholera at Nagercoil, not so much as to numbers as to the virulence of the symptoms. Out of ten cases there have been six deaths. The last of these was a member of our Church, and a faithful servant in my family, who had for

some time exerted himself for the spiritual benefit of his neighbours. After twelve hours of severe suffering, he entered into the joy of his Lord. He was sensible to the last; and after his pain subsided, he called his wife and children to his couch, took an affecting farewell of them, said he was ready to depart, and urged all that stood around him to be also ready. One of his friends then commended his soul to God in prayer, when he expired. *Blessed are the dead who die in the Lord!*

## SOUTH SEAS.

Mr. Royle, recording the striking effects of the Gospel on the hearts of several young people who had been under a course of training in the Mission Schools, and who were called at an early period to put off mortality, of one of them speaks thus:—

A rapid decline marked her with unerring precision as an early victim for the tomb. She suffered no delusive hopes from a consideration of her youth, nor any flattering compliments of her numerous friends to deceive her, but evinced a calm preparation for death, of whose certain approach she had an abiding conviction.

From my first entrance on the Mission she was noticed to be of a thoughtful mind. She was early received as one of a select number who attended, with our domestics, a catechetical exercise on the Sabbath Evening. Her attendance was not in vain: like Lydia, her heart was opened gradually to the instructions of her Teacher. As an anxious inquirer, she was directed to Jesus, whom she eagerly and cordially embraced as her Lord and her God. She continued to attend on all the Means of Grace until confined by increasing debility to her lowly mat, where I found her on the occasion of my first visit.

Frequently have I seen her, on my way to the Chapel, seated against the trunk of some overshadowing tree, utterly exhausted from her earnest attempts to reach the House of God. I advised her,

in her extreme debility, to desist from attendance, assuring her that it was not required by Him who loveth mercy better than sacrifice; but I satisfied myself by close inquiry that it was not from any superstitious feeling she thus acted, but from an enlightened attachment to Divine Ordinances. In like manner she cherished a warm attachment for her fellow-members. "Tell them," she said to me at one time, "to come and see me. Tell them I do not wish for their property; (alluding to a native custom of making presents when visiting the sick); a word, a prayer, an exhortation, I will value more than all the property they could bring me." Her diligent attention to the means of instruction was correspondingly blest by the Divine Spirit, in the maturity to which she attained in Christian Knowledge and experience. Comparatively a child in years, she made rapid advance in the Divine Life; and, as death approached, she evidently ripened for an abundant entrance into heaven.

On entering her cottage one morning, when her end was near, I found her supported by one of her family, as she was too feeble to sit erect by her own strength. I said, "Well, Martha, I am glad to see you once more: how is the state of your mind this morning? What turn have your thoughts taken since my last call?" "There is only one direction," she answered, "in which my thoughts now go, and that is to Jesus. I have visited the Cross: there I have been able to leave my burdens. Oh! how sweet are those words—*He bore our sins, and carried our sorrows*. I have indeed been a Martha, cumbered about many things which I ought long ago to have left to the disposal of my heavenly Lord. I have been waiting for His coming, but I was not ready—I lacked one thing: my canoe was safe, but I had not made fast my anchor: I was in a current, still safe. Jesus was my anchor; Jesus is my refuge; Jesus is my all! My course is finished: I am now ready. May peace attend you, my Teacher! may you obtain salvation!" Soon after this interview she died.



# Proceedings and Intelligence.

## United Kingdom.

### ANNIVERSARIES OF SOCIETIES.

#### BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS

##### Meeting.

*Thursday, April 22*, at vi P.M.; at Freemasons' Hall; J. D. Paul, Esq., in the Chair.

##### Movers and Seconders.

Rev. George Clayton; and Rev. Peter Latrobe—Rev. Dr. Leifchild; and Rev. Dr. Beaumont: supported by J. Henderson, Esq.—Rev. R. W. Dibdin; and Rev. R. Redpath; and Rev. S. Gloucester (a Coloured American Presbyterian)—Rev. Ridley Herschell; and Rev. S. A. Dubourg.

##### Resolutions.

—That we will love the Jew, and give him a brother's hand and a Christian's heart; pledging ourselves that we will, by the grace of God, unite with all who love the Lord Jesus Christ, in every act of kindness to this people, and in their present conversion and everlasting salvation.

—That the friends of Israel now assembled, feeling deeply the importance of securing to the Society's Missionaries the advantages of such a course of education as shall qualify them for the peculiarly difficult and arduous work on which they are sent forth, have heard with heartfelt satisfaction of the opening of the Jewish Mission College, and would solemnly commend the undertaking to the blessing of Almighty God; pledging themselves, at the same time, to support it by every means in their power.

##### State of the Funds.

Receipts, 1916l. 11s. 7d.—Payments, 2255l. 18s. 8d.

##### Summary.

The Society has 8 Agents in London, 1 in Manchester, 1 in Bristol, 1 in South Wales, 1 in Somersetshire, and 1 in the neighbourhood of Frankfort.

#### NEWFOUNDLAND SCHOOL SOCIETY. TWENTY-FOURTH ANNIVERSARY.

##### Sermon.

*Monday, April 26*, at vi½ P.M.; at St. Dunstan's, Fleet Street; by the Rev. John Harding; from Matt. xxiii. 3: Col. 5l. 1s. 4d.

##### Meeting.

*Tuesday, April 27*, at xii; in the Lower

Room, Exeter Hall; Joseph Wilson, Esq., in the Chair: Col. 20l. 10s. 2d.

##### Movers and Seconders.

John Labouchere, Esq.; and Rev. Edward Tottenham—Rev. Daniel Wilson; and Rev. R. Burgess—Rev. Charles Perry, Bishop designate of Melbourne; and Rev. Thomas Tate—Rev. J. S. M. Anderson; and E. R. Le Mare, Esq.

##### Resolutions.

—That this Meeting, considering the vast masses of our population which are continually emigrating from our country, for which no adequate spiritual provision is made, cannot but rejoice that the Society is now placed in a position, by the recent change in its constitution, to extend the unspeakable blessing of spiritual instruction to the poor in all the Colonies.

—That, as the Society, in this its extended form, will require a much larger income than it has heretofore possessed, this Meeting feels the importance of making increased exertions to procure those additional means, which, under the Divine Blessing, will enable the Society to become instrumental in imparting a Protestant and Scriptural Education to the children of our fellow-countrymen in the British Colonies.

##### State of the Funds.

Receipts, 4397l. 10s. 10d.—Payments, 4543l. 13s. 11d. Due to the Treasurer, 146l. 3s. 1d.

#### BAPTIST MISSIONARY SOCIETY. FIFTY-FIFTH ANNIVERSARY.

##### Sermons.

*Thursday, April 22*, at vi½ P.M.; at Surrey Chapel; by the Rev. T. Winter; from Zech. xiv. 6, 7: Col. 28l. 4s. 7d. —*Wednesday, April 28*; at the Poultry Chapel; by the Rev. J. M. Daniel; from Psalm cxxxix. 23, 24: Col. 35l. 19s. 8d.

##### Meeting.

*Thursday, April 29*, at x; in Exeter Hall: Joseph Tritton, Esq., in the Chair: Col. 121l. 4s. 5d.

##### Movers and Seconders.

Rev. D. Kattens; and Rev. J. Stock—Rev. C. M. Birrell; and Rev. Joseph Angus—John Sheppard, Esq.; and John L. Phillips, Esq.—Rev. W. Fraser; and W. H. Bond, Esq.

*Resolutions.*

—That this Meeting offers grateful acknowledgments to the God of all grace for the success which He continues to bestow upon the Baptist Missionary Society and kindred Institutions; and adverts with special interest to the progress of the Mission in parts of India, and to the commencement of Missionary Operations, in connection with the Society, at Madras.

—That this Meeting, on receiving their beloved brethren, the Rev. Joseph Angus and the Rev. C. M. Birrell, after their visit to the Churches and Missionaries connected with the Baptist Missionary Society in the West Indies, takes occasion devoutly to express heartfelt gratitude to Almighty God for the preservation of their lives and of their health, and for the protection afforded them in their various journeys and voyages, and for those valuable offices of Christian Sympathy and love, which He enabled them to discharge, so greatly to the comfort of those whom they visited. The Meeting also would offer to their brethren the most affectionate congratulations on their return to their native land, with the assurance of augmented esteem and love. Nor can the Meeting omit to refer, with a deep sense of obligation, to the generous munificence of that distinguished friend of the Society, by whom the Deputation were entrusted with so large a sum, from which to minister to the pressing necessities of some of the Jamaica Pastors, and by whom the expense of the Deputation has been guaranteed. And, in conclusion, that this Meeting review with satisfaction the steps taken by the Committee in the appointment of the Deputation; and ventures to express its earnest hope and belief that the benefits resulting from it will, under the Divine Blessing, continue to be experienced for many years to come.

*State of the Funds.*

Receipts for all purposes, 28,223*l.* 11*s.* 7*d.*; of which 1000*l.* is specially contributed for Madras, and 3447*l.* 9*s.* 1*d.* from Legacies—Payments, 26,399*l.* 2*s.*

**NAVAL AND MILITARY BIBLE SOCIETY.  
SIXTY-SEVENTH ANNIVERSARY.**

*Meeting.*

*Thursday, April 29*, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

*Movers and Secondors.*

Rev. J. C. Connelly; and Major Sotheby—Rev. T. Cuffe; and Col. Anderson, R.H.A.—Rev. A. S. Thelwall; and Major Little—Rev. Wm. Chalmers; and J. B. Hyndman, Esq.—General Latter; and Col. Sir James Hamilton, Bart.

*State of the Funds.*

Receipts, 2559*l.* 12*s.* 3*d.*—Payments, 2586*l.* 10*s.* 9*d.*

*Issues of Scriptures.*

There have been issued 16,071 copies to the Army, Navy, and Marines, and others connected with the Merchant Service.

**CHURCH-OF-ENGLAND SUNDAY-SCHOOL  
INSTITUTE.**

## THIRD ANNIVERSARY.

*Sermon.*

*Wednesday, April 28*, at vii P.M.; at St. Dunstan's, Fleet Street; by the Rev. W. Marsh, D.D., from Psalm cxxvii. 4: Col. 5*l.*

*Meeting.*

*Friday, April 30*; at Freemasons' Hall; John Labouchere, Esq., in the Chair: Col. 22*l.* 12*s.*

*Movers and Secondors.*

Lord Ashley; and Henry Hughes—Rev. John Harding; and Rev. Charles Clayton—Rev. Thomas Jackson; and Rev. W. Cadman—Rev. Edward Auriol; and Rev. A. S. Thelwall.

*Resolution.*

—That this Meeting rejoices to hear of the Resolution adopted by the Committee to form a fund for the relief of Sunday Schools in poor neighbourhoods, and pledges itself to use every exertion to support the Committee in carrying out so desirable an object.

*State of the Funds.*

Receipts, 227*l.* 13*s.* 5*d.*—Payments, 253*l.* 18*s.* 7*d.*

**HOME AND COLONIAL INFANT-SCHOOL  
SOCIETY.**

## ELEVENTH ANNIVERSARY.

*Meeting.*

*Monday, May 3*, at x*½*; at the Society's Institution, Gray's-Inn Road; Earl of Chichester in the Chair: Col. 6*l.* 10*s.*

*Movers and Secondors.*

Rev. E. Bickersteth; and Rev. Henry Hughes—Rev. C. Perry, Bishop designate of Melbourne; and Rev. E. Auriol—Rev. — Jenour; and John Bridges, Esq.—Rev. M. M. Preston; and H. Mayo, Esq.

*Resolutions.*

—That in directing this Report to be printed and circulated, this Meeting desires to record its warm approbation of the constitution of the Society, and its thankfulness, that, in these days of Latitudinarianism, the Bible, as understood by our forefathers, as understood by

the Church of England, and set forth in her doctrinal Articles, was made the basis of the religious instruction given to the Teachers, and in all its Schools.

—That this Meeting is deeply sensible of the importance of bringing children under religious, moral, and intellectual training at a very early age, on the plan pursued in the Infant Schools of this Society; and is highly gratified to find that proof is now afforded, by the state of the Juvenile School, that such early training admirably prepares children for a more advanced course of instruction.

*State of the Funds.*

Receipts, 3197*l.* — Payments, about 3160*l.*: the exact amount is not reported.

*Statement.*

The Society has extended its benefit to 216 Teachers.

WESLEYAN MISSIONARY SOCIETY.  
ANNIVERSARY.

*Sermons.*

*Tuesday, April 27*, at vii P.M.; at South-wark Chapel; by the Rev. G. Osborn; from John xvii. 20—23: Col. 12*l.* 7*s.* 10*d.* — *Wednesday, April 28*, at vii P.M.; at the City-Road Chapel; by the Rev. Dr. Newton; from 1 Tim. i. 11: Col. 38*l.* — *Thursday, April 29*, at xi; at the Centenary Hall; by the Rev. Wm. Atherton; from Gal. vi. 14: Col. 23*l.* 1*s.* 4*d.* — *Friday, April 30*, at xi; at Great Queen Street Chapel; by Rev. Dr. King, of Glasgow; from Jer. ix. 23, 24: Col. 38*l.* 17*s.* 4*d.*

*Meeting.*

*Monday, May 3*, at xi; in Exeter Hall; Sir Culling Eardley Smith, Bart., in the Chair: Col. 137*l.* 13*s.* 9*d.*

*Movers and Seconders.*

Rev. E. Bickersteth; and Rev. Dr. King: supported by Rev. George Osborn — Rev. John Jordan; and Rev. Dr. Hannah: supported by Rev. Peter La Trobe, and Rev. Philip Bouche, of Paris — Rev. Edward Craig; and Rev. Dr. Morrison: supported by Rev. Thornley Smith, of Caffraria — Rev. Thos. Waugh; and Rev. Thomas Hodson: supported by Rev. Dr. Newton — Rev. Daniel M'Affee; and Rev. Dr. Bunting: supported by Rev. Robert Young — Rev. William Atherton; and Geo. Smith, Esq. — Rev. A. S. Thelwall; and Rev. Jacob Stanley: supported by Rev. William Chalmers — Rev. John Scott; and Rev. John Beecham.

*Resolutions.*

—That this Meeting, while offering its grateful acknowledgments to Almighty God for that *May, 1847.*

measure of success which He continues graciously to vouchsafe to the Wesleyan Missionary Society, in common with other similar Protestant and Evangelical Institutions, regards that success as furnishing additional encouragement to renewed endeavours to diffuse the privileges and blessings of Christianity throughout the world.

—That this Meeting sincerely sympathizes with the Missionaries and their faithful people in South-Eastern Africa, who have been involved in the privations, and exposed to the hardships and dangers of the war with the Caffre Tribes; and offers its fervent prayers that the painful events which it deploras may be speedily followed by a settled state of things, in which the peaceful and philanthropic work of the Christian Missionary may be prosecuted without further interruption.

—That this Meeting records its gratitude to God for the Income of the Society for 1846; and contemplates, with satisfaction, the important fact, that there has been, on the whole, an increase in the contributions received through all the ordinary channels of supply, as well as in some of those which are casual and extraordinary. The Meeting, therefore, concludes that its most cordial thanks are due to the Ministers and other Gentlemen to whose able and successful advocacy of the Missions during the year much of this cheering result must be attributed; and to all who have by their influence or property rendered their assistance to this sacred cause; and confidently trusts that the General Committee will not fail to receive the support which will be requisite for the prosecution of their proposed plans for the present and for future years, for the better establishment and further extension of the Missions under their care and direction.

—That this Meeting devoutly recognises the importance and necessity of more fervent and importunate prayer to the Great Head of the Church for a removal of the obstacles to Missionary Enterprise which still present themselves in various parts—the preservation of the health and lives of useful Missionaries—the numerical increase of zealous and devoted Labourers in the Mission Field—and the more copious outpouring of the Holy Spirit upon the Church and the world at large.

*State of the Funds.*

Receipts, 115,762*l.* 3*s.* 2*d.* — Payments, 111,534*l.* 8*s.* 8*d.* There was a balance in hand of 4994*l.* 9*s.* 4*d.* at the commencement of the year 1847.

Central or principal Stations, called Circuits, occupied by the Society, in various parts of the world, 294; Chapels and other Preaching-places at the above-mentioned central or principal Stations, as far

as ascertained, 2597; Missionaries and Assistant Missionaries, including eight Supernumeraries, 417; Other Paid Agents, as Catechists, Interpreters, Day-school Teachers, &c., 771; Unpaid Agents, as Sabbath-school Teachers, &c., 7074; Full and accredited Church Members, 102,330; On trial for Church Membership, as far as ascertained, 4115; Scholars, deducting for those who attend both the Day and Sabbath Schools, 72,000; Printing Establishments, 8. These numbers include Missionaries, and Scholars among European Colonists.

GOSPEL-PROPAGATION SOCIETY.  
ONE HUNDRED AND FORTY-SIXTH  
ANNIVERSARY.

*Monday, May 3, at iii½; at St. Paul's Cathedral. The Bishop of Worcester preached from 1 Cor. xv. 58: Col. 58l. 7s. 6d.*

BRITISH AND FOREIGN SAILORS' SOCIETY.  
FOURTEENTH ANNIVERSARY.

*Meeting.*

*Monday, May 3, at vi; at Finsbury Chapel; Thomas Challis, Esq., Alderman and Sheriff, in the Chair: Col. 36l. 9s. 8d.*

*Movers and Seconders.*

Rev. D. Katterns; and Rev. J. Kennedy—Rev. J. J. Freeman; and Rev. C. Prest—Rev. H. Richard; and Rev. J. Boaz—Rev. J. K. Stallybrass; and Rev. Dr. Hewlett.

*Resolutions.*

—That this Meeting, cordially sympathizing with the Society under the repeated bereavements which it has sustained by the decease of the venerated President, one of its respected Vice-Presidents, and its late beloved Secretary, would hereby record the high esteem with which a deep sense of the worth of their characters caused the departed Officers of the Society to be universally regarded; and would, moreover, express its earnest desire that the Divine Blessing, descending in large measure on their successors in office, may greatly promote the glory of God, and further the great objects of the Institution.

That this Meeting, having heard with satisfaction and approval of the vigorous efforts put forth by the Directors, in the appointment of Agencies to meet the necessities of Welch and Foreign Seamen visiting the Port of London, and of Seamen frequenting the Port of Cronstadt, in Russia, resolves to sustain them in their enlarged operations; thus encouraging

them to proceed with the great work of bringing the Seamen of all nations under the saving influence of the Gospel of Christ.

*State of the Funds.*

Receipts, 2028l. — Payments, 2044l. 19s. 8d.

CHRISTIAN-KNOWLEDGE SOCIETY.

MAY MEETING.

On Tuesday, *May 4*, the Secretaries laid the following statement of the issue of Books and Tracts, between April 1846 and April 1847, before the Board:

Bibles . . . . .	117,894
New Testaments . . . . .	81,390
Common Prayers . . . . .	286,133
Other bound Books and Tracts . . . . .	3,377,187
Total . . . . .	3,862,604

The amount of Receipts from all sources is 90,269l. 8s. 6d.

CHURCH MISSIONARY SOCIETY.  
FORTY-SEVENTH ANNIVERSARY.

*Sermon.*

*Monday, May 3, at vi½ P.M.; at St. Bride's, Fleet Street; by the Rev. Charles Bridges; from Phil. i. 21. For to me to live is Christ: Col. 84l. 1s.*

*Morning Meeting.*

*Tuesday, May 5, at x; in Exeter Hall; the Earl of Chichester, President, in the Chair: Col. 183l. 13s. 7d.*

*Movers and Seconders.*

The Bishop of Winchester; and the Rev. Edward Bickersteth—the Rev. F. Jeune, D.C.L., Master of Pembroke College, Oxford; and the Rev. Charles Perry, Bishop designate of Melbourne, Australia—Sir Robert Harry Inglis, Bart., M.P.; and the Rev. James S. M. Anderson: supported by the Rev. John Tucker, late Secretary of the Society's Corresponding Committee at Madras—the Rev. George Smith, the Society's Missionary from China; and the Rev. John C. Miller, Rector of St. Martin's, Birmingham.

*Resolutions.*

—That the increase in the Society's Income, and the completion of its Capital Fund, viewed in connection with the enlarged facilities for the extension of its operations, call on its friends to abound in thanksgiving to *the God of all grace*; and encourage them to pray that He would crown His mercies by raising up a corresponding supply of able and devoted Missionaries, and by pouring down the life-giving influences of His Holy Spirit.

—That the successful commencement of the Mission to Abbekuta, and the advanced character of the Native Agency at Sierra Leone, afford a bright hope that the Redeemer's Kingdom will ere long be established in Central Africa; and that England will bear her part, through her Christian Missions, in repairing the deep and protracted injuries of the African Slave Trade.

—That the present intellectual, moral, and social condition of the Chinese furnishes ample evidence that a *great door and effectual is opened* in China to the labours of Missionaries, and constitutes a powerful appeal to Christians to redouble their efforts to send the Gospel to that benighted Continent.

*Evening Meeting.*

Same day, at vi P.M.; in Exeter Hall; the Marquis of Cholmondeley in the Chair: Col. 32l. 19s.

*Movers and Secondors.*

John Labouchere, Esq.; and the Rev. Edward Hoare—the Rev. W. Withers Ewbank, Incumbent of St. George's, Everton, Liverpool; and the Rev. Thomas Bartlett—the Rev. John Henry Bernau, the Society's Missionary from Bartica Grove, British Guiana; and the Rev. Charles F. Childe.

*Resolutions.*

—That the promptness and liberality with which pecuniary aid has been furnished by this society to alleviate the miseries of a famine of bread ought to stir up Christians to seek, by increased self-denial and enlarged charity, to supply the millions of Heathen perishing for *lack of knowledge* with the *bread which came down from heaven*, and which *giveth life unto the world*.

—That the increase of Native Agency in all the Missions of the Society, and especially the late Ordinations of Native Ministers in South India and Ceylon, encourage the Society to use increased exertion, for obtaining a still more efficient and extended Native Agency, on which, under the blessing of God, our hope of the conversion of nations mainly depends.

—That the various encouragements and discouragements throughout the field of this Society's operations, and the rapid alternations of failure and success which occasionally take place in the same Mission, enforce on the friends of the cause the duty of abounding in prayer and humiliation and thanksgiving, of sympathizing with the Missionaries, and of maintaining a spirit of more simple dependence on God, and more quiet confidence in the ultimate triumph of His Truth.

*State of the Funds.*

Receipts of the Year.

General Fund—			
Paid direct to the Society—	£	s.	d.
Congregational Collections ...	561	13	7
Individual Collections.....	282	7	1
Benefactions .....	5771	10	9
Annual Subscriptions.....	1902	15	0
Legacies .....	14174	6	7
Contributions through Associations	77923	3	10
Foreign Contributions .....	352	0	7
India-Female Education Fund...	53	3	9
African Native-Agency Society..	150	0	0
Interest on Government Securities,	82	3	9
Rent of House at the West End			
of the Institution .....	58	18	0
Sale of Publications .....	92	4	6
Exeter-Hall Shares .....	7	10	0
Drawbacks on Books and Paper.	87	4	6
Incidental Receipts .....	267	12	3
	101766	14	2
Contributions received and ex-			
pended in the Missions .....	10429	8	2
	112196	2	4
Special Funds—			
*China Fund....	2588	15	5
*Capital Fund....	962	10	11
Fourah-Bay Inst.			
Buildings' Fund 244	1	5	
*Disabled Missio-			
naries' Fund... 1459	14	1	
Pratt Mem. Fund.	60	8	0
	5315	9	10
	£117,511	12	2

Payments of the Year.

Missions—						
West Africa...	713	4	5	6463	7	8
Abbekuta.....	—	—	—	566	2	2
Malta.....	—	—	—	19	2	9
Greece.....	10	16	0	1039	1	2
Asia Minor ...	—	—	—	396	4	0
Egypt.....	—	—	—	1709	9	7
East Africa ...	—	—	—	115	14	9
Bombay.....	745	6	0	2780	1	10
Calcutta.....	4905	14	0	14534	3	0
Himalaya....	1150	1	9	1119	3	0
Madras.....	2173	14	0	16745	10	5
Ceylon.....	439	13	1	6113	1	11
New Zealand .	—	—	—	10946	0	8
British Guiana,	274	17	11	1012	16	9
Trinidad.....	—	—	—	400	16	8
Jamaica.....	—	—	—	1090	11	10
N.W. America,	16	1	0	2083	16	11
Contributions						
raised and						
expended in						
the Missions..	10429	8	2			

\* These sums contain the dividends of one year and a half.

Students—	
Institution: Salaries .....	963 13 8
Maintenance, and all Educational Expenses (average number of Students, twenty-five) .....	1705 18 4
General Expenses:—	
Travelling, Board, and Lodging, &c. ....	524 9 6
Students from Basle .....	510 0 0
Sick and Disabled Missionaries, including Voyage Expenses, Widows, & Education of Children .....	7778 0 4
Publications:—	
Forty-Sixth Annual Report ...	1118 12 6
Abstract of ditto .....	49 3 9
Church Missionary Record ...	887 10 6
Church Missionary Gleaner ...	305 6 8
Church Missionary Juvenile Instructor .....	538 7 1
Church Missionary Paper ....	595 2 0
Missionary Register .....	71 0 7
Miscellaneous, including Rev. G. Smith's "China" .....	218 18 5
Associations: Salaries of Association Secretaries, Travelling of Deputations, &c. ....	
	4729 7 0
Salaries of Secretaries, Clerks, and Collector's Poundage ...	
	1626 15 7
House, Office, and Warehouse Rent; Taxes; Warehouseman; Stationery, &c. ....	
	796 19 1
Postage .....	176 3 8
Rev. W. Jowett's Retiring Allowance .....	150 0 0
(3 yrs. year)	
Incidental Expenses .....	163 9 7
	100473 10 6
Special Funds—	
China Fund: Bills of Exchange, Supplies, &c. ....	353 0 9
Fourah-Bay Fd.: Supplies, &c. ....	2084 13 8
	£102,911 4 11

## CHRISTIAN-INSTRUCTION SOCIETY.

## TWENTY-SECOND ANNIVERSARY.

## Sermon.

Wednesday, May 5, at vii P.M.; at Falcon Square Chapel; by Rev. J. Leifchild, D.D., from Phil. ii. 15. *Among whom ye shine as lights in the world*: Col. 111. 12s. 3d.

## Meeting.

Tuesday, May 4, at vi P.M.; at Finsbury Chapel; Thomas Challis, Esq., Ald. and Sheriff, in the Chair: Col. 301. 18s. 4d.

## Movers and Seconders.

Rev. J. Morison, D.D.; and Rev. J. Kennedy—Rev. John Branch; and Rev.

W. Fraser—Rev. J. Viney; and Mr. John Pitman.

## Resolution.

—That in the opinion of this Meeting the prosperity of Christian Churches, the comfort of individual Christians, the conversion of sinners, and the glory of God, are intimately connected with the devotedness and zeal with which efforts are engaged in for the promotion of Christian Instruction, and that it is the evident design of the Saviour to bless the world in the diffusion of the truth of the Gospel through the instrumentality of His Church, on the Members of which he has devolved the responsibility of holding forth the Word of Life.

## State of the Funds.

Receipts, 715l. 18s. 3d.—Payments, 779l. 4s. 3d.

## Summary.

Visitors, 2081: Families under visitation, 50,717: Preaching Stations, 80: Persons induced to attend Public Worship, 1033: Children sent to School, 1748: Scriptures circulated, 1759 copies: Relief procured for 2699 persons.

## BRITISH AND FOREIGN BIBLE SOCIETY.

## FORTY-THIRD ANNIVERSARY.

## Meeting.

Wednesday, May 6, at xi; in Exeter Hall; Marquis of Cholmondeley, in the Chair.

## Movers and Seconders.

Bishop of Winchester; and Lord Glenelg—Bishop of Cashel; and Sir Culling Eardley Smith, Bart.—Rev. John Stoughton; and Rev. Charles Perry, Bishop designate of Melbourne—Rev. George Smith; and Rev. Dr. Beaumont—Bishop of Chester; and Rev. Andrew Brandram.

## Resolution.

—That this Meeting desires to record its sense of the favour of Almighty God, as manifested in the unexampled resources placed at the Society's disposal, and also in the general success vouchsafed to its labours during the past year; and would look upon the encouraging openings now presented in several quarters; and the continued extensive demand for the Scriptures at home, as a call, in dependence on the Divine Blessing, to renewed efforts—efforts more commensurate with the wants of the world, and the homage due to the Book which we circulate.

## State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	1814	4	8
Donations .....	5016	18	9
Legacies .....	16,525	16	5
Collections .....	214	2	11

Dividends and Interest on Exchequer Bills.....	1544	4	8
Charity Funds.....	37	8	6
Auxiliary Societies.....	30851	11	11
	56004	7	10
Bibles, Testaments, Reports, Abstracts, and Monthly Extracts, 60670	2	3	
Drawback on Paper and Books..	765	19	2
Total...	£117,440	9	3

Payments of the Year.

Printing the Scriptures in the Languages of Great Britain and Ireland.....	69731	10	2
Other European Languages...	35576	15	4
Languages of Asia, Africa, and America.....	3100	15	8
Grants of Money and Printing Paper.....	7716	9	4
Printing Reports, Abstracts, and Monthly Extracts.....	2652	15	6
Travelling Expenses.....	1000	16	7
Salaries, including 11 Foreign Agents and their expenses, Pounding, Insurance, Freight, Shipping Charges, Postage, Carriage, Taxes, Depository, and Incidentals.....	8746	2	8
Total...	£128,525	5	3

Issues.

The Society has issued in the year 1,419,233 copies, and from its commencement 19,741,770 copies.

LONDON CITY MISSION.  
TWELFTH ANNIVERSARY.

Morning Meeting.

Thursday, May 6, at xi; in Exeter Hall; Sir Edward N. Buxton, Bart. in the Chair: Col. 12*l.* 17*s.* 3*d.*

Movers and Seconders.

Rev. James Ralph; and Earl Waldegrave—Hon. and Rev. B. W. Noel; and Rev. Dr. Leifchild: supported by Earl Ducie—Rev. R. W. Dibdin; and Rev. Thomas Vasey—Rev. Robert Munro; and Rev. S. Gloucester.

Evening Meeting.

Same Day, at vi½ P.M.; at Hanover-Square Rooms; John Labouchere, Esq., in the Chair: Col. 24*l.* 14*s.* 6*d.*

Movers and Seconders.

Rev. Edward Bickersteth; and Rev. R. G. Greene—Rev. James Campbell; and R. C. L. Bevan, Esq.—Rev. John Tod Brown; and Rev. Jacob Stanley—Rev. Tennyson Cuffe; and Rev. H. Fisher.

State of the Funds.

Receipts for General Purposes, 13,929*l.*

14*s.* 8*d.*; and for the Disabled Missionaries' Fund, 225*l.* 4*s.* 6*d.* The Expenditure is not yet announced.

IRISH SOCIETY OF LONDON.  
(A Branch of the Irish Society of Dublin.)

Meeting.

Thursday May 6, at xii; at the Hanover-Square Rooms; Right Hon. Earl of Galway in the Chair: Col. 75*l.*

Movers and Seconders.

Lord Ashley; and Rev. Edward Bickersteth—Bishop of Cashel; and Ven. Archdeacon of Erlyn—Rev. Arthur Wynne; and Rev. Thomas Nolan—Rev. Alex. Dallas; and Capt. Vernon Harcourt, R.N.

Resolutions.

—That this Meeting desires to record its thankfulness to the Great Head of the Church for the blessings vouchsafed to the labours of the Society during the past year; for the many openings presented for instructing the Native Irish in the truth as it is in Jesus; and would pray that the Lord in His mercy would not only avert from them the famine of the bread of this life, but that He would be pleased to supply them with that bread which endureth to life everlasting.

—That this Meeting desires to offer its grateful thanks to "the Committee of the Special Fund for the Spiritual Exigencies of Ireland," for their liberal grants to this Society, amounting to 2400*l.*; and would consider the extended work in which the Society has actually engaged, involving an expenditure far beyond its usual income, as a loud call to increased exertions for pecuniary aid, and more fervent prayer for the out-pouring of the Spirit of God, that the Society may go on and prosper in its work of faith and labour of love.

State of the Funds.

Receipts, 9681*l.* 6*s.* 9*d.*—Payments, 8420*l.* 0*s.* 2*d.*

Statement.

The Irish Society employs Native Teachers, who undertake to find out those among their neighbours who may be desirous of instruction; and who engage to teach such persons at what time, and in what manner they may be able. The scholars thus taught are brought forward by the Teacher at a periodical examination. The Teacher receives a small sum for every scholar who passes this inspection.

The Society has taught, up to 1846, from 200,000 to 250,000 persons, chiefly adults, to read the Scriptures. It has distributed upward of 150,000 copies and

parts of the Bible among the Irish people, in their native tongue.

A vast number of the peasantry, from being enabled thus to read the Scriptures in their own language, have left the Romish Church and joined the Church of England.

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**SUNDAY-SCHOOL UNION.**

*Meeting.*

*Thursday, May 6.* at vi P. M.; in Exeter Hall; Charles Hindley, Esq., M.P. in the Chair: Col. 62l. 8s. 9d.

*Movers and Seconders.*

Rev. J. Waddington; and Rev. Dr. Archer: supported by Rev. T. Boaz—Thomas Thompson, Esq.; and Rev. Dr. Hewlett—Rev. J. Branch; and Rev. Dr. Beaumont: supported by Rev. C. Stovel—Rev. S. Green; and Mr. W. H. Watson.

*Resolution.*

—That while the confidence which the constituents of this Union have always reposed in its Officers has been so well sustained by their active and well-directed efforts for stimulating and encouraging Sunday Schools at home and abroad, this Meeting would especially urge upon their vigilant attention the adoption of such measures as shall not only secure the continuance of the Sabbath Schools of our country and foreign lands in their present state of prosperity, but shall also guard them, as far as possible, from the extinction with which they are perilled, by the Minutes of Council, in their progressive operation; and that the Teachers and friends now present cordially assure the Committee that, in their individual capacity, they are fully resolved to yield them their most willing co-operation, in acts worthy their character as the friends of the civil and religious liberties of their country, and so essentially needed by the crisis at which we have arrived.

*Summary of the Year.*

Contributions to the Benevolent Fund, 1575l. 10s. 4d.—Payments, 1372l.—Sales at the Depository, 8782l. 1s. 10d., being a decrease of 931l. 10s. 6d. on the last year. Grants have been made to eight Schools in aid of erecting or enlarging School-rooms, making the total number of grants 269, and the amount to 6157l. There have been 150 Libraries granted, making a total of 1703. In 588 Schools there are 90,443 Scholars, and 9305 Teachers, in a circle of five miles round the General Post Office.

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**UNITED BRETHREN.  
LONDON ASSOCIATION.**

*Sermon.*

*Thursday, May 6.* at vii P. M.; at St.

John's, Bedford Row; by Rev. J. Stevenson; from Luke xiv. 23: Col. 25l. 12s. 3d.  
*State of the Association's Fund.*

	£	s.	d.
Receipts of the Year.....	3878	7	2
For the General Fund.....	331	12	3
Special Funds.....	331	12	3
<b>Total.....</b>	<b>£4209</b>	<b>19</b>	<b>5</b>

*Payments of the Year.*

	£	s.	d.
Paid to the Treasurer of the United Brethren's Missions.....	3442	10	0
Disbursements.....	767	0	0
<b>Total.....</b>	<b>£4209</b>	<b>10</b>	<b>0</b>

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**JEWS' SOCIETY.**

**THIRTY-NINTH ANNIVERSARY.**

*Sermon.*

*Thursday, May 6,* at vi½ P. M.; at Christ Church, Newgate Street; by Rev. W. Dalton, of Wolverhampton; from Daniel xii. 1, 2, 3.: Col. 27l. 12s. 4d.

*Meeting.*

*Friday, May 7,* at xi; in Exeter Hall; Rt. Hon. Lord Ashley in the Chair: Col. 151l. 0s. 1d.

*Movers and Seconders.*

Bishop of Oxford; and Rt. Hon. Lord Glenelg: supported by J. P. Plumptre—Hon. W. F. Cowper, M. P.; and Rev. Edward Bickersteth—John Labouchere, Esq.; and Rev. Thomas Nolan—Rev. A. R. C. Dallas; and Rev. W. R. Fremantle—Rev. E. Tottenham; and Rev. J. S. Grimshawe—Rev. W. Marsh, D.D.; and Sir R. H. Inglis, Bart., M.P.

*Resolutions.*

—That this Meeting rejoices in the appointment which has been made by His Majesty the King of Prussia to the Jerusalem Bishopric, and in the progress which has at length, after so many difficulties, been made in the building of the Church on Mount Zion; also in the evident blessing which has resulted from the Society's Hospital at Jerusalem, and in the increased facilities afforded for Jewish Subjects of the Sultan to embrace Christianity.

—That this Meeting calls upon all who love the Lord Jesus Christ in sincerity actively and prayerfully to exert themselves in providing means for sending forth more Missionaries to the lost sheep of the House of Israel; and regrets that, owing to the want of sufficient Funds, the Committee have been obliged, during the past year, to decline or postpone the applications of many Candidates for Missionary Employment.

—That this Meeting rejoices in the continued and increasing spirit of inquiry going on among the Jews; and that the Society has, during the past year, added to the number of its Stations



and Missionaries, so as in some measure to provide for directing more inquirers to Christ, the only Saviour of sinners, whether Jews or Gentiles; and prays that the Holy Spirit may be poured out in rich abundance on these new fields of labour, and on every other portion of the Society's work, both at home and abroad, so that fruit may be brought forth to the glory of God.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions . . . . .	1062	16	0
Donations and Life Subscriptions, 1639	1639	18	8
Auxiliaries & Collections . . . . .	20747	16	1
Legacies . . . . .	4217	5	7
Hebrew Old and New-Test. Fund, 166	166	5	6
Hebrew Schools . . . . .	91	6	3
Jerusalem Mission . . . . .	343	5	6
Hebrew Church at Jerusalem . . . . .	210	0	9
Hospital for Poor Sick Jews, ditto, 259	259	5	10
School of Industry . . . . . ditto,	1	1	0
Jewish Converts' Relief Fund, ditto, 150	150	3	0
Foreign Missions and Schools . . . . .	10	9	10
Warsaw Institution . . . . .	3	1	0
Widows' and Disabled Missionaries' Fund . . . . .	143	5	6
	£29,046	0	6
Rent of Houses in Palestine Place, 109	109	10	4
Interest on Exchequer Bills, and Sundrys . . . . .	266	16	11
Outstanding Accounts, Mar. 31, 1846, 53	53	8	6
Total . . . . .	£29,475	16	3

*Payments of the Year.*

Jewish Children and Schools . . . . .	1925	0	6
Apprentices . . . . .	262	8	9
Adult Jews dependent on the Society, 59	59	2	0
Home Mission . . . . .	1272	5	9
Foreign Missions and Schools . . . . .	7546	3	5
Warsaw Institution . . . . .	367	3	2
Hebrew College . . . . .	1219	14	4
Jerusalem Mission . . . . .	5704	18	7
Hospital . . . . .	2185	11	9
College . . . . .	691	3	8
School of Industry . . . . .	125	0	0
Jewish Converts' Relief Fund . . . . .	100	0	0
Hebrew O. & N.-Test. Scriptures, 1450	1450	9	9
Episcopal Chapel . . . . .	454	17	7
Reports and Publications . . . . .	1788	10	11
Allowance to Widows of Missionaries . . . . .	312	0	0
Widows' and Disabled Missionaries' Fund, for Investment . . . . .	443	5	6
Salaries, Travelling Expenses, Rent of Offices, &c. . . . .	3522	10	5
Sundry Charges . . . . .	414	11	5
Outstanding Accounts, Mar. 31, 1847, 308	308	10	8
Total . . . . .	£30,153	8	2

Vested in Exchequer Bills, 4000l.

*New Temporal-Relief Fund.*

Receipts during the Year, 583l. 12s.  
—Payments, 723l. 9s. 1d.

RELIGIOUS-TRACT SOCIETY.  
FORTY-EIGHTH ANNIVERSARY.

*Meeting.*

Friday, May 7, at vi P.M.; in Exeter Hall; John Gurney Hoare, Esq., in the Chair: Col. 34l. 6s. 10d.

*Movers and Seconders.*

Rev. E. Bickersteth; and Rev. P. Bouche, of Paris—Sir E. N. Buxton; and Rev. T. Boaz—Rev. John Aldis; and Rev. T. Aveling—Rev. Carr John Glyn; and Rev. Stephen H. Gloucester—John Ballance, Esq.; and John Green, Esq.

*Resolutions.*

—That the Meeting has heard with much satisfaction that many of the Society's Works are printed in about 100 languages and dialects; that during the past year more than TWENTY MILLIONS of copies of such works have been distributed by the Society and affiliated Institutions in foreign lands; and unites with all its Friends in the humble acknowledgment that *neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.*

—That this Meeting sincerely rejoices that measures have been adopted in several foreign countries to promote the wide circulation of religious publications through the agency of Colporteurs, and particularly that such Agency is likely to be introduced into China; and it strongly recommends the plan for general adoption in Great Britain and Ireland, and the Colonies of our country, believing that it would be an efficient means of conveying to every family the knowledge of Jesus Christ, and Him crucified.

—That the numerous facts of usefulness recorded in the Report, while they shew that the Society's Publications are adapted to promote the glory of God in the salvation of sinners, should stimulate the friends of the Institution never to be weary in well-doing, believing that in due season they will reap if they faint not.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Collection at the Anniversary . . . . .	49	0	0
Annual Subscriptions . . . . .	2559	18	4
Donations and Life Subscriptions, 1306	1306	5	5
Legacies . . . . .	1931	11	10
Auxiliary Societies . . . . .	1800	7	2
Congregational Collections . . . . .	33	0	4
Collecting Cards . . . . .	111	17	3
Special Fund for China . . . . .	161	14	0
for Cheap Books . . . . .	10	18	6
Ground Rents . . . . .	47	12	9

Drawback on Paper and Books . . . . .	394	9	7
Interest on Cash temporarily invested, . . . . .	11	4	7
	8417	19	9
Sale of Publications, including			
Gratuitous Issues . . . . .	48495	10	7
Total . . . . .	£56,913	10	4

## Payments of the Year.

Cost of Publications . . . . .	41720	6	2
Grants in Money . . . . .	2031	8	2
Grants in Paper and Publications, . . . . .	5384	17	6
Grants for Circulating Libraries, School, Factory, Union-House Libraries, Young Ministers, and Schoolmasters . . . . .	938	5	0
Returns to Subscribers to Special Fund for Cheap Books . . . . .	7	15	6
Salaries, Wages, and Poundage . . . . .	2751	16	0
Rent and Taxes . . . . .	1052	12	1
Travelling Expenses . . . . .	227	14	10
Total . . . . .	£54,114	15	3

Total Issues of Publications in the Year, 18,224,836.

## PRAYER-BOOK AND HOMILY SOCIETY.

## THIRTY-FIFTH ANNIVERSARY.

## Sermon.

Sunday, May 9, at vi½ P.M.; at Christ Church, Newgate Street; by the Very Rev. Dr. Colton, Dean of Bangor; from Eccl. v. 2.

## Meeting.

Monday, May 10, at xii; in Exeter Hall; Marquis of Cholmondeley in the Chair.

## Movers and Seconders.

Very Rev. the Dean of Bangor; and Rev. W. Marsh, D.D.—Rev. J. W. Weeks; and Rev. W. Marsh, Jun.—Rev. A. S. Thelwall; and Joseph Wilson, Esq.—Rev. A. Macpherson; and John Stow, Esq.

## Resolutions.

—That this Meeting has heard, with feelings of deep interest, the accounts of this Society's operations during the past year among Seamen, Emigrants, and Convicts; and expresses its hope, that by God's blessing upon the Prayer-Book and Homily Society, those who are the objects of its care will cherish an attachment to the country whose shores they have quitted, and also be found at the last true Members of that Universal Church whose doctrines are so Scripturally maintained in the Formularies of the Church of England.

—That while this Meeting expresses its sympathy for our suffering fellow-subjects in the Sister Island, they pray that the present destitution may call forth the desire for spiritual food; and they further urge upon their

friends the furnishing this Society with the means of providing the population of Ireland with those Formularies of our Scriptural Church, which may lead those who use them aright to Him who is the Bread of Life.

—That while the field opened up in China for Missionary Enterprise invites all who love the cause of Christ to labour in it, this Meeting regards with feelings of peculiar interest, as Members of the Church of England, the proposed operations of this Society in that extensive Empire, and prays the Lord of the Harvest that He would be pleased to render effectual the operations of the Prayer-Book and Homily Society for the gathering in souls to the heavenly garner.

## State of the Funds.

Receipts, 2945*l.* 4*s.* 6*d.*—Payments, 2721*l.* 15*s.* 8*d.*

BRITISH AND FOREIGN SCHOOL SOCIETY.  
FORTY-SECOND ANNIVERSARY.

## Meeting.

Monday May 10, at xii; in Exeter Hall; Samuel Gurney, Esq., in the Chair: Col. 27*l.* 7*s.* 10*d.*

## Movers and Seconders.

Rev. George Clayton; and Right Hon. Vernon Smith, M.P.—Right Hon. Earl of Chichester; and Mr. Serj. Thompson—Rev. Samuel R. Hall; and Right Hon. Viscount Ebrington, M.P.

## State of the Funds.

Receipts, 14,742*l.* 11*s.* 10*d.*—Payments, 14,468*l.* 19*s.*

## Statement.

Grants have been made, amounting to 991*l.* 3*s.* 3*d.*, for Schools in England and Wales.

## COLONIAL CHURCH SOCIETY.

## ELEVENTH ANNIVERSARY.

## Sermon.

Wednesday, May 5, at vii P.M.; at St. Dunstan's, Fleet Street; by the Rev. W. W. Ewbank; from Heb. viii. 7: Col. 8*l.* 10*s.* 3*d.*

## Meeting.

Monday, May 10, at ii P.M.; in the Hanover-Square Rooms; the Right Hon. Earl of Eppingham in the Chair: Col. 38*l.* 3*s.* 5*d.*

## Movers and Seconders.

Capt. Vernon Harcourt, R.N.; and Rev. W. W. Ewbank—Rev. Brownlow Maitland; and Rev. Edward Hoare—Rev. Philip Bouche, of Paris; and G. Noel Hoare—Hon. Judge Parker (New Brunswick); and Rev. W. Chave.

*Resolutions.*

—That while the spiritual destitution of the Colonies at all times demands the urgent sympathy of British Christians, the increase in emigration, occasioned by the present famine and distress, calls for greatly-enlarged Missionary Exertions; and that, as a considerable proportion of the emigrants from Ireland are un instructed Roman Catholics, the necessity of providing enlightened and faithful Clergymen, Catechists, and Schoolmasters of the Church of England is greatly enhanced.

—That this Meeting, regarding the state of Religion in Foreign Churches, recognises the high importance of locating in the cities and sea-ports of Continental Europe, Chaplains and Catechists of the Church of England; and rejoices that the Colonial-Church Society will endeavour to procure the services of such men as will not only labour for the edification of British Christians, but, walking in love with faithful Pastors of other Protestant Communions, will strengthen their hands in the Lord, and assist them in their opposition to Infidelity, Popery, and Neologian perversions of the Gospel of Christ.

*State of the Funds.*

Receipts of the year, 4165*l.* 19*s.* 5*d.*—  
Payments, 3654*l.* 3*s.* 3*d.*

**CHURCH PASTORAL-AID SOCIETY.  
TWELFTH ANNIVERSARY.**

*Sermon.*

*Monday, May 10,* at vi½ p.m.; at Christ Church, Newgate Street; by Rev. Hugh M'Neile, D.D.; from Ephes. ii. 10: Col. 1111.

*Meeting.*

*Tuesday, May 11,* at xi; in Exeter Hall; Right Hon. Lord Ashley in the Chair: Col. 138*l.*

*Movers and Seconders.*

Bishop of Winchester; and Bishop of Oxford—Bishop of Chester; and Rev. J. W. Brooks, Vicar of Nottingham—Rev. Dr. M'Neile; and Rev. R. Burgess—Rev. Edward Bickersteth; and J. Labouchere, Esq.

*Resolutions.*

—That this Meeting contemplates with devout thankfulness the success with which it has pleased Almighty God to bless the labours of this Society, in providing spiritual instruction for those large masses of our population who are living in the mining and manufacturing districts, and other thickly-inhabited portions of the country.

—That this Meeting, while it rejoices to learn that the present number of Clergymen and Lay-Assistants supported by the Society  
*May, 1847.*

exceeds that of any former period, is deeply sensible that the provision made is still altogether inadequate, when compared with the wants of the people, and would urge upon the friends of the Church, in all parts of the country, the duty of increased exertions to enlarge the income of this Society.

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Subscriptions and Donations.....	6102	0	6	
Collections.....	655	0	1	
Legacies.....	8726	17	5	
Auxiliaries.....	14007	6	8	
Railway Fund.....	41	18	2	
Interest.....	148	19	4	
	29682	2	2	
Received back from Grants aided by Ecclesiastical Commissioners,	36	1	8	
<b>Total.....</b>	<b>£29,718</b>	<b>3</b>	<b>10</b>	

*Payments of the Year.*

Grants for Curates.....	18229	19	11	
for Lay Assistants.....	3286	4	0	
Fitting Rooms for Divine Service,	182	0	0	
Publications, Printing, &c.....	578	13	0	
Salaries, Wages, and Poundage..	1518	19	6	
Travelling Expenses.....	425	16	9	
Postage and Carriage of Parcels, Advertisements, Rent, Furniture, Stationery, and Sundries.....	636	2	0	
<b>Total.....</b>	<b>£24,857</b>	<b>15</b>	<b>2</b>	

*Summary.*

The Society provides 314 Incumbents with the means of supporting 264 Curates and 73 Lay Assistants; and assists 31 Incumbents and 6 Chaplains, at an annual charge of 33,000*l.*, when all these grants are in operation. These Incumbents have the charge of 2,193,550 persons.

*SAILORS' HOME.*

*Wednesday, May 12,* at xii; at the Hanover-Square Rooms; Admiral Wm. Bowles, C.B. M.P. in the Chair.

*Movers and Seconders.*

Right Hon. Adm. Earl Waldegrave, C.B.; and Sir George Otway, Bart.—Rev. John Davies, of Worcester; and Capt. V. Harcourt, R.N.—Capt. Bazalgette, R.N.; and John Ashley Warre, Esq.—Frederick Moyses, Esq.; and Rev. Charles A. J. Smith.

*Resolutions.*

—That this Meeting desires devoutly to acknowledge the favour of Almighty God displayed in the prosperity of the Sailors' Home, and the general progress of the work of amelioration among the Seamen; earnestly soliciting His

Divine Blessing on the Institutions already existing, and on the ministrations of the Church for the Seamen of the Port of London, about to be consecrated.

—That this Meeting gratefully acknowledges the assistance afforded to the Institutions by their friends in all parts of the country, in the different forms of Money, Books, and Clothing, supplied with so much kindness and liberality; especially tendering its thanks to those ladies who, in so many instances, have served the cause of these Societies with so assiduous and painstaking a benevolence.

<i>State of the Funds.</i>		£	s.	d.
Received for Sailors' Board . . . .	4629	8	7	
Annual Subscript. and Donations,	1627	6	0	
Total . . . . .	£6256	14	7	

Paid for Provisions . . . . .	3098	8	9
Salaries and Wages . . . . .	1133	4	0
Repairs, Rent, and Taxes . . . .	1719	3	5
Total . . . . .	£5950	16	2

#### *Statement.*

Since 1836, there have been received into the Home, 26,859 Sailors.

#### BRITISH REFORMATION SOCIETY, TWENTIETH ANNIVERSARY.

##### *Sermon.*

*Wednesday, May 12,* at vii P.M.; at St. John's, Bedford Row; by the Rev. H. M'Neile, D.D.; from St. John viii. 37: Col. 93l. 17s. 4d.

##### *Meeting.*

*Thursday, May 13,* at xii: at Willis's Rooms; Noel Hoare, Esq., in the Chair: Col. 29l. 6s. 3d.

##### *Movers and Seconders.*

Rev. E. Bickersteth; and Rev. James Ralph: supported by Rev. Peter Hall—Rev. Dr. Cumming; and Rev. John Hatchard: supported by Rev. P. Bouche, of Paris—Rev. T. R. Birks; and Rev. W. R. Dibdin.

##### *Resolutions.*

—That while the social and national influences of Romanism ought to be met by all legitimate means of opposition, the spiritual condition and claims of the Roman-Catholic population no less earnestly demand the powerful and practical sympathy of all enlightened Protestants; and that, for this object, the British Reformation Society is peculiarly adapted in its various operations, by means of Tracts, Protestant Readers, Missionaries, and Controversial Meetings.

—That the ignorance of the real character,

principles, and pretensions of the Roman-Catholic Religion, which prevails amid great numbers of the Protestant Population, renders such efforts as those of the British Reformation Society alike necessary and important; and that its success in diffusing clear Scriptural and popular information on this subject entitles it to the support of true Protestants, while it calls on us to give thanksgivings and glory to Him who is the alone High Priest and Redeemer of His people.

##### *State of the Funds.*

Receipts, 1626l. 12s. 9d. — Payments, 1390l. 16s. 5d. Liabilities, about 200l.

#### LONDON MISSIONARY SOCIETY. FIFTY-THIRD ANNIVERSARY.

##### *Sermons.*

*Monday, May 10,* at vii P.M. at the Episcopal Chapel, Gray's-Inn Lane; by Rev. W. W. Ewbank—*Wednesday, May 12,* at xi; at Surrey Chapel; by the Rev. George Smith.

##### *Morning Meeting.*

*Thursday, May 13,* at x; in Exeter Hall; Sir E. N. Buxton, Bart, in the Chair.

##### *Movers and Seconders.*

Rev. Dr. Alexander; and Rev. John Burnet—Rev. J. A. James; and Rev. T. Boaz—Rev. J. G. Miall; and Rev. J. Rattenbury—Rev. Dr. Halley; and Rev. T. Adkins—Sir C. E. Smith, Bart.; and Rev. G. Clayton.

##### *Resolutions.*

—That the manifold and striking proofs of the Divine Sanction graciously given to the labours of the Society's faithful Missionaries demand from this Meeting devout thankfulness and humble joy; while the evidence it gives that the cause of Christian Missions is entirely dependent for prosperity on the grace of God, should constrain the Churches of our country to the exercise of more earnest and persevering prayer, that He would multiply the number of well-qualified Agents for this sacred Service, and crown with augmented success the labours of those already in the field.

—That the striking and gracious dispensations of Divine Providence, which have opened to the Christian Church the vast and populous regions of idolatry in the East, presents to the friends of Missions in general, and to the members of this Society in particular, an imperative claim for more strenuous effort and enlarged liberality.

—That this Meeting deeply sympathizes with its Missionary Brethren in different parts of the world, who have, during the past year,

been subject to various painful visitations of Divine Providence; it cordially rejoices in the means of relief which have been liberally supplied by the Christian Public for the suffering people in the Hervey Islands and in Southern Africa; and it hereby gives its assurance to the devoted Missionaries labouring in Jamaica and British Guiana, that the Society will cheerfully afford them all useful aid, under the influence of any adverse events which they may be called to bear.

*Evening Meeting.*

Same Day, at vi. p. m.; at Finsbury Chapel; Rev. Dr. Leifchild in the Chair.

*Movers and Seconders.*

Rev. D. E. Ford; and Rev. Mr. Campbell—Rev. J. Kennedy; and Rev. Dr. Massie—Rev. W. Allon; and Rev. J. C. Davy—Rev. J. J. Freeman; and Rev. Dr. Redford.

*Resolutions.*

—That the enlarged facilities afforded by the providence of God for the wider extension of the Gospel in heathen countries presents the most powerful inducements to young men of tried Christian Character and suitable qualifications to devote themselves to this sacred and glorious enterprize.

—That the present urgent claims of the Missionary Cause are affectionately commended by this Meeting to the most serious attention and generous support of the youthful classes throughout our country, on whose warm attachment and entire devotion its future extension and prosperity must, under God, depend; and the Meeting therefore urges on all friends of the Society, to combine in every practical form of association, for aiding onward the triumphs of the Saviour in the salvation of the heathen.

—That this Meeting is deeply convinced of the value and importance of Congregational and other Associations for the purpose of augmenting the funds of the Society; and it trusts that the system of District Agency, which has been partially adopted, may prove so powerfully beneficial, as to justify its more extended application.

*State of the Funds.*

The total amount of Receipts during the Year is 76,319*l.* 7*s.* 1*d.*; and the Expenditure, 75,724*l.* 6*s.* 11*d.*

OPERATIVE JEWISH CONFERTS INSTITUTE.  
TWELFTH ANNIVERSARY.

*Sermon.*

Thursday, May 13, at iii; at the Episcopal Jews' Chapel, Bethnal Green; by

the Bishop of Ripon; from Jeremiah xiii. 7, 8.

*Meeting.*

Friday, May 14, at viii; at Crosby Hall; Right Hon Sir George Henry Rose, Bart., in the Chair.

*Movers and Seconders.*

Lord Ashley; and Rev. E. Auriol—Rev. J. B. Cartwright; and Rev. James Kelly—Rev. Dr. A. M'Caul; and Rev. James Cohen—Rev. W. Ayerst; and Joseph Payne, Esq.—Alfred H. Goodhart; and Wm. Grane, Esq.

*Resolutions.*

—That, while humbly recording its thankfulness to the Giver of all good things for the success vouchsafed to the labours of this Society, so that nearly 100 Israelites, who derived through its instrumentality their earliest knowledge of Christianity, are living consistently with their Christian Profession; in this Meeting fervently beseeches Almighty God, that, like as these Israelites do believe His only-begotten Son, the Lord Jesus Christ, to have ascended into the heavens, so they may also, in heart and mind, thither ascend, and, with Him, continually dwell, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

—That this Meeting regards with the liveliest satisfaction the extension of this Institution's operations, in the establishment of the Printing Trade, and of an Asylum for Jewesses; and earnestly appeals to the Friends of the Jewish Cause for such increased exertions as may, through the Divine Blessing, place the Society in a situation successfully to prosecute these and other important plans of usefulness, so that they may prove eminently conducive to the temporal and eternal welfare of many of God's ancient people.

LORD'S DAY OBSERVANCE SOCIETY.  
SIXTEENTH ANNIVERSARY.

*Meeting.*

Friday, May 14, at xii; in Exeter Hall; John P. Plumptre, Esq., M.P., in the Chair: Col. 10*l.* 16*s.* 10*d.*

*Movers and Seconders.*

W. L. Newton, Esq.; and Rev. J. Davies—J. W. Strachan, Esq.; and Rev. Dr. Steinkopff—Rev. W. Newstead; and Rev. Mr. Pizey.

*Resolutions.*

—That this Society, in again recording its firm belief of the Divine Authority and perpetual obligation of the Sabbath, and of the blessings, temporal, spiritual, and eternal, which God has been pleased in His mercy to connect with

its religious observance, would express its fervent gratitude to Almighty God for the exertions which have been made since its formation, by its Auxiliaries and Associations throughout the country, in furthering its designs in their immediate neighbourhoods, and for the manifest blessing of God which has rested upon those exertions.

—That while the Society would express its gratitude to Almighty God for the measure of success which He has vouchsafed to the cause of Sabbath Observance in the past year, particularly by the discontinuance of Trains on the Lord's Day, on the line of the Edinburgh and Glasgow Railway, and by the resolution of the South-Eastern and Continental Steam-Packet Company that their Packets shall not in future sail on that day; they would at the same time earnestly invite all to co-operate with the Society in its opposition to the desecration of the Sabbath, a sin alarmingly prevalent, and most demoralizing in its effects; inasmuch as all the establishments which cause the men employed to work on that day may virtually be said to present to them an irreligious and immoral test as a qualification for holding situations therein, and necessarily give currency to the idea, that profit, pleasure, and convenience, are considerations of greater moment than obedience to the Divine Command and the welfare of immortal souls.

*State of the Funds.*

Receipts, 855*l.* 9*s.* 1*d.*—Payments, 716*l.* 3*s.* 8*d.*

**LONDON HIBERNIAN SOCIETY.**

FORTY-FIRST ANNIVERSARY.

*Meeting.*

*Tuesday, May 18,* at xi; in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 47*l.* 14*s.* 8*d.*

*Movers and Secondors.*

Earl of Clancarty; and Sir R. H. Inglis—Bishop of Cashel; and John Labouchere, Esq.—Rev. J. C. Archdell, Rector of Newton-Barry; and Hon. and Rev. W. Wingfield—Rev. W. Webster; and Rev. H. Hughes.

*Resolutions.*

—That as the Schools connected with the Church Education Society for Ireland are precluded from receiving any aid from the Public Grant made for the purposes of Education in

that country, owing to the Rule of the Society, that the authorized version of the Scriptures must be read daily in all the Schools (which Rule cannot be compromised or abandoned), it is the duty of all those interested in the welfare of Ireland to come forward to assist to the utmost of their power in the effectual maintenance of the Schools.

—That as the existing distress and scarcity in Ireland presses so heavily on the Teachers, by not only raising the price of provisions, but also of depriving them of their ordinary means of procuring them, as to threaten the very existence of many of the Schools, while at the same time unusual opportunities are opening for obtaining the attendance of Roman-Catholic Children; it is highly desirable that additional efforts should be made to carry out the Society's system with efficiency in all parts of the country.

*State of the Funds.*

Receipts, 4379*l.* 3*s.* 2*d.*—Payments, 4026*l.* 17*s.* 3*d.*

**FOREIGN-AID SOCIETY.**

SEVENTH ANNIVERSARY.

*Meeting.*

*Wednesday, May 19,* at i p. m.; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair: Col. 46*l.*

*Movers and Secondors.*

Earl of Galloway; and J. M. Strachan, Esq.—Hon. and Rev. B. W. Noel; and Rev. Richard Burgess.

*State of the Funds.*

Receipts of the year, 4332*l.* 19*s.*—Payments, 3980*l.* 3*s.* 3*d.*

**TRINITARIAN BIBLE SOCIETY.**

SIXTEENTH ANNIVERSARY.

*Meeting.*

*Thursday, May 20,* at ii p. m.; at the Hanover-Square Rooms; Earl of Mountcashel in the Chair: Col. 13*l.* 2*s.*

*Movers and Secondors.*

Capt. F. V. Harcourt; and James J. Cummins, Esq.—Rev. Joseph Irons; and Rev. J. W. Gowring—Rev. Tennyson Cuffe; and Rev. A. S. Thelwall.

*State of the Funds.*

Receipts of the year, 1609*l.* 18*s.* 6*d.*—Payments, 2190*l.* 13*s.* 1*d.*

## Inland Seas.

CHURCH MISSIONARY SOCIETY.  
MEDITERRANEAN.

SYRA.

THE opposition which arose on the part of the Greek Ecclesiastical Authorities against the religious teaching of Mr. C. Sanderski, to which we referred in our last account, obliged him, for a time, to confine his labours to secular instruction. The Committee, having full confidence in the faithfulness of Mr. Sanderski, could not allow of his being thus restricted; and they have therefore, after personally conferring with him,\* and failing in their attempts to remove those restrictions, transferred his services to Smyrna, where he will be associated with the Rev. J. T. Wolters.

The Rev. F. A. Hildner will continue the superintendence of the Mission, as heretofore, assisted by Mr. Henning and other Teachers. Mrs. Hildner, we regret to say, has suffered much from ill-health: she is now somewhat better.

We now give Mr. Hildner's

*Report for the Year 1846.*

*Schools.*

During the whole year I have been permitted, by the Lord's mercy, to teach the Gospel uninterruptedly every Lord's Day, and from four to six times in the week. Three Male Teachers and four Female Teachers have done the same, in strict accordance with the Scriptural principles on which the Schools have been conducted for more than sixteen years. Among the books used in the different Schools of our Establishment are the New Testament, the Compendium of the Old and New Testaments, the Gospel of St. John, Chrysostom on Reading the Scriptures, the Histories of Abraham, Joseph, Moses, &c. All the children have continued to commit Scripture to memory. They usually begin with the Lord's Prayer and some short Hymns and School Prayers; and then proceed to the Scripture-

\* Vide the Recent Intelligencer in our Number for January last, p. 64.

History Catechism, the Ten Commandments, the Nicene Creed, the Parables, the Psalter, the Sermon on the Mount, and other portions of Scripture from the New Testament, continuing till they leave the School. Our work in the Schools is still highly encouraging, and it is manifest that the hand of God is with us and our work. There are also many indications that spiritual good has been produced by our labours, both among the children and grown-up persons. The following statement will shew the numerical condition of the Schools—

BOYS.			GIRLS.		
<i>Schools.</i>	<i>On List.</i>	<i>Av. Attend.</i>	<i>Schools.</i>	<i>On List.</i>	<i>Av. Attend.</i>
Hellenic Sch.	21	16	High School	41	34
Middle do.	140	122	Middle do.	112	92
Infant do.	91	71	Infant do.	76	62
Total	252	210	Total	229	188

The number of children who have passed through the Schools from the beginning is 4531, including 3242 girls. A considerable number of Teachers have gone forth from the Establishment. Of these, there are at present, so far as I have information, twenty-two actually employed, either in Greece or Turkey.

#### *Ministerial Duties.*

The English and German Services, which I have been enabled to perform regularly every Lord's Day, have been on the whole encouragingly attended. They are additionally important, in a Missionary point of view, from the fact, that many who attend them either reside or travel in countries where infidelity, superstition, and Mahomedanism surround them; and also because seven members of my Congregation are married to wives of the Greek or Roman-Catholic faith, and one to a Greek husband. The number of attendants on Public Worship has been—Residents, 28; Travellers and Sailors, 82; Total, 110. There are 15 Communicants.

#### *Distribution and Sale of Scriptures, School-books, and Tracts.*

This branch of my labours has kept pace with the preceding year. In 1845 there were sold or circulated 715 Bibles, Testaments, or parts of the Old Testament; and 2760 copies of other Christian Books and Tracts; making a total of 3475. In 1846 we issued 757 Bibles, &c., and 2358 other Publications; making a total of 3115.

The greater part of these books have, as usual, been sold or given to the Schools in Syra. The rest have been sent, mostly on application, to different parts of Greece and Turkey. Many applications for School-books could not be answered. The door is indeed open for a more extensive circulation of good books and Scriptures; and it is to be regretted that, during the past year, no person, so far as I know, has travelled over Greece, either with the Word of God or with other Christian books.

The following passage on this subject is extracted from Mr. Hildner's Journal—

*Dec. 2, 1846*—I sent to Crete, and also to other parts of Greece, good books and Bibles from our Store. This branch of our Missionary duties in Syra continues to be very important.

We now give a few extracts from Mr. Hildner's Journal, bearing, first, upon the

*General State of the Schools.*

*Jan. 15*—The Christmas holidays of the Greeks are over, and we again have a full attendance of children in the Schools. In my Scripture class this morning I was cheered by all the girls being present—not a single absentee.

*Feb. 2*—We had a particularly good attendance in the School. In the High School of Girls I expounded the parable of the unmerciful servant. How encouraging a fact, that scarcely in any instance do the parents object to having their children instructed by us in the Bible!

*Feb. 5*—I finished the parable of the two debtors with the girls. They understand me gradually, even when I speak of spiritual things. They are diligent, on the whole, and to-day were very attentive.

*Feb. 16*—In my lesson to the girls of the High School, it was cheering to observe the attention which many paid to my explanations. They had all, with a single exception, correctly committed to memory the parable of the rich man who desired to pull down his barns and build greater.

*Feb. 27*—Mr. Sanderski examined the boys in reading. It was cheering to me to see twenty boys, each with the New Testament in his hand.

*March 25 and 26*—Mr. Sanderski and I examined the Infant School. The result

was very cheering, and great credit is due to the Teacher. This School, indeed, is a part of the Establishment which is in the best condition: the order and cleanliness of the little boys, beside their behaviour and progress in learning, must be considered very satisfactory. In imparting religious instruction the Teacher evinces great ability and zeal.

*Oct. 18: Lord's Day*—In two classes of the Girls' School I addressed the children from Luke vii. 11—18, as being particularly suited to the young. We had a noble attendance of children: the number exceeded 200, which to have on a Sunday is very cheering.

In a Letter dated March 22, 1847, Mr. Hildner writes—

I cannot but assert that the present state of the Mission Schools is as prosperous as it ever has been, and the Word of God has free course in them.

*Visits to the Schools of former Scholars.*

The following passages illustrate a remark in Mr. Hildner's Report—

*March 23, 1846*—I paid a visit to one of the Public Girls' Schools, containing about 130 pupils, the Teacher of which is a scholar from our Seminary. She does her duty well.

*Dec. 12*—I this morning paid a visit to the Girls' School of ——. She was formerly a scholar of our Seminary, was afterward employed in Mrs. Robertson's Girls' School, and now has charge of one of the Town Female Schools. I also found there another of my former scholars, who was at one time employed as a Teacher in Mrs. Leeves' Girls' School, but is now at home. Both have always shewn, and still shew, great attachment to us and our work, and — expresses sincere joy whenever I visit her School. The second Teacher, also, was for a considerable time a scholar in our Establishment.

*Hopeful Death of a Female Teacher.*

In a Letter dated Feb. 22, 1847, Mr. Hildner remarks that "there have been Teachers in the School who have received *the truth* as it is *in Jesus*, and have diligently taught it to their scholars, and at home." The following case is probably one of those to which he alluded—

*May 1, 1846*—Early in the morning I



learned that our Infant Teacher, Angeleta, was no more. She died at one o'clock in the morning, and went, I trust, to Him in whom she had believed. She was perhaps not more than sixteen years old, and had acquired her knowledge entirely in our School. I attended her funeral, as also did Mr Sanderski, Mr. Salvago, all the Male Teachers, and a great many children. The number of people who followed proved how much she had been esteemed and beloved.

*Nov. 15: Lord's-day*—I addressed the children this morning from the history of Jairus' daughter, whom Jesus raised from the dead. As I found the girls peculiarly attentive, I referred to the lately deceased Female Teacher, who a short time ago was one of their fellow-scholars, who had always been one of the most attentive to my lessons, and who had been taken away nearly as young as the daughter of Jairus. "Strive, every one of you," I said, "to have a sure hope in Jesus Christ: you will then have nothing to fear at the approach of death, for the compassionate Saviour will have prepared a place for you in His heavenly kingdom." They listened with apparently great interest.

*Celebration of the Sixteenth Anniversary of the Schools.*

*May 3: Lord's Day*—We passed this day, the sixteenth Anniversary of our Schools, comparatively in silence. After having expounded to the girls in the Upper School Mark xv. 42—47, I exhorted them to praise and prayer on account of the return of our Anniversary. I then assembled all the boys in the large room of the Boys' School, and sang with them "*The grace of our Lord Jesus Christ,*" &c.; after which the Master of the Boys' School read aloud the 23d Psalm, and we closed with an appropriate prayer, read by the general Monitor. The same course was afterward pursued in the Girls' School. The whole was concluded by a hymn of praise. I was deeply affected, and praised God sincerely, though in much weakness, for all His protection and loving-kindness to us, believingly entreating Him for His further blessing upon me and all who belong to the School. In the evening our Missionary circle was assembled, when we likewise made mention of God's goodness for having so long spared us, and dedicated ourselves and our work anew to Him.

*Services on Christmas Day.*

*Dec. 25: Christmas Day*—Twenty-six persons attended Divine Worship in the morning, among whom I counted six Masters of English merchant vessels and three sailors: our little Place of Worship was almost crowded. The number at the Communion Table was seven. In the afternoon fourteen persons were present.

SMYRNA.

We concluded our last account of the Society's Establishment at Smyrna in p. 82 of our Number for April 1846.

*Arrangements for this Station—Prospects.*

With a view to bring the affairs of his Station fully before the Home Committee, the Rev. J. T. Wolters left Smyrna on the 4th of April, and arrived in London—having called at Syra, and visited his relations on the Continent—on the 6th of August. On the 1st of September, having arranged with the Committee as to his future operations in behalf of the Turks, he left for Germany, on his return to Smyrna, where he arrived, after having again visited Syra, on the 21st of October. Mrs. Wolters, we regret to say, is in delicate health.

During his stay in London, Mr. Wolters addressed a Letter to one of the Secretaries, in which the following passage occurs—

With regard to the future operations of the Society in the Asia-Minor Mission, it is my decided opinion, confirmed by the experience of four years, that the distribution of God's Holy Word, and other Christian Books and Tracts, connected with the oral diffusion of Christian knowledge, should be constantly and prominently kept in view.

He also mentions that he had received a Letter from the American Missionary Bishop at Constantinople, in which the following passage occurs—

As to events here, the aspect of things is rapidly changing. The Sultán, in his late journey, openly declared, in a speech delivered at Adrianople, that difference

in religion is a matter that concerns only the consciences of men, and has nothing to do with their civil position. Things are so changed that I hardly recognise the features which were prominent when I came to the country in 1836. The concession to England, two years ago, was in principle a full surrender of the old system; but of course it has been necessary to move slowly in practice. Yet from that time to the present Sir Stratford Canning has been urging forward the practical recognition of the new principle, and, since my return, has been almost constantly engaged in one effort or another to secure the principle in particular cases.

In the view thus taken of the progress toward religious liberty, Mr. Wolters fully concurs; and he himself writes, in a Letter dated Feb. 18, 1847—

Though the door for the free proclamation of the Gospel in Turkey appears still to be closed, yet the principle of religious toleration is evidently gaining ground from day to day. At no period has there been so much encouragement for entering upon Missionary work in this country as at present.

The Missionary Labourers at Smyrna will now be, Mr. Wolters, Mr. C. Sanderski, and Mr. A. Dalesio. Mr. Sanderski left London on the 7th of January, and arrived at Smyrna, having visited Syra on his

way, on the 26th of March. He is at present residing with Mr. Wolters at Boujah, a house having been rented for Mr. Dalesio at Smyrna, whither it is proposed altogether to remove the head-quarters of the Mission, so soon as suitable premises can be secured.

#### *Labours of Mr. A. Dalesio.*

During Mr. Wolters' absence from Smyrna the Mission was necessarily left in charge of Mr. Dalesio. Mr. Wolters writes, in the Letter just quoted—

I was happy to find, on my return, that Mr. Dalesio had been able to carry on the Mission with success. His Journals shew that he availed himself of every opportunity to converse with both Turks and Christians, though the occasions of intercourse with the Turks were comparatively rare. In his leisure hours he has translated twenty chapters of the Rev. W. Jowett's "Christian Visitor" into Modern Greek, and is now engaged in the translation of some of the Homilies of our Church.

The Christians referred to by Mr. Wolters are of various sects—Greek, Roman Catholic, and Armenian; but all seem to resemble each other in one point—ignorance of that blessed Book which it is the privilege of Protestants so largely to possess.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. Messrs. J. F. Schön, I. Smith, and E. Jones, with their families, and Mr. J. C. Müller, accompanied by Thomas Macaulay, an African Youth from the Fourah-Bay Institution, arrived at the Cove of Cork on the 10th of May from Sierra Leone, having left that Colony on the 12th of March last; Mr. Schön on account of ill health, Messrs. Smith and Jones on account of the ill health of their wives, Mr. Müller for admission to Holy Orders, and Thomas Macaulay for further preparation for Missionary employment—The Rev. John Tucker, late Secretary of the Corresponding Committee, left Madras on the 14th of March, *via* the overland route, and arrived at Southampton on the 28th of April.

*Wesleyan Miss. Soc.*—It is our painful duty to announce the death of the wife of the Rev.

Matthew Godman, late Missionary at the Gambia. Mrs. Godman was compelled, by severe affliction, to return, with her husband, from the Gambia, a few months since, and it was hoped that a residence in England would restore her to health; but it pleased the great Disposer of events to determine otherwise. Mrs. Godman made a peaceful entry into the eternal world on the 9th of March.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mr. A. Acheson, and Mrs. Acheson, arrived at Calcutta on the 13th of March last—The Rev. J. J. H. Elouis, who, on account of the state of his health, was obliged to leave his Station, in March 1846, for the Cape, returned to Madras on the 18th of March last, improved in health, and able to resume his duties at that Station—The Rev. R. M. Lamb, in a Letter dated Meerut, March 20, 1847, announces his arrival at that place.

# Missionary Register.

JUNE, 1847.

## Biography.

### MEMOIR OF RASMUS SCHMIDT,

IN CONNECTION WITH THE UNITED BRETHREN'S MISSION AT NEW BAMBEY, IN SURINAM.

AMONG Br. Schmidt's papers was found the following narrative drawn up by his own hand:—

I was born June 23, 1792, at Wilstrup, in the duchy of Holstein. My parents, though poor, were deeply concerned for their children's welfare, especially my mother, who was a true believer in Christ. From my earliest childhood she lost no opportunity of admonishing and warning me; but I must confess, to my shame, that I cared but little for her affectionate admonitions. In fact, I preferred the company of my father, who was not so strict in things which the world does not regard as improper. But the Lord heard the sighs of my faithful mother, and, in my thirteenth year, made use of a severe illness to inspire me with a wholesome fear. On my sick-bed the Holy Spirit shewed me that I was a naughty child and a great sinner before God. I shuddered, and thought within myself, "There is no escape for me: I am too wicked and depraved." The enemy rejoiced, and strengthened my belief, that though all mankind beside might find forgiveness for their sins there could be none for me. My mother and my sister Anna Maria, who had shortly before attained to true self-knowledge, described to me the great love of our Saviour to poor sinners, of which they had found the happy experience. But it was in vain: I could receive no consolation; and exclaimed, in deep distress, "Oh! I am lost for ever!" Troubled for me past expression, they now sent for our dear Pastor, Hans Windekilde. As he approached my bed and asked how I was, I replied, "Not well: I am lost." "Are you then so great a sinner?" he proceeded. "Yes," was my answer; "there is not a greater in the whole earth."—"Then," rejoined he, "the Saviour sends me now to you, to tell you that He has borne all your sins on the cross: to that they were

*June, 1847.*

all nailed. For you, my child, even for you, the Saviour was made a curse, that you might not be lost." This struck me, and I now expected that our Saviour would come that moment and take me to Himself. To all human appearance there was no hope of my recovery; but my hour was not yet come, and in three weeks I was well again.

My father, who was a tailor, and worked from home, now took me with him as his assistant, which was by no means profitable to my yet unstable heart. His discourse consisted chiefly of lively stories, to which everybody listened with pleasure, but which were poison to my soul. The good impressions which had been made gradually vanished, to the poignant regret of my affectionate mother. On one occasion, when I had indulged in some sinful frolic, of which she was witness, she burst into a flood of tears, as I entered the room, and said, "You are now a youth of fourteen, and too old for me to inflict bodily chastisement upon you. But know, that before you saw the light, I entreated the Lord that you might rather die than live, unless you should be and remain His entire property. And now, when the Lord has had such mercy on you, my bosom must be wrung with the fear that I shall see you standing on the great day at His left hand." These words went deep into my heart; they followed me continually, and cried out against me whenever I was tempted to levity and sin. Still I was not thoroughly decided, and the Lord could not find room in my heart, because I continued to resist Him, till the time of my confirmation, when I was invited solemnly to renew my baptismal covenant. It was now my earnest desire to become the property of Jesus, and I promised Him, on this oc-

casation, that henceforth nothing should separate me from Him. I was soon taught, however, that I could do nothing in my own strength. I kept my promise scarcely a quarter of a year. All was now over: my baptismal covenant was broken, and I appeared to myself a decided hypocrite. I wept and prayed without ceasing, and was on the verge of despair, so that my father was afraid that I should lose my reason. I continued three days in this thoroughly disconsolate condition. The thought then struck me to call on my dear Pastor Windekilde. As he fixed his eyes on me, as I entered his room, I felt as though he could see into my heart. He received me very cordially, and I disclosed to him all my wretchedness. He asked me, when I had done, if I knew who was working on my heart. I had supposed that Satan was endeavouring to make me renounce my faith altogether, because I had disobeyed the Holy Spirit; but my faithful Pastor assured me of the contrary, saying, "No, my son, our Saviour is standing at the door of your heart, waiting to come in. I will remember you before Him; but do not cease to pray, till He Himself bears witness in your heart that He is yours, and you His." A few days afterward I obtained this happiness; and at the next enjoyment of the Holy Communion the assurance of it was sealed in the most powerful manner."

His widow continues:—

The Lord from this time kept possession of his heart, and carried on the good work which He had begun, leading him by wholesome discipline to a genuine knowledge of Himself.

I may add, from his own statements to me, that he had many a severe trial to pass through, which, however, invariably brought him nearer to the Lord. It was a great comfort to him that his father, like his mother, was truly converted before his end, and that both departed happily, assured of the forgiveness of their sins.

He writes in his journal, February 1, 1812:—

To my great joy, I received to-day the desired permission to live at Christiansfeld. I offered my whole heart to the Lord, to be purified and sprinkled with His blood, in token that henceforward I would be His property.—June 21st was another memorable day to me, when I, the poorest and unworthiest of His people, was, by reception into the Congregation, num-

bered among the flock which He rules, protects, guides, and feeds.—December 19th: I was favoured, for the first time, to partake of the Holy Communion with this Congregation of Jesus, and thus to be united with it still more inseparably. There is nought good in me, dear Saviour! Give me a heart glowing with love to Thee, captivated by Thy death and passion. Yes, grant me this, that so I may remain faithful to Thee in poverty and lowliness. October 10, 1817, he writes: "Oh, happy hours, when we can feel ourselves most poor and vile, yet pardoned and accepted of the Lord! Might this impression never vanish from my heart!"

May 4, 1830, I received a call to serve the Mission in Surinam. I was amazed, and said, "What meanest thou, O Lord, in choosing so poor a tool for Thy service? Thou hast others in abundance better qualified. Let me rather tarry by the stuff." It was replied: "What is that to thee, if I be with thee?" And with that all fear was gone. June 7th, of the same year, I was married to the single Sister Margaret Wilhelmina Lassen. August 29th, we arrived in Paramaribo, full of gratitude for the Lord's gracious care of us. It was now our sole desire to live to His honour, and dedicate all our days to His service, that we might be blessed ourselves, and set for a blessing.

Sr. Schmidt, continuing her account of her husband, says:—

During the fifteen years of our happy union, the promises of Christ were our support in every trial. A childlike confidence in Him, the unchangeably faithful One, constantly re-assured our hearts whenever we were humbled, as was often the case, by a lively sense of our shortcomings, and our inferiority in devotedness to all our fellow-labourers.

We reached the landing-place at Jenjen, near Bambej, December 28, 1840. It was increasingly his heart's desire to win souls for the Lamb, though it should cost him his life. This was especially manifested in the closing scenes. Every prayer included a fervent petition to the Lord that he would draw to Himself the souls that were still straying in the wilderness, and which He had so dearly bought.

On Sunday, April 6th, he preached, for the last time, on the parable of the Good Shepherd, and in the afternoon addressed the congregation on the words, *My sheep hear my voice, &c.* John x.

27—29. His heart, on this occasion, so overflowed with love to our Saviour, that he could scarcely quit the delightful theme, as if he had a foreboding that it would be the last opportunity.

In the preceding week he had been busy getting in our Indian Corn, and had greatly exerted and overheated himself. On the 7th, after school, he again engaged in similar labour beyond his strength, and no doubt brought on some internal injury, though it was not immediately perceptible. After holding the Monthly Prayer Meeting in the evening, he retired to rest, apparently as well as usual; but in the night he awoke in great pain, and had three violent attacks of hæmorrhage. This was repeated several times during the day following; and as human aid was out of the question in this wilderness, we could only cast ourselves upon the care of our Heavenly Physician. During the two next days he was somewhat better, and held the meetings in the morning and evening, though with a very weak voice. On the morning of the 11th he had a still more violent discharge. It was now clear to him that the Lord was about to call him home. He commissioned me to give his farewell salutation to the Mission Board, and to his fellow-labourers at Paramaribo, and to thank them for their love and prayers on his behalf. He felt assured, he said, that our Saviour had forgiven him, and accepted his poor service. He had nothing more to say of himself: he was an unprofitable servant, but the record of his sins had been blotted out by the precious blood of Christ. He had only to beg his Brethren not to leave Bambej too long unsupplied after his departure, that the work begun might not be interrupted.

Speaking was difficult to him, and he had to make frequent pauses while giving me his instructions. In the afternoon the malady returned with renewed violence, and he lay exhausted, though free from pain. Meanwhile, a furious storm arose, followed by a terrible thunder-clap which shook the whole building. The benches in the gallery were thrown down, with the children sitting on them, who raised a cry of terror. The patient called from his bed to the numerous by-standers! "Listen, the Lord is here! Let the children strike up a hymn!" This was accordingly done. After repeated discharges of blood, the sufferer said, "I feel quite lightsome now: the Lord deals very graciously with

me: I am not worthy of such love;" and tears almost choked his words. On each new attack he commended himself to the best Physician of body and soul. "Yes, dear Saviour," he said, "Thou knowest what Thou art doing: Thou knowest how often I have prayed Thee, if it might be, to spare me a lingering illness at the last: Thou art now answering this prayer. Thou wilt not leave thy work unfinished, but will carry it gloriously through. Oh, how shall I praise Thee for all that Thou hast done for me!" Tears interrupted his words, and, sinking down exhausted, he fell into a gentle slumber, till, toward midnight, he was awake by another attack, which shook him severely. On recovering a little, his heart and mouth again overflowed with thanks for the mercy and love of the Saviour. Being alone with him, after another seizure, I knelt down by his bedside, and prayed the Lord for strength and succour on behalf of the poor sufferer and myself, imploring Him to stretch out His hand to His servant, as He did to Peter when the waves threatened to swallow him up, and bring him safely through the river of death. I rose from my prayer strengthened and comforted, and requested my dear husband, as a memento for the remainder of my journey through life, to open a few texts of Scripture for ourselves and our little flock. With a hand already benumbed by the icy grasp of death, he accordingly opened the following text for himself: *I know whom I have believed; and I am persuaded, that He is able to keep that which I have committed unto Him against that day.* 2 Tim. i. 12. For myself: *Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded.* 2 Chron. xv. 7. For our Negro flock: *Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.* Isaiah lv. 3.

The attacks still returning, he requested me to impart to him the blessing of the Lord for his departure, and to sing some Creole Verses, which the Lord strengthened me to do. He then fell into an easy slumber, till another discharge of blood awoke him. He then folded his hands, and said, "Now it will soon be over: soon, soon shall I be yonder with my dear Saviour, and see His pierced side. Rejoice with me: we shall soon meet again!" Shortly after midnight the last

effusion of blood took place, preceded by a severe struggle, owing to his extreme exhaustion: his breathing now became more laboured. Job then addressed to him a last farewell in the name of all present, and spoke as follows: "What shall I say? Sorrow fills my breast. My Dear Teacher, the love of Jesus impelled you to come to us poor creatures, and now you are leaving us. I wish, then, in the name of us all, that our Saviour may reward you double for all the faithfulness which you have shewn us. Jesus, when dying for us on the cross, has smoothed the way which you have now to go. He will come to meet you, and lead you by the hand into His heavenly kingdom. Accept, once more, large thanks, Dear Teacher, from every one of us, for shewing us the way to the Saviour, to His wounds and cross, and for leading us on the way so far, that, now that you are taken from us, we can declare, with Peter, We will stay with Thee, O Jesus, for *Thou hast the words of eternal life*. We will proceed on this path—not one of us shall remain behind—until, according to your own word, we all meet together with you before the Lord. There may you see us all again, and rejoice with us eternally!" The dear patient was still sensible, and expressed his full assent to it all, by nodding his head and a thrice-repeated "Yes," and immediately after he passed from faith to sight, a little before one o'clock on the morning of April 12, 1845.

Long before daybreak the whole Congregation flocked to the corpse of their beloved Teacher, and burst forth into loud weeping. Job did his utmost to assist and comfort me, but my sorrow was not to be restrained. Suddenly I seemed to hear a voice within: "Weep not, I the Lord will comfort thee, as one whom his mother comforteth." All at once I felt myself lightened, and every weight was, for the time, taken from my heart. In the afternoon the coffin was moved into the church, and placed opposite the table of the Minister. In the evening, according to his wish, I held a Liturgical Meeting with the Congregation, during which the Lord gave me such a foretaste of the happiness of those who are at home with Him, that I quite forgot all earthly misery. On Sunday, April 19th, we prayed the Church Litany. In the afternoon, at two

o'clock, was the funeral, when, in compliance with the wish of the departed, I gave out some verses, and held a short address to the Congregation. On arriving at the grave, Job prayed the Burial Litany; after which he offered up a fervent extempore prayer, in which he implored the Lord, that this grain, now sown in the earth, might hereafter yield a blessed harvest for the whole Bush Country, and for Bambeey especially. A funeral love-feast followed, for which I had prepared sweet water and cassava, and the Brethren John and Job now delivered to the congregation the farewell charge of their late Pastor. I also read to them the passage of Scripture which he had selected for them on his death-bed, as a testamentary remembrance of him, from Isa. lv. 3. A sweet feeling of the peace of God prevailed at this solemnity, and greatly mitigated the anguish of our loss.

The fellow-labourers of our late departed Brother add the following:—

Greatly as our late Brother was surprised, when he first received his call to the service of this Mission in the year 1830, yet he was no less cheerful and courageous when he obtained the inward conviction that this was indeed the will of the Lord concerning him. The love of Christ constrained him to invite others to the sinner's Saviour, and the long-suffering which the Lord had manifested toward him enabled him to bear with patience the untowardness of the poor scattered Negro Race, and always to hope the best. For the first six years of his Missionary Service, he lived at Paramaribo; he was then appointed to visit the Plantations, and resided several years at Charlottenburg, on the Cottica, and afterward at Worsteling Jacobs, on the Surinam. In February and March 1840 he undertook a journey to the Free Bush Negroes of the Saramakka, from which he returned with a severe illness, and was long in regaining his strength. Notwithstanding when a Station was to be established there, his wish to engage in this service was unabated; and at the end of the same year he arrived, with his wife, among the little flock of believers at Three Brothers, near Jenjen, which place was afterward called Bambeey.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES

##### UNITED KINGDOM.

##### *How could we do without the Bible Society?*

THERE are some questions which, from time to time, force themselves on our recollection, and perhaps remain there more strongly fixed by the particular form of language in which they were couched. For instance, none of us forget that famous question, once put in an assembly elsewhere—How can the Queen's Government be carried on? My Lord, I am sometimes tempted to inquire, in the spirit of that question, or, at least, in the form of that question—How could we do without the Bible Society? How could we have done without the Bible Society at Manchester, while that unexampled demand for the Holy Scriptures continued—a demand which could scarcely be supplied even by the vast stores of the Bible Society? How at Bristol, without the Bible Society? How upon the Continent? How, in particular, in Switzerland, without the Bible Society? And I cannot but advert with peculiar pleasure to those passages in the Report, which indicated that, in Switzerland—where there are so many elements of moral strife—we have been permitted to scatter some at least of the leaves of healing to that afflicted people, afflicted at least in their popular convulsions, that they may there learn where there is true rest, and find that what the world cannot give the book of life can bestow. Doubtless I shall be accompanied in my own earnest prayer by the wishes of the whole assembly now present, that God may be pleased to calm the spirit which is abroad, and to give His own word entrance into the heart, that evil passions may be quelled and subdued, and the principles of the Gospel of peace be inculcated through the nations.

I was struck this day, as I have been on former occasions, with the aid which this Society affords to other Institutions. It connects us, so to speak, with every charitable and benevolent Society which exists: it lends them, in turn, salutary aid. The Society for Promoting Chris-

tianity among the Jews—one at least of the Associations abroad of that Society—has received aid from this; the Diocesan Committee of the Society for Promoting Christian Knowledge in Bombay has also received assistance from this Society, in paper for printing the Mahratta Translation. The American Missionaries, another continent, another Institution there, have received aid. The Colombo School Society has in turn been aided by this Society. I may revert to my question, and ask, What could we do without the Bible Society?

[*Bp. of Winchester—at B F Bible Soc. An.*]

##### *Our Reformers formed by the Study of Scripture.*

I cannot but call to mind the influence which the circulation of the Holy Scriptures had in producing the Reformation in this country. I cannot forget that the heroic men who then appeared were formed mainly by the study of the Holy Scriptures. What beautiful stories has the honest martyrologist Fox related to us respecting those Christians who read their Bible in Old St. Paul's, or amid the woods of Islington, when London and the Strand were very different places to what they now are. In connection with this circumstance, I remember that St. Augustin, when referring to that passage of Scripture in which it is said that we shall renew our strength like eagles, relates the following fabulous story of that bird. He says, that when it grows old, there is an incrustation found upon its beak, so that it is not able to partake of its food, and therefore it pines away until it rubs its beak against the sharp ledges of the rock, and thus removes the incrustation; after which it returns with avidity to its usual aliment, and thus renews its strength, and, recovering the beauty of its plumage and the vigour of its wings, ascends into heaven, careering on the gale and sailing on the storm. Now, it has struck me that there was something like this going on at the time of the Reformation. The Church had her mouth sealed up for a long time by spiritual despotism, and had been debarred from that sustenance which

is the life of the Christian's soul; but at the time of the Reformation the hard incrustation which had thus gathered over the Church was rubbed away, and she returned again to feed on the bread of life; and having done so, she renewed her strength like an eagle, and, with shining plumage and steady wing, soared upward toward heaven.

[*Rev. John Stoughton—at the same.*]

I know very well that it is the fashion at the present day greatly to bepraise the liberality of the people of England in all matters of religion and charity. I confess that I think that savours much more of adulation than of truth. The fact is, if you look at the sums that are expended on these high purposes, they are large, indeed, if they are contrasted with a private fortune, but they are contemptible beyond expression if they be measured by the revenue of the country. And I have ever found, in my experience, that those parties who are the loudest in praising our general liberality, are themselves the least inclined to aid its progress. They content themselves with the praise, and appropriate to themselves a share of the public commendation. The fact is, that almost every thing in the way of religion and charity that is done in this country, is done by a small knot of chosen persons, whose names you will find repeated in the catalogue of every charity which spreads its benign influence to relieve the wants of the country. The great mass of the public stand aloof, and contribute nothing toward the general exertions: and it is most distressing to see, that when there is any purpose of profit or of interest, the money is dealt out in rapid millions; but when it is a question of religion and charity, you have to collect your funds by tardy units. But although they talk of these things as tending to the prosperity and civilization of the country, these are not the things that will avert the great day of account; and unless we apply ourselves in a more serious manner to the prevention of this great mischief, we, and our wives and children, our flocks and our herds, our companies and our railroads, we shall all be involved in one general and hideous destruction.

[*Lord Ashley—at Church Past.-Aid Soc. An. Encouragement of the Times.*]

We are told that we are living in a better time, and that a better spirit is abroad. And so it is. No doubt eyes are more

open, and hearts are more ready; but by no means ready to such an extent as to produce results commensurate with the mischief. But we rejoice that we live in a better time, because it enables us to make an appeal to you on the ground of hope, and to tell you there is no reason for despair. For if we now come forward to the discharge of our duty, there never was a time in the history of this country, notwithstanding the great mischiefs which beset us—notwithstanding the obstructions which stand in our way—there never was a period in this country when the harvest was so ready to our hands, or so likely to be abundant and fruitful to the reaper. And we now make this appeal that you will exert your utmost energies—that you will come forward with an additional effort to multiply us, not by twos or by threes but to multiply our Agents by tens and by twenties, for the purpose of sending them forth amid this benighted but ready people, in the hope that, by the blessing of God resting on our endeavours, we may yet be found, as a nation, an acceptable people in His sight for the furtherance of His great purposes in time and in eternity.

[*The Same—at the same.*]

#### *Discretion in Selecting Labourers.*

Let me repeat that expression in the Report, which so strikingly sets forth the determination of the Committee, that, God helping them, they will exercise for the future that same wise discretion which has hitherto marked their labours. I entirely sympathize in the discretion which they have exercised. I have often felt most painfully myself the difficulty of selecting fit men for any particular sphere of operation. Knowing, that day by day, and hour by hour, souls are passing into eternity, and that while we wait many perish, Satan conquers, I have often been constrained painfully to refrain from sending Labourers into such and such a district, solely because I could not find the men who, in my judgment, seemed calculated for the work. But I have found by experience that it is better to wait, better to expect what I may perhaps not ineffectually call the Lord's time, than send prematurely one whom I did not think fit for the work. We want faithful men, and we want able men. The times require it of us, and, God helping us, we must select our instruments of this character as best we may. I will not consent to stop the gap, so to



speak, with dead wood. I must send, not the skeleton, not the mere bones, not the mere semblance of the man; but I must send the living man, instinct with Divine life, that God may speak through him, and that through him souls may be brought unto Christ. My Lord, it is the glory of your Society that it sends such men into His vineyard. My belief is, that so long as it continues to exercise this wise discretion—so long as it takes care that its Agents, whether the Clergy or its lay-assistants, be men who speak faithfully according to the purity of the Gospel, God will be with us of a truth.

[*Bp. of Winchester.—at the same.*]

*Funds of the Church Pastoral-Aid Society directly applicable to its Great Work.*

We have the great advantage, that no new Mission is to be created, that nothing is wasted in any respect; but that we pour the blessings which we send among the people through old and established channels, through the ministry of the Church as it is. We do not spend any thing, for instance, in building Churches; for although money applied for that purpose might be very useful, it would not go directly to redress the evils which exist. But what we do is to send out at once and directly a living witness. Having, as far as man can do, ascertained that he is one who will bear the message truly, we send out at once and directly that living witness to do the work in the pressing necessity of the great harvest which is to be gathered. So that all we do goes at once to the result we desire.

[*Bp. of Oxford.—at the same.*]

*Kind of Labourers required.*

I cannot help pointing to that excellent description of the qualifications which are looked for in those who are sent out. I was especially delighted to see that there is no word of party strife. It was a declaration of Christ crucified, and requires men of "personal piety," of character, who could witness that they had seen, and testify that they had known. Now, I believe the hope for our land lies in this—in the multiplication of such messengers of God to the weary multitudes. There may be a multitude of other things done, and God grant they may be done! We may release our overburdened multitudes from the labour which is crushing them down to the earth, through the noble and self-denying exertion of our worthy Chairman. His very presence

here to-day shews how these different causes of Christian Operation interlace one with another; how impossible it is to have one alone; how if you warm a man's heart and make him desirous to bless the souls, you make him desirous also to bless the bodies of men. But with all these secondary things, the great thing of all, if England is to be what, through God's mercy she has been, is, that the ministry of Christ's Word and Sacraments among us should be strengthened in the number, and, above all, in the faithful character of those who are charged with the office. It will be delightful to the hearts of many in this Meeting to know, that, in the special part of God's Church in this land which He has committed to my oversight, I have been highly gratified, at my recent Ordinations, with the spirit which has characterized the very great majority of those who have been sent to the work, the fruit, I have no doubt, of many secret prayers mounting up to God from various parts of the land. [*The Same—at the same.*]

*The Crisis.*

We are too apt at all times to suppose the times in which we live are eminently critical. We see their dangers with a vividness with which we cannot see the dangers of other times; and therefore much allowance is to be made when we say that our times are eminently critical: and yet I for one believe, that, giving that allowance its very fullest weight, we do not err when we say that these our times are eminently critical. It seems to me that all things around us proclaim this important truth. Never, I believe, in the history of nations—never, I feel sure, in the history of this nation, was there a time when the elements of good and evil seemed more retreating separately into their own several spheres, as if they were gathering up their powers for the last great encounter: never, I think, was there a time when, even to take the mere outward things, when want on the one side, and abundance on the other, stood in a more fearful and appalling contrast—never was there a time when the abjectness of misery here, and the wastefulness of luxury there, looked one another closer in the face: never was there a time when overbearing work beyond that which man's spirit or body can endure was set so close beside a most unwholesome idleness: never, I believe, was there a time when error on the one hand, and Religion

on the other, were more gathering to themselves those who have made their several elections, like to the hosts of God and to the hosts of this evil world about to enter on the last mighty encounter: never was there a time when Antichrist on the one hand, and the desire of the blessed on the other, stood closer together, or were more ready, if so God will, as soon as their present bonds are loosed, to meet one another in a death-like struggle. And if I believe all this, how can I doubt that this is a critical time for our land? It may be it is a critical time for the whole world around us; it may be that these quakings of the earth are but its sympathetic movements, because the feet of Him draw nigh who shall make all things new; it may be, My Lord, that as when He stood upon the earth before in visible shape, the powers of evil confessed His presence by gathering up themselves with new powers for another struggle; it may be that on perceiving that He who will torment them is coming, they are de-

termined to try another struggle on the earth before they will depart out of it; and if it be so, if that day is about to come, it is because the night of the last judgment is closing in upon us; and in that night who shall work? And therefore I say, that we work heartily, that we work diligently, that we work as men upon whom the last shades of the departing day are beginning already to fall; as those who soon must leave the day's interest, the day's pleasure, nay, even the day's labour. Let us, one and all, be found at our stations when He cometh, whose coming shall indeed make it a true blessing to the servant whom his Lord shall find so doing. That work, My Lord, I believe we are helping—helping to the best of our power—when we send this message of salvation to those that are the closest, the nearest, the most intimately bound to us, and when we aid this Society in this, its one sole, hearty, honourable labour. [The Same—at the same.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

##### FORTY-THIRD REPORT.

##### *Introductory Remarks.*

Was it not a prevailing and an often expressed feeling, on the part of many, after hearing the last year's Report—This state of things cannot last—you must not expect another such Report? Your Committee believe that after you shall have listened to the statements about to be submitted to you, shewing an unexampled increase in the amount of Receipts, and a larger Issue than ever from the Society's Dépôt at home, you will be ready to admit, that He whom you profess to serve might justly have said at the opening of the year now closed, *Be not faithless but believing*, and I will shew you *greater things than these*.

##### *Funds.*

The simple figure statement of the Funds of the Society will be heard with lively gratitude and a degree of astonishment. When the affecting circumstances of the past year are remembered—circumstances which prepared every one to expect diminished Receipts—how truly marvellous is it that the entire Receipts of the year amount to 117,440*l.* 9*s.* 3*d.*, being an increase on the previous year of 16,134*l.* 14*s.* 3*d.*, and nearly 6000*l.* more than in any previous year.

The Receipts for Bibles and Testaments during the year amount to 61,436*l.* 1*s.* 5*d.*, being an increase over the preceding year of 5459*l.* 10*s.* 8*d.* The total sum applicable to the General Purposes of the Society is 56,004*l.* 7*s.* 10*d.* The Donations amount to 5016*l.* 18*s.* 9*d.*; and the Legacies to 16,525*l.* 16*s.* 5*d.*

The Expenditure of the Society during the past year has been 128,525*l.* 5*s.* 3*d.*, being 26,749*l.* 7*s.* more than the previous year; and, with one exception, the largest expenditure in any one year.

##### *Issues of the Scriptures.*

The return of copies of the Scriptures issued gives a total of 1,419,283, being less than those of last year by 22,368 copies, but greater than those of any preceding year by 437,223. The diminution of numbers is entirely abroad, where manifold evils have interposed a serious check. The more determined hostility of members of the Church of Rome—the infidelity of many, called Protestants—the distresses of the times—tempest, flood, famine, pestilence—have all presented barriers.

From the Depository at home have been issued 1,109,224; and from Dépôts abroad, 310,059. The total issues of the Society from its commencement now amount to 19,741,770 copies.

The Manchester Auxiliary reports:—

"This is a year long to be remembered in the history of the Manchester and Salford Auxiliary Bible Society. Every true lover of the precious Word of God, and every one who wishes well to the religious interests of his fellow-creatures, will rejoice to hear that an unparalleled demand for the Holy Scriptures has manifested itself in this district during the year which has just closed. From a circulation ranging from 5000 to 10,000 per annum, and which last year reached to 15,000, the issues have extended during the present year to upward of 96,000 copies!"

The issues at Bristol amounted to 38,000 copies; an amount equalling, if not exceeding, those of Manchester, if the extent of the population be taken into the account.

In almost every place an increase has been observed—Liverpool, Bath, Hereford, Derby, Leicester, several towns in Oxfordshire, many of the large towns in Yorkshire and Lancashire, have manifested great increase of effort, and that effort crowned with success.

#### *Colportage.*

The system of Colportage has been tried in various localities with much encouragement. Your Committee in a very few instances have continued to afford a small measure of direct assistance; but it has been felt to be far more satisfactory when friends in the country have undertaken the responsibilities of conducting the experiment.

#### *Domestic Agency.*

The labours of the Society's Domestic Agents have been unremitting, excepting in the case of the Rev. T. Phillips, who has been compelled by illness, brought on by over-exertion, to desist from his ordinary engagements, and by entire repose to seek the restoration of his greatly impaired health. Their Reports bear renewed testimony to the need of the Society, and to the blessings which, in many instances, attend the dissemination of the Holy Scriptures.

#### *Auxiliaries and Associations.*

There have been formed during the year 97 new Societies; and the number of Auxiliary Societies, Branches, and Associations in the United Kingdom now amounts to 3141.

#### *Gratis Distribution of Scriptures.*

Schools have received 8636 copies, and Benevolent and Religious Institutions  
June, 1847.

6021; and to the Sunday-School Society for Ireland 6000 copies have been granted.

#### *Concluding Remarks.*

Such is a brief history of the past eventful year. The times have indeed been troublous, but the building of the wall has nevertheless been advancing; and it may possibly serve to strengthen the exercise of faith, hope, and love, in the carrying on of the Society's work, just to glance at some of these troubles.

At home, the hand of death has removed many a fellow labourer—a Shirley, a Gurney, a Nottidge, a Mills, a Roberts.

Famine has pervaded many a spot on the Continent of Europe; and has been most awfully felt in a portion of the United Kingdom. To feed the hungry with the bread that perisheth has been a duty demanding immediate and primary attention; and your Committee trust they would have heartily thanked God for that liberal and cheerful response which has been given to the cry of the distressed, had the receipts of the Society been even diminished by as many thousands as have marked their increase. Let it be noted, with thanksgiving, that, at such a time, neither zeal for God, nor good-will towards man, regarded in his spiritual interests, have failed, but have greatly abounded.

The horrors of disease—widely spread, and the effect of famine, have been largely experienced, both in Ireland and Scotland, in France, Holland, Belgium, and other parts; and yet in all these several countries the work has prospered, whose tendency it is to promote the soul's real and best prosperity; and to the general prevalence of Scripture principle—a prevalence greatly promoted by Scripture distribution—must much of that patience and submission to the Divine Will be devoutly ascribed, which have marked the pressure of calamity. Fire, floods, tempests, and continued severity in the weather, have also had their part in aggravating, in some countries, the real difficulties which oppose the distribution of the Scriptures. Let various departments of France tell their tale in this respect: let other parts of the world—let poor Newfoundland speak: and let glory be given to God, that, under such circumstances, the Word of the Lord has had free course, and been glorified.

In some countries, civil commotions have prevailed; in others, civil commo-

tions have ripened into wars. Could your Committee have anticipated the tidings which reached England very shortly after Mr. Bourne's departure, they would, in all probability, not have despatched him to the shores of Africa, until they should have received news of a more pacific character; but who that now knows the history of his mission can do otherwise than unfeignedly rejoice that it was undertaken, and at the time at first chosen?

When your Committee turn to those causes, which might have had their effect in hindering the work, of a spiritual character, the call for devout admiration waxes louder and louder. The venerable Bunyan once thought that the Head of Rome had received its death-blow; but it lives to this day. Hopes were raised of a new order of things, as a new Head, of a widely different character from many of his predecessors, ascended the Papal Throne. Yes—railroads and gas-lights shall be admitted in the dominions of him of Rome, but not the Bible Society: that shall be denounced with as loud a voice as ever proceeded from the City of the Seven Hills. That voice of thunder has been re-echoed by Cardinals and others, in France, Holland, and elsewhere; and so re-echoed, that many a faint heart has quailed. And yet, even among Roman Catholics, the distribution of the Scriptures has proved as large as ever. In no previous year has the Society been counted worthy of suffering a fiercer vituperation from this quarter than during the past. Take, as an example, the following paragraph from a famous Encyclical Letter:—"You are already well acquainted, Venerable Brethren, with other monsters of error, and the frauds with which the children of the present age strive bitterly to beset the Catholic Religion and the Divine Authority of the Church; to oppose its laws, and to trample on the rights of the Sacred as well as of the Civil Power. To this point tend those guilty conspiracies against this Roman Chair of the blessed Peter, on which Christ laid the irremovable foundations of His Church. To this point tend the operations of those secret Societies, emerging from their native darkness for the ruin and devastation of the common weal, as well sacred as social, who have been again and again condemned with anathema by the Roman Pontiffs our predecessors, in their Apostolic Letters, which we, in the plenitude of our

Apostolic Power, confirm, and command to be most strictly observed. This also is the tendency and design of those insidious Bible Societies, which, renewing the crafts of the ancient heretics, cease not to obtrude upon all kinds of men, even the least instructed, gratuitously, and at an immense expense, copies in vast numbers of the Books of the Sacred Scriptures, translated (against the holiest rules of the Church) into various vulgar tongues, and very often with the most perverse and erroneous interpretations; to the end that (Divine tradition, the doctrine of the Fathers, and the authority of the Catholic Church being rejected) every man may interpret the revelations of the Almighty according to his own private judgment, and, perverting their sense, fall into the most dangerous errors. Which Societies, emulous of his predecessor, Gregory XVI., of blessed memory (to whose place we have been permitted to succeed, without his merits), reproved by his Apostolic Letter (16), and we desire equally to condemn."

At home, error has continued to prevail; that error which has hurried on so many to the abandonment of the Protestant Faith, and to a union with the Romish Church. It may have received a check, but it is vigorous still; and, were it in the power of its votaries, they would doubtless at once and for ever annihilate the British and Foreign Bible Society. But, thanks be unto God! the Society stands: and not a few who had been estranged from its ranks have now rejoined them; from a conviction that, with all its infirmities, it is an instrument admirably calculated to arrest the progress of this deadly error. The difficulties, then, have been neither imaginary nor small. Your Committee advert to them for the purpose of glorifying Him, who manifests His own strength in the weakness of the instruments He may design to employ. Joyfully, thankfully, devoutly, they ascribe all glory to Him. For if there have been difficulties, there have also been encouragements. The continued willingness to impart, and to receive the Scriptures, demand a grateful acknowledgement; as also the opening of new spheres of labour in England, Ireland, on the Continent, and through the world; the enlargement of openings already made, or the prospect of their enlargement. Your Committee must here pause, to advert for a moment,

first, to the subject of Education. On passing events, in connection with such a subject, your Committee cannot so forget themselves as to obtrude an opinion of their own: but this they may say, that, should the cause of Education prosper, as all desire that it should, a wide-spread field of labour opens itself before the Society, and with an imploring voice seems to say, "Let there be no strife! we are in the land of the common enemy of man—benighted Ignorance: continue and increase your exertions." The second point is the altered, or rather the continually changing, position of China; and, thus far, all in a right direction. How different the language now heard within the gates of the Celestial Empire! how perceptible the unfolding of those doors, hitherto so closely barred! All these things have a voice—a loud voice; and all cry earnestly to the Society's friends, "Forward! forward!" The new trophies which have been won in every clime, all speak the same language: and they say, in accents as intelligible as any ever heard by human ear—or rather, the Great Head of the Church says by them, "Be of good cheer: it is I who am with you. As it is my Word which you spread, it is my work in which you are engaged. Expect, at my hands, greater things: forget the things that are behind, press onward to the things which are before you. Honour me, and see whether I will not honour you. Honour me by increased exertions, by renewed liberality; by unreserved dependence on me; by looking to me for wisdom, strength, success, and the sufficiency of my grace. Honour me by thankfulness for what I have already given. Honour me by obeying my new commandment to love one another. Walk in love: let there be no strife: aim to realize the truth that ye are all one in Christ Jesus!"—Amen, and Amen.

#### CHURCH MISSIONARY SOCIETY.

The following particulars are taken from the Forty-seventh Report.

##### *State of the Finances.*

At the last Anniversary the Committee had to report a falling-off, in comparison with the preceding year, of 2791*l.* 7*s.* 2*d.* This year the Income has not only recovered that depression, but has risen to an amount exceeding that of any former year. The Receipts have been—

I. <i>General Fund</i> , paid to the Parent Society .....	£	s.	d.
	101766	14	2
II. <i>Special Funds</i> , ditto—			
*Disabled Missionaries' Fund .....	1152	4	1
*Capital Fund .....	721	7	8
Fourah-Bay Institution Buildings' Fund .....	244	1	5
*China Mission Fd. 2153 .....	15	5	
Pratt Memorial Fund .....	60	8	0
			4631 16 7
III. <i>Local Funds</i> , raised and expended in the Missions .....	10429	8	2
<b>Total, from all sources, £116,827</b>	<b>18</b>	<b>11</b>	

This amount exceeds the Income of the last year by 14,369*l.* 18*s.* 6*d.*, and is the largest which the Society has yet received.

The increase has chiefly arisen from the unusual number of Legacies which have been received; including that of the late John Scott, Esq., amounting, after payment of the duty, to 7321*l.* The amount under the head of Legacies exceeds that of last year by the sum of 11,098*l.* 19*s.* 11*d.*

There is also an increase of 3585*l.* 11*s.* 9*d.* in the amount received through Associations. This is very satisfactory; as this part of the Income comprises above three-fourths of the whole, is the source on which the future enlargement of the whole Income must mainly depend, and affords the best index of the sympathy and confidence of the Christian Public in favour of the Society.

The Expenditure of the year, out of the General Fund for keeping up the Establishments of the Society at home and abroad, has been 90,044*l.* 2*s.* 4*d.*; shewing a surplus of Receipts above Expenditure of 11,722*l.* 11*s.* 10*d.*, of which sum 7994*l.* 17*s.* 10*d.* has been added to the Capital Fund.

The large amount of Legacies has enabled the Committee to complete an important financial arrangement, by raising the Capital Fund to the amount contemplated at its formation in the year 1842. At that time, the Society being involved in serious pecuniary difficulties, it was resolved that a fund should be raised, by special contributions and by setting apart the Legacies, as a reserved or working capital, to provide against the fluctuations of Income in each year; and to be sus-

\* The dividends brought to account in the last year's Report have been deducted in this statement.

tained at the amount of 30,000*l.*, or one-third of the Society's Annual Income. This fund now amounts to 25,000*l.* three per cent. Consols, and 5000*l.* Exchequer Bills.

The Committee cannot refer to the position of the Society at the Anniversary of 1842, without noticing, with unfeigned gratitude, the contrast which the present year exhibits. The Society was then pressed down by an unpaid debt of 13,500*l.*, and had to deliberate upon measures for contracting its operations. Now, there is an ample working capital, and the Committee will have the happy task of selecting, amidst many inviting calls for enlarged operations, those which are most important and promising. Well may we exclaim, *What hath God wrought!*

*Appointment of a Lay Secretary.*

Major Hector Straith has been appointed Lay Secretary in the place of the late Dandeson Coates, Esq.

*Conclusion.*

A review of the events which have occurred in the various Missions of the Society during the past year presents three important facts, to which the Committee would invite special attention.

First—It appears that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Buddhism, which has extended its sway over a larger portion of the family of man than any other superstition, is falling; falling, moreover, even in parts where neither Christianity nor civilization have penetrated. According to the reports of our Missionary, at the Island of Pootoo, the sacred metropolis of Buddhism in China, the number of Priests has been diminished by more than 300 during the last century; and the dilapidated state of their Temples, and the evident signs of contempt for them among the people, shew that Buddhism is destined, ere long, to fall from mere inherent decay. The King of Siam sent an embassy to Ceylon, the reputed cradle of Buddhism, to seek elements for rekindling the flame of devotion in his own dominions; and there he learnt, from the representatives of the ancient line of Buddhist Kings, that the cause is falling, and that, even with the help of gold from Siam, it can scarcely survive another century.

That Brahminism is declining before

the power of Christian Truth, and the progress of European science, is testified by every intelligent observer; by the lamentations of deserted shrines; and by the bitter enmity of enraged devotees.

Secondly—Another great fact which presents itself is, that the Mahomedan and Heathen secular powers are beginning to admit the principle of toleration, in the place of bigotry and persecution.

The edict of toleration in China has been sufficiently tested, and proved to be no dead letter; but the admission of a principle which the Celestial Empire has not the power to contravene. The partial recognition of this principle by the Turkish Sultan, the secular Head and Guardian of Mahomedanism, is a still more astonishing event. And even in Central Africa, as it appears from the Missionaries at Abbekuta, the same principle of toleration is recognised, and presents an open field to the Teachers of the Christian faith.

The third fact is, the tendency to decay in the lapsed Christian Churches of the East, and the disposition among their members to seek refuge within the pale of Protestantism. Manifestations of this appear in the "transition state" of the Syrian Christians of Travancore; in the accepted aid of our Mission by the Coptic Church; and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labours of a kindred Society,

It thus appears as though the forces which have long held the minds of men in subjection were withdrawing, and leaving a clear and open field for some approaching contest between other contending parties. There can be little doubt what those other contending parties will be. The troops are mustering. Here and there they survey and cast up the ground for fortifying some strong position. The Missionaries from Rome, and the Missionaries from the Protestant Churches of Europe and America, are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on Foreign Missions, who have been trained in the College of the Propaganda. In numbers and activity they far outdo the advocates of the Truth. While we are meditating to send a Missionary or Catechist to a distant tribe of North-West-American Indians, 1000 miles from the Missionary head-quarters of both par-

ties, we hear that four Romish Priests are already among them! While the Church of England for a whole year seeks, and seeks in vain, for one single Missionary to China, the Romish Agent at Hong Kong negotiates for a contract with a Steam Navigation Company to carry to China 100 Priests within the year! Their Missionary lists contain a host of Archbishops, Bishops, Vicars Apostolical, Priests, Deacons, Sub-deacons, and Nuns. In extent of ground they surround and over-spread our positions. The intrusions into our Missions at Krishnaghur and New Zealand are but faint skirmishes, to be numbered among the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the Mission Field no less than at home.

But there is enough to sustain the confidence of the Committee in the assured triumph of their cause. They fear not the comparison as to the present results of Popish and Protestant Missions, Truth being the judge. They fear not the numbers and the multiplied Orders of Popish Missions, if only they are enabled to send a few faithful witnesses of the Truth, with an open Bible and a simple faith. In very many such trials of the comparative efficacy of the two systems, the Bible has already triumphed among the Heathen.

But, to repeat the words of the zealous Bishop of Colombo, "we have not Gideon's 300 men." Else, like him, we could look without dismay, even though the *Midianites* and the *Amalekites* and all the children of the East should lay along in the valley like grasshoppers for multitude. We have not the men to put the trumpet to their mouth, and to hold up the light in their hand. Like Gideon of old, we desire to associate with us none but men of the right spirit; men of true Protestant Principles, and able to *endure hardness* for the sake of Christ. Like Gideon of old, we would proclaim, to all others, *whosoever is fearful and afraid, let him return and depart.*

Such men the Committee invite to join in this holy conflict. They point to many an important field of labour now vacant; to many a diminished band of Labourers fainting for help; to many an Educational Establishment which waits for its duly-qualified Teacher. Earnestly do they plead with those who are qualified for the work, and whom the providence of

God has set at liberty from paramount claims at home, to reflect upon the claims which the Mission Field at the present crisis possesses upon the faithful sons of the Church of England.

In the confidence that a great work is before them; that—to repeat the words of one of their Missionaries—"the battle is not yet begun;" the Committee appeal also for the continuance and increase of pecuniary aid. They thankfully acknowledge some increase in this year's Income; but they cannot rest satisfied with their present resources, as if they were either adequate to the work before them, or an offering to the cause of Christ suitable to the wealth and prosperity of the Church of England.

The Committee are aware that some of their friends are looking with solicitude upon the possible influence which the contributions to the Famine Fund may have upon the Income of the coming year. But the Committee rejoice in the largeness of those contributions, as a proof of what England is capable of doing when once aroused to a sense of duty. They notice, with deep interest, that many of the towns and Churches which have made the most bountiful contributions to the relief of our starving countrymen, by large weekly supplies, afford the most liberal support to this Society; and that such support has not yet been withdrawn or diminished. Well persuaded that the self-denial and economy which must have been practised in such cases will never be a subject of regret; and that the cry of the Heathen for the *meat which endureth unto everlasting life* will never be unheeded, though mingled with another cry for the *meat which perisheth*; the Committee cannot but look forward with enlarged hope to the coming year. They appeal with increased confidence to the expanded charity, and to the well-exercised compassion, of the Christian World.

But while they thus plead for the external means of carrying forward their work, they must repeat the appeal, often made but increasingly needed, for the earnest prayers of the Church on their behalf, that the Lord of Missions may pour out His Spirit in a life-giving stream proceeding out of the Throne of God and of the Lamb; that the wilderness may flourish like the trees seen in the visions of Patmos, on either side of the river, whose leaves were for the healing of the nations.

**BRITISH AND FOREIGN BIBLE SOCIETY.***Desire for the Scriptures in Ireland.*

THE following is taken from a Letter from the Sunday-School Society for Ireland, dated May 8, 1847:—

It is an encouraging feature, in the distress of the times, to observe that there is an apparent desire growing up, among our Roman-Catholic fellow-countrymen, for the knowledge of the Word of God, which we earnestly pray may become permanent, and bring forth much fruit to the glory of God. The Sunday Schools have largely partaken of this awakened feeling, and there is a good attendance of Roman-Catholic children at many of the Schools. I will only insert one extract from the Letter of a Clergyman, lately received, on application for a gratuitous grant. He writes thus:—“Your Committee will rejoice to hear that there are now 143 Roman-Catholic Children attending this Sunday School, notwithstanding the opposition made by the Priest. I consider this School to be the chief instrument of usefulness to the Roman Catholics of this District; and the good effects of it are not confined to the children alone. More than once I have found, on visiting Roman Catholics in the time of sickness, that they had been taught by their children the texts which they had learned at the School.”

Our Committee would again appeal to the Christian Liberality of your Committee, by requesting that they would grant us 1000 Bibles, 16mo., nonpareil, references, coloured calf; and 20,000 Testaments, minion, bound in sheep; as our stock of Testaments is nearly exhausted.

The Committee have assented to this proposition, and granted the Books.

## Western Africa.

### CHURCH MISSIONARY SOCIETY.

#### TIMMANEE MISSION.

#### *Arrangements respecting this Mission— Death of Mrs. Schmid.*

IN this Mission considerable changes have occurred since our last Report. The Rev. C. F. Schlenker continued at Port Lokkoh until the 13th of March, when he proceeded to Freetown, preparatory to his embarkation for England. On

the previous 3d of January, the Rev. D. H. Schmid and Mrs. Schmid arrived in the Colony from England, and were appointed to reside with Mr. and Mrs. Ehemann, at Kiskey, until Mrs. Schmid should have passed through the country-fever. It pleased God that this should be only preparatory to her entering upon her eternal rest. Of this visitation Mr. Ehemann writes, in his Journal—

The late Mrs. Schmid was laid up with the fever on the 5th of March, and, by the mysterious will of our Lord, exchanged time for eternity on the 16th of March. Mrs. Ehemann and myself felt this the more, as we had been together for nearly a quarter of a year, on our passage to Sierra Leone, and so had become somewhat intimately acquainted with her. Mrs. Schmid was a truly pious and devoted Christian, which especially shewed itself during her sufferings on board the “Ceres.” Her heart was in the Mission, and she had been living in close communion with her Divine Master for years. She therefore was not only prepared when the Lord called her to take an active part in the Mission, but also when she was summoned to go home, and live with Him whom she loved.

On the 15th of April Mr. Schmid, and Mr. W. Parkin, appointed to labour as a Catechist in the Timmanee Mission, proceeded to Port Lokkoh, and at once entered upon the usual labours of the Station.

#### *Conversations and Services with the People.*

*April 20, 1846*—Mr. Parkin and myself to-day visited some of the Chiefs, who appeared to be much pleased with our coming. Their salutation always was, “Sekeoh, sekeoh,” an expression of sympathy referring to the death of the late Mrs. Schmid. Ali Kali has not yet arrived from Medina, near the Rokelle River, whither he was called some time ago, to settle a war between some neighbouring Chiefs. Until his return, one of the old people, named Kumrabaih, has to fill his place.

*April 21*—We went this evening to see Kumrabaih, who was much pleased with our visit, and told us that we should apply to him if occasion should arise. I thanked him, and said, that before I left



Port Lokkoh I was in the habit of going to Ali Kali's yard, on the Lord's Day, to perform Divine Service; and if it were agreeable to him to let me do the same in his yard I should be glad. He immediately consented.

*April 22, 1846*—Old Solimanuh Bunduh came to me to-day for an Arabic Bible, which I gave him, on condition that he would frequently read it, and earnestly pray God for His Holy Spirit. Our conversation was chiefly on the salvation of the soul by Jesus, and the imposture of Mahomed. This he partly admitted, partly rejected.

*April 26: Lord's Day*—According to my promise, I went to hold Divine Service in Kumrabah's yard, notwithstanding my feeling unwell. I spoke on Matt. xxiii. 19, and was attended by twelve or fifteen Timmanees, who appeared to be glad to listen.

*June 7: Lord's Day*—I administered the Lord's Supper to our little flock, seven in number. I trust the blessing of our Redeemer's atonement was felt by all.

*July 11*—I went, with Mr. Parkin, to see an old man named Pah Farih Coloh, father of our boy Laminah Massah, who died last year. He was glad to see us, and expressed his regret that his age did not allow him to pay us visits, as he wished to do. He is one of the few Timmanees here whose Heathenism is not mixed with the Mahomedan Religion. His knowledge of God extends about as far as that of almost every Heathen. "There is," he said, "a God in heaven, who will reward good people, and punish the wicked." When I spoke to him about the sinfulness of mankind, without exception, and the glad tidings of salvation in Christ Jesus, he appeared to be much delighted. His white beard, and his open and friendly appearance, give him a claim to respectability.

*July 20*—We again went to see old Pah Farih Coloh. On sitting near him, I observed a number of yellow stones, which he had been using before we came. The people, blind and superstitious as they are, take him to be a diviner, and by the cast of these stones to be able to tell them what they may wish to know. Perceiving that I was looking at the stones, he said, smiling, "White Men have not such things, nor do they make sadakah" (offering). I replied, "White Men, who love God, have,

and wish Black Men to have, the salvation of God and His beloved Son Jesus Christ; who, sent by His Heavenly Father, became man, suffered, and died, for Black and White Men, that He might become a sadakah for our sins by His death on the cross." Attentively listening to what I said, he thanked me, and wished me the blessing of God when I left.

[*Rev. D. H. Schmid.*]

*Notice of a former Scholar at Port Lokkoh — His Anxiety for his Mother.*

*May 10*—In walking to and fro in my garden, I perceived a swarm of green grasshoppers eating up what I had been planting. Thus, I thought, the spiritual seed sown into Timmanee hearts seems to be eaten up by the fowls of the air. No doubt the seed is often, before it can take root, eaten and trodden under foot; but in spite of it I fully believe that many a seed will fall whence Satan shall not be permitted to snatch it. I was confirmed in this hope, on seeing in Church, this morning, the mother of him whom I first baptized. This youth, named Kali, is now in our Grammar School in Freetown, and a few days since wrote me the following Letter:—

Please, when you take an evening's walk sometimes, to have the kindness to pass by my mother's house, and ask her, whether she wishes to go to heaven when she dies. If she says, Yes, she wishes to go to heaven, ask her again, whether she wishes to go to Church. If she say No, please to tell her she will never go to heaven, without going to Church first. When I went to Port Lokkoh last vacation, I told her many things about her soul, and I told her to go to Church every Sunday. She said to me, she go to Church when you come; and I said to her, "I hope so." I always think of her, and her condition.

*May 12*—Mr. Parkin and myself went to Kali's mother, who immediately told us that she would now come to Church Sunday after Sunday. May it please the Lord to make her a Lydia, whose heart may be opened for the saving knowledge of Jesus! It was indeed pleasing thus to see dew dropping from the stem upon the root.

*August 25*—I went to see some people in town—among them, the mother of Kali. I was informed by his brother that they had wanted him to be employed in a merchant's shop in Freetown; but could not succeed, as Kali said he wished to become a Schoolmaster, not a clerk.

[*Rev. D. H. Schmid.*]

*State of the Schools—Painful Circumstances of the Mission.*

The following passage is taken from Mr. Parkin's Journal—

May 25, 1846—Three of our boys requested me to give them religious instruction in the evenings, in addition to their usual daily Bible Class; a request with which I readily complied. They now come to me two or three times a-week, as circumstances permit. Two of these boys were baptized by Mr. Schlenker about twelve months since, by the names of Moses and Samuel.\*

At the end of the Quarter Mr. Parkin writes:—

I have regularly superintended the Schools, and taken the first class in the usual course of instruction. The progress of our children is slower than of those in the Colony; but this chiefly arises from the difficulty of acquiring another language. The spirit of piety, and earnest seeking after God, which prevails in the majority of the first-class boys, is a cause of much gratitude and joy. The number on the books, supported by the Society, is 43; not supported, but instructed, 17; total, 60. The average attendance is 43. Only nine of the whole number are girls. Amid much that is discouraging at this Station, we have much that is encouraging. Even if there were no outward proofs, we have this blessed promise in God's Word, which alone ought to stimulate us to persevere in the cause in which we have begun—*In dus season we shall reap, if we faint not.*

During the next Quarter, we regret to state, the number of children decreased to 36, with an average attendance of 29. Mr. Parkin writes:—

The progress of the children in their usual course of instruction, especially that of the girls, has been in general satisfactory. Although this aspect of the School is pleasing, yet there are other things connected with it which are of a painful nature.

Into the trials of the Mission Mr. Schmid enters very fully; and, that our Readers may duly sympathize with these Brethren, and put up earnest prayer to God for His blessing upon their faithful endeavours

to make known His truth, we give the passage entire. The wisdom of the view taken by Mr. Schmid in these trying circumstances will be thankfully observed. He writes:—

It is not without great grief that we see our little flock of children decreasing. Many have been taken away from School because their parents were afraid, if war should break out, they would not be safe in our premises. There are still some here, whom their mothers tried to persuade to leave; and, seeing that they could not succeed, they said that we used certain medicine to attract the children. Others, again, have been removed to the Colony. Four of our children have been called to eternity since our Mission was established here—two of them dying in our yard—while many have been taken ill, but have recovered, under the blessing of God on the means used. Now the false report is spread about, that all our children will die in our yard, so that the people are quite frightened to leave or send their children. How necessary it is, when children are brought to School, to tell the parents that our chief purpose is to make them acquainted with the way of salvation, we see more and more. Nearly all the Timmanees are of opinion that White Men come to their country only for money's sake; so that they look at us as if we were paid by the Queen of England for every child we receive for instruction. Being of this opinion, the Timmanee, when delivering his child to our care, will say, "I give you my child; but take good care. Teach it White Man's fashion." Sometimes he will go so far as to add, "I want my child to make money, which he cannot do except he know White Man's fashion." Hence it also arises that we have always but a few girls under our care. I well remember how, a few years ago, a man came to me to recommend his nephew. "The mother," he said, "wishes the boy back; but we do not agree to it. White Men understand to make money, and that is what we want him to learn. We wish him, therefore, to stay in your School." When I explained to him the object of our Mission—that the Lord had sent us here to proclaim to them the good tidings of salvation, to shew to them and their children the right way to heaven—he went away not much pleased; and a few days afterward, the boy was taken away secretly by his mother, when he was

\* Vide the Missionary Register for March 1846, p. 151.

already able to read the New Testament. How painful occurrences of this kind are to the messenger of Christ may easily be felt. Should we, however, venture to promise either parents or children that education will enable them to procure money, which may be, and has been, incidentally the case, we lose our Missionary Character, and give them stones instead of bread; and above all, when they think about leaving School they will come upon us for their future destination.

Looking upon the reduced number of children, upon the benighted state of the people, and upon somewhat more than three years' labour among them, I might feel inclined to ask, Have I been labouring in vain, spending my strength for nought and in vain? May our time of trial here soon end in rejoicing! May we see that the Timmanee Country has a share in the salvation of our blessed Redeemer! Yea, may it soon be called the Lord's time, when even the Impostor's adherents will have to confess that *there is none other name under heaven given among men whereby we must be saved* but the name of Jesus!

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### Inland Seas.

CHURCH MISSIONARY SOCIETY.

SMYRNA.

*Conversation with a Roman-Catholic Priest.*

As a specimen of Roman Catholicism at Smyrna, and Mr. Dalessio's mode of dealing with its professors, we extract the following passage from his Journal—

April 20, 1846—I was invited by a Roman Catholic to be present at the baptism of his child. While we were at the house, waiting to be advised when to go to church, the Priest himself came, having a lottery, which he presented to every one, to subscribe his name, saying that it was an assistance to the Church. Every one present, men and women, subscribed, one for four numbers, another for six, &c., and paid six piastres (about 1s.) for each number. The lottery contained 1300 numbers. The objects to be gained were forty-two silver candlesticks, and some other things. The lottery declared, that whoever might gain the prizes would be obliged to offer them to the Church; and the Church, on her part, would be obliged every year to

June, 1847.

perform twenty masses for the soul of the donor, and ten masses for the souls of his relatives in purgatory. After the Priest had collected a quantity of money, he came to me, asking me to take part. I said to him, "The Gospel does not permit me to believe or countenance such heathen things. I am sure, as the Word of God teaches me, that the blood of Jesus Christ ALONE, which was shed for my sins, can be an expiation for them. If the dead died in Christ, they have no need of masses; and if they died not in Christ, no prayers nor masses can procure their salvation. Your expedient," I added, "is altogether against the pure Word of God; and you are committing sin in teaching your people to trust for their salvation in such things, and to neglect true repentance for their sins. Search well in the Word of God, whether the Apostles encouraged men to believe that by offering such things to the Churches they could obtain the Kingdom of Heaven. Man never can be saved by his works; but by believing with all his heart, and repenting of his transgressions, he will be saved through the mediation of our Lord Jesus Christ. I know very well that at the end of your Litany you say, 'Agnus Dei, qui tollis peccata mundi parce nobis:' and again, 'Agnus Dei, qui tollis peccata mundi exaudi nos.' When, therefore, you know that the Son of God alone can forgive the sins of the penitent, why do you confound the people with such things?" He answered, "We do this with the permission of our most holy Pope."—"And we," I replied, "are commanded not to believe such things, by Him who is able to cast into hell even the Pope, if he do not repent of his sins, and of all those things which he has taught the people to believe contrary to the holy Word of God." To this the Priest replied, "I know how to answer and to silence both you, and others who think like you; but I have no time at present."

*Extracts from Mr. Dalessio's Journal.*

On the 4th of May Mr. Dalessio left his Station on a Missionary Tour to Ephesus; but our limits do not permit us to give more than a very few passages from his Journal. On the first day he proceeded as far as Ghavoôr Kioû, and writes, on his arrival—

2 M

I went to the house of Eustathios, a Greek Priest, who is well known to me, and received me gladly. We spent the evening in conversing on religious subjects, and examining portions of the Holy Scriptures. He begged me to shew him the order of our Public Worship, according to the Book of Common Prayer.

May 5, 1846—This morning, as it happened to be the Greek Festival of St. George, and Priest Eustathios was to perform Service, I accompanied him to a small chapel of St. George in a neighbouring valley. The manner in which he performed the Service pleased me much, because he omitted many parts which the Greek Priests generally use on such occasions, but which he thinks are useless. He read the Epistle and Gospel of the day clearly and distinctly, although in the Ancient-Greek Language. On Lord's Days he gives a simple exposition of the Gospel of the day\*. After Service, the Priest and I went home, and one of his neighbours, hearing that he had a guest, sent him the half of a roasted kid. In the afternoon we went to visit some people at their houses, which afforded me opportunities of discoursing on the salvation of our souls through the mediation of Jesus Christ alone. One of the villagers told me that, by the instruction and admonitions of Priest Eustathios, they had learned to celebrate the Lord's Day, on which formerly they used to carry wood, which they did no longer.

At a place called Scala Nuova, on the 8th of May, Mr. Dalessio was informed that the Teacher of Ancient Greek, being a Deacon, sometimes preached. The profit likely to accrue to his hearers may be seen from the following passage—

I asked him whether he preached every Sunday. "No," he said, "I do not preach every Sunday, because the people complain that they do not understand the style of my sermons; but I cannot put down the science of rhetoric for the sake of being understood."—"St. Paul," I answered, "was a learned man, but he said, *I thank my God, I speak with tongues more than ye all: yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words*

\* Mr. Dalessio notices this fact, because even an approach to a Sermon is rare in the Greek Churches of Asia Minor.

*in an unknown tongue.* Who could reprove you," I added, "if you endeavoured so to preach that the people might understand you?"

On the next day Mr. Dalessio proceeded to Sokia, whence he writes—

A Teacher in a School, with whom I had much intercourse during my stay, asked me, "What do Protestants think are the true doctrines of the Gospel? I have heard that they do not believe in Jesus Christ, the Virgin Mary, &c." I replied, "Do you wish to know what the Protestants believe? I am one of them;" and taking up a copy of our Common Prayer I offered it to him, saying, "Take this book: in it you will find all our Church Services, and the Articles of our Faith." After he had read awhile he made no further remark, and seemed to be rather pleased. I slept at his house.

May 10: *Lord's Day*—Soon after I had risen this morning, the young man entered my room, and, with the Prayer Book in his hands, asked me again about the order of our Services. This gave occasion to read and examine, till ten o'clock, portions of the Old and New Testaments, as also of the Liturgy, all of which seemed to give him great pleasure.

At the coffee-house where I put up I found an Armenian waiting for me, to beg an Armenian Book, and especially the Old Testament in Armeno-Turkish. As he was very poor, and seemed to be anxious to receive the Holy Scriptures, I exhorted him as to the diligent reading of the same, and gave him a copy of both the Old and New Testaments, which he thankfully received.

The above is only one of many instances in which the Book of Common Prayer has been found most valuable in placing before Eastern Christians, especially of the Greek Church, the recognised doctrines and Services of the Protestant Church of England. The degree of ignorant intolerance prevailing in the Greek Church in Asia Minor may be seen from the fact that its Members not uncommonly arrogate to themselves the title of "Christians," to the exclusion of all others. How deeply they need instruction in true Christianity may be seen from the follow-

ing passage. Mr. Dalessio writes from Ephesus, May 12—

I asked my Greek guide whether the Priest preached in the Church. He did not understand the word "preach;" but after I had explained it to him, he said, "No, he does not preach." I asked him whether he himself could say the Lord's Prayer. He answered, "Where could I learn these things?"—"How do you do, then, when you go to confess? Do you not say either the Lord's Prayer or the Creed?" "Our Priest," he said, "never requires those things from us; but after I have confessed that I have blasphemed, because somebody has stolen a lamb from me, or grass from my field, he says to me, 'This evening you must accomplish forty or fifty repentances,'" according to the greatness of the sin. The repentances consist in bowing and touching the ground with the right hand, arising again, and making the sign of the cross. "Having given him some money, he says to me, 'You may go now, and to-morrow you must come to receive the Communion.'" I then spoke to him on different points of Christian belief and practice, at the same time explaining the nature of true repentance.

In the evening Mr. Dalessio had an encouraging audience at a coffee-house. He writes—

There were present nine Greeks, four Turks, and one Turkish Dervish. My Greek guide, to whom I had spoken about Jesus Christ in the morning, said to me, "Do you Europeans believe in those things which you were telling me when we were together to-day?" I replied, "Certainly we do believe them." I then related the history of Jesus Christ; why He came into the world, what He did, and what He promised to all true believers. As I was speaking, one of the Greeks, making the sign of the cross, said, "It is the first time I have heard that the Franks are Christians." "All Franks," I said, "are called Christians; but all are not such Christians as they should be. A true Christian must know himself to be a sinner, and confess his sins before God: he must pray to Jesus Christ to be his mediator"—this word many of them did not understand, and I therefore explained it to them—"between him and God the Father." I spoke mostly in Turkish, that the Turks might understand. All listened attentively; but none

could read. We did not separate till after midnight.

That these Missionary excursions gradually tell upon the people will be seen from the following fact. At Baidir, on the 14th, Mr. Dalessio was conversing with a Greek, when some of the man's acquaintances came by, and the whole party adjourned to one of their houses. Mr. Dalessio writes—

After supper, the man with whom I had been conversing said to the others, "When you saw us under the tree we had finished a conversation which pleased me very much." All the party were Greeks, with the exception of one Roman Catholic, who immediately said, good-humouredly, "I suppose you were speaking about the Holy Scriptures, because the Missionaries, and all who are employed by them"—pointing to me—"whenever they can find an opportunity, speak about nothing but the Holy Scriptures, again and again."

This led the way to a conversation on the value of the Scriptures, and the importance of attending to their requirements.

On the next day the same party sent for Mr. Dalessio, and the passage relating his conversation with them is the last which we shall give. The manner in which the various sects in Asia Minor, to whom we have referred, *bite and devour one another*, will remind our readers of the spirit evinced toward each other by the Hindoos and Mussulmans of India. Mr. Dalessio writes—

While we were speaking, two Armenians passed by. One of the Greeks said, "Is it not a curious thing that the Armenians eat red eggs on the Saturday before Easter, and during Lent they do not eat beans because they contain little insects? They do not eat oysters, because they consider them as a kind of meat; and many other things, which shew their great ignorance." "Be not offended," I said, "if I speak to you a little on this subject. We ought not, my friend, to judge our brother; for Jesus Christ says, *Judge not, that ye be not judged*; and again, *Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye*. If you

speaking against the Armenians, they can also say of you that you eat olives, but not the oil; the botargo, but not the fish: just as the Roman Catholics eat the eggs, but not the hens; the milk, but not the sheep. Christ says, *Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart; and they defile the man.* And St. Paul says, *Let no man therefore judge you in meat, or in drink.* No man can be saved by DOING this or that; as St. Paul says again, *A man is not justified by the works of the law, but by the faith of Jesus Christ.*" The Roman Catholic was always against me, but the Greeks consented.

On the 16th Mr. Dalessio returned to Boujah.

*Services, &c.*

The following information is taken from Mr. Wolters' Letter of Jan. 28, before referred to:—

† Since my return from Europe I have regularly taken part in the English Services, and preached alternately, every Lord's Day, in Smyrna and Boujah. I have also continued the German Service every fortnight in the English Chapel at Smyrna; and though the attendance is small, some individuals seem to value it much. The number of Communicants at Christmas was ten.

Through the kindness of the British Chaplain I have been permitted to resume, in the Chapel at Boujah, the Greek Service which I used to hold in the house of the Rev. G. Solbe, and afterward in the Society's House. It is to be held on alternate Lord's-Day evenings. I began on the 24th inst., and it was indeed a joyful commencement. A considerable number of Greeks, men and women, attended the Service from beginning to end, listening with the greatest attention both to the reading of the Liturgy and the Sermon, which I preached from Matt. viii. 1—4. In order to be understood by them I endeavoured to speak in as plain language as possible, their dialect being very common.

Since my return I have had but few opportunities of conversing with Mussulmans, although I try to extend my intercourse with them as much as possible. Mrs. Wolters is also endeavouring to cultivate an acquaintance with several Turkish Families of this village. May the Lord

soon open the door for the free proclamation of His blessed Gospel in this benighted country!

## India within the Ganges.

### CHURCH MISSIONARY SOCIETY.

#### General View—Appeals for Prayer.

THE general view of the Missionary Work in North India, given on former occasions, is equally applicable to the present year. The visible fruits of conversion are few in number, though there are indications, to a discerning eye, of a brighter day. There is much to try the faith and patience of the Labourers, though there is enough to sustain their hope. From every Station, even where the Agents are the most able, and the external machinery of the Mission the most perfect, the same earnest appeal meets the ear, to lift up our hearts in prayer to Him who has *the residue of the Spirit*, that He may pour it from on high upon a thirsty and arid field.

#### CALCUTTA.

This Station has been strengthened by the appointment to it of the Rev. G. G. Cuthbert, who in the first instance, as our readers are aware, resided in the Krishnaghur District, for the advantage of studying Bengalee, and of acquainting himself with Missionary Work in that District.

The Rev. J. Innes has continued to act as Secretary of the Corresponding Committee, and the Rev. Messrs. Sandys, Osborne, and Long, to conduct the various Missionary duties of the Station. During part of the year, however, Mr. Osborne undertook the duties of Chupra, in the Krishnaghur District, the late Rev. J. C. Wendnagel being compelled to leave it, as more fully noticed hereafter, on account of the failure of his health. Both Mr. Osborne and Mr. Long have lately returned to this country.

#### General View.

The following remarks occur in

Mr. Sandys' Report for the year 1846—

Much seed of heavenly truth has been sown, during the past year, by the various means of preaching the Gospel to Christians and Heathen, by the distribution of the Holy Scriptures and Religious Tracts, by conversations with young intelligent Natives, and by the instruction imparted in Schools to the rising generation. Still, there seems to be but little of that blessed result which followed the preaching and teaching of the Apostles and early preachers of the Gospel. The earnest prayers of the Church of Christ are entreated, that there may be an abundant outpouring of the Holy Spirit, both upon the Native-Christian Churches, and upon the Native Population.

*Christian Congregations.*

Mr. Sandys reports—

Divine Service has been regularly held in Trinity Church, Mirzapore, thrice every Lord's Day. The Services in the morning and afternoon are in the Bengalee Language, and that in the evening in English. The ordinance of Baptism has been administered by me to 27 Natives, of whom four were adults, and the remainder the children of Native Christians. The average number of Native Communicants is about 30. A Communicant and Missionary Meeting is held on the evening previous to the day of the administration of the ordinance, when the Native Christians contribute, according to their ability, toward the Missionary cause.

Nine Native Christians have been interred in our Mission Burial-ground since the last Report, of whom five adults and one child were connected with our Mission. One of the adults was named Ranee. She professed to rely simply on the merits of Jesus Christ for acceptance with God; and there is reason to hope that she has joined the blessed assembly of those who have been redeemed by the blood of the Lamb, and are before the throne above. Another, named Nathaniel Nobin Chunder Ghose, was born on the Church Mission Premises in 1827, and from his earliest years was trained up in the nurture and admonition of the Lord. He was instructed in the Native-Christian School on the Mission Premises, and there is reason to hope that he became experimentally acquainted with the truth as it is in Jesus. When his education was completed he engaged in tuition, and

always gave great satisfaction. He had lately taken a situation at Garden Reach, where he had charge of a School established for the benefit of the Heathen Youth in the neighbourhood. Thus usefully was he employed when he was suddenly taken ill with cholera on the 28th of November, and carried off in a very few hours. The other individuals, so far as I am able to learn, walked consistently with their Christian Profession, and departed this life in the faith and hope of the Gospel.

Mr. Long writes of the Congregations in the Southern Villages—

Thakurpooker and the Christian Villages have been visited by me on one Lord's Day in the month, as usual. I administer the Sacrament of the Lord's Supper once a quarter. The number present on Advent Sunday was 38. I must bear witness to the hearty way in which, according to their ability, the Christians join in the singing, and also in the responses.

*Education.*

Under this head Mr. Sandys writes—

The Christian Boys' School has now been in existence about fourteen years, and it has been a blessing to many Native-Christian and Orphan Children, who have been instructed in it and trained in the knowledge of the Gospel. It now contains 27 pupils; of whom 6 attend the English School on the Mission Premises, and 21 are learning Bengalee, and have recently commenced English also in the Institution.

The Christian Girls' School has gone on in a very satisfactory manner during the past year. The pupils are the daughters of Native Christians in Calcutta and the Southern Villages, and, in order to ensure their regular attendance and efficient progress, are boarded on the Mission Premises. Three of the pupils have left the School during the year, and four have been admitted. The present number of girls is 21, who are divided into four classes.

There are three English Schools for Heathen Boys, of which the Rev. J. Long superintends two, viz. those at Mirzapore and Dum-Dum, that at Allipore being under the superintendence of Mr. Sandys. Mr. Long reports—

Last year I feared that, in consequence

of the opposition made by the Vedantists in Calcutta, and orthodox Hindoos, to Missionary Schools, the Seminary at Mirzapore would be closed; but the efforts of the Anti-Missionary Party have signally failed: their Schools are declining, while Missionary Schools are increasing, both in numbers and efficiency. This School has now more boys in it than ever, the number being 226. It is, however, with me a subject of deep regret, that, since its establishment in 1823 up to 1846, it has only produced two Converts, notwithstanding that the truths of the Gospel have been plainly and fully preached to the boys in it. This, though a lamentable fact, instead of discouraging us, ought to stimulate our exertions to overcome the barriers raised against the believing reception of the Gospel.

In order to enable the senior boys, who are generally poor, to continue their studies at School during the period when the mind is most susceptible to the influence of truth, Scholarships have been established, which are awarded, after a strict examination, to the boys who have attended best and answered best. The public have liberally supplied funds in furtherance of this object.

The School at Dum-Dum is visited by me once a month. The number of boys is 74, of whom 39 are Brahmins, 3 Rajpoots, 4 Mussulmans, and 28 Soodras.

Concerning the Allipore School Mr. Sandys remarks—

It contains 70 pupils, and is divided into 7 classes. The usual studies have been prosecuted, during the year, with regularity and success.

There are three Vernacular Schools for heathen boys, containing about 250 scholars, in Calcutta, Rajahat, and Baraset. Two other Schools, containing 114 boys, are maintained by the Calcutta Church Missionary Association in connection with the Society, but are under the management of the Local Committee.

*Preaching to the Heathen.*

Of this branch of the work Mr. Sandys states—

The commodious Chapel at Tuntunia was attended by me and Mr. Osborne up to the time of his departure to the Krishnaghur Mission, after which the entire charge devolved upon me. The Chapel is situated in a populous neighbourhood,

and a great thoroughfare, not far from the Hindoo College. It is generally well attended, and Christian Tracts in the native languages are usually given, at the close of the preaching, to such persons as may be desirous of obtaining them. During one part of the year the preachers of the Vedantist Party posted themselves nearly opposite this Chapel at our stated times of preaching, and addressed the people with a view to counteracting our efforts; but for some time past they have discontinued doing so, and the people now attend us, as formerly, without interruption.

Mr. Long also gives the following account—

During the four years preceding this year I made it a regular practice, on the Lord's Day, to visit Natives in their houses, and converse with them in the streets and lanes of Calcutta on Religion, occasionally distributing Tracts and books. I have thus traversed more than 600 lanes and gullies in Calcutta, and conversed with all descriptions of persons—the bigotted Brahmmin, the haughty Mussulman, the abject Portuguese, and the proud Baboo puffed up with intellectual pride—and in no case have I met with insult, except on one occasion from a few Vedantists. I look back with very great pleasure on many of the interviews I have had. During this year I have spent the chief part of the Lord's Day in the villages near Calcutta, calling upon the respectable and educated classes of the Natives to bring the claims of Christianity before them. Sometimes I have had discussions with young men who were educated in our English School at Mirzapore. I have visited the chief villages on the banks of the river between Calcutta and Barrackpore.

AGUPARAH.

Mr. F. De Rozario continues in charge of this Station, and has given the following Report for the past year—

*Christian Congregation.*

I am thankful to say that many of the Christians connected with this Mission are prospering in spiritual things. But while some have made me rejoice in the Lord by their strict Christian conduct, and hearty co-operation in the work, others have caused sorrow on account of their misbehaviour and worldliness. The num-



ber continues the same as in 1845, viz. 70, including children, of whom 20 are Communicants. The Sacrament of the Lord's Supper has been administered four times within the year; and one adult and six children have been admitted into the Church by baptism.

*English School.*

In 1843 we had, on a monthly average, about 80 boys; in 1844, 120; in 1845, 150; and we have this year 240. This progressive increase is owing to what the Natives see at the Annual Examinations, and to the abolition, one after another, of three pay Schools established by the Hindoos in opposition to the Missionary School. The last of these was abolished in October last, and the opulent Baboo, who supported it for several years, now sends his own children to our School. Thus we see how prejudices against Missionary Schools and Bible Instruction are completely worn out in these parts. Two of the best boys of the first class have left School with a complete head knowledge of all the doctrines and precepts of the Bible, and not without conviction, to a great extent, of the truth of Christianity.

Mr. De Rozario and the Native Teachers give public instruction, in two Chapels in the neighbourhood, three times a week.

BURDWAN.

The Rev. Messrs. Weitbrecht and Geidt have continued to labour at this Station, and in February 1846 they were joined by the Rev. F. Schurr and Mr. C. Bomwetsch, whose first employment will of course be the acquisition of Bengalee. Mr. Weitbrecht gives the following Report—

*General View.*

Upward of 25 years have now elapsed since the first Missionaries settled at this Station. The Gospel has been preached extensively, and the good seed, thus widely dispersed, has been watered with many prayers and tears. I re-entered upon my labours in this Mission two years ago, with confidence and hope, even as the husbandman waiteth for the precious fruit of the earth. Doubtless the blessing of the Lord has accompanied our efforts: we have indubitable proof of it, and feel grateful. But our hearts' longing desire to witness more extensive conversions has not been realized yet. We are still called

upon to labour in hope, and in patience to possess our souls. O that the Lord may soon display His power in the sight of the Heathen!

*Native-Christian Congregation—Deaths—Baptisms.*

The present condition of this body of believers is much the same, in point of numbers, as exhibited in last year's Report. With some few exceptions their conduct has been consistent, and becoming their Christian Profession, and many walk in the fear of the Lord.

The Means of Grace have been administered regularly in two Divine Services on the Lord's Day and one in the week. There are 48 Communicants on the list. A Monthly Missionary Prayer Meeting is held with the Teachers and Catechists, which has often proved a happy season to gather new strength for the conflict. Ten persons—2 adults and 8 children—have died during the year, and I have had the joy of witnessing some happy death-bed scenes. In my last Report I mentioned the baptism of an old man, about eighty years of age: he departed in peace, after his eyes had seen the salvation of the Lord. A Catechist prayed with him the day before his dissolution, to whom he expressed his desire to depart, and to be with Christ. He said, "I do not fear, for I shall not die, but go to Jesus." He was frequently heard, in his lonely hours, chanting a Bengalee Hymn, which appeared to give him much comfort. Another of the departed, Kartick, a boy of twelve years, the only son of a widow, toward the latter part of his protracted illness shewed much uneasiness of mind. He had always been one of our best boys in the Christian School, intelligent and amiable; but now, as he felt drawing nearer to eternity, his sins troubled him, and he desired to be sure of a state of pardon and acceptance. This was told me by a Catechist, to whom he opened his heart. I spoke to him of the love of Jesus, and the all-sufficiency of His atonement and merits for the poorest sinner. The conversation and prayer were blessed, and on the following day he told me that he was peaceful and happy. He spoke very sweetly of soon being with his Saviour. On Christmas Morning, 1845, I received a message that he was dying. I hastened over to the village, and commended his spirit into the hands of his Redeemer. I shall never forget the solemn scene. An hour afterward he breathed his last.

Two families of the peasantry will shortly be baptized. Only two youths have been admitted by baptism into the Church of Christ. One of them, Philip, is the son of a good man, who has lately been called to eternity. The name of the other youth is Elijah. Both had for some time been instructed in the Christian Boys' School, and I feel persuaded they were truly prepared for the sacred ordinance. The deficiency in adult baptisms has in some measure been made up by the baptism of 35 children, between one month and ten years old.

#### Education.

The number of boys in the Orphan Boys' School, or Station Seminary, is 39. Two pupils of the first class have left School, one to assist in the English School, and the other to be employed as a domestic servant. The five remaining pupils give fair promise of hereafter becoming useful as Teachers. Their conduct is exemplary, and three of them have lately been admitted to the Lord's Supper.

In our interesting and useful Orphan Girls' School there are 42 girls under instruction, beside infants. Three girls have been married to young men who are in service; but they continue to act as Monitors in the School. A few of the superior girls receive instruction in English. The Infant School is attended by 40 children, and has been conducted by Rabeé, one of the elder girls, in a very creditable manner.\*

The English Heathen School is situated in the town of Burdwan. Mr. Cecil is the head Teacher, and much credit is due to him for his exertions. When I prepared last year's Report we felt no small anxiety as to the continuance of the School, owing to the establishment of a Government English School at Burdwan. Nearly all our scholars left us, and we began the new year with only 15. However, we soon recovered our ground, and by July we had 75 on the list and 60 in attendance. It is true that we owe this, in some measure, to the fact that we give instruction gratis, whereas in the Government School a small sum is demanded of every scholar; but this is not the only cause of the favourable increase. The Annual Examination, which was held in October, proved so satisfactory, that, by the united testimony of the gentlemen

\* Rabeé was trained for this office at the Home and Colonial Infant School, during Mr. Weitbrecht's visit to England two or three years ago.

present, our first classes were decidedly superior in attainments to those in the Government School. Our anticipations have thus been realized, that that School which affords the best education will gain the day, notwithstanding the prejudices which many Natives entertain against religious instruction. No actual conversions have taken place from this School, though of some of the pupils it may be said that they are *not far from the kingdom of God*.

The Bengalee Schools, five in number, are now under the care of Mr. Geidt, who visits them alternately every morning.

#### Preaching to the Heathen.

The Gospel has been regularly preached to the Heathen, both in the town of Burdwan and in the villages of the District. Two evenings in the week are devoted by the Missionaries to preaching in the Bazaar Chapel, and three mornings in various localities where an audience can easily be obtained. I spent nearly three months of the cold season in itinerating through the surrounding populous District. I was much gratified, in my journeyings, to meet with so many young Hindoos who had received an English Education, and who, with few exceptions, speak with contempt of idolatry. It is easy to perceive that a great moral change—and I believe for the better—is thus being effected, though the Evangelist in a heathen land looks for more than this. Present appearances would almost lead us to think that Bengal is to become a land of Deists and Infidels before the Gospel is fully to prevail.

#### KRISHNAGHUR.

#### Visit and Testimony of the Bp. of Madras.

We are well aware of the various sentiments with which the work at Krishnaghur is viewed by different classes of observers. By many Christians, in India and at home, with devout praise and thanksgiving, as the commencement of a great and good work. By others, with suspicion or condemnation, as the result of *deceivableness* and of unworthy inducements held out to Converts. By others, with contempt, as an insignificant movement on the part of Natives who had previously lost caste among their countrymen.

We have therefore been ever anx-

ious to obtain collateral and independent testimony, in addition to the information furnished by the Missionaries themselves. Such testimony has this year been received from the Bishop of Madras, who, during the absence of the Bishop of Calcutta, visited and administered the affairs of that diocese. His Lordship held a Confirmation, at which 310 Candidates were presented, at Krishnaghur; resided a week in the District; and personally inspected the several Missionary Stations, in company with his Chaplain and the Archdeacon of Calcutta.

The Bishop has since published, in this country, a "Brief Account" of his observations and inquiries, "out of a fervent desire to strengthen the love of Missionary enterprise in the hearts of its supporters, and to awaken it in the hearts of those who have as yet not entertained it toward the Church Missionary Society's Mission at Krishnaghur."

In this account the Bishop justly observes that his testimony will be the more valuable, as of one who had enjoyed peculiar opportunities of acquainting himself with the system and working of Christian Missions in the South of India.

The Bishop thus speaks of the character of the Missionaries of the Society—

Among the many blessings I have been permitted to enjoy in India, I shall always most gratefully acknowledge the opportunity which has been granted me of passing a few happy days amongst these Missions. Gladly would I have given up another week to this hopeful District; but my engagements for Lent obliged me to shorten my Visitation. In Krishnaghur, as wherever in India I have had the happiness to sojourn among them, I have been received by the Society's Missionaries with a confiding kindness and hearty hospitality which I can never forget. Every information which I solicited was readily and fully given, and our intercourse has been most frank and friendly.

I find them [the Missionaries of the June, 1847.

Society] men of prayer, faith, and love; and most anxious to impart every spiritual gift to those committed to their charge within the fold of Christ, and to those who are still *without*.

The Bishop issued a series of searching inquiries, which were fully answered by the Missionaries, and he traced the history of the work from its commencement. His Lordship states—

It must be acknowledged, with regret, that in this movement there was much that must be attributed to mere temporary excitement, much that was unsound and fallacious. So long as the system of advancing money was kept up, the work seemed to advance; but it was soon discovered that many of the professed Converts had crept into the Church from merely worldly motives.

The loan system, to which the Bishop refers, was discontinued after the first two years, in 1841. His Lordship adds—

It is a fact that comparatively few Converts have since come forward to join our Church.

Notwithstanding this opinion of the unsoundness of the movement at its commencement, the Bishop gives the following satisfactory testimony to the present character of the work—

With a considerable number, among thousands of nominal Christians, the movement has been steadily progressive, whilst the rest, who came in merely for the loaves and fishes, have ever and anon, by their behaviour, and especially lately by their secession to the Roman Church, proved that their embracing Christianity partook of the character of a merely temporary excitement.

And again—

It is satisfactory to be assured, by those who have frequent intercourse with them, and who therefore have the best means of judging, that there is a goodly number in whose hearts the work of grace has commenced. I have seen enough strongly to impress on my mind the persuasion, that Krishnaghur will eventually prove the Tinnevely of Bengal. I shall not be misunderstood as desirous of conveying the impression that it resembles Tinnevely at present.

With respect to the Popish incursion into Krishnaghur, specially referred to in our Number for April 1846, the Bishop observes—

This Mission has been sorely tried of late by the unfortunately too-successful efforts of the Romanists, who established themselves in the District last year, and have prevailed upon not less than 140 individuals, including men, women, and children—in one District—to join their communion. Of these, however, 41 are very anxious to be re-admitted into our own Communion; and of the remaining 99 most are unworthy of the name of Christians, half of them having been on the list of Catechumens for the last seven years, but never having been baptized into our Church on account of the impropriety of their behaviour.

On another occasion the Bishop writes—

May Krishnaghur be providentially protected from the infection of that Christianized idolatry! for such I unhesitatingly declare it to be as presented to the Natives of India.

*Recommendations of the Bishop for strengthening the Mission.*

The Bishop earnestly presses upon the Society two measures: first, the increase of Missionary Labourers.

A large Native Congregation cannot be safely trusted for a day without a resident Clergyman; and especially in Northern India, where the Catechists and Readers are evidently very inferior to those we have in the South. The Krishnaghur District absolutely needs ten Missionaries, two for Krishnaghur itself, and two for each of its four Country Stations. I consider Krishnaghur the nucleus of Christianity for the Natives of Bengal; and it is of the utmost importance that the Missionary labours here of the Church be kept up in full efficiency.

The second point urged upon the Society by the Bishop is the improvement of the Native Agency by the establishment of an Institution for training Native Catechists. It is thus stated—

The list of Catechists, Readers, and Schoolmasters, is very small; and at present the Missionaries have no means ready to their hand for enlarging it. I

would most earnestly, then, recommend the Church Missionary Society to found within their District a Seminary or Training School, with the express view of bringing up a set of men able to teach others also, similar to that at Palamcottah [in South India].

We now give some of the usual Reports of the Missionaries, reserving the remainder for a future Number.

SUDDER STATION—KRISHNAGHUR.

*Report, by the Rev. C. H. Blumhardt.*

The Rev. C. H. Blumhardt continues at this Station, and has given the following Report of its condition—

Many of those circumstances, concerning which I had fears last year, have been mercifully overruled for good. The Roman-Catholic Priest, who had intruded upon our work and led astray many of our Converts to his errors, has been arrested in his career, and has evidently failed in his designs. Most of his Converts are very anxious to be re-admitted into our Communion. They do, on the whole, regularly attend the Means of Grace in my Church, and have quite separated from the Church of Rome. But they are all still on probation. The College, too, which was established here by Government in January last, and which threatened materially to affect our English School, has done us service rather than otherwise. By means of this College a general desire for English Education has been excited in and about Krishnaghur, and this has brought a large number of boys into the Station from the District. Being unable, however, to pay the sum of two rupees per month, which is charged at the College for each boy, they had no alternative but to come to our School, which is free of charge, but conducted on Christian Principles: in this way the number of our boys has been more than doubled during the year. The number now on the list is 224, of whom 165 are in daily attendance. They are pursuing the usual studies.

Divine Service has been regularly held here on Lord's Days, twice in Bengalee and once in English, beside daily Morning and Evening Prayer. The conduct of the Christians, at the Station and in the villages, has been, on the whole, satisfactory; and their attendance on the Means of Grace regular, with very few exceptions. Some pleasing instances of piety have

come to my notice, which prove to my mind that the Word preached to them is not fruitless. A poor man, for instance, who is in my employ as a water-carrier, lost his son by death, a few weeks ago, after a lingering illness. The boy had been in my School for several years, and had always behaved well. A few days after the boy's decease the father came to me, full of grief at the loss he had sustained, and very anxious to unburden his mind by telling me some particulars of the poor boy's last hours. It appears that he awaked his parents in the middle of the night, and told them that he felt quite happy and comfortable, more so than ever. He then begged his father to pray and sing with him, which the afflicted man did as well as he could, the boy heartily joining in the hymns, and constantly speaking of the love of Jesus and the hope he had in Him as a Saviour. A few hours afterward the poor boy was a corpse: he had quietly entered into his rest. Now this instance of trust in the Lord, both by the child and by the parents, should encourage us never to cast away our hope for these poor people, for it will have a *great recompense of reward*.

The number of Communicants during the past year has been 30; of persons confirmed, 46; and of those baptized, 37—viz. 3 men, 5 women, 20 boys, and 9 girls. Two marriages have been celebrated, six deaths have occurred, and one woman has come forward as a new Candidate for Baptism.

The Christian Boys' School has averaged 29. Three boys of the first class I was obliged to dismiss for bad conduct; but the others have given me satisfaction, both in their studies and in their general behaviour. The Christian Girls' School has numbered 26 on an average, and we are much pleased with the conduct of the girls.

The Vernacular Schools, both in the bazaars here, in Bohirghatchee, and at Nuddea, number about 360 children in daily attendance.

#### CHUPRA.

*Continued Changes in the Labourers at this Station.*

In our last account of this Station we mentioned that it had to some extent suffered from the change of Missionaries to which it had, in the providence of God, been subjected.

We have now to report that the Rev. J. C. Wendnagel, who was in charge of the Station when we last noticed it, was compelled by ill-health to leave it in July, and to repair to Calcutta. On the 16th of November he sailed, with his family, on his return home,\* and about three weeks afterward it pleased the Lord to take him to Himself.† On his departure from Chupra, the Rev. J. F. Osborne, as we have already mentioned, entered upon the charge; and about the close of the year, Mr. Osborne being on the point of leaving for England, the Rev. H. C. Krückeberg, the former Missionary at Chupra, re-entered upon the Station. Our readers will not be surprised to hear that its condition is far from being satisfactory.

*Report, by the Rev. J. F. Osborne.*

At Chupra there are eight Christian men, beside the Readers, and 12 women. The men are all employed as servants on the Mission Premises, and, with their wives and the widows, attend Divine Service twice on the Lord's Day, and Morning and Evening Prayers daily during the week. I have had no reason to be dissatisfied with their general conduct since I came here, and they almost all subscribe a small sum monthly toward the relief of their poorer brethren.

The Boarding School for Christian Youths contains at present 20 boys, who are, upon the whole, attentive and obedient. Although their studies were much interrupted, through sickness, during the rainy season, yet they are now in good health and able to attend to their lessons with regularity.

There is at present no School for girls, as there are no suitable apartments for them, and a competent person is wanting to take care of them. It is to be hoped that means will soon be provided for opening the School, as there are now upward of 20 girls waiting for admission. Some of them, however, have been received for a time into the Female School at Krishnaghur.

About one-third of the adult Christian Population throughout the whole District

\* Vide the Recent Intelligence in our Number for January last, p. 64.

† Ibid for March, p. 159.

attend Public Worship on the Lord's-day : the remainder have not yet learned to value the Christian Sabbath ; and in many cases, those who neglect the House of Prayer spend the sacred day at their usual work in the fields. According to the latest returns there are in the whole District 408 baptized individuals ; namely, 125 men, 126 women, 90 boys, and 67 girls. There are also 11 unbaptized persons who call themselves Christians, and 20 who have joined the Roman-Catholic Church. The state of Religion generally among the people, so far as I can judge, is very low ; and their extreme ignorance and poverty are very unfavourable to their growth in grace and the knowledge of the Lord Jesus Christ.

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## Ceylon.

### CHURCH MISSIONARY SOCIETY.

#### *Position of the Mission — Need of Labourers.*

WHEN we last brought the Ceylon Mission before our readers we stated that the labours of the Missionaries were principally carried on *in faith*, that the health of some of the Missionaries had compelled them to abandon their work, and that the Committee were unable adequately to supply the consequent demand for a reinforcement. We have now very much the same report to make, except that in some Stations, perhaps, the progress of the work has been of a rather more encouraging nature than last year. With a view to supply, in some degree, the want of Labourers, Mr. H. Collins was sent out in July last,\* to labour, in the first instance, as a Catechist. He arrived at Colombo on the 15th of November.† The services of an Ordained Student have also been assigned to this Mission.

#### *Anniversary of the Colombo Church Missionary Association.*

This Anniversary was held at Colombo in September last. On the 13th the Bishop of Colombo preached

at St. Peter's Church, after which a collection was made, amounting to 26*l.* 12*s.* On the 15th a Public Meeting was held in the Legislative Council Chamber, kindly granted by His Excellency the Governor for the purpose, the Bishop taking the Chair. On the following Lord's Day the Rev. W. Oakley preached at St. Paul's, the collection amounting to 16*l.* 16*s.* 3½*d.*

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#### COTTA.

The Rev. G. C. Trimmell has discharged the duties of the Secretaryship during the past year. It has pleased God, however, so to afflict him that his medical advisers have given it as their decided opinion, not only that he should at once leave Ceylon ; but that he should never again labour in a tropical climate. He is probably now on his way home. The Rev. F. W. Taylor will discharge the duties of the Secretaryship until the Rev. H. Powell's return to Cotta. The state of Mrs. Powell's health renders it unlikely that this will take place for some months.

The health of the Rev. J. F. Haslam, although not strong, is yet so much improved as to enable him to apply himself to the important duties of the Christian Institution, and the equally important task of revising the Singhalese translation of the Holy Scriptures.

Mr. A. D. Gordon arrived at Colombo on the 6th of June last\*, and was admitted to Deacons' Orders on the 26th of July, by the Bishop of Colombo, at Jaffna.† We regret to say that the last accounts do not give a favourable account of Mr. Gordon's health.

Mr. C. Senanayaka, a Native Catechist, was admitted to Deacons' Orders by the Bishop of Colombo, at Colombo, on the 7th of June last.‡ Mr. Senanayaka is the third Native

\* Vide the Recent Intelligence in our Number for July last, p. 335.

† Ibid. for January last, p. 64.

\* † Vide the Recent Intelligence in our Number for August last.

‡ Ibid. for November last.

who has been admitted to Holy Orders after a course of preparation in connection with the Society's Ceylon Mission. The Bishop remarks of him, in a Letter to the Hon. Clerical Secretary, dated June 6—

One of the two Deacons is a Native Candidate from your own Institution at Cotta; and it is very gratifying to me to add, that in every part of his examination he acquitted himself in a way that would have done credit to any Institution in England. I have written to Mr. Haslam to express my entire satisfaction with the whole of his examination—in the original language of the New Testament, as well as in his intelligent and discriminating knowledge of doctrinal truth.

Mr. Senanayaka will attend to the duties hitherto performed by the Rev. C. Jayesinha, whose services have been transferred to Kandy.

We now give the usual Report. It is signed by Messrs. Trimnell, Haslam, Taylor, and Gordon.

*Report for the Year ending June 30, 1846.*

In speaking of the various endeavours to promote the spiritual welfare of the people entrusted to our care, we advert, first, to

*The Ministry.*

The Word of the Lord has, throughout the year, been preached to twenty stated Congregations by ourselves and our Native Assistants: if we enumerate the Congregations meeting at different times at the Cotta Church, on the Lord's Day and other days of the week, as distinct Congregations, the number will be twenty-three.

At the Station four regular Services are held during the week, two in English and two in Singhalese. At eighteen of the School Bungalows, and at the Wellekede Jails, Divine Service is held once every Lord's Day. Service at some of them is omitted once in about two months, when the Catechists receive the Lord's Supper at Cotta Church. While we regret to say that at some places there seems to be but little disposition in the people to assemble together, and but little apparent attention given, or interest felt in the truths declared, we are happy to say that at others there is a much more cheering state of things manifest.

*Catechists.*

The nineteen Congregations in the villages about Cotta have been under the immediate care of the Native Assistant Missionary, the Rev. C. Jayesinha, and the Catechists and Probationary Catechists. Some of these have three Congregations to attend to, others two, and Johannis, who is also Teacher in the Girls' School, and Daniel, a Teacher in the English Boys' School, have each but one Congregation to attend to. We ourselves take turns in the Services at the Cotta Church, or preach, instead of the appointed Catechist, at some of the Out-stations, thus overlooking them in the performance of their duties, and getting a knowledge of the state of their Congregations. The Catechists are required, on the week-days, to visit the Natives at their homes, in their respective districts, and to meet at the School, on one day in the week, such members of their Congregations as are Candidates for Baptism. They also examine, monthly, the children of the Schools in their districts, and report of their proficiency.

*Baptisms.*

We are thankful in being able to state a very considerable increase in the number of baptisms, both of infants and adults. During the year, no fewer than 69 adults and 128 infants have been added to the Church by Baptism. The adults were not admitted to the sacred ordinance until after much instruction had been given, and much searching and catechizing had been used, and we had become satisfied respecting their sincerity.

*Confirmation.*

The Bishop kindly confirmed our Candidates at Cotta, thus saving them great inconvenience and fatigue, to which many of them would have been subjected by going to Colombo. We had the pleasure to present to him 110 Candidates, and his Lordship appeared to be much pleased with the order and behaviour of our Congregation.

The persons confirmed were all Natives, three of them 70 years of age or upward. The Bishop performed the Service in Singhalese, and delivered two addresses, one before and the other after the Confirmation Service, by interpretation.

We resume the Report.

*Communicants—Candidates.*

The number of our Communicants, until after the Confirmation, was about the same as stated last year; but since then 25 persons have been added to the number. There are about 30 members of the Village Congregations Candidates for admission to the sacrament of the Lord's Supper.

*English Day School.*

At the commencement of the year the number of pupils attending this School was 56. During the year 18 boys have been admitted, and 36, of whom 5 have been admitted into the preparatory class of the Christian Institution, have left. The present number is therefore 38. We are happy to observe, that they have made steady and gradual progress in scriptural and general knowledge.

*Christian Institution.*

The course of study pursued in the Institution is so nearly the same as last year, that it is not necessary to specify the books in which they are instructed; but only to mention the general heads, which are, Scripture, English, Singhalese, Mathematics, Classics, History, Geography, and the rudiments of Natural Philosophy.

On the 11th of February the Bishop visited the Institution, and in a Letter to the Hon. Clerical Secretary, dated Feb. 12, his Lordship gives the following particulars—

Morning travelling being best in a tropical climate, I reached Cotta very early. After the Morning Service, which, to prove to you so happily his renovated health, was wholly read by Mr. Haslam, we breakfasted. I then assembled the whole Institution, all your body being present; and the Lesson of the day having been read by the lads, I questioned them fully and searchingly on the subject, and with a very satisfactory result. The prizes for the half year were then distributed, which was the principal purpose of my visit; and I did not lose the opportunity of pressing upon them earnestly, not only due thankfulness for the blessing of such instruction, but the increased accountability it brought upon themselves; urging them to let their light shine amid the surrounding darkness, that each might become indeed a blessing to his home and to his country. It was altogether a very

gratifying scene. We afterward repaired to the Native Singhalese Service, by one of your own ordained Missionary Native Clergy. The Church was full: both the Schools were present: the responses were made by them distinctly and well. A native marriage was very decorously solemnized during the Service; and the children were catechized by me, through Mr. Jayesinhe as my interpreter, after the Second Lesson. This is the usual exercise, and a very valuable one, every Wednesday, and is conducted by the same Native Clergyman whose part on this occasion I took, using his interpretation. I was much pleased with the general promptitude of their answers to my questions. In short, the whole day was one of unmixed gratification and thankfulness.

*Cotta Girls' Schools.*

The Report proceeds with the following notice of these Schools, which are under the superintendence of Mrs. Trimnell, by the Master—

The number in attendance at the Day School, at the commencement of the year, was 85. During the year 26 have left, and 25 been admitted, which makes the present number 84. The average attendance has been from 40 to 50.

The Sunday School includes the girls of the Day School, and 16 others. The whole number on the books, therefore, is 100.

*Native Out-Schools.*

The number of Out-Schools at this Station, last year, was 30. One of these, the Tamul School, has been relinquished. These Schools contain 609 boys, 224 girls, and 156 adults, making a total of 989. The average attendance is 648. An attempt was made to establish a Girls' School at Etul Cotta; but after two months' trial we were obliged to discontinue it. The Etul Cotta Boys' School continues to afford great satisfaction. We may say, too, that most of our Schools are in a better state than formerly. One chief object that we have had in view, has been to train up a great number of children able to read the Scriptures. That this has been in a great measure accomplished will, we think, appear from the fact that 301 are able to read the Testament, and 149 Mrs. Trimmer's Lessons in Singhalese. This is a very much larger proportion than could read in former years. We are glad also to state that a



greater number of boys from the Out-Schools now attend our Sunday School than last year.

*The Press.*

The operations of the Press have been confined chiefly to the printing of the Holy Scriptures in Singhalese. The other work done for the Society includes 2000 copies of a Sermon to Children by Bishop Wilson, of Calcutta, translated into Singhalese.

*General Views—Encouragements.*

We are not without hope that the Divine Blessing has been vouchsafed, and that there is some prospect of a brighter day approaching than has yet been seen at this Station. We may mention one very pleasing circumstance, indicative of the state of the people around us—their desire to have in their villages more suitable Places of Christian Worship than they have at present, and their willingness to come forward to assist, both by contributions in money and by manual labour, in building Churches. The Christian Inhabitants of the villages in which we have regular Lord's-Day Services have applied to us to assist them in erecting Churches, to which application we with much pleasure responded.

We would express our hope that the division of the Station into Catechists' Districts has been productive of good; and we trust we shall be permitted to see more decidedly beneficial results from it than we have yet seen.

Upon the whole, we think we have ground to be both thankful for what God has done by us, and hopeful respecting the prospect before us.

**KANDY.**

This Station continues under the charge of the Rev. W. Oakley, who will now be assisted, as already mentioned, by the Rev. C. Jayesinhe. Mr. Oakley has furnished the following

*Report for the Year ending June 30, 1846.*

*Congregations.*

The number of Congregations is at present five; four Singhalese and one Tamul. The English Service, on the Thursday evening, has not yet been reopened.

The principal Singhalese Congregation is that which assembles on the Mission Premises at eleven o'clock on Lord's-Day Morning. The average attendance is about 72. During the past year the attendance has been more regular than in any former year since my residence at Kandy. Those who now attend are of the most respectable class of Natives, and, with very few exceptions, are persons of good moral character. A decided change, in this respect, has taken place within the last two or three years. Formerly, the Congregations were occasionally much larger than at present; but those who came were not by any means regular, and many of them were persons of very immoral character, who seemed to attend Church occasionally in order that they might claim baptism for their infant children, or Christian marriage, or Christian burial for their friends. By the rules recently sanctioned by the Bishop of Colombo, and which are now in use at this Station, persons of openly immoral character, as well as those who habitually neglect attendance on the Means of Grace, will no longer be recognised by us as Christians, but rather as Heathen. This system of discipline has long been needed, and seems hitherto, at this Station, to have produced a decidedly good effect. A more decided and public protest is now entered against immorality, and especially against that terrible state of ignorance and vice in which so many nominal Christians, in this country, are living, to the utter ruin of themselves and families, and of the Heathen by whom they are surrounded. The number of nominal Christians who attend our Lord's-Day Services is very small compared with the number of nominal Christian Families, not less than 350, who live in this town. The washermen, with two or three exceptions, never appear; bandy-drivers, bazaar-keepers, and traders, also absent themselves; and when these are deducted, the number of nominal Christians in Kandy is comparatively small.

The Congregation next in importance is that which assembles in the School-room at Gatambe, a small village nearly three miles from Kandy. Although there has been much sickness in that neighbourhood for many months past, the attendance at the early Morning Service—seven o'clock—has been nearly 40, of whom 25 are adults. The people in that

neighbourhood are now very anxious to build a small Chapel on the spot of ground on which the present School-room—which is a mud building, with thatched roof—is erected.

The Congregation which assembles in the School-room at Kategalle, at four o'clock P.M. on Lord's Day, is now usually attended by about 35, which is an improvement on former years. In this part of the town we have always had many trials to contend with. The people, generally, are nominal Christians; but shew less concern, even for the outward forms of Religion, than almost any of the people around us.

The Congregation which assembles in the Kandy Jail consists of the Singhalese prisoners, varying in number from 35 to 60. This Service is at seven o'clock on the Lord's-Day morning, and many of the prisoners appear to listen with considerable attention. Of the inmates of the jail, about half are nominal Christians, and the other half Kandian Buddhists. The nominal Christians, however, are usually quite as ignorant, and perhaps more vicious and imprudent, than the Buddhists. One thing has struck me with reference to this place, which I have been accustomed to visit regularly since I first joined the Mission in 1835, that I have never yet found in it any boy who had been instructed in our Schools. A Tamul Catechist very frequently visits the jail, to impart instruction to the Tamul prisoners confined there; but their number is very uncertain, and they are all either Heathen or Mahomedans.

The only Tamul Congregation is that which assembles in the Bazaar School-room at nine o'clock on Lord's-Day morning. The number usually present is about 30. A few of these are nominal Christians from South India, who are engaged on the neighbouring coffee-plantations; but, as they live a considerable distance from the town, they are not very regular in their attendance. The others who attend are Hindoos, who seem to come merely because they are urged to do so, and there are no Brahmins at hand to forbid or punish them. These, also, are coolies from South India.

*Adult Baptisms.*

During the year there have been four adult baptisms; three males, and one female.

Mr. Oakley then enters into a statement of the trials arising from the uncertain character of many of those whom the Missionaries have baptized. These persons, in the spirit of the irregular attendants upon Divine Service referred to by Mr. Oakley in the former part of his Report, seem to have sought admission to the visible Church principally to enable their children to obtain Christian marriage; but as, during their probationary course, they have afforded no ground for censure, the Missionaries have not felt justified in refusing to administer the Sacrament. Mr. Oakley, however, so strongly felt this lamentable state of things, that he issued an "Address to the Singhalese Protestant Christians of Kandy and its Neighbourhood," embodying the rules to which reference has already been made, in the hope of bringing about a more just appreciation of Christian privileges and responsibilities. In transmitting a copy of this Address, he remarks, in a Letter dated May 27, 1846—

The state of the nominal Christians in this country is very distressing, and it has become necessary to make some decided stand and protest against their immoral and heathenish practices. Those around us who still live in sin are of course offended with us; but all who wish to live respectably, and according to the Christian Religion, are rejoiced to see a distinction made between those who try to live in the fear of God, and those who reject His authority, and openly set Him at defiance.

I am, however, thankful to observe a much better state of things, a decided improvement, in the morals of some around us, and would hope that the preaching of the Gospel in this place has not been in vain, although the results are far inferior to what we could have desired.

The Report continues—

Rajaparagatara Abraham, and his brother Samuel, I am very thankful to say, still continue steadfast. Abraham's wife, Sarah, is not at all a satisfactory character:

she still seems to *halt between two opinions*. Their eldest son, Isaac, who was, at the time of his baptism, one of the most interesting and promising Candidates I have ever witnessed, has become a thorough apostate! He has lately married a heathen wife, and has accompanied her to the heathen temples! This has been a sad trial to poor Abraham. When he lost a favourite little son, a short time since, he could speak of his death with rejoicing, having the hope that his little boy had gone to heaven; but of Isaac he can only think and speak with sorrow and trembling.

*Communicants.*

The number of Communicants last year was 22. Two have been suspended, and three have recently been added, making the present number 23. With the conduct of these I have, on the whole, reason to be well satisfied.

*Catechists and other Native Assistants.*

These are eleven in number, and of their general conduct I can speak with some degree of satisfaction.

*Day Schools.*

The number of Day Schools now open at this Station is only five.

*Kandy Female Boarding School.*

Respecting the state of this School, I am thankful to be able, on the whole, to give a favourable report. The conduct of the girls, especially of the elder girls, continues to be very satisfactory. We have not, however, been without trials and disappointments. That terrible scourge, the small-pox, broke out in the School in August last, and two of the girls were successively attacked, both of whom, through Divine Mercy, recovered. The number at present in the School is 13.

The Bishop of Colombo has twice visited this Station, and has expressed himself pleased with what he has witnessed.

**BADDAGAME.**

The Rev. C. Greenwood has continued to labour at this Station, assisted by the Rev. A. Goonesekera. The following passages are from Mr. Greenwood's

*Report for the Year ending June 30, 1846.*

*Preaching of the Gospel.*

Our Services are—  
June, 1847.

On Lord's-Day morning, at eleven o'clock, a full Service in the Singhalese Language. This has been conducted, since Mr. Trimnell's departure, by the Rev. A. Goonesekera and myself alternately, when each of us has taken the whole Service, the other doing duty at one or other of the neighbouring villages. The average attendance has been 230. There has been an occasional attendance of from 300 to 360; but the average has been as stated above. The Holy Communion is administered after this Service on the first Lord's Day of each month.

On Lord's-Day afternoon, at four o'clock, there has also been Service, at which the attendance has averaged 41.

On Wednesday morning, at eleven o'clock, there has been Service, and, instead of a Sermon, a Catechetical Lecture on the second Lesson for the day. This has been attended by the Seminarists, the children of the Baddagame Boys' and Girls' School, and some adults. An opportunity is thus afforded of ascertaining the amount of their scriptural knowledge. Although the girls manifest timidity in speaking, I believe that both boys and girls are as well informed, on scriptural facts and doctrines, as we find those of our own country of like age and opportunities. The average attendance has been 153.

On the second Lord's Day in every month an English Service has been held at half-past seven o'clock A. M.

Beside the above, which are all held in Baddagame Church, there have been Services in four School-houses in neighbouring villages, and occasionally in some of the houses of respectable Natives. At these Services the attendance varies considerably. Some localities being more populous than others causes a variation in the numbers; and as the Lord's Day is not kept as a holy day by the Heathen, nor, in too many instances, by those who are nominally Christians, all busy seasons reduce the number of attendants.

In addition to these, there have been direct attempts made on the kingdom of Satan, in visits to the surrounding population. For the latter half of the year I have required the visitors to enter in their journals the number of houses and individuals visited during the week. The visitors have been the Rev. A. Goonesekera, the Probationary Catechist, and the two Scripture Readers. Of course much of Mr. Goonesekera's time is occupied in

ministerial duties, and the Probationary Catechist has the preparation of all School Examination Papers; but they have taken their full share in the important duty. The weekly average of visits has been somewhat more than 60 families, and upward of 200 individuals. Bearing in mind that, during the sowing season and times of high water, it is almost useless to attempt to visit, I think the result is very satisfactory.

*Educational Department.*

The Seminary continues one of the chief pillars of our hopes here. During the year one boy has left for the Cotta Institution; another to live with his friends in the neighbourhood, but who attends the English School; and one has been dismissed with disgrace. He was the head boy, and had formed a plot, into which he had drawn some others, to remove the Master, by bringing false charges against him before me—probably with the hope of succeeding to the Mastership himself, as he had been acting as Assistant Master for a few months. On the other hand, seven new boys have been received in the course of the year; three from our English School here, one from the Cotta English School, and three from Galle. These three lads were previously unconnected with us, but sought admission to our Seminary on account of the character which it bears, as an educational establishment, in the Schools in which they had previously been learning at Galle. The present number on the list is fifteen, the highest we are able to accommodate. Their conduct is, in general, very satisfactory; and their progress in their studies quite pleasing. I wish I could say that they shone forth in Christian Character as lights to the surrounding heathen. You know, however, the national indifference to Religion, and therefore will not be surprised that we do not witness in them the evidences of true faith. This we seldom see in lads of their age, even in our own highly Christian Country. My own opinion of their conduct and progress is, that they are not at all behind school-boys of like age and opportunities in England: and this, too, without taking into account the great difference which there is between the two countries in respect of intellectual cultivation and example of life. Bearing that in mind, I think our boys are superior to many at home.

The boys of the English School, 19 in number, are taught with the Seminarists, pursuing the same course of studies, but in a less advanced stage.

The Girls' School has 71 names on the list, with an average attendance of 52. At the beginning of the year there were 91: the number has been diminished by a few leaving the Station, by the death of a few others during the prevalence of sickness some months ago, and by a few of the elder girls having discontinued their attendance after the departure of Mrs. Trimmell from the Station. With the great drawback of indifference to the soul's interest, there are many things to encourage in this School. The girls are orderly and well-behaved, the scriptural knowledge of some of them is very respectable, and the attendance more regular than at any other of our Schools. But, though they have a knowledge of the main facts and doctrines of Scripture, there is little apparent fruit. The seed is sown; but, in too many instances, on a barren soil: it does not vegetate. The consequence is, that there is little love for the ordinances of God's House, which is but seldom visited when from marriage, or other causes, the girls leave the School. The duties of the School are daily commenced by the reading of Scripture and Prayer, conducted by the Missionary, when the boys of the Seminary and English School attend.

The Village Schools continue to give little satisfaction. The attendance is very irregular—perhaps more so than in former years—consequent on an increase of employment on the surrounding sugar plantations. At the date of the last Report, there were five Boys' and two Girls' Schools. The Girls' continue the same; but five or six months since I considered it right to close two of the Boys' Schools on account of the small number in attendance, with the promise, however, that I would re-open them should a sufficient number of boys be found willing to attend. I would not do otherwise than continue the Schools where there is such an attendance as at all to warrant it; because they give us opportunities of teaching the Truth both by instructing the children, and by the Services held in the School-rooms.

*Baptisms.*

During the year, there have been 12 infants and 11 adults admitted into the Church by Baptism. Several of the adults have been for years under instruction;

and, although their knowledge of Christianity is small, we trust their faith was sufficient to justify the step we took with them. We know not that any of them have acted in direct contravention of their "professed subjection to the Gospel of Christ."

*General Review.*

We are thus increasing the number of professing Christians; and in this way, though slowly, are yet surely, we hope, driving Satan from some of his strongholds, irremovably to plant on his battlements the standard of the Gospel. Most truly may it be said of us, as it was to the angel of the Church of Pergamos, that we dwell *where Satan's seat is*. It is not merely the prevalence of Heathenism that we have to do with: it is the direct worship of the devil, and this is the strongest hold which he has here. We have won over many from the ranks of Heathenism; but the direct worship of the devil is still very prevalent here. As, however, the Lord of the angel of the Pergamos Church knew his *works*, so does He know ours; and, if only we have grace to hold fast His name, our trust is, that the cause of God will increasingly prosper in our hands, and that eventually we shall be able to take by storm this citadel of the enemy.

We now give two notices of the Station from other sources.

*Impressions of a newly-arrived Missionary*

On the 29th of May the Rev. J. O'Neill, and Mrs. O'Neill, destined for Nellore, arrived at Point de Galle, on which occasion Mr. O'Neill writes, in his Journal—

Mr. Greenwood kindly met me at Galle, and requested me to stay a few days at Baddagame, his own Station. It is about twelve miles from the point where the steamers touch, with only one European residence any nearer, and is approached only by a river which flows close to it. The redundant and unequalled luxuriance of this part of the country is what most strikes the eye of the English Traveller. It is extremely beautiful, and would appear to want only variety to make the scene perfect.

*May 31, 1846: Lord's Day*—This is the first Lord's Day I have spent in a scene purely Missionary in its character. I visited the Sunday Girls' School attached to the Mission Premises, and examined the children. I felt both surprised and gladdened at the amount of Christian Knowledge which these children possessed. Their

progress is quite equal to any thing I have ever witnessed in Christian England. Though unable to understand the Singhalese Service, I yet felt it to be a deep privilege to form one of the number of that little flock, who, in the language of our beautiful Liturgy, had met together for prayer and praise to God.

*June 1*—I visited the Boys' Seminary in connection with the Station. I have not been less gratified with this than with the Sunday School. Their advantages being constant and uninterrupted, I was prepared to expect more from them, and my expectation was not disappointed. Their knowledge was not only general and good, but accurate; and their respectful demeanour and intelligent faces exhibited a pleasing contrast to every thing in the native character which surrounds them. Surely a good work must be going on here, though the harvest of souls is not yet come.

*Visit of the Bishop of Colombo—Confirmation.*

On the 13th of October the Bishop arrived at the Station to confirm the Candidates who had been prepared for that rite, and, in a Letter dated Nov. the 9th, his Lordship gives the following particulars of his visit—

My visit to Baddagame last month, for the Confirmation, was full of interest and encouragement. I was met on the banks of its beautiful river—reminding me, with its grassy banks, and green meads, and woody hills, and clear eddying stream, of old Father Thames about Chertsey or Runnymede, and the Surrey woodlands not far away—by Messrs. Greenwood and Goonesekera, your two valued Missionaries, and all the Catechists and youth of the Seminary; and up the hill, close to the Mission House, with its English-towered Church and English scenery around, by Mrs. Greenwood and above 60 children of her Native Girls' School. No welcome could have been more characteristic or more pleasing.

On the next day the Church was filled for the Confirmation at eleven o'clock. The Services were of course in Singhalese, in which Mr. Greenwood assisted; and my addresses were interpreted by your Native Missionary with earnest faithfulness. Twenty-three were confirmed: one, a poor cripple in limb but not in faith, was carried to the Holy Table, and I trust the fulness of the blessing con-

veyed to his heart by faith was not marred by the unworthiness of the channel through which it reached him. All, indeed, was very satisfactory.

On the following day, the Hon. Mr. Justice Temple, with the Government Agent of the Southern Province, Mr. Cripps, and their ladies, came up from Galle to meet me, by appointment, for the examination of the Schools, both English and Native. All the children are Natives; but in the Seminary chiefly our language is taught. There were thirty present; and the result was most pleasing to us all, especially in their Scriptural knowledge, and their intelligent appreciation of the meaning of Scripture, and the questions proposed. We afterward examined the Native Girls' School, in which Mrs. Temple took part, as qualified by her knowledge of Singhalese to do so, not less than by her benevolent interest in the cause of native education. Between fifty and sixty were present; and afterward, above eighty boys from the Village Schools. Many were able to read the New Testament in their own language. All was pleasing, all good. Help the work forward in a large and generous spirit. God is blessing, and will bless it more and more.

—  
NELLORE.

*Arrangements for this Station—Arrival of the Rev. J. O'Neill—Ravages of the Cholera, and its Effects.*

When we last noticed this Station, we expressed a hope that some provision might be made for its superintendence until the arrival of the Rev. J. O'Neill. We are happy to say, that this was effected by the temporary engagement of the services of the Rev. R. Pargiter, who was admitted to Deacons' Orders, by the Bishop of Colombo, on the 8th of March 1846, and almost immediately proceeded to the scene of his labours. Mr. O'Neill did not reach his Station until the middle of June, so that the usual Annual Report was drawn up by Mr. Pargiter alone. Although the period between the departure of the former Missionaries and the arrival of Mr. Pargiter was but short, he mentions, that, in consequence of the ministerial duties having been partly neglected, or left

to the Catechist, the number of attendants on Public Worship had somewhat diminished. Even where a Station may not be left at all without ministerial superintendence, the disadvantages attending a mere change of Labourers are very great; but the inconvenience is unavoidable, unless a larger number of men shall place themselves at the Committee's disposal. On this point Mr. O'Neill writes—

*July 13, 1846—*My time hitherto has been partly occupied in endeavouring to obtain a knowledge of places, persons, Schools, &c., with the facilities and difficulties attendant upon each. To realize the loss which a Station sustains in the removal of an old Missionary, the position of the succeeding one must be entered into. Compelled to act almost uniformly through an interpreter—with every thing on which the eye can rest, novel—with different views and habits of thought and feeling from all around—our friends at home are little aware of the difficulties which attend a thorough initiation into our work.

In addition to the serious disadvantage of these circumstances, it pleased God to visit the Nellore District with the most fearful ravages of the cholera, which raged for several months, and carried off above one-tenth of the native population around Nellore. The Rev. W. Adley writes, in a Letter dated Feb. 14, 1846—

In many instances nearly whole families have been taken suddenly from life in a few days. We have been almost without servants, the disease so prevailing in their families as to require their attendance at home. One of the school-girls who accompanied Mrs. Adley to the Hills, left at Jaffna 22 relatives, comprised in two families, of whom only two, a man and a boy, remain. The Girls' Boarding School at Nellore, and the Seminary at Chundicully, have both been continued, and, with the exception of one or two scholars, who were at home with their friends, all have been mercifully preserved. But few deaths, also, have occurred among the Christians, a remarkable and great mercy, while hundreds of their heathen relatives and

friends have been removed. The Day-schools, both English and Tamul, have been entirely broken up. Public works on the roads are discontinued, as also the Offices and Courts of Justice. The Supreme Court or Assizes, which should have been held last month, is postponed till the country shall have become more healthy.

The effect of this visitation upon the Heathen appears to have been very calamitous, hardening them in their idolatry, and rather cutting them off from the means of Christian Instruction. One only instance is recorded of a Heathen being brought to Christ, under the terror of the cholera. This was a female servant in the family of Thomas Mortimer, a Native Catechist. She recovered from the attack, and became, as far as man could judge, a true and grateful penitent, giving up herself wholly to the Lord Jesus Christ. Mr. Adley writes, in the Letter just quoted—

I baptized her and eight others, who were Candidates for the ordinance, on the Lord's Day before I left Nellore—most probably the last from the Heathen to whom I shall administer this sacrament. I was much pleased and satisfied with them all. May the blessed Saviour, in whom they professed their trust, *keep them from falling, and present them faultless before His throne with exceeding joy!*

Accounts of a later date than those of Mr. Adley warrant, however, the hope that, through the over-ruling grace of God, more extensive good may spring out of the visitation than was at first anticipated. Mr. Pargiter writes, in a Letter dated Sept. 10—

While Heathenism is lying around us, and the minds of the people are kept in a constant state of excitement by the numerous festivals and attractive forms and ceremonies of idolatry, there is much to encourage us to *hold fast our confidence* in the promises of God, and to work with all diligence *while it is day*. A spirit of inquiry prevails to a great extent among the people. Many are thinking upon the subject of Christianity. The late awful manifestations of the judgments of

God upon the land shook the faith of hundreds. They rushed to their temples, presented the most costly offerings they could afford, made the most solemn vows, and appealed importunately to their gods for assistance. *But there was no voice, no help, no relief granted.* The pestilence still carried on its work of destruction. Friends and children were swept away in a moment, and their confidence was shaken.

We now give some passages from Mr. Pargiter's

*Report for the Year ending June 30, 1846.*

*Congregations — Communicants — Baptisms, Candidates, &c.*

I found a Congregation of about 250 at Nellore, including the children from the different Schools; and at Chundicully about 150 in the morning, and 50 or 60 in the afternoon. I made arrangements to supply both Stations, taking the Tamul Services alternatively at Nellore and Chundicully, and the English Service at Chundicully every Lord's-Day evening. The number of attendants on all the Services has increased. Considerable attention appears to be manifested by some to the words of eternal life; but we have to mourn over the indifference and carelessness of others.

The number of Communicants at Nellore is from 50 to 65, and at Chundicully from 45 to 60.

Eight Natives at Nellore, and three Seminarists and four infants at Chundicully, have been admitted into the Church by Baptism. Two have publicly recanted the errors of Popery, and have been received into the Church at Chundicully.

There are in the Schools several Candidates for Baptism, whom I have kept under instruction, not being willing to admit any of whose sincerity and good character I had not satisfactory evidence.

The several meetings at the Out-School Bungalows, conducted occasionally by the Missionary, but generally by the Catechist and Schoolmasters, have been continued, a considerable number of adults attending. These meetings are generally held on the Lord's-Day afternoon, and afford opportunities of declaring the Gospel to numbers who would not be induced to enter a Church.

In addition to the Lord's-Day Services, the catechetical meetings with the children on Wednesday mornings, and the monthly preparatory meeting for the

Communicants, have been regularly attended to.

*Distribution of the Scriptures.*

A considerable number of copies of the Scriptures, and portions of them, have been distributed by the Catechists during the course of their visitation, and we trust not in vain. Two or three Romanists have come to me requesting copies of the Scriptures.

*Schools.*

The girls in the Seminary at Nellore have, on the whole, been progressing in their studies, though not to the extent that could have been desired. Many of them are apt to learn, and give satisfaction; but very few of them manifest any signs of piety. Their conduct, however, has been good. Six are Communicants. The course of instruction which they receive must eventually prove beneficial to them, and the truths daily instilled into their minds will, we trust, under the blessing of God, result in their conversion. One has been married to a Schoolmaster connected with the Mission.

The boys in the English Day School have a tolerable acquaintance with Scripture, Geography, Arithmetic, &c., and are making satisfactory progress in their studies; but we want to see them renouncing the corrupt system of Heathenism, and embracing the pure Gospel of Christ. In order, as far as possible, to secure this, considerable attention is paid to their instruction in the Word of God.

The Tamul Out Schools at Nellore have suffered very materially from cholera: they are, however, recovering from the effects of that awful scourge, and are, on the whole, tolerably well attended. Their knowledge of Scripture is, in many instances, equal to our expectation.

The boys in the Seminary are, I hope, making progress in their various studies. Several of them are youths of good natural talents, and manifest considerable diligence and attention to their duties. I have endeavoured to give as much time as possible to them; but having charge of both Stations, it has not been as much as could be desired. During the year three boys have left for the Cotta Institution, one has been appointed to a School, one has left on account of ill health, and one has left voluntarily. Six have been admitted from the Day Schools. The number now in the Seminary is nineteen. Three, after trial and examination, have been baptized, and conduct themselves with propriety.

The Day School continues to give satisfaction: the numbers, owing to the cholera, are smaller than last year; but the boys are regular in their attendance.

*General View.*

In taking a review of the state of the Mission, although there is much to discourage, there is much to urge us on to additional labour in the field. The promise is sure; and though it may not be accomplished when and in the way we desire, it still WILL be accomplished in God's good time.

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## South Seas.

*BRITISH AND FOREIGN BIBLE SOCIETY.*

*Value set on the Scriptures.*

THE Rev. C. Pitman, writing from Rarotonga, on the 20th of November 1846 says—

It will, I doubt not, be gratifying to you to be informed that the Testament, and other printed portions of the Scriptures, are constantly, carefully, and prayerfully read by many.

The good effects of reading the Scriptures are very apparent; and also of Bible Classes, where important truths are carefully explained. Except on account of illness, we scarcely ever have an absentee. Lately, conversing on passages of vital importance, they observed the difference of the Word of God from any thing else. Of other things they soon acquire a complete knowledge, but the Word of God always presents something new; and one said, "Yes; for reading a passage with which I have been familiar for years, such new thoughts spring up in my mind as I can hardly express."

A week or two back a young man, and, soon after, two others, came a distance of nearly ten miles—their Pastor being absent from home—with various passages noted down for explanation. With them I spent nearly a whole afternoon illustrating the passages; and when any other was quoted as an explanation, it was carefully noted down; and, lest any thing should be forgotten, one said to the other, "Don't forget what was said on this part;" then he made a particular mark lest it should escape his memory. These men lately came from the Island of Mangaia: they were brought to a knowledge of the Truth by the preaching of the Word by my valuable Native Assistant, Maratu, a man singularly blessed in the conversion of souls.



## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—On the 24th of May the Instructions of the Committee were delivered by the Honorary Clerical Secretary, at the Institution, Islington, to the following Missionary Students and Returning Missionaries, on occasion of their departure to their appointed spheres of labour: The Rev. Thomas Jerrom, Student, to Western India; the Rev. Samuel Hasell, and Mr. Michael Joseph Wilkinson, B.A., Students, to North India; the Rev. Edmund Johnson, B.A., and Mrs. Johnson, to South India, their services having been transferred to that Mission from North India; the Rev. John Talbot Johnston and Mrs. Johnston, returning to their Station, and the Rev. Isaiah Wood, Student, to Ceylon; the Rev. John Henry Bernau and Mrs. Bernau, Mr. Bernau returning to his Station, and Mr. John Sheldon, to British Guiana. The Instructions having been acknowledged by Messrs. Jerrom, Hasell, Wilkinson, Johnson, Johnston, and Bernau, respectively, a few words of counsel and encouragement were addressed to the Missionaries by the Rev. John Tucker; and the Rev. John C. Miller; and they were afterward commended in prayer to the protection and blessing of Almighty God by the Rev. Charles Bridges—The Rev. John F. Osborne, Mrs. Osborne, and family, arrived in London from Calcutta, on the 30th of May—The Rev. James Long arrived at Southampton from Calcutta, on the 28th of May, having left that place on the 7th of April—The Rev. Joseph H. Gray, A.B., accompanied by Mr. Thomson, one of the Society's Students at the Madras Institution, left Madras on the 14th of April, and arrived at Southampton on the 28th of May—On the 30th of May Mr. William Farmer, and Mr. W. A. Russell, both of Trinity College, Dublin, Mr. Michael J. Wilkinson, B.A., one of the Society's Students, and Mr. John Christian Müller, one of the Society's Catechists from Sierra Leone, were admitted to Deacons' Orders by the Bishop of London—The Rev. J. H. Bernau, Mrs. Bernau, and family, and Mr. J. Sheldon,

left Southampton on the 2d of June, for Demerara.

*Wesleyan Miss. Soc.*—The Congregational Collections connected with the late Anniversary, including those at Exeter Hall, on Monday, May 3d, and at City-Road Chapel, on Monday, May 17th, amount, as nearly as can be ascertained, to One Thousand and Four Pounds.

### CONTINENT.

*United Brethren*—Br. and Sr. Michael Anderson Asboe embarked in a vessel sailing from Copenhagen for Greenland on the 18th of April.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—On the 4th of April last, the Rev. James Spratt and the Rev. George Matthan were admitted to Priests' Orders, and Mr. John Benjamin Rodgers, Mr. John Edmund Sharkey, Mr. Jesudasen John, and Mr. Devasagayam Gnanamuttoo, and Mr. Jacob Chandy were admitted to Deacons' Orders, by the Bishop of Madras.

The Rev. J. Spratt, and the Rev. G. Matthan, a Syrian, were ordained Deacons from the Madras Institution two years since; and the Rev. Messrs. J. B. Rodgers, J. E. Sharkey, Jesudasen John, son of the Rev. John Devasagayam, a Native, and Devasagayam Gnanamuttoo, also a Native, were Students in the same Institution. The Rev. Jacob Chandy, a Syrian, was educated in the Syrian College at Cottayam.

### CEYLON.

*Wesleyan Miss. Soc.*—We are thankful to state the arrival of the Rev. Messrs. Walton, Robinson, and Dickson, at the Island of Ceylon, on the 24th of February. Messrs. Walton and Robinson proceeded to the north of the Island; Mr. Walton remains at Jaffna; Mr. Robinson has supplied the place of Mr. Gillings at Trincomalee. Mr. Gillings has taken Mr. Stott's place at Batticaloa; Mr. Stott and family have embarked on their return home for the recovery of their health.

## Miscellanies.

THE Engraving on the other side represents the Church Missionary Station of Pepepe, occupied by Mr. B. Ashwell, on the River Waikato, New Zealand. The drawing was made by G. F. Angas, Esq., during a journey through the Waikato District. Mr. Angas in his book entitled "Savage Life and Scenes in Australia and New Zealand," writes—"A walk across the country of about two miles brought us to the Church Missionary Station of Pepepe, the residence of Mr. Ashwell. At a bend of the river, the romantic cottage of the Missionary appeared in view. It was as lovely and secluded a spot as it is possible to imagine: the little cottage, built of *raupo*, [a kind of flag] with its white chimneys, and its garden full of flowers—of sweet English flowers—roses, stocks, and mignonette—was snugly perched on an elevated plateau overhanging the Waikato; and the access to it was by a small bridge thrown across a glen of tree ferns, with a stream murmuring below. The cottage, the situation, the people, and every thing around them, were picturesque."



**PEPEPE, A CHURCH MISSIONARY STATION ON THE WAIKATO, NEW ZEALAND.**

# Missionary Register.

JULY, 1847.

## Biography.

### A BRIEF MEMOIR OF ABRAHAM,

A YOUTHFUL CONVERT IN CONNECTION WITH THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS', WHO DIED AT HAARLEM.

ONE of the Missionaries in connection with the London Jews' Society, labouring at Amsterdam, has forwarded the following notice of a Jewish Child, who departed, as he believed, in the faith of Christ.

Last spring, I baptized a Jewish Family, consisting of seven souls. The father of the family belonged to an ancient Portuguese Jewish Family; and when young he had married a Christian Woman of the Reformed Church, (an occurrence not very uncommon here, in Holland,) who, shortly after her marriage, embraced Judaism. Years rolled on, and she felt undisturbed in her conscience. Their children were brought up in the Jewish Religion. This family lived in Haarlem, a town where between two and three hundred Jews live, who are as bigotted as those of Rotterdam. One of their teachers used to endeavour to annoy me, and to taunt me, by saying, "Go to Mrs. B—, and try to bring her back to your Religion. But, I suppose," he used to add, with a sneer, "she has found Judaism, after all, to be the religion of the Bible." I went to B—, and he came to me at Amsterdam. I visited him many—many a time; but the stony heart of the man and his wife remained for a long time unmoved, till the Lord, in His mercy, softened it. The words which I spoke in my weakness and simplicity, the Spirit of Grace brought home to their souls. The Gospel Light broke in upon their darkness. The man was first converted, and shortly afterward his wife. No sooner had they made a public confession that Jesus is the Christ, than a flood of severe persecutions broke in upon the family, so much so, that I was obliged to remove them to Amsterdam, where I received the father and all his children, by Baptism, into the Church of Christ. A new per-

*July, 1847.*

secution arose, and the father of this interesting family was brought to the brink of abject poverty; but he bore all with that resignation and fortitude which would have done honour to a primitive Christian. He was again obliged to remove, with his family, to his former place of abode, Haarlem, in order to get a livelihood. Scarcely arrived here, it pleased God, in His mysterious providence, to try the faith of these young Converts with peculiar afflictions. Till now, the poor man used to comfort himself under all his trials by saying, "We are all, thanks be to the Lord, in good health, and can work; therefore we must not murmur, for we are still better off than those who have illness in their families." But all at once, five of his children were taken ill, one after another.

One of these children, a fine boy nine years of age, Abraham by name, the darling child of his affectionate father, became dangerously ill: he was attacked by a malignant ague, and words would fail to describe the piety with which he tried to comfort his suffering brothers and sisters, and persuade them to take their medicine. On the day when the ague was not so severe, he repeated the Catechism, which he had already learned, and passages of Scripture, fearing he might forget them. After several weeks of suffering the ague left him; but dropsy attacked him, and took its place, and so dreadfully, that all hope of recovery was given up.

His suffering parents standing at his bed-side, shortly before his departure to his eternal rest, crying and sobbing, the little sufferer said to them, "O! do not cry, for Abraham is going to the Lord Jesus Christ, where all Christian Children go to." His sufferings became excruciating, but not a murmur was heard. On the day of his death he was observed to

be continually in prayer, ejaculating, every now and then, "Lord Jesus! deliver! O deliver me!" The Lord Jesus did deliver him: he fell asleep with a heavenly smile upon his placid face, and angels carried his emancipated and redeemed soul into the bosom of "Father Abraham." The parents, who, up to that time, were

inclined to murmur, now fell on their knees and praised the Lord for having thus dealt with their dear departed child. "Now, Lord," they exclaimed, "now we believe, O, pardon our unbelief." Their other children recovered. May the Lord prepare them to meet their little brother in the mansions of light and glory!

### MEMOIR OF PETER,

LATELY INSPECTING CATECHIST AT THE CHURCH MISSIONARY SOCIETY'S STATION AT SURRADEI, TINNEVELLY.

THE following account is given by the Rev. T. G. Barenbruck, who has charge of the new District of Surrandei, in the Tinnevelly Mission. Mr. Barenbruck writes, March 6, 1847—

Peter, the late Inspecting Catechist of this District, was one of four brothers of the Vellaler Caste, who, though they were all born in heathenism, have known and professed the Truth for years past. Two of them have, like him, been a considerable time in Missionary Employment. His mother, an aged widow who has lost the use of her eyes, is still living; but, I am sorry to say, is yet a heathen. I have often heard Peter mention this with much feeling and deep regret. It will be seen, from the sequel, that concern for her was the only earthly care that weighed heavily on his mind when the hour of his dissolution drew near.

In 1828 Peter seems, at the age of thirteen, to have first professed Christianity. He expresses himself, in short notices of his early life found among his papers, as much indebted to his personal intercourse with Senivasagum, a relative of his, then a Catechist, and at present a student in the Palamcottah Institution, and the instruction he received from him.

Two years afterward Peter accompanied his elder brother to Coimbatore. On his return to Tinnevelly he brought with him, from the Rev. W. B. Addis—who, it would appear, had, from what he saw of him during the twelvemonth he remained with his brother at Coimbatore, been very much satisfied with him—a recommendation to the Rev. C. T. E. Rhenius's notice. He was accordingly received into the Palamcottah Seminary, and in 1832 had made such advances as to occupy the position of senior Monitor. In the course of the same year he was

baptized by Mr. Rhenius, and after a year's preparatory training was sent as Reader to these parts. It is from this period that he dates the commencement of a new life within him. Subsequently he was, for periods varying in length, stationed as Catechist at Meignanapooram, Atchungundum, and Paragundapooram, and was engaged under the Rev. P. P. Schaffter at Palamcottah in instructing his Preparandi. In 1840 he was appointed Inspecting Catechist to the Veerakalampatoor division of the Nulloor District, and at that post I found him on taking charge of the Surrandei District.

It is true that the period of my personal acquaintance with him has not exceeded fifteen months; but his residence at the Station, and the necessarily constant intercourse I have had with him, have afforded me every opportunity of becoming acquainted with his character. The very favourable opinion which both Mr. Schaffter and the Rev. S. Hobbs, my predecessors, expressed of him, has been fully borne out by all that I have seen of him. His abilities were far superior to the common standard of those of our Catechists. Naturally of an inquiring mind, he eagerly availed himself of any opportunity that offered for advancing in knowledge; more especially in such knowledge as would tend to promote his usefulness. He was well acquainted with Scripture History, and had a clear perception of the doctrines of the Bible. Nor was he satisfied with a barren perception of Truth: he exhibited, by his uniform and consistent walk, a love of the Truth. His conduct was throughout straightforward and upright. On no occasion did I find him regardless of truth or guilty of a subterfuge, which is more than I can say of most of our Native Christians, or even Catechists, this being the weak point in the native character. As an Inspecting

Catechist, he was active in the faithful discharge of his duties, and by no means wanting in energy and perseverance. His Report, after having visited a Congregation, of its improvement or want of improvement, I have invariably found confirmed on subsequent personal inspection of the Congregation. Peter had his faults. Whenever I had any occasion, however, to call his attention to them, he seemed thankful for what had been said, and did not plead vain excuses in palliation of them. At the Monthly Meetings with the Catechists—when it is the practice for one of them to preach a sermon in rotation—I have always with much pleasure listened to Peter's discourses. They shewed that he was in the habit of comparing Scripture with Scripture. He excelled most Natives whom I have heard in striking and familiar illustrations of the subject in hand.

It was natural that, when the plan of establishing an Institution at Palamcottah for training the most advanced of our Catechists, with a view of their entering the Ministry, was matured, Peter, who had gained the confidence and good opinion of those under whom he had successively laboured, should be one of those proposed for admission. The examiners reporting favourably of him, he was unanimously received as student. He had prosecuted his studies for little more than a month, when, in consequence of the departure of the Principal to England, and the removal of the Institution to Suvishapooram, the students were sent back to their respective Stations for a time, to await the completion of suitable buildings for their reception. For about six weeks he attended, with his usual diligence, to his duties, devoting some time each day to the acquirement of a knowledge of English Grammar and Church History, in which he seemed to take particular interest.

On receiving an intimation that his attendance at Suvishapooram was required, he made every arrangement to leave this on the 10th of February; but the Lord had purposed otherwise. In the morning of the same day he was unexpectedly taken ill with symptoms of cholera. At first he apprehended no danger, requesting only a little peppermint, and was with some difficulty persuaded to take the proper medicines. Indeed, up to noon he was engaged with me in matters connected with the District, and was,

to all appearance, benefited by what he had taken. In the afternoon, however, I received a message, telling me that a relapse had occurred, and that the symptoms were far more alarming. From this time no medicine seemed to have any effect upon him. I found him fully expecting that the attack would terminate fatally. On seeing me he observed, "I had made every preparation for an earthly journey; but the Lord admonishes me to hold myself in readiness for a greater and more important one. Little did I think, Sir, that the words of your text last Sunday morning—Amos iv. 12. *Prepare to meet thy God*—would so soon be addressed to me." Some one present remarking, "There is still every hope of your recovering," he said, "*It is the Lord: let Him do what seemeth Him good.* It is a great thing to die; but *I know whom I have believed*; and He will strengthen and support me in the hour of death. I have no fear." After having remained a considerable time, and prayed with him, I left him for the evening. Then, advert- ing to the fact that cholera generally induces a state of languor and insensibility, he made the remark, "I have therefore no time to lose;" at the same time requesting the Catechist to read to him several portions of Scripture: he directed him in particular to Psalms xxxiv. xliii. and li., the first three chapters of St. John's Gospel, and the last three of St. Matthew's. He spent the greater part of the night in listening to portions of Scripture read to him, naming hymns which he wished to be sung, at intervals, himself engaging in prayer, or requesting others to pray.

Early the next morning I found that no improvement had taken place, and that he was weaker, though still able to arise from his cot on my entering the room. "I feel sure," was his first word, "that I shall not live. I have prayed that the Lord may give me grace *to die the death of the righteous.*"—"But can you say that you have lived the life of a righteous man?" "No," he answered: "I do not trust to my own righteousness: I build my hopes on the righteousness of Christ. My many sins, I humbly trust, are forgiven. I have peace, and no fear." After I had read Isaiah liii. and Philip- pians ii., and engaged in prayer, he begged me—as it was his wish that his family should not remove—to be to them a father and protector; adding, "For them I am

not concerned: I know they will be cared for." He then *set his house in order*. Calling his wife and children, he took an affectionate leave of them and all present, warning them to be mindful of the concerns of their immortal souls. Two of his friends having of late manifested a spirit of bitterness and animosity toward one another, he entreated them to put aside all enmity for the future, in token of which he made them take hold of each other's hands. To his elder brother, not long afterward, he said, "I feel much concerned for our mother. Tell her that I heartily wish she would become a Christian, and serve and honour God." At noon, when I asked him whether he had a desire to receive the Lord's Supper, he answered, "I have just one or two things to say and see done; and then I shall rejoice once more to be permitted to partake of the memorials of my Saviour's love." After receiving the Lord's Supper, with much emotion and joy, "How thankful I am," he observed, "that the Lord has granted me freedom from pain. It seemeth His good pleasure to call me hence without any bodily suffering. I have but one request to make: it is, that I may be buried in the ground lately purchased"—a piece of ground he had much urged me to procure, as, in case of any sudden death in the village adjoining the Mission Premises, there was no suitable burial-ground, and of which he has become the first occupant. "You, my relatives and friends," he continued, "will not, I trust, indulge in loud lamentations after my removal, as is customary among the Heathen. As Christians, *sorrow not, even as others which have no hope*;" and then, once again taking leave of all about him, he never spoke afterward, but rapidly sunk. From the first prepared for death, calm and composed to the last, his end was peace. About nine in the even-

ing his spirit was released without a struggle, to enter, I firmly believe, *into the joy of his Lord*.

Such a death needs no comment: it speaks for itself. I may, however, be permitted to notice two circumstances. The one shews, I think, that, for a Native, he was remarkably free from the love of money. Though he had been for many years in the receipt of a good salary, and though considerable sums of money had passed through his hands, as he had frequently been employed in erecting buildings, he had nothing more to leave in his wife's hands than his salary which he had just received, and a couple of rupees which he had realized by disposing of a few things which he did not wish to take with him to *Suvishapooram*. The other circumstance to which I allude is equally pleasing. I had frequently been gratified by observing that Peter was no great stickler for caste. He found no difficulty in signing the declaration required of students on admission into the Institution. In his last illness, on my sending one of my servants, a Pariah, to attend upon him, as I was apprehensive that others would not adhere to my directions, two or three of the *Vellalers* present, seeing him approach, were unwilling that he should enter the room; but Peter immediately desired him to come, and suffered him to apply the fomentations I had ordered; in fact, to act as his sick nurse.

Humanly speaking, Peter's removal is a loss of no little importance to the Church of *Tinnevely*. To me, his loss is almost irreparable.

God grant that the serious impression which appears to have been produced on all our neighbouring Congregations may prove lasting! *Blessed are the dead which die in the Lord . . . that they may rest from their labours; and their works do follow them*. Being dead, they yet speak.

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## Proceedings and Intelligence.

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### United Kingdom.

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#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 262 of our Number for June.)

##### UNITED KINGDOM.

##### *Success of Colportage in Ireland.*

I AM happy to say that, while the circumstances of the last year have been

most peculiarly unfavourable to the circulation of the Scriptures, and, indeed, to every thing else that might be for the benefit of Ireland; while the poverty and

destitution of the people have kept them, more than ever they have been, in circumstances not to be able to buy and to make themselves possessed of the Word of God; yet still there has been on the whole, I would say, an increased circulation of the Scriptures. I think it is a peculiarly beautiful feature of the last year that the admirable system of colportage, which I have for many years felt a great desire to see introduced into our country, has been introduced with such exceeding great success. During the last year, Colporteurs going through Ireland have circulated and sold—which I think is a very important feature in the work—they have sold, and received the money from the poor, to the amount of 44,000 copies of the Scriptures. This system of Colporteurs has always appeared to me exceedingly in character with the way in which the Gospel has ever been spread. It is not by setting up depositories here and depositories there, putting it within the reach of every one that would go and provide themselves with the Scriptures; but it is going with the Bible in hand to offer it to those who were perhaps not thinking about it. It is really in the spirit in which our blessed Lord says, *I stand at the door and knock*. It is in that spirit our Colporteurs go through many of the worst, and the most disturbed, and the most hostile parts of Ireland; and many to whom they come and offer the book would be afraid, and I may say ashamed, to be seen going openly to the depository of the Bible Society; but when the humble man comes and brings his holy burden to their house, they are willing and thankful to pay for a copy of the Holy Scriptures. The situation of Ireland, as you all know, is now one of unexampled and of inexpressible suffering. It is in a state which I am perfectly convinced those I address are not capable of realizing; for who but those who have seen them can realize the destitution, and misery, and hunger, and disease that are pervading many parts of the country? And while that very thing makes it less likely that you will sell and circulate an immense number of the Scriptures, it makes it, to all who know the value of souls, the more desirable that you should be trying to circulate among them, as far as you can, and with every effort you can make, that Word which is able to make *wise unto salvation through faith that is in Christ Jesus*. We may well indeed say, with regard to the

circumstances of Ireland now, *All flesh is grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof jaileth away: but the word of the Lord endureth for ever*. It is therefore most cheering to find that the system of the humble Colporteurs has not only been undertaken there, but, I can say, established in the country, and that they are carrying the Word of the living God into the miserable hovels of the sick, and the dying, and the poor. And we have the promise that the Word shall not return void, but shall prosper in that work of grace whereunto God has sent it.

[*Bp. of Cashel—at B F Bible Soc. An.*]

*Education a means of increased Circulation of the Scriptures.*

There is a subject in which I take a deep interest, to which allusion has been made in the Report—the subject of Education—that it is likely to be the occasion of a greatly-increased knowledge of God's Word, and a greater circulation of it among the young, a great many more copies of it being put into their hands; and I certainly feel a particular interest in the movement about education which is made in this country now, considering the influence it must have upon that same question in Ireland. The Report truly remarks, that it is a most beautiful feature connected with this increased stimulus given to education, that it will increase the circulation of the Holy Scriptures; because it is the principle, that, whatever else may be done of which some may approve and others may disapprove, the Scriptures shall be read in every School. I cannot but hope that it carries in its train, certainly from the fair play and honesty of British Statesmen and the British People, that it shall not continue to be the character in future of the education supported in Ireland, that the Bible shall be excluded from the Schools. We have heard the wild cry of "Justice to Ireland," and I call for Bible Justice to Ireland. There has been but very little said upon the subject of Education, as it bears upon Ireland; but I do feel an honest confidence in this great country, whose honest men do like fair play to Ireland, that they who with such bounty, such liberality, and such kindness, as we must ever be thankful for, have been feeding the Irish with the bread that periseth, will not continue to inflict on them the worse famine of the bread of life.

[*The Same—at the same.*]

*The Bible, exactly what Man requires.*

There is an immense quantity of intellect lying covered with error; and to get the mildeed and mist away from man's intellect you must apply the stimulus of the Bible. Ignorance cannot live in the blaze of pure Bible Light. Some men, indeed, advocate that something is to go along with the Bible. I say, Send it alone; let it go alone, in all its integrity and purity. Suppose a philosopher were to tell me, that although there are seven colours in light, yet light would be a little better in future for the eye if some other colour could be infused; No, no, I say; let it alone. He that made the light made the eye, and made the light for the eye, and the eye for the light. He that made the Bible made the mind of man, and made the Bible for the mind; therefore let in the light pure as it comes from the Father of intellect. If any philosopher were to tell me, that although there are several gases in the atmosphere, yet that a little different arrangement of these gases would make it still better for respiration; I say, Let it alone; let the atmosphere alone; the Architect of the universe made it. He that made the lung made the atmosphere; He that made the atmosphere made the lung. He made the one to fit the other; and the Bible is made to fit the condition of man. I pray, therefore—as an Englishman, as a Briton, as a Christian—I pray that there shall be universal circulation given to this pure Bible. If I am asked what I mean, do I mean moral light? Yes; I am anxious to diffuse the light of morality. Bible morals are more pure than those of Seneca. Take the morals of the fifth chapter of Matthew, and enlighten the world with those morals, and then the world will be light. If I am asked, Do I mean to enlighten the world by giving it evangelical light? I say, Ah! ah! that is it: it is to turn the world from darkness to light, by turning it from the power of Satan unto God. And you never will turn the world from darkness unto light, till you turn it from Satan unto God.

[Rev. Dr. Beaumont—at the same.

*What is Success.*

If it be success to do that which you intend, and to achieve that which you undertake, then I most certainly call upon the Meeting to express its thankfulness. It was the intention to do that in one department which you, My Lord, have already

done in another—it was to call the attention of the people of the land to the situation of those districts which are far from them—it was to call the attention of the southern part of England to the wants of the manufacturing and mining districts, which are chiefly in the north; and in so doing we are but following the great principles of our Religion—which is, that when one member suffers, the others suffer with it, and that we are bound, as far as our means and opportunities allow, not only to offer sympathy, but to give relief. I say it is the principle of our Religion, for the first exercise of it was coeval with our Religion. I believe the principle was first acted on in the very place and town where men were first called Christians; for the Christians of Antioch sent relief to their brethren who were in Judea, a country with which they were not connected, except that its inhabitants were their fellow-Christians. On the same principle, this Society calls on the metropolis, and those parts of England where Churches are more abundant, to send assistance to those other districts of the land where, comparatively, the Churches are few and the Ministers are fewer, and where our parochial system has been found insufficient for the spiritual wants of the population. This has been the intention and purpose of the Society, and this it has succeeded in doing. It has succeeded, and it desires still to proceed in providing comfort for the operative when issuing from his loom or from his factory, and for the miner when issuing from the dark recesses of his cavern. We have reason to be thankful when we remember that, when they now come from their factories and from the recesses of the earth, they will have more time and leisure to think of these things than they have hitherto had; and what we desire is, that they should have the light of the Gospel, and be blessed by the cheerfulness and consolation of Religion.

The Society is doing in spiritual things, what, in the common course of events, is constantly done as to temporal wants. At this moment there is a bill passing through Parliament, to enable a company, which has been established, to supply the inhabitants of Liverpool with water from the hills of Lancashire, distant not less than forty miles. The inhabitants of Liverpool have become too numerous to be supplied with water from their own springs and wells. The Company undertakes to sup-



ply them from a distant source. The population of the districts which are near to Liverpool likewise become too large to be supplied with spiritual instruction from its common and appointed sources. Your Society, not less disinterested in its purpose, undertakes to supply a want that is far more serious, and to give a supply which is far more valuable, because it is more pure, more clear, than any thing which flows from the purest earthly source—a supply of the water of life which flows from the everlasting hills, and is drawn from the well of salvation. The Society, as I was observing, calls on the Meeting to thank God for its success; and I would remind you, though you need not to be reminded, that it is success to do that which you undertake to do. Now, this Society undertook to provide pastoral aid, to give assistance to those shepherds whose flocks have become too large. And it has succeeded, under the blessing of God, in this object. As an example: in the county of Lancaster, when this Society was established ten years ago, every Clergyman employed there had an average of 4500 persons under his care: at this moment, each Clergyman employed in Lancashire, notwithstanding the increase of the population that has taken place, has not more than 3000 persons to his share. Through the means of this Society, and the sister Society—no, I should rather call it the daughter, for certainly it had its origin in ours—so much has been done for the district to which I have alluded, and with which I am so intimately connected, that it cannot now, I am thankful to say, be declared with the same truth, it might once have been, in the words of the pro-

phet, *My sheep wandered upon every mountain and every high hill; they were scattered through every field of the earth, and there were none to search and to seek after them.* The Society has itself searched after them, and the Ministers whom it has provided, and whom it supplies, have sought and found them. I confess it is no small matter to have given 300 Curates to 300 labouring parishes, and still more labouring Incumbents.

[*Bp. of Chester—at Ch. Past.-Aid Soc. An.*

*Importance of Lay-Agents.*

The Society, in a great measure, has been the means of establishing the important principle, that unordained persons may come to the assistance of those who are ordained, and may be employed in giving spiritual instruction to their less instructed and poorer neighbours. When the Society was first formed, this was considered as a point on which it might be assailed; but I am happy to say, that principle which was then assailed is now become the common ground of our Church. It is that common ground which is acknowledged and recognised by those whom we justly consider as the highest authorities of the Church; and I have reason to say, that this is a matter of no small importance to the whole community around us. If they are ever to become Christians, not in name only, but in reality, assistance must be called in beyond that which the ordinary Clergymen will ever be able to give. Multiply Pastoral-Aid Societies as you can, and excite public benevolence to as great a height as you may, you will never be able to furnish a sufficient number of Clergymen for the real and actual wants of our constantly increasing population. [*The Same—as the same.*

**CHURCH MISSIONARY SOCIETY.**

**FORTY-SEVENTH REPORT.**

At pp. 259—261 of our Number for June, we gave several extracts from the Report: we now lay before our readers a further portion of it.

*Introductory Remarks.*

The Committee present their Forty-seventh Annual Report under a sense of lively gratitude to the Lord, who has greatly prospered the proceedings of the Society, both at home and abroad, during the last year.

*Patronage.*

During the past year two of the Vice-

Presidents of the Society have been removed by death. The Earl of Waldegrave, having long assisted the Committee as one of their body, has accepted the office of Vice-President.

*Summary of the Society.*

*Missions* 13; *Stations* 100—being in Western Africa 13; Abbekuta 2; East Africa 1; Mediterranean 3; China 1; North India 18; Himalaya 2; Western India 4; South India 18; Ceylon 5; New Zealand 24; West Indies 3; North-West America 6;—*Labourers* (including wives) 1572; consisting of 108 English, 6 Lutheran, 10 Native or Country-born Clergymen, of whom 96 are married; 33

European Lay Assistants, of whom 15 are married; 8 European Female Teachers; 1115 Native or Country-born Male, and 155 Female Assistants—*Communicants*, 11,970—*Seminaries* and Schools, 838—Scholars, 38,226, of whom 13,480 are boys, 5053 are girls, 16,280 whose sex is not reported, and 3413 Youths and Adults. The number of Schools and Scholars is imperfect, being made up, in part, from the returns of last year; and from some Stations no report has been made in either year.

*Decease of Missionaries.*

It has pleased God to admit to their final reward the following Labourers connected with the Society. Of the West-Africa Mission, Mrs. Schmid, wife of the Rev. D. H. Schmid, died on the 16th of March 1846, at Freetown, of fever, ten weeks after her arrival; and Mrs. Davies, wife of Mr. F. W. H. Davies, on the 29th of April 1846, at the same place, also of fever, six weeks after her arrival—Of the Bombay and Western-India Mission, the Rev. Alfred Dredge, on the 3d of June 1846, at Nassuck, of cholera, fourteen months after his arrival in the Mission—Of the Calcutta and North-India Mission, the Rev. John Christian Wendnagel, on the 5th of December, at sea, shortly after leaving Calcutta, on his way home, and six years after his arrival in the Mission—Of the Madras and South-India Mission, the Rev. John Johnson, on the 24th of May 1846, at Cottayam, in consequence of brain fever, arising from exposure to the sun, nine years and five months after his arrival in the Mission—Of the West-Indies' Mission, Mr. Daniel Butler, off Bartica Grove, British Guiana, on the 3d of March last, being drowned by the upsetting of a boat on his return home from a Missionary Visit, nearly ten months after his arrival in the Mission.

*Return home of Missionaries.*

The number of Missionaries who, during the year, have been obliged to leave their respective Stations on account of ill health, has been large, as will be seen by the following statement. The Rev. J. U. Graf and Mrs. Graf, the Rev. N. C. Haastруп and Mrs. Haastруп, the Rev. H. Rhodes and Mrs. Rhodes, and the Rev. J. Warburton and Mrs. Warburton, left Sierra Leone on the 12th of March 1846; and arrived at Cork on the 13th of May. The Rev. C. F. Schlenker, and Mrs. Schlenker, left the same place on the 15th

of April 1846; and arrived at Portsmouth on the 11th of June. The Rev. C. T. Frey, and Mrs. Frey, left the same place on the 31st of May 1846; and arrived in London, after a perilous voyage, on the 26th of August. The last two Missionaries, and their wives, embarked at Newport, Monmouthshire, on their return to Sierra Leone, in April 1847. The Rev. J. T. Wolters, and Mrs. Wolters, left Smyrna on the 4th of April 1846, upon a visit to Europe. They arrived in London on the 6th of August, and returned, after a short stay, to Smyrna. Mr. Charles Sandreczki left Syra on the 16th of November, in order personally to confer with the Committee respecting his future labours. He returned to Greece, on his way to Smyrna, after a few weeks' residence in London. The Rev. F. A. Kreiss left Calcutta on the 13th of January 1846; and arrived at Liverpool on the 12th of June. The Rev. E. Reynolds left Calcutta on the 8th of September; and arrived in London on the 12th of November. Mrs. Wendnagel, with her husband and three children, left Calcutta on the 16th of November. Mr. Wendnagel died at sea, as already mentioned, and his widow and children arrived in London on the 13th of March. The Rev. J. Peet, with Mrs. Peet and family, left Cochin on the 27th of January 1846; and arrived at Dartmouth on the 8th of June. The Rev. J. T. Johnston, and Mrs. Johnston, left Colombo on the 8th of January 1846; and arrived in London on the 8th of May. The Rev. W. Adley, and Mrs. Adley, left Colombo on the 26th of March 1846; and arrived at Gravesend on the 9th of August. The Rev. G. Smith, M.A., left Hong Kong on the 6th of May 1846; and arrived at Plymouth on the 6th of September. The Rev. F. Redford left Jamaica on the 11th of April 1846; and arrived in London on the 12th of June. The Rev. W. Cockran, with Mrs. Cockran and family, left Red River on the 15th of June last; and arrived at Toronto, Upper Canada, on the 3d of August, with the view of taking up their permanent residence there, or at some place adjacent, Mr. Cockran being no longer equal to Missionary Labour.

*Departures and Arrivals of Missionaries.*

Mr. William Young and Miss Sophia Hehlen embarked at Gravesend on the 1st of November for Sierra Leone; Mr. Young on his return to that Mission, and Miss Hehlen to be employed in Native-

**Female Education.** They arrived at Free-town on the 8th of December—Mr. Edward Rogers, Student from the Institution, sailed from Southampton on the 3d of December for Bombay, *viâ* the overland route; and arrived there on the 8th of January—The Rev. John Gottlieb Lincké, and Mrs. Lincké, embarked at Portsmouth on the 21st of July last for Calcutta, on their return to Krishnaghur; and arrived in November—The Rev. Henry Christian Krückeberg, with Mrs. Krückeberg, embarked at Portsmouth on the 1st of September for Calcutta, on his return to Krishnaghur; and arrived in January—The Rev. Richard Martindell Lamb, M.A., of Trinity College, Cambridge, late Perpetual Curate of Holy Trinity, Over Darwen, Lancashire, embarked at Southampton, with Mrs. Lamb, on the 20th of November for Calcutta, *viâ* the overland route; and arrived there on the 8th of January—Mr. Alexander Acheson, Student from the Institution, and Mrs. Acheson, sailed from Southampton on the 5th of December, for Calcutta, *viâ* the overland route—The Rev. Richard Lea Allnut, M.A., of St. Peter's College, Cambridge, late Perpetual Curate of Wicken, Cambridgeshire, embarked at Southampton on the 20th of July for Madras, *viâ* the overland route; and arrived on the 30th of August, and at Palamcottah on the 29th of October—The Rev. Henry Watson Fox, A.B., embarked at Southampton on the 20th of October for Madras, *viâ* the overland route, on his return to Masulipatam; and arrived at Madras on the 11th of December, and at Masulipatam in January last—Mr. Henry Collins, Student from the Institution, embarked at Gravesend on the 21st of July for Colombo; and arrived there on the 15th of November—The Rev. Robert James, Student from the Institution, and Mrs. James, sailed from Gravesend on the 7th of June for York Fort, on their way to Red River; and arrived at the Fort on the 7th of August, and at the Indian Settlement on the 6th of October.

*Number of Missionary Labourers.*

It appears, from the foregoing statement, that since the last Anniversary three Clergymen and one European Schoolmaster have been removed from the Missionary Field by death; and that twelve Clergymen have left their Stations, chiefly on account of health. Three Clergymen, and three Candidates for Holy Orders, have been sent out during the year; and three

July, 1847.

Clergymen and one Catechist, whose return home was announced in former Reports, have again gone out to their Stations in recruited health. The number of Missionary Labourers at their Stations, who have been sent from Europe, has therefore been diminished by seven in the course of the year.

The Labourers at present in connection with the Society, are—Ordained European Missionaries abroad, 103, at home, 11; European Catechists, Schoolmasters, and others, abroad, 33; European Female Teachers, 8; Ordained, East Indian, Country-born, and Native Missionaries, 10. Total, 165, exclusive of the wives of the married Labourers, and Country-born and Native Catechists and Teachers.

*Candidates for Missionary Employment.*

During the past year 60 applications have been made to the Committee by Candidates for Missionary Employment, including four Clergymen and four Graduates of our Universities. But the Committee, in the exercise of their best judgment upon the Missionary Qualifications, which experience has pointed out as essential to Missionary Usefulness, have only accepted or received on probation eleven of those offers, a few being still under consideration.

*Islington Institution.*

The Principal has furnished a satisfactory Report of the state of the Institution during the past year. The Rev. W. Jowett and the Rev. C. Clayton kindly undertook the annual examination of the Students in July last, and expressed their satisfaction at the result.

The number of Students resident at the commencement of the year was 24; of whom three have left for their respective spheres of labour, one is absent on the Continent, and two have left voluntarily. Nineteen have been admitted in the course of the year for examination and probation, nine of whom still remain; so that the number at present is 27.

*Ordination of Missionaries.*

Six of the Society's Students at Islington have been admitted to Deacons' Orders by the Bishop of London; one to Deacons' Orders by the Bishop of Bombay; and one to Deacons' and one to Priests' Orders by the Bishop of Colombo, by whom also one of the Native Catechists has been admitted to Deacons' Orders.

## BAPTIST MISSIONARY SOCIETY.

## FIFTY-FIFTH REPORT.

*Introductory Remarks.*

THE Committee of the Baptist Missionary Society close the duties entrusted to them last year by the following Report of the labours of their Brethren, and of the various measures they have taken for promoting the interest of the Mission. Their holiest services have been mingled with much imperfection: they have needed the prayers of the Churches, and the merciful and forgiving regard of their Lord. The Committee trust that those prayers and that compassion have not been withheld.

*Decease of Missionaries.*

The Report presented at the Annual Meeting of 1846 was saddened by the record of the death of some of our noblest representatives among the Heathen. The Report for 1847 must contain a record as painful. During the year our Brethren, Rev. T. Burchell, the tried and faithful friend of the Negro, and the Rev. E. J. Francies, of Hayti, and the Rev. H. J. Dutton, of Bethany, Jamaica, have fallen martyrs to their work, and entered on their rest. The Committee cannot now speak of the unbroken band of Labourers in Africa. Our Brethren Thompson and Sturgeon are both gone: the place that once knew them knows them no more. They have lost their lives for the Gospel, and they have found them. The grace that made them what they were continued to cheer them in their dying moments, enabled them to bear witness to the loving-kindness of their Redeemer, and it will be recompensed at the resurrection of the just.

*Changes among the Labourers.*

As mysterious, perhaps, as the removal by death of their Brethren, and well nigh as painful, is the ill health of several who are in the field. They serve, though it be only in standing and waiting. They are wounded, though they have not fallen. They need and have your sympathy, and the Society needs it too. In Africa the health of several of our Brethren has failed. The Europeans and the West Indians have alike suffered; and the Committee fear that before long it may be found necessary for some of them to re-visit their native shores. In India, three, at least, of their Brethren have been laid aside by the infirmity of age or permanent sickness. Mr. Mackintosh has been compelled to relinquish his la-

bours at Allahabad; Mr. Fink has left Chittagong; and Mr. Leonard, of Dacca, has closed his Schools, and seems waiting for his final summons. These mournful events the Committee have foreseen, but from want of Labourers they have not been able to provide for them. In Calcutta the place of Mr. Evans is still unsupplied. The Lal Bazaar Church is without a pastor, and the Benevolent Institution without a Superintendent. The Committee, under these circumstances, find comfort in the thought that the Lord can save by many or by few; though they trust that this truth will not be suffered to lessen exertion, but only to cheer under apparent failure. They find comfort above all in the conviction that their cause, identified as it is with the kingdom of our Redeemer, is infinitely dearer to Him than it can be to ourselves. Painful as these dispensations are, they are not so numerous as the experience of mercantile companies trading with the countries where our Brethren reside might have led us to fear. Ten years is the average duration of continued service in India among civilians.

There are other alleviations too. The labours of Mr. Francies have been admirably sustained by Miss Harris, who, in addition to many other cares, has carried on all the services at Jacmel, and gained the admiration of the whole community. The Committee have now sent to that important field Mr. and Mrs. Webley: 500*l.* promised at the last Meeting has been set apart for their outfit and support. Mr. Lewis, who sailed in 1845 for Colombo, has gone to strengthen the weakened band of our Brethren in India. At Madras an important new Station has been formed; one or two friends in that city having guaranteed the support of a Missionary for seven years, if the Committee would obtain one. Mr. Page has been accepted for the post; and though one of much delicacy and importance, they believe that they have been guided to a wise choice. Other Missionaries, also, have offered for India, and one has been accepted on condition that the funds of the Society will allow of our sending him out. The Committee are unwilling to appeal to their constituents. They simply state the facts. Their prayer is, that men and funds may both be supplied, and that the waste places of Zion, which are now more desolate than the Committee have ever known them, may be built again.

*State of the Funds.*

In the prospect of another year, the Committee can only repeat the assurance, that in all their arrangements the utmost economy will be observed, consistent with the efficiency of their respective Missions.

The debt of the Society, shewn by the balance sheet of last year to amount to 5003*l.* 7*s.* 6*d.*, has been reduced to 3711*l.* 9*s.* 11*d.* The Committee had arranged a plan which they hoped would have had the effect of meeting the whole debt; but having been responded to by only a part of the supporters of the Society, its success has been exceedingly limited.

It also appeared from the last Report, that of the 6000*l.* granted to Jamaica, 2587*l.* 6*s.* 1*d.* was then due by the Society. This balance is also reduced, and now amounts to 2054*l.* 14*s.* 1*d.*

The receipts of the Society for all purposes shew an increase of 1924*l.* 12*s.* 10*d.*: of this amount 1000*l.* is a special contribution for Madras, and has been for the present invested in the Funds. The receipts for ordinary Missionary purposes shew an increase of 2907*l.* 1*s.* 10*d.* The comparatively large amount of receipts must be ascribed chiefly to legacies.

These, including one of 2368*l.* 16*s.* 10*d.*, amount to 3583*l.* 6*s.* 1*d.*

Receipts of the Year.

	£	s.	d.
For General Purposes.....	21490	10	5
For Translations.....	2517	15	10
For Special Objects.....	4182	13	4
Total.....	£ 28,190	19	7

Payments of the Year.

Missions—			
Brittany.....	206	17	6
Western Africa.....	4692	0	5
Java.....	100	0	0
India.....	6183	3	0
Ditto, Translations.....	2174	15	3
Ceylon.....	3140	7	4
West Indies.....	3260	0	6
Canada.....	963	6	8
Widows and Orphans of Missionaries.....	823	1	0
Missionary Students.....	119	14	6
Invested for the Madras Mission.....	1000	0	0
Publications.....	395	11	8
Salaries of Secretary, Agents, and Clerks.....	1505	12	0
Postage, Shipping Charges, Travelling Expenses, Taxes, &c.....	1566	15	3
Interest.....	267	16	11
Jamaica Special Fund Debt.....	500	0	0
Total.....	£ 26,899	2	0

The Committee very gratefully acknowledge the following donations:—

Executors of Rev. T. Boyce.....	£ 100
C. B. M.....	150
Jos. Tritton, Esq.....	50
G. T. Kemp, Esq.....	50
A Friend.....	500
H. M.....	70
M. B. (Tuscarora).....	100
C. Vines, Esq.....	65
B. L. Ward, Esq.....	500
John Houghton, Esq.....	50
A Friend, by Rev. W. Brock.....	50
H. Kelsall, Esq. (for Haiti).....	500
W. R. Callender, Esq.....	50
Educational Committee of the Society of Friends.....	50

But for these very acceptable contributions the Society must have suffered much more severely from the general distress. As it is, the most strenuous efforts of our friends will be required to enable it to sustain its efforts during the coming year.

*Summary.*

The total number of Members added to all the Churches during the year is 1207, the total number of Members in all the Churches, including Jamaica, being 36,463. There are also 249 Stations and Sub-Stations, 233 Agents, not including Jamaica. The total number of Day Schools is 156; of children taught in Day Schools 8696; and of children taught in Sabbath Schools 12,481.

*Concluding Remarks.*

In closing their Report, the Committee ask for themselves, and for the cause they are seeking to promote, the earnest and persevering prayers of their Brethren. They have need of patience, wisdom, energy, and, above all, of faith. The Baptist Missionary Society has had, in one sense at least, Apostolic Experience; and the Committee bless God that it has had Apostolic Success. It has been *troubled on every side, yet not distressed; persecuted, but not forsaken; cast down, but not destroyed.* Every year has brought its cares, its sorrows, its bereavements, its difficulties. But we can say also, *Abundant grace has, through the thanksgiving of many, redounded to the glory of God.* These sorrows, bereavements, and difficulties, will continue. The Committee need special grace to bear them; holy wisdom to lessen, provide for, and relieve them; and such fortitude and faith as shall convert them all into blessings.

Brethren, pray for us; that, for the sake of our cause and our Lord, our eye may be single, our spirit evangelical, our aim divine; and that in all things God may be glorified through Jesus Christ.

Will you not accept this book, the Word of God, which has given peace to my soul, and will give peace to yours, if you will receive it?" Then, to get clear of me, he took the book, paid me, and hurried away.

### Continent.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE following facts narrated in a Life of Ramon Monsalvatge, a converted Spanish Monk, have been published by the Society.

#### *Results of Perseverance.*

Among the six hundred Spaniards whom I visited at Montpellier, and to whom I offered the Word of God, there was a man of distinction and wealth, who had served in the army, and now lived in retirement. One day I went to his house, and told him I had taken the liberty to call and offer him the Word of God. "Ah!" said he, "I know you; I have heard of you. You are a worthless fellow." "Very true," I replied; "I feel that more and more; and this book has taught me what I am, and who is that Saviour whom I needed. And it has afforded me such consolation and instruction—" He did not allow me to finish, but, in his fury, gave me a violent kick, and drove me from his house. I went away; but the next day I returned. I had hardly time to state my object, before he raised an umbrella which he held in his hand, and struck me a heavy blow on my head. I turned away, and went back.

The third day I had no better success; the fourth, fifth, sixth, and so on to the fourteenth time, I repeated my visit; but I must own that I trembled each time, as I mounted his steps, expecting to be loaded with contempt. The last time, enraged at my perseverance, he gave me a blow which threw me down, and injured me so as to force me to remain in my room several days.

On the first day that I could leave the house, having heard that the wife of him who had repulsed me so often was ill, I again resolved to visit him. On my way to his house I met him in the street. "Senor," I said to him, "I have heard bad news." "What news?" returned he, in a tone of contempt—"That your lady is very sick." "What business is that of yours?"—"It is my business, Senor; for I feel a desire to pray for her.

Five days after I was in my room, and saw this gentleman coming toward the house with the Testament in his hand. I thought immediately that he came to return the book and maltreat me, and I hastily locked my door: I remained quiet, and he withdrew. An hour after, I saw him again coming; and soon perceived that he had pushed a paper under my door. I took it, and read the following words:—"Sir, though I am unworthy to speak to you, if you will come to my house, my wife and I shall be glad to hear you pray for your enemies.—*DE VIVES.*"

I took the note to my friend the Pastor, who thought it imprudent to trust myself alone in the house of the gentleman, and I went with a pious Schoolmaster. As soon as the officer saw me, he embraced me, and said, "I have read the book to my wife, and beg your pardon for the brutal manner in which I have treated you. Forgive me." I replied, "Dear Sir, it is not to me that you should return thanks, but to God. Let us pray to Him." When we had done so, I took the Testament, and read a chapter, to which he paid the most serious attention. His wife also received me with the greatest kindness. "There is one thing," said he, "which I wish you to promise me; that is, if you ever again offer that book to a monster like myself, who repulses you fourteen times, go again a fifteenth time to him."

#### *Effects of Bible Circulation on a Town.*

Two years before, the state of the people of Thiers was extremely discouraging. There was not a Protestant to be found; and the people seemed devoted to their superstitious faith, and the Priests. However, a Scotch gentleman of fortune, who annually visits different parts of France for the purpose of disseminating the Scriptures, went there, and, with the aid of a few devoted Colporteurs, furnished many a family with the Word of God. The year after, an Agent was employed to visit the families where the Scriptures had been placed, with urgent appeals to them to engage in its study.

I had the happiness of forming an ac-

quaintance with this man, and of accompanying him in many of his labours of love. Sometimes he brought me into the large street which leads from the country, before the dawn of day, laden with copies of the Scriptures; and when one of the large waggons, which transport the produce of the farms to Thiers passed by, he addressed each waggoner: "My friend, can you read?" "Yes, Sir," was usually the answer.—"Let us hear you," handing him a Testament. When he had spoken a few words of exhortation to the man, he gave him the book, and passed on. Often we would go through the streets, entering each shop, and selling or giving away copies of the Word. Ere long, the character of the people was deeply affected by the distribution: new ideas were entertained of Religion, old superstitions were renounced, and a new form of worship was soon longed for. A large congregation was formed, who proceeded to the erection of a Church, and sought a Pastor of their own principles. In short, a large number of the inhabitants of Thiers became, not only Protestants, but devoted Christians. I have never seen, in any place, such Christian Love and such lively zeal for Religion as in Thiers. Every storekeeper among these converts keeps a supply of Bibles, Testaments, and Tracts; and above every door are inscribed striking texts from the Scriptures, in large letters; so that no one can pass through the streets without casting his eye on some of them.

#### *An unexpected Gratification.*

One day the President of the American Swiss Committee came to me with a Letter in his hand, and said, "You have often prayed for a companion of your nation to work with you, and comfort you: here he is." So saying, he informed me that a Spanish Curate, who had forsaken Rome and her errors, was desirous of becoming a Protestant Minister; and, if accepted by the Evangelical Society, he would come immediately to Geneva. This new convert, the Letter said, had been brought to the knowledge of the Truth by reading a Bible which a Spanish Colporteur had given him about a year before.

This news gave me sincere pleasure, and I anxiously awaited the arrival of my countryman. At length he arrived. How great was my surprise and joy when I recognised in him a Priest to whom I had

myself presented, a year before, the Blessed Volume which was the means of his conversion!

## South Africa.

BISHOP OF CAPE TOWN.

### *An Appeal in behalf of Cape Town.*

CAPE TOWN has now become the See of a Bishop of the Church of England. The Rev. Dr. Gray, of University College, Oxford, and late Vicar of Stockton-upon-Tees, in the county of Durham, has been appointed to this office. He has recently published the following statement respecting his Diocese, which will, with the Divine Blessing, tend to call out the prayers and alms of the members of the Church, in aid of a Mission to so important a Colony.

The endowment of the See is the munificence of one Christian Lady. For his own outfit, and for aid in maintaining additional Clergy, the new Bishop is entirely dependent, in reliance on the grace of God, on the support of the Church at home, in conjunction with its members in the Colony.

The Colony of the Cape of Good Hope, which has been in the possession of Great Britain since 1806, comprises the southern extremity of the continent of Africa, from latitude 29° 30' south, and between longitude 17° and 27° 30' east. Its length from east to west is about 650 miles; its average breadth from north to south is 240 miles; being somewhat larger than Great Britain. The population may be estimated at nearly 200,000, of whom 70,000 may be considered as heathen, and 8000 as Mahomedan.

The bulk of the English Population resides, in the Western Province, in the neighbourhood of Cape Town, in Stellenbosch and Swellendam; and, in the Eastern Province, in the districts of Albany and Uitenhage.

The intermediate districts are chiefly occupied by Dutch Colonists, who have their own Congregations, and have ever shewn a kindly spirit to the members of the English Church scattered among them.

There are not more than fourteen Clergy of the Church of England in this extensive Colony. My **FIRST** object will be, to increase the number of Clergy who will minister to the members of our own communion; many of whom, I fear, are either living in a total neglect of Religion, or are cut off from the religious ordinances of their own Church. I shall also need aid in providing Churches, Schools, and Teachers. My **SECOND** object will be, to wipe off the reproach of being almost the only communion of Christians which has not attempted to establish Missions among the multitudes of Heathen within and around the Colony.

The large amount of the unconverted Coloured Population in the Colony would alone demand our most earnest endeavours to gather them into the Christian Fold; but I am also desirous that the Church of England should bear its part in carrying the blessings of the Gospel to those Caffre Tribes which are now likely to be brought more directly under British Influence.

Another important object to be kept in view will be, to erect a Collegiate Institution, where I may live myself, and with one or two Clergy endeavour to train young men for the ministry.

It is for aid in these undertakings that I now appeal to my Christian Brethren in England. I fear that I cannot depend on much immediate assistance from the Colony, which has recently suffered so severely from the Caffre Invasion; and the present income of the Society for the Propagation of the Gospel is already pledged for other purposes to its full amount. Whatever aid is contributed from England will be employed only to meet the exertions of the Colonists themselves. For pecuniary aid, however, I must, in the first instance, be mainly dependent on the funds contributed in England in answer to the special appeal which I am now making. I shall also need the assistance of zealous and devoted men; and I shall be glad to have brought before me the names of any who may be willing to accompany me. Several very valuable candidates have already offered their services; but I dare not accept of them until I know what success may attend this appeal, having nothing else to look to at the present moment but the liberality of private individuals.

My Diocese will also comprehend the Island of St. Helena, which is about a

thousand miles from the Cape, and has never yet, I believe, been visited by an English Bishop. This island contains a population of 5000, the large majority of whom are warmly attached to the communion of our Church. I am very anxious to find a Clergyman for that island who will assist the present Colonial Chaplain. The most praiseworthy efforts have been made by the inhabitants of the island to raise a portion of such a Clergyman's income from local sources.

Contributions of Theological Books, works on Architecture, Plans, Drawings, &c., of Churches, Schools, or Houses, will be of great use. I need not add, that I shall feel thankful for my Brethren's prayers that I may be strengthened and guided by the good Spirit of our God in the responsible office to which I am called.

### Inland Seas.

#### CHURCH MISSIONARY SOCIETY.

EGYPT.

CAIRO.

THE Rev. W. Krusé and the Rev. J. R. T. Lieder continue their labours here. Mr. Krusé attends to the English and Arabic Services, holds conversations with the people, and occasionally undertakes Missionary tours in various parts of Egypt. He has also opened a room in his house for the accommodation of any inquirers who may be desirous of religious instruction. Mr. Lieder superintends the Coptic Institution, and the other Educational Establishments of the Society.

*Confirmation, &c., by the Bishop of Gibraltar.*

The late Bishop Alexander was on his way to Cairo to discharge the duties described below, when it pleased God to remove him from his earthly labours to his heavenly rest. In a Letter, dated the 16th of February 1846, Mr. Krusé writes—

We have lately had a pleasing visit from the Bishop of Gibraltar, on which occasion he confirmed six young persons. The Confirmation took place on the 2d of January, and was the first ever held in Cairo. The Service was truly solemn and impressive. It could not fail to call



forth our feelings of gratitude, that, in the very heart of a Mahomedan Country, we were thus permitted to serve our God openly, and without molestation. The Bishop preached on the following Lord's Day, and administered the Lord's Supper. This also was interesting, it being the first occasion on which an English Bishop has officiated in Cairo.

The Bishop himself thus refers to his visit, in a Letter dated May 18—

In my recent visit to Egypt I had the satisfaction to inspect the Society's Institution at Cairo, and to observe the good which is doing among the Copts and other Christians of that city. Your Mission there is quite an oasis in that moral and spiritual desert which Egypt presents to a Christian eye, in spite of its advancement in civilization.

*Preservation of the Mission Premises from Fire.*

About two o'clock in the morning of the 23d of July last a fire broke out next door to the Mission Premises, and for some time threatened them with destruction. Mr. Krusé writes, Aug. 5—

We have lately experienced a merciful deliverance from fire. We can only wonder and adore the good Providence of our God in thus watching over us. One single wall and court alone divided the Mission Premises from the house destroyed by fire; and it is really surprising that in such a close quarter no more than this house was burned down. The Roman Catholics would have rejoiced if our Chapel had taken fire, and many of them spread the report that this had actually taken place.

Mr. Lieder adds, that to the strenuous exertions of His Excellency Hekekyan Bey, and also of Hassan Bey, the preservation of the Mission buildings was, under God, to be ascribed.

*Report by the Rev. W. Krusé.*

This Report, for the year 1846, is contained in a Letter dated Feb. 2, 1847. Mr. Krusé writes—

In reviewing the occurrences of the past year, I cannot but hope that God has, in a measure, blessed His own work. A friendly intercourse has been opened, as far as I have travelled, and people from

different parts of Egypt, who come to trade in Cairo, rarely fail to call on me, and express the delight which my visits occasion, adding their entreaties that I should soon repeat them. Very lately, some of the principal Copts from the Faoum called on me: they brought me cheering accounts of their neighbours, and repeated their wish that I should settle among them, and establish a School.

*Services—Conversations with Inquirers.*

Our English Service has been tolerably attended. Even throughout the greatest heat of last summer many attended; and at this season we have so many travellers passing to and from India, that our Chapel is almost too small.

Our Arabic Service is not so well attended. There are, indeed, but very few hearers, which may partly be accounted for by so many Copts being in the Government Offices, where they work on the Lord's Day. I intend, however, to propose another day for this Service—probably Friday—and I shall then be able to judge whether they really desire the Word of Truth, or otherwise.

The Meeting-room is daily visited by a good number of people—Copts, Catholics, and a few Mahomedans. In the afternoon, the time which I principally devote to them, I have generally many inquirers, and am thankful to say that the light is evidently spreading. Controversy is now in a manner subdued; and many, who were formerly the loudest in their declamations, now assist me in proving to the new comers the truth of our assertions. Their love for the Word of God proportionately increases, their superstitions vanish—though, alas! but slowly—and they frequently, in answer to absurdities brought forth by others, less enlightened, take up my own words, "Can you prove your assertion from Scripture?" This method I find infinitely more effectual than any lengthened debate: it generally ends in a confession of their ignorance, and then their hearts are prepared to receive the good seed, the Word of Life.

*Comparison of Copts with Mahomedans.*

On the whole, although we have derived some encouragement during the year, yet we are repeatedly cast down by the stern adherence of the Copts to the faith of their fathers. I often think that, were there but religious toleration in this country, much more might be hoped for from the Mahomedans. In them the character is more open, whereas with the Copts all

must be done in secret: their dread of the Clergy keeps them in perpetual bondage. For instance, they fear to come to our Church unless they can creep in, as it were, by stealth; and indeed I observe, on each Lord's Day, two Priests stationed near our Church, as if for the purpose of watching who enters. There is also a great want of inquiry on the part of the Copt; while the Mahomedan, however bigoted he may be, will still seek for information. I know of many who read our books, and not only read, but profit. Their belief in the Korán is often shaken; and were it not for fear of the penalty, which is death, they would willingly espouse our cause. One lately confessed to me that he was perfectly persuaded of the truth of the Christian Religion; "but I DARE not," he said, "openly profess it, for my own father and relatives would demand my life."

*Report by the Rev. J. R. T. Lieder.*

Mr. Lieder's Report, for the same period, is of greater length, but will be found equally interesting. He first notices the

*Courtenance of the Coptic Institution by the Patriarch and Bishops.*

I have had much to discourage me through the past year; but much more to cheer me, and to evidence that our great object — the elevation, through God's grace, of the fallen Coptic Church — is proceeding with much success; for the fullest confidence is now manifested toward us by all the higher orders of the Native Clergy, without whose countenance all our labours would prove in vain. The Patriarch shews the kindest feeling toward the Institution, and frequently gives his benediction to the pupils; while the amiable Bishop of Esneh, Amba Michael, is our almost daily visitor, inspecting and encouraging the young men in the pursuit of their studies. It is often a matter of gratitude and thanksgiving to me to see my poor labours thus encouraged. Amba Michael is often in Cairo on duty connected with the Patriarchate. During his last visit he brought with him his sister's son, a fine lad of thirteen years of age, and, placing my hand on his head, told me to regard the boy as my own son: that, as he had dedicated him to the priesthood, he now submitted the whole of his theological studies to me.

In November last I had a visit from the Bishop of Es-Siout, Amba Macarius, who,

next to the Bishops of Alexandria and Jerusalem, is the most influential and powerful of all the Coptic Bishops in Egypt. He brought with him a very suitable youth, the son of a respectable man of his own diocese, and begged me to receive him into the Institution; saying, that, as soon as the young man should have finished his studies, he would open for him a School in Es-Siout; and, as soon as his age would allow it, ordain him a Priest for one of the Churches of that city. I took him over the Schools. He was astonished to see the progress of the young men in the different languages which they study, especially in the Coptic, the sacred language of the Coptic Church, and left evidently impressed with the importance and utility of the Institution. He blessed it in the usual way; praying that the Lord would not only illuminate the understandings of the youths, but also fill their hearts with His Holy Spirit.

The third instance of our favour with the Bishops is the recent visit of the Bishop of Minyeh, Amba Jacobus, who has just confided to my care a near and dear relative of his own, who is also intended for the ministry.

*Number and Studies of the Pupils.*

There are now eighteen boarders connected with the Coptic Institution, over whom I have the unlimited control of a father. Seven pupils have left during the past year, while six new lads have been added. Of late, none have been received without the assurance of their guardians or parents that I might keep them until they should have completed their studies. Beside the Boarders, eleven Day-scholars have shared in the instructions given in the Institution.

The scholars are divided into two classes, which are daily exercised in the English Language. The higher class translate from English into Arabic, and from Arabic into Coptic; so that they are thoroughly versed in the obsolete but sacred language of their own Church. With regard to General and Biblical Geography, History, Grammar, and the higher branches of education, they have made as much progress as I could have anticipated; and some have shewn a deep interest in reading theological and philosophical works. Of course, a prominent place has ever been given to their religious exercises: explanatory, as well as practical remarks, have been my great care in all matters connected with their right understanding of

the Holy Scriptures. It is painful to think, however, that we can see none of those spiritual fruits which our eyes desire to behold. Our prayer is, that the seed sown may yet spring up and bear fruit worthy the harvest of the Lord.

*Girls' School—Vigorous Movement of the Roman Catholics.*

The children in the Girls' School have made gratifying progress. The School is divided into a Lancasterian School and a High Class, and is now in excellent order. It contains 115 pupils, 13 of whom are Mahomedans, and thus keeps up its full number of attendants. It is with no small thankfulness that I report this fact, as both myself and my dear wife have been deeply anxious about the School. It is well known that various Roman-Catholic communities in this great city have for many years looked upon our Girls' School with much jealousy and fear, especially those called the Roman-Catholic Eastern Churches, who have fallen from their ancient orthodox Churches, and follow the Latin Faith. They have each attempted a Girls' School without success, because they have not been able to get a Teacher in whom they could confide. Thus we have seen a Greek Roman Catholic, a Syrian Roman Catholic, and an Armenian Roman Catholic School commence and terminate, while all the orthodox Oriental Churches have remained passive, and our own decided friends. Thus, until the present year, we have stood like a rock in their midst, aiding them in all that we could.

During the last few months, however, we have had a very different power to contend with in the arrival of eleven Roman-Catholic Nuns, Sisters of the Order of the Bon Pasteur—women in every way suited for all the purposes of education, and ready to make any sacrifice for what they believe to be the kingdom of Christ. These ladies have established themselves in Cairo. They have been sent out with large means, and are evidently backed by the munificence of Rome. They are, moreover, young, energetic, and accomplished; most of them gifted with the necessary European Languages; and the whole of them doubtless stimulated by that zeal which is a characteristic of their Church. When we reflect, also, that they are bound by vows of self-denial as well as celibacy, and how few and feeble are our Protestant Means to oppose them in this land, I confess that I often fear for our highly-valued Girls'

July 1847.

School. At present, I am thankful to say, we have only lost two children, the daughters of a Roman-Catholic Copt. The Nuns have purchased the extensive house of Bogos Bey, the late Prime Minister of Egypt, which is situated in the European Quarter. To this large mansion they have added other contiguous dwellings, so that they now possess a magnificent establishment, in which they conduct two or three different Schools for the various classes of their own community, as well as for other Christian Denominations, and Jews; namely, a Boarding School for the higher families, and Day Schools for such as are respectable, and for the poor. In each of these every kind of work that can tempt the eye has been introduced and taught. Mrs. Lieder paid their Schools a visit some time ago, and was most courteously received by the Lady Superior—a Prussian Baroness in her own right—who conducted her over the whole building. The boarders were but few in number; but great propriety marked the general arrangements of the place, although little real comfort. The French and Italian Languages are their chief means of instruction: very little Arabic is used. Mrs. Lieder saw a few Armenian and Greek Roman Catholics in the School, the principal number being from the European residents at Cairo; but she did not find one belonging to any of the members of the orthodox Eastern Churches. Reading, writing, and arithmetic, formed part of the routine of education, and a portion of time was given to a mass of forms and prayers: not one moment to the Bible. In our own School, on the contrary, the Word of God is daily read, and we feel it to be our chief duty to impress its value on the mind even of the youngest, imparting it to all with simplicity, so that even the infant may understand its leading truths and love them.

*Boys' Day School—Sunday School.*

The Boys' Day-school contains 130 pupils, of whom 16 are Mahomedans. I have recently introduced singing into this School, and with considerable success. It is extremely gratifying to hear these little Orientals uniting in a solemn hymn before their morning and evening prayers. In all other respects, also, this part of my duty remains promising, and has progressed to my satisfaction.

The Sunday School has been held as in former years, and religious instruction is imparted to all who seek it.

*Distribution of the Scriptures, &c.*

In the distribution of the sacred volume I have had my full share. I have put into circulation not only the Word of Life, but also many other important publications, all of which must tend to elevate this now rising nation.

*Conclusion.*

In conclusion—I have now been labouring for the well-being of Egypt for more than twenty years, during which time how varied have been my hopes and fears—how tried and perplexed my experience! Yet on reviewing this long period, and seeing the wonderful changes which have passed before me, I cannot but exclaim, *What hath God wrought*, and what has He not further in store, for the land of Egypt! The promises are sure, that it shall become a field that the Lord will bless; and the scene is even now opening when it shall become literally a *highway for our God*. The obstacles and prejudices of the once fearful multitudes of the Saracen are yielding day by day to the milder influence of reason, and a season of light and warmth and hope begins to dawn on this land of darkness.

*Missionary Visit to the Faioum.*

On the 18th of February 1846 Mr. Krusé left Caïro on a visit to the Faioum. He proceeded to Beni-Souef, about 60 miles from Caïro, by boat; and on the 25th left that place in order to commence his visits among the people. He and his Assistant, Michael, rode on asses, and the luggage and books were carried on camels. In the evening they reached Illahoun, and the next day the Medinet el Faioum, whence Mr. Krusé writes—

*Feb. 27, 1846*—Before quitting our chamber numerous visitors called to see me. Our large room was soon filled with Copts, here and there intermixed with a stray Mahomedan. After the usual salutations, I hastened to avail myself of so favourable an opportunity to tell them the reason of my visit. Some present remembered the former visits of Messrs. Lieder and Müller, and spoke with interest of our books, &c. Our conversation very soon became of a more spiritual nature, and we were in the midst of proclaiming to them the truths of the Gospel, when we were painfully interrupted by the entrance of a

Kumus (Archdeacon), so sadly intoxicated that all order was at an end. I made an ineffectual attempt to renew our discourse; but the foolish and irreverent conduct and remarks of this Priest threw a chill over all. After a few useless efforts to regain order, our friends gradually dispersed, as if ashamed at such a sad exposure. It is deeply to be regretted that drunkenness is here so prevalent that in general it is little thought of: the Clergy, particularly, seem to be addicted to this vice; and although it must and does weaken their influence, yet are the people so blindly superstitious, that they deem it necessary to follow all that is taught by these faithless guides. During the remainder of the day visitors kept coming and going; and we had many opportunities of *holding forth the Word of life*.

*March 2*—Early this morning, accompanied by Michael as my guide, I set forth to return the visits I had received. We first went to the house of Muallem Botros, a rich and influential Copt. A little assembly of Christians soon joined us. This is a convenient custom among these people. When I enter a house, the owner gives notice to his neighbour, and he to another, and so on: in a short time many persons collect, so that I have an opportunity of addressing several without entering their houses separately. Upon this occasion my hearers were deeply attentive, while I spoke to them of the gross sin of drunkenness, and then dwelt more fully on God's infinite love in giving us a Saviour and Redeemer, and on our duty, as Christians, to endeavour, through the grace of God, to let our *conversation be as it becometh the Gospel of Christ*.

*March 9, 1846*—I went to see the School, a sadly miserable place: there were 15 scholars, instructed by two blind Schoolmasters. Yet even here a pressing demand was made for books. I often feel astonished at the knowledge of Scripture which these blind people have: they get some one to read to them, and then commit to memory what they hear. In this case the poor Masters knew much of Scripture by rote; but it was painful to observe their entire ignorance of its meaning. On questioning the boys, I found them ignorant in the extreme, not even knowing who our Saviour was. I strongly urged the Masters themselves to pray over the Word of God, that they might not merely know it and have it in their memory as a dead letter, but apply its blessed truths

to their own hearts. We afterward supplied them with suitable books.

*March 19, 1846*—We left our house at day-break to visit a distant village. After a three hours' ride we reached Senoris, our destination. We found the people in Church. We entered, but remained in the outer compartment, appropriated to those who are not deemed worthy to be admitted into the interior. At the conclusion of the Service the Priest invited us to see his Church. In a niche in the wall was a figure of the Virgin and Child in relief, on a marble slab. The Priest remarked, "This ought not to be here;" and pointed out, that much pains had been taken to obliterate it by whitewash. Upon this I turned to some paintings, and said, "Then why do you allow these?" He answered, "They are not graven images, nor do we worship them."—I replied, "I have just been a silent witness of the adoration paid to these senseless pictures by many of your people." We had a long conversation upon the superstitions of their corrupted religion; and I was pleased to observe that the Priest freely admitted many things to be wrong, and lent an attentive ear to my remarks. After a short stay in the Church, we all proceeded to the house of a goldsmith, which was filled to excess with Christians, and where we resumed our conversation. Again did I seriously urge the unprofitableness of any other intercessor than our one great Mediator, Jesus Christ. I quoted Scripture after Scripture to prove the sin which they committed in perverting the pure and plain truths of the Gospel. One Muallem remarked, "If these things are so we must look to it." I replied, "Yes, that is what I desire. Search the Scriptures diligently, with prayer that God would remove the veil from your eyes, and I know you will find your worship but a form, and that the reality has been trodden under foot by the indolence and delusions of your priesthood." Their inquiries respecting our Church were numerous. They especially directed their questions to fasting. They all laid so much stress on this particular, that I found it difficult to persuade them that the manner in which they fulfilled the precept made the very observance itself a sin. I then quoted the words of our Saviour in Matthew xv. 8—11, and of St. Paul in 1 Cor. viii. 8; and afterward read Isaiah lviii., which I sought to apply to their own case. The room was not only crowded to excess

within, but even down the stairs. The poor people hung on my words: a dead silence prevailed while I addressed them, and I felt my heart lifted up to Him who had given me the privilege to plead His cause. This was the season of their fast, and they had not eaten any thing since the previous day; yet, although they might now eat, as the Church Service was concluded, I could not prevail on them to leave for this purpose. "No," they said, "your words are much better than our food;" and they remained until I myself was obliged to desist from sheer exhaustion. At last I distributed among them a good number of Books and Tracts, which were most thankfully received. It was with difficulty I could leave these friendly people: they very earnestly entreated us to stay over night with them, and teach them. Many accompanied us on foot out of the village, and a part of the way on our road home, which we reached after sunset.

*March 27*—We left early for Tedemine, a tolerably large town, and much celebrated for its gardens. In ancient times it was also famous for its many Churches, having, it is said, as many as there are days in the year. The present town is built on the ancient ruins, and is divided into two parts by a small canal from the Bahr Yousef; the part on the north-west being inhabited by Christians, and that on the south-east by Mahomedans. Upon our arrival, we found the people had already been informed of our intended visit, and many had assembled with looks and words of welcome. We pursued our usual course, first proceeding to the Church, which is quite new, and, indeed, not yet finished: it is situated on the Mahomedan side, about an English mile distant from the town. After Service, the Priest, followed by the whole assembly, led us over the whole ground. Near the Church they had built several rooms, and intended to build more, for the accommodation of those who might come from distant villages, and desire to stay overnight in order to attend Divine Service. In one of these rooms we sat, and had an agreeable meeting. It was soon filled with a good number of attentive hearers. The Priest I found tolerably intelligent, and very inquisitive. He asked me so many questions that I felt convinced he must be desirous to acquire information. I have seldom enjoyed a conversation with the Copts more than on this occasion. Many topics

were started, but all tending to the reformation of the Church, which, judging from what fell from the lips of the Priest, seemed to be an essential point with him. We afterward went to the School, containing twenty boys; and I was glad to observe, as a necessary consequence of the good superintendence of the Priest, that the boys were much better informed than is usual, although instructed by a blind Master. We felt great pleasure in distributing Books and Tracts among this little group: they were not merely thankfully received; but, I have strong reason to hope, will be well applied, as the Priest himself shewed so great an interest, assisting us in the distribution of them, pointing out each individual according to their several capacities, which convinced us of the care he took of his flock, and the knowledge which he possessed of each in particular. At length we repaired to the Priest's house, as his feelings of hospitality would not allow him to suffer us to depart without taking refreshment.

On the 1st of April Mr. Krusé left for Cairo, which he reached on the 8th.

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### India within the Ganges.

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#### CHURCH MISSIONARY SOCIETY.

##### HIMALAYA MISSION.

DURING their visits among the people the Missionaries have had occasion to observe that the people are at least as much bound by caste as the people of the Plains, and perhaps even more subject to their Priests. The following instance, related by Mr. Prochnow in his Report for the quarter ending September 1846, is a striking proof of this—

A poor man, while ploughing his fields, caused a large stone to roll down the hill which he was ploughing: this stone accidentally killed a calf feeding below. The calf was found dead, and the crime brought home to the man. The Brahmins and Priests thereupon had him immured in the side of a bank, so that his whole body was in the ground, with the exception of his head, which was left just above the surface. Another hole was left below, so that the poor fellow was only able to creep out of his prison and into it, which he was permitted to do only once in the

day. So immured, they built over his head a kind of shed, made of planks, to shelter him from the sun and rain, and upon this shed put some earth, in which mustard-seed was sown, and the criminal remained immured until it sprung up, which happened on the fourth or fifth day. During the whole time he was fed on the coarsest food. On his liberation, he had to pay a fee to certain Brahmins, according to his circumstances, for the performance of various ceremonies, or go on pilgrimage to Hurdwar. This accomplished, he would have to feed the chief men of his caste. Until all this shall have been fulfilled he will be considered an outcast. Twice I had a long talk with him: he did not know what to do; but thought he would go to Hurdwar, as the cheapest plan. He said he saw the foolishness of all this; but added, "What shall I do? no one eats or drinks with me, and my wife and children will not remain with me. I must submit."

Some time afterward the poor fellow went to Hurdwar, in fulfilment of his penance.

There are symptoms, however, of a growing disaffection among the people to this slavish subjection of themselves to the Brahmins, and of course there is no reverence for the system which prescribes it. On one occasion Mr. Wilkinson mentions that an intelligent man remarked, "If all the Deotas and all the Brahmins were destroyed it would be a glorious thing for us all." And Mr. Prochnow says—

Idolatry is kept up by the Ranas and great people, and of course by the Priests and Brahmins. The great mass of the people would heartily rejoice if the idol were burned, and the fields belonging to it distributed among them at the usual ground-rent.

In November 1846 Mr. Prochnow went, as usual, to the annual Rampore Mela, on which occasion he writes—

Going partly over old ground, it was very interesting to me to observe the affection of the people, especially at a distance from the great road: close to the road they are spoiled by the many travellers, in more than one respect. How often did I rejoice in hearing an old man calling the people of the village together, saying,

"Come here! come here quickly! Our Sahib is come!"

On the 9th Mr. Prochnow left Kotghur, and was much impeded by the rains having broken up the roads. Some idea of the terrific violence of the rainy season in this elevated region may be formed from the following passage—

The rainy season has never before been so severe. Some of the people in the valley, where wood is very scarce, have, during this one season, collected sufficient wood to last them five or six years. All along the Sutlej, in nearly every village, I have seen large heaps of timber—some of very scarce wood—of 20 or even 25 feet in circumference.\*

Nov. 10.—We spent our Lord's Day in Duttanagar, a Brahmin Village. After Service I had an interesting conversation with about ten Brahmins and many Hindoos. The Koshuiris are very stout Mahomedans, and defended their Korán vehemently. I did not allow them to dispute, but simply told them the chief truths of Christianity, comparing them with those which Mahomed taught. In the cool of the evening, and under the shade of a Banyan-tree, I collected a Congregation of about 80 people, who quietly listened to what I said. One-third of them were Brahmins, and a great number of these from Nirmand in Kulu.

Nov. 11—15—I remained at Rampore, and had several nice Congregations daily. The Vazirs came to pay their compliments, and the Rajah also. With an attendant of the Rajah, and nearly all the Brahmins of the place, I had a very long conversation, or rather disputation, though I avoided it very much; but one or two of these Priests tried all they could to prevent me testifying of Jesus and His work. I do not like such discussions, and consider them worse than useless. We have simply to testify and proclaim Christ, not to dispute. To refute error is an endless task, and will never be accomplished by loud clamorous disputations. If a soul be seriously impressed, and want an account of us and of our hope, we must always be ready and able to give it; but as soon as people begin to cavil, leave them alone, and tell them that it is not your work: you have simply

to testify of Christ, and to shew them the way to heaven. If they do not like to believe your message, and will not test the truth by doing it, they must take the responsibility on themselves.

During the whole of these journeys among the people, and also at the Stations occupied by the Missionaries, much has been done in alleviating temporal suffering. The knowledge of medicine possessed by Mr. Prochnow, partial though it be, has especially been valuable, situated, as he is, 40 or 50 miles from any medical man. He mentions, in his late communications, that a very serious murrain had been raging among cattle, and that a partial dearth, from the failure of rain, was feared. Under these circumstances he writes—

When the poor deluded people have offered to their Deotas, and the Priests have promised help which came not, I have seen evidently that the Word of God has made an impression on many a soul; but I am afraid, at the same time, that it will not last long. Alas! how soon are serious impressions, words, and resolutions—made in time of severe affliction or loss, when death appears to be near at hand and the grave open before us—forgotten in the turmoils of the world! How few Christians have the *one thing needful* always before them! What, then, can we expect from the poor Heathen, who have grown up in ignorance and vice? Let us not cease imploring the Lord to descend from on high, and to stir up and give life to the dead bones.

He thus concludes—

Looking back upon the past, I cannot say that I am discouraged. On the whole, I am much encouraged to go on, but desire to do so in the Lord's strength. He knows the time of His gracious visitation. Let us all, every one in his place, do His work faithfully. He will not be wanting in doing His part of it, and fulfilling all His precious promises.

We have only further to state, that when not occupied in actual work at home, or in itinerating abroad, the Missionaries have given their best attention to such translational labours as the Mission has required.

\* Subsequently, on Dec. the 20th, Mr. Prochnow mentions that in the Sutlej valley, opposite Sakét, he had found a tree 35 feet in circumference, which had been brought down by the river.

## KRISHNAGHUR.

## KABASTANGA.

*Report, by the Rev. C. T. Krauss.*

This Station continues under the charge of Mr. Krauss, who writes—

On the whole, I have every reason to be satisfied with the state and condition of the Mission generally, and great cause for thankfulness in the steady progress in the leading truths of Christianity made by our more seriously-inclined Christians during the past year.

After alluding to the disturbances created by the intrusion of the Romish Priest into his villages, and mentioning that many nominal Christians had been by this means confirmed in their worldliness and indifference to Religion, Mr. Krauss continues—

The rest of the people under my charge, who are quite determined to keep to us, and attend the Means of Grace regularly, and have consequently advanced in the knowledge of *the truth as it is in Jesus*, amount to 636 souls—viz. 542 baptized, 92 unbaptized, or old inquirers, and four new inquirers, who have embraced Christianity during the past year, two having come over from Hindooism and two from Mahomedanism. Of these 630 souls, 240, including the children of the Schools, are living on and near the Mission Premises, and they, I am thankful to say, have behaved most satisfactorily during the year. To hear them sing the Redeemer's praises, not only in their usual Morning and Evening Services, but even in their private houses, gladdens the heart of a Missionary not a little in such a wilderness, and shews that our *work and labour of love* has not been *in vain in the Lord*. The Church on the premises is far too small for the Congregation.

The number of Communicants is 95, shewing an increase of 35 during the year; 29 persons—viz. 3 men, 4 women, and 22 children—have been baptized; 6 couples have been married; and 21 individuals—viz. 4 men, 8 women, and 9 children—have entered into their eternal rest.

The Christian Boys' School has, on an average, been attended by 54, and their studies have been the same as last year, with the addition of some new books. The boys have, generally speaking, prosecuted

their studies in a satisfactory manner; and while a few of the more promising are looking forward to their being engaged as Teachers, many others have come forward of their own accord to learn some trade; and others, again, when able to read and write, intend going back to their plough: so that, by the blessing of God, all may in time prove useful members of society according to the gifts and graces vouchsafed to them.

The Christian Girls' School contains the same number as last year, viz. 36, though not the same members. It has been going on, in the same studies as last year, in the most pleasing and satisfactory manner: the needlework of the pupils has greatly improved since Mrs. Krauss took charge of them, with the assistance of a girl from the Burdwan School, who also every day gives them a lesson in English.

Both these Schools continue to be a source of real joy and pleasure, and I have every reason to believe that all the youths educated in our Schools on strictly Christian Principles will eventually become the nucleus of a solid Christian Community.

Preaching to the Heathen has been carried on as usual, and another new Convert, with his wife, of Brahminical Extraction, has been the fruit of our preaching in the Kabastanga Bazaar.

## ROTTENPORE.

*Report by the Rev. C. W. Lipp.*

Mr. Lipp, we are happy to say, has continued at Rottenpore during the past year, and reports as follows—

I cannot but notice, in the first place, that it grieves my heart to see that the work which would give full employment to several Missionaries has still to be carried on by one.

The attendance on the Means of Grace is not on the increase. Frequent visits to the people by the Missionary are required; and if he can find no time for it they become negligent. Such as are regular are certainly increasing in knowledge, and strengthened in Christian Practice; and these, comparatively few among a large number, are our *joy*, and I trust will prove our *crown*.

Within the year a little village has arisen on the west side of the Mission Compound, which now contains about 30 houses. The inhabitants, together with



the school-children, form a Congregation of nearly 300 souls. Taking into consideration the circumstances of the people generally, I think we may safely say that they have established themselves here, not only to ensure protection, but also from higher motives, valuing the spiritual blessing which the vicinity of their pastor will afford them. On the whole, their life and conversation are such as might be expected from them. Their progress in piety is indeed very slow; but I trust it is sure. They have lately contributed, out of their scanty earnings, toward the enlargement of the Mission Chapel, which is far too small for the Congregation. We have also succeeded in establishing a fund for poor widows. The number of my Christian adults and children is 980; of the Communicants, 110. One hundred and ten persons have also been confirmed this year; 14 have been baptized; 14 have died on the Mission Compound; and 6 couples have been married.

The Boarding School for Christian Boys has consisted of from 60 to 70 pupils, who have given increasing satisfaction. During the year several boys have been taken from the School, and have been appointed Readers and Monitors; others have become servants; and others have returned to agricultural pursuits. A new arrangement has been lately made to teach a few boys mat-making and book-binding, trades that are not to be found in this part. We hope that in this way the boys will be more useful, and able to support their families, when they settle in life.

In the Christian Girls' School between 40 and 50 girls have been instructed. This School is under the superintendence of Mrs. Lipp, and I speak of it with gratification. The girls are brought up very simply, in order not to unfit them for their future destiny as housewives for plain Bengalees. However, some are instructed in higher branches, being intended for the wives of Catechists and Readers.

The Bishop of Madras, in his Report of this Station, observes—

Some women come regularly, every Sunday Morning, a distance of four or five miles, with children in their arms, to worship in the House of God.

SOLO.

This Station has continued under

the general superintendence of the Rev. G. G. Cuthbert during the past year; but Messrs. Blumhardt, Lipp, and Krauss have regularly visited it about twice every month, for the purpose of holding Divine Service with the Christians, Mr. Cuthbert not being sufficiently advanced in the language. About the end of the year the Rev. J. G. Lincké, having arrived at Calcutta in November\*, proceeded to take charge of the Station, Mr. Cuthbert, as we have already stated, being appointed to Calcutta.

*Report, by the Rev. G. G. Cuthbert.*

The Schools are most important, and might be made most effective means of good, if properly worked. The number of children might, I think, be considerably increased; but, even in their present strength, it is difficult to over-estimate the importance of having some hundred children committed for years almost wholly to the Missionary, to be moulded in mind and habits according to his will. The children are generally highly intelligent, tractable, and interesting, and, notwithstanding the rudeness of their early associations, surprisingly gentle and affectionate in their dispositions. Their conduct, too, is in general satisfactory, so far as I can see. The number of boys in the School at Solo is 66, and in that at Joginda 16. The number of girls on the School-roll is 56, and the average attendance of both boys and girls about 100.

The people are ignorant to an extreme degree. Very poor, and, like their forefathers for generations unnumbered, engaged in agricultural labours, they are utterly without education, and their minds have consequently become contracted, and, if I may use the word, materialized, or carnalized, to a degree scarcely conceivable by educated persons. They generally know, indeed, the great outline truths of Christianity; but mixed, I fear, with many strange superstitious notions, with views of temporal advantage, and with some principles and practices savouring more of the corrupt system of religion which they have abandoned, than of the holy faith they have embraced. Nor is this to be wondered at. So many

\* *Vide* the Recent Intelligence in our Number for January last, p. 64.

new Christian Converts scattered so widely through numerous villages, so much in need of constant, skilful, and enlightened instruction and discipline in their new faith, and yet left for years to the care of a single Missionary—is it any wonder that many of them still continue ignorant, superstitious, inconsistent, when so very little has been done to instruct and correct them? As it is, the people are willing to receive instruction in their Religion, and are, in many respects, an interesting and hopeful body. My acquaintance with them is not intimate enough to allow me to say whether or not there are many among them who *adorn the doctrine of God our Saviour*: I hope there are. I cannot but feel the deepest and most affectionate interest in them.

There are 18 Villages in this District containing Christians. The number of Christian Families is about 260, containing 1360 Christians, including young and old, of whom 100 are Communicants. Mr. Cuthbert writes concerning them—

Of the 18 Villages containing Christians, four, classed under the name of Jogginda, are 20 miles distant from the Station. These four contain 125 Christians, and would require a Missionary for themselves alone.

Of the 1360 "Christians," some—I cannot ascertain precisely how many—have not yet been baptized, their sincerity and character not appearing sufficiently satisfactory: 28 of them have been baptized by the Roman-Catholic Priest, who, until lately, was stationed at Krishnaghur Sudder Station, but made his incursions into the surrounding districts, not to convert the Heathen, but to disturb and divide the Christian Flocks.

#### BENARES.

The Labourers at this Station continue to be the Rev. Messrs. Smith, Leupolt, Sandberg, and Hechler, with Mr. J. Mackay.

*General View — Completion of the new Church — Remark of a Heathen Landholder.*

The history of modern Missions affords many proofs that Christianity will more easily take root in rural districts, among the simple and un-

lettered Natives, than in the midst of the haughty *disputers of this world*. From hence it might be inferred that no spot in India could be named more unpromising for Missionary labours than Benares, the city of Brahmins, renowned above every other for the wealth, and learning, and devotion of its idolatrous inhabitants. It has been, therefore, no mean triumph for the Gospel, that in such a place Christian Teachers have been enabled to maintain their ground, and to conciliate universal respect—have been allowed to give an education, upon Christian Principles, to a large number of Hindoo Youths of the best families—and to spread abroad a knowledge of Christian Truth, the results of which can only be ascertained *after many days*. But, beyond the triumph already described, another step has been gained since we last noticed this Station. The new Mission Church at Sigra, spacious, and striking in its appearance, has been completed, and, on the 6th of November last, was opened by the Ven. the Archdeacon of Calcutta for Divine Service; and a Christian Village, already numbering 28 houses, and a Christian Population of 280 souls, has gathered around it—a witness for the Lord's name and truth which shall never, we trust, be removed—an earnest of many future Houses of the Lord, in which He shall be alone exalted as the Prophet, the Priest, and the King of His Church.

It is not a little remarkable, and it may be regarded as a token of future success, that a Heathen Zemindar reproved the Hindoo who had sold to the Missionaries the land for the Christian Village, in these terms—"See the mischief you have done. These people had first only two bungalows for themselves; then they erected an Institution; after that a village; again they build a Church; now they take in a field

adjoining their Church; next they will make a road across the tank, and will take in all the ground between the two roads, and build houses. Thus they spread to the east and west, north and south, until finally all India will belong to them and to their people. If you had not given (rented) them the ground for the village, they could not have erected one, and could not have spread; but now there is no keeping them in." Mr. Leupolt adds—

May this prove true! May our village become an Isái Gunje, a village or TREASURE of Christians! and may the number of Christians and Christian Houses augment, till they fill the length and breadth of the land!

*The Christian Village.*

Mr. Leupolt makes the following further remarks respecting this village—

The Christian Village has had 18 more houses erected in it, so that the present number of houses is 28. These are all filled, and we greatly need 16 additional ones.

The conduct of our people in the Christian Village has been, outwardly at least, satisfactory, and we trust that in some of them a work of grace is progressing. With a view to aid this work, and to stir up others to turn unto Christ with their whole heart, we have commenced a weekly special Prayer Meeting with them. All who feel disposed are at liberty to attend. The meeting has been established for some time, and has proved a blessing to me, and, I trust, also to others. The number attending has been from 15 to 35.

*Orphan Boys' School.*

Of this Institution Mr. Leupolt states—

The number of boys at present in the Institution is 60. In the course of the year 14 were married, including some who had already been in service, three died, and four were admitted, among whom are two orphans from Chunar. The boys form, as they did last year, two divisions. Those of the first division are engaged in study, and the second division comprehends those engaged in manual labour. The daily routine of engagements has been left unaltered. During July 1847.]

the past year the conduct of the boys has been good, not one serious offence having occurred; but as to vital godliness, our advance has been scarcely perceptible, and we must continue to entreat our friends to pray for us.

*Girls' School*

It is remarked of this School—

The number of unmarried orphan girls is 65; and of Heathen day-scholars 32. The course of instruction, as in former years, has been, the reading of the Scriptures, Geography, Azamgarh Reader, Hymns, Catechism, Cyphering, &c.

Mrs. Smith enters into further particulars respecting it. She writes—

At the expiration of another year, being called upon to make some statement regarding the girls, I feel that there is not much to say. Every thing has gone on smoothly, and much more to our satisfaction than our most sanguine hopes could have anticipated. The girls are docile, well behaved, and industrious, and but few cases occur to require correction. The health of the girls has been, generally speaking, good. Two have died of consumption. I feel grateful that one of them, Amíran, for some time before her death seemed to like to hear the Word of God read and explained to her. On being asked if she were willing and ready to depart, she said, "Yes."—"What ground have you to think so?"—"Christ is there."—"What has Christ done for you?"—"He has died in my stead." She was very weak, and could scarcely speak. She had been very irritable during her illness, and we were thankful for this slight token of regeneration.

Mrs. Hechler states—

Since, by the blessing of God, my health has become re-established, I have resumed teaching the English class, and occasionally visiting the School, calling at times when they did not expect me; but I invariably found all order and propriety.

*Jay Narain's College and Free School.*

This Institution has continued under the care of Mr. Sandberg, assisted by Mr. J. Mackay. The following account of it is taken from a Report which Mr. Sandberg has furnished—

The indications respecting the state of Jay Narain's College and Free School

have, during the year, continued to be favourable. The interest which it has excited in the Christian Public, and among the friends of education in general, is an evidence of its growing worth. Many of our older students have not only obtained Government appointments, but have been sought after by private parties to be employed as Teachers, Moonshes, and Sunday Readers. Another encouragement may be drawn from the kindly feelings which most of the students retain toward our Institution after they have left it.

I may state, without exaggeration, that our older students begin to appreciate more and more the truths they are taught day by day; and though conversions from our School have not been many, yet I confidently hope that, ere long, the Lord will enable many of our boys publicly to declare themselves on His side.

The number of our students at the close of this year is not so great as it was last. The number at present is about 310. This decrease may be accounted for, first, from one of our boys having been baptized; secondly, from our paying most strict attention to the regularity of their attendance; and also, because we have abolished the heathen holidays. Though I have encountered much opposition from refusing to give holidays on heathen festivals, yet the attendance has been such as to make no alteration in my opinion.

The Branch Free School has been visited by me once a week, or as often as I could possibly go. I have generally examined the Persian Classes in Oordoo. On the whole, this part of the Institution goes on favourably. That portion of the New Testament which they have read they understand very well, and we may hope that, with the appeal often made to their hearts, it may become the means of salvation to some of them. I have very frequently had opportunities of speaking to the parents of these boys about the welfare of their souls; for as soon as they see me enter the School they come to hear what progress their children have made. Thus we sow the seed of the eternal Word, and we must look to God for the increase.

Mr. Mackay also writes—

During the past year every thing has gone on with regularity and energy, and generally to our satisfaction. The spirit manifested by our boys is very encouraging: even when taunted about attend-

ing a Christian School they stand their ground, and sometimes bring their companions for admission.

*Preaching to the Heathen.*

The Missionaries have continued, together with the Native Catechists, to preach in the four Chapels and other Preaching-places in the city; and during the cold season Mr. Smith visited nearly the whole of the Benares District. He makes the following striking and touching remarks upon this part of their work—

I have very little to say in addition to what I have stated in past years. I have, through God's grace, been going on just as stated in former Reports; but I feel deeply concerned that one year after another should pass away without our endeavours yielding any visible fruit. I have often desired that a number of COMPETENT men should examine into the state of things as regards our work in and about Benares, and then pronounce whether the work ought, in their opinion, to be any longer continued—I mean the direct work of preaching: the SCHOOLS, so long as properly managed, are, humanly speaking, sure to succeed. But, as there is no probability of this being done, I comfort myself with the feeling, that, if I were to leave the work to-morrow, I would strongly advise the Church Missionary Society, from what I know of the people, and from my persuasion of the impression God has made upon them, to CONTINUE THE WORK, but to INCREASE THE NUMBER OF WORKMEN. One great benefit of having more men would be, that we should then have more time for the blessed and encouraging duty of social prayer.

During the last cold season I visited nearly the whole of the Benares District, beside some parts of the neighbouring Districts.

We give two or three extracts from Mr. Smith's Journal.

On August 22d, an old Pundit, whom I have long known, discussed Religion with me, before a number of people, in a pleasing spirit. He candidly acknowledged the great difficulties that beset Hindooism on every hand. Among other things, I asked him if he in his heart did not think that, according to the accounts in the Shasters, &c., it would not have been much better for all, in every way, if

there had been no world, and none of the things that are called creatures. He said, "Yes;" and added, "The Mîmansî Shaster plainly states that it does not know WHY God created the world."

Sept. 27—On Friday evening I experienced great opposition. My opponents were respectable, well-informed men, but manifested great hostility to Christianity. All this discouragement had, however, one encouraging feature: one of the men, a Pundit, quite a stranger to me, related the particulars attending the death of Christ, which showed that he was acquainted at least with the New Testament. The idea, also, of their one day becoming Christians, seems to be becoming more familiar to their minds, which I fancy I can sometimes trace in such an expression as this, "Don't think we are going to become Christians."

On Saturday morning I was encouraged as much almost as I had the previous evening been depressed: thus the sweet is mixed with the bitter: *no temptation shall happen but such as is common to man*. How gracious is our God! *He knoweth our frame*. The people were very quiet and attentive, two or three particularly so, and once or twice rebuked others when they would have interrupted. I dwelt on some affecting parts of John xii., from verse 24.

#### *Persecution of Cornelius.*

Our readers will remember the case of Cornelius, mentioned in our Number for November last. In Mr. Leupolt's Journal he gives the following additional particulars respecting him—

Some time after his baptism, his wife sent and informed him that she wished to reside with him at Benares. As I was on the point of going to Ghazee-pore, I told him to accompany me thither. When he arrived at his house, instead of finding his wife ready to return with him to Benares, she had him seized and locked up in his house. When I heard of his imprisonment, I hastened to the Magistrate, and through his kindness Cornelius was released. Orders having been issued to his relatives to produce him, they allowed him to escape. He came to me in a sad condition, faint, and scarcely able to speak. After taking some refreshment, he told me that his relatives had endeavoured to make him recant: they first

tried lenient means, but finding these of no avail, they adopted harsher measures. They tied his hands behind him, made him kneel before a charpoy (bedstead), with his chin resting upon it, and then began to flog him. He remained firm. Upon this, they told him they were determined to make him a Hindoo again: they then shaved his mustachios and whiskers, and his head, leaving a lock of hair as a sign of his having again embraced Hindooism, and forsaken Christianity. In this plight he came to me, having been kept without food nearly two days. As he did not wish to have his relatives punished on his account, he requested the Magistrate, by me, to let the matter drop. His relatives next endeavoured to obtain his property; but in this they were likewise disappointed. A few days ago, his wife sent him another message, entreating him to come over to Ghazee-pore, and bring her from thence. When he arrived, and the Magistrate summoned her, she was nowhere to be found. His conduct since his baptism has been good. He is an humble and sincere, though as yet a young Christian.

#### CHUNAR.

The Rev. R. Richards continues to reside at this Station; but the state of his health only admits of his superintending the Native Catechist and Schools. There are 86 children under instruction, and one woman has been baptized during the year.

#### WESLEYAN MISSIONARY SOCIETY.

##### MYSORE.

#### *Native Converts.*

THE Rev. Benjamin Field, in a Letter dated Gobeë, March 12, 1847, three months after his arrival, writes—

The difficulties which stand in the way of the conversion of people here have been so frequently and prominently brought forward, that, unless I am greatly mistaken, our friends at home have very defective notions of what is really doing. It is true there are difficulties which can be met with nowhere else; and these, I firmly believe, cannot be exaggerated. The system to which the people adhere is so elaborate, that every thing they do is connected with religion; and to violate the smallest precept of their law would

be to incur penalties, which, in their estimation, are the most tremendous that can rest upon the heads of mortals. It is equally true that what is doing, in comparison of the wants and population of the empire, is chiefly in preparation. And yet, blessed be God! we have instances in which the Word of the Lord has been glorified in delivering men from the haunts of heathenism, in overcoming obstacles of fearful magnitude, and even in fitting the former advocates of error for the advancement of the kingdom of Christ. We have now ten baptized persons on the Station. Daniel and his family have been supported amid all the reproach to which they were subjected, and are still decided for the Lord. In addition to these, there is Joseph, a youth about eighteen years of age, who, in September last, was formally initiated into the Christian Church, and was at the same time cast out from his family as being unworthy of their regard. And, last of all, was a Poojaree, who, from childhood, had worshipped the gods of his fathers; but, by the power of truth, was induced to relinquish friends, honour, idols, and all, to find a Saviour; and in December was baptized in the name of the Triune God, receiving the name of Abraham. These are all brought under religious instruction; and the constancy of their application, and rapidity of their advancement, fully compensate for all the anxiety which has been felt concerning them. But, what is most cheering is, that they are labouring for the good of their countrymen. Peter and Joseph may be seen every morning, at the break of day, with Testament in hand, walking to some distant village, to tell the people of the Sinners' Friend. The novelty of a Native Preacher, and the youthful appearance of these two, are circumstances which attract even larger Congregations than the Missionaries can secure; and they always return to tell us the subjects of their discourses, and the remarks of the people. On my arrival, I asked Joseph if he were one of those that went out preaching. His answer was, "By the favour of God, I preach a very little." Abraham, especially, from his knowledge of the Hindoo System, bids fair to be a powerful opponent of idolatry. One morning I returned from the Pettah, and told him of the multitudes who had listened, and the attention which they had given to the Gospel. His eyes sparkled with joy, then reddened

with weeping, till he exclaimed, with all the energy he could command, "Oh, if they would take their idols, and cast them to the flames, and trample the ashes beneath their feet, how great would be my joy!" I have seen him sometimes, sitting in our verandah, surrounded by a score of heathen men, proving from his own experience the emptiness of idolatry, proposing questions, and giving illustrations of the truth, which have silenced every plea, and made them speechless. These lambs of the flock require much attention and prayer. I pray God that none of us may be negligent.

#### *Idoltrous Festival.*

The annual festival of the Goobee Appa has just now closed. The people flocked in from all the towns within many miles, to participate in the festivity of the occasion. Approaching the town from all directions was to be seen the little infant in the arms of its elder sister, both seated on a bullock, and both instructed in the sentiment that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Beside them walked the aged sire, bowing beneath the weight of years, leaning on a staff to support his tottering frame. Even to the margin of the grave he is faithful to his god, not having knowledge or understanding to say, *Is there not a lie in my right hand?* Mr. Gostick and Mr. Taylor came from Conghul to assist us in our work on this occasion; and here we were furnished with one of the most striking proofs that Providence has opened the country for the entrance of Gospel Truth. Morning and evening, before the car, and sometimes beneath the shadow of its flags, we took our stand, demanding silence and attention. The people flocked around to hear the word of Heaven: there the claims of Jehovah were urged, His laws proclaimed, His honour vindicated, and the folly of idolatry stated with a plainness which none could misunderstand. And yet there was no visible hostility, excepting as it was manifested by a few ignorant men, who wanted to shew their wisdom to the people. Every day we had crowds of people coming to see the bungalow, and the little infant. Of course, we made it a point of conscience to preach the Gospel to all. We found many who only attempted to defend their idolatrous practices on the ground that they had been performed by all their ancestors,

and that they had no desire to leave the old paths. Others stoutly persisted in the absurdity that Goobee Appa, after death, had been invested with divinity by devout men, and was deserving of all the honours they had rendered; and some even said that the "linga" around their necks was the Supreme God of the universe. We distributed among those who came from distant towns many copies of the Gospels and Tracts; and earnestly do we pray that the light thus scattered may dispel the darkness which broods over the minds of the people.

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## Ceylon.

CHURCH MISSIONARY SOCIETY.  
NELLORE.

### *Services and other Means of Usefulness.*

THE following passages are extracted from Mr. O'Neill's Journal—

June 17, 1846—I attended the Service to-day, at which all the children from the Out Schools attended. It was a truly pleasing sight to view the elder children of our Village Schools, with their Teachers, about 300 in number, assembled in a Christian Place of Worship, and thus brought within the sound of that salvation which knows no limit but a renovated world. It may seem but a trivial incident to those who connect numerous conversions with the immediate results of Missionary Toil; but viewed in connexion with eternity, with the comparative smallness of our success here as yet, and with the fact that, in a great measure, they are the materials which must be worked upon for the expansion of the Church in this country, it is one of a most gladdening kind.

August 9—I attended a meeting at the house of one of the Native Christians in Kalliacardo. From what I had previously known of the place, persons, &c., I was led to expect that the assembly would consist of the few Christians who were near. I was glad to find, however, Heathen to the number of 24 or 30 waiting to hear the first words of a new Missionary among them. There was the most marked attention on their part, while all the circumstances of the meeting proved a readiness to hear and receive the Word, beyond what might be hoped for where idolatry appears to have so strong a hold.

August 21—I visited the School-

room at Dyer Street, and conducted the Service there. We have thought it expedient to have the Evening Service here by lamp-light, in order to give those persons who are engaged all day in their several callings an opportunity of attending. Our wishes, as far as attendance is concerned, have been fully satisfied. The room was quite full: children to the number of 30, and 40 adults. Divine Worship is conducted here every Friday, by the Catechists or by myself. If we can succeed in forming a habit of regularity in attendance, I am full of hope that the present state of feeling will yield to the reception of Christian Truth, not simply on the part of individuals, but of small communities.

### *Visitation of the Bishop.*

In July, the Bishop of Colombo held Confirmations at Nellore and Chundicully, and also admitted Mr O'Neill to Priests' Orders,\* and Mr. Gordon, as we have already mentioned, to Deacons' Orders. His Lordship writes, in a Letter to the Hon. Clerical Secretary, dated Sept. 8, 1846—

Since I last wrote to you, the interval has been occupied with my Visitation to the northern and eastern parts of my District. It was full of interest, and no little thankfulness. Your two Stations near Jaffna are very important posts: I am most desirous of their extension. . . . I was met, on my landing, by both your estimable and earnest Missionaries, Mr. O'Neill and Mr. Pargiter, who accompanied me to Jaffna. I visited them at their respective Stations on the following day, and frequently afterward during my stay at Jaffna: with all I was well pleased. The Schools had not recovered from the desolating effects of the late awful visitation of Providence, which swept away nearly 11,000 people, nor from the absence of your late Missionaries at both Stations. Mr. Pargiter had kept all together till Mr. O'Neill's arrival: immediately afterward, the progress toward order and improvement began, and the appearance, when I was there, was healthy and promising. . . . I held Confirmations at each of your Stations: in English at Chundicully, as being close

\* Vidè the Recent Intelligence in our Number for November last, p. 495.

to Jaffna, where about 56 were confirmed; and at Nellore in Tamul, where the number, I think, was 54, Mr. Parigter acting as my interpreter. On the following Sunday I had the satisfaction of admitting Mr. O'Neill to Priests', and Mr. Gordon to Deacons' Orders. It is but due to them to express to you my entire satisfaction with their qualifications in every respect. I preached in behalf of the Mission in Chundicully, when about 251. was collected. . . . The work indeed is great: may our faith be enlarged and our hearts sanctified for its discharge in meekness and perseverance to the end!

Mr. O'Neill gives some further particulars respecting this interesting visit. He writes, in his Journal—

*July 13, 1846*—The class of Candidates for Confirmation has had special attention during the last month. It is gratifying to be able to state, that their knowledge of the leading truths of the Gospel is good, certainly on an equality with what would be found under similar circumstances in England. Nor has there been any thing in their conduct which should deter me from presenting them as Candidates for that rite.

*July 20*—Yesterday was the day appointed for the Confirmations, by the Bishop, at St. John's Chundicully and at Nellore. In accordance with a previous arrangement, all the Candidates at Nellore, who could understand English, were taken to Chundicully, and those at Chundicully, who could understand only Tamul, were brought here. Both Services, I can truly say, were deeply interesting, and I trust will be attended with an abundant blessing. The number confirmed from the Nellore Station was 57.

*Impressions of a Newly-arrived Missionary—His View of the Work at this Station.*

In a Letter written about three months after his arrival, Mr. O'Neill enters very fully into the condition and prospects of the Missionary work at Chundicully and Nellore. His remarks are so applicable, not only to the field which called them forth, but to Missionary efforts in general, that we extract from the Letter at some length. He writes, Sept. 10—

To say that I am disappointed in the work which has been accomplished here would perhaps be an unfair as well as a

deficient statement. I am disappointed, yet cheered, by the prospect which lies before me. Judging from the returns periodically sent home of the state of things at this Station, it seemed possible to take only one view of the case. So much labour, and that so little retarded by failures of health and removals to other Stations, and yet so little fruit; so comprehensive a machinery in apparently healthy operation, and yet so little result; so large an expenditure, and yet so little of visible success, where it has been at work for more than twenty years; must naturally convey to our friends at home the painful impression, that labour seems to have been expended for nought. Yet I do believe it is not so. There is much done, the fruit of which is partially seen in the abating of the strong prejudices of some, and in the cold contempt with which the idolatry of the country is held by others. The influence of Christian Teaching has found its way indirectly to the minds of many who are esteemed for their good sense among their own countrymen; and the man who, ten or fifteen years since, was found sheltering himself under the plea of superior knowledge in the mysteries of heathenism, will now be found discarding them as absurd in their nature and injurious in their effects.

These, however, are a few; and could we Christianize them all, the design of our work would be far from accomplished. The vast population which crowds around us on every side is more especially the object of our solicitude. Among these, past labours are brought to bear with some effect. When we go into a village where Schools have not been long established, we must put ourselves into the position of those who have to explain their object, and every mode of expression descriptive of Christian Truth. But it is not so where the leaven of Christian Teaching has been diffused through the instrumentality of Schools. In these, which begin to form no inconsiderable proportion of the villages we visit, there is an immediate recognition of all the elementary truths of the Christian Faith; and we are enabled to deal with them in a manner not very dissimilar from that in which Ministers at home would deal with the ignorant and poor of their respective Congregations. There is a kind of consciousness formed, and a theory imbibed, which needs only to be aroused, and brought into practical operation, to produce the results



for which we look. Beside, the reciprocal effect, which knowledge so diffused must have, is of no inconsiderable advantage in an attempt to evangelize the District throughout.

In addition to these fruits of a more general and collective character, we have individual instances, in which I trust the grace and love of God have been deeply felt. These have occasionally appeared in the Reports, and I therefore need only allude to them here. In a few cases, especially, there is much of the fruit of holiness, and that so incidentally, yet so uniformly developed, as to leave no doubt of deep and sound conversion. The delight and earnestness with which the Word is received, and the diligent attendance on all the means of growing in holiness, are at once encouraging and delightful, and evidence a happy contrast to what was once their state. One of my present Candidates for Baptism is partly of this kind. Once a rigid devotee to all the hard penances which idolatry imposed, he is now an humble seeker of that salvation which he so long sought otherwise in vain. He is not yet an established Christian, but earnestly sincere so far as his knowledge and profession go. His case is interesting, as exhibiting the value of means which we do not expect to have the effect of bringing men to a knowledge of the Truth. He had been in the habit of undertaking pilgrimages, piercing himself with spikes, and rolling before procession cars; and accidentally, or rather providentially, stopped to listen to the voice of prayer at one of our Catechist's houses. From listening he was led to go in, and then to join in it. From Social Worship he has been induced to attend Public Worship, and up to the present time has been a regular attendant. He is anxious to learn more, and I intend that his knowledge and probation shall go together.

Beside cases of conversion, there are many other points of an encouraging character which evince the hopeful state of our position. My conversations with the people are deeply interesting. There is a manifest difference between the Tamulians of the north and the Singhalese of the south in this respect. There is more earnestness in whatever profession is made by the Tamulians: the apathy of the one begets indifference to every thing, while the comparative energy of character in the other is more favourable to a spirit of in-

quiry. From this, when once cultivated to any extent, I anticipate the most favourable results. Though Nellore is the centre of idolatry in the whole province of Jaffna, still there is not at all that bigoted, obstinate hold on the minds of the people which exists on the Continent of India. It assumes more of a provincial habit than a provincial creed; and though instances of its power in the latter may have occasionally appeared, by the pitiful results into which it has led its unhappy dupes, yet the feeling which has led to these has been far from being general. This view was powerfully brought before me by conversations held with persons who had come from considerable distances to the late annual festival of Kandy-Swamy here. In numerous cases, not to say the majority, there was a conviction of the folly of the visit, while, notwithstanding, it was rigorously pursued as a custom. In addition to this conviction, the candour, even of those who are superstitiously devoted, is most encouraging; for when pungently pressed upon the folly of rubbing ashes for the expiation of sin, they are free to acknowledge it, while they as freely acknowledge the doctrinal and moral superiority of the Christian Faith.

I will not attempt to enter more into detail on points which might be brought before you. I have thought it expedient to say thus much, in order that you might have the first impressions and views of a new Missionary, as well as the testimonies of those who have spent a number of years here. On the whole, it would appear that we only need more hands and more vigorous efforts, in order to secure, under the Divine Blessing, the result we so anxiously seek.

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*Increase of Communicants and Attendants on Public Worship—Need of more Labourers.*

In concluding our account of the Ceylon Mission we are thankful to state that the number of Communicants has, during the last year, increased from 239 to 322, and the attendants upon Public Worship from 3293 to 3543. It is painful to contrast this improvement in the state of the Mission with the inability of the Committee proportionately to increase the number of the Society's Labourers. Of the necessity for such increase the Bishop of Colombo remarks, in a

Letter to the Honorary Clerical Secretary, dated Nov. 9, 1846—

A great effort ought really to be made here. It would argue a real want of faith to doubt that God's blessing would work great things. Only a few weeks since I received from a Native Government clerk an entreaty that I would send a Missionary to preach and teach the truth of Jesus among the villages of his native kindred. He offers me ground for a Church, a School, a Parsonage, and a Burial-ground. He was himself confirmed on Sunday last. He was brought up in childhood in one of your own Schools. I saw him still a willing learner in a Sunday School, though far advanced beyond the usual age of such attendance. I am to see him especially next week on the subject of his proposal. But what can I do? We want men, we want means, we want heart and faith for the work: and this, one of the fairest and loveliest heritages of God's creation, is to continue a dead and darkened land under the rule of Christian England. One's speech fails, and one's heart sinks, at the very thought.

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## New Zealand.

### CHURCH MISSIONARY SOCIETY.

*Effects upon the Mission of the late Disturbances—Partial Influence of the Gospel.*

IN the Recent Intelligence of our Number for July last, the review of the military operations against the revolted Natives was extended to the events of Jan. 10 and 11, 1846, at Ruapekapeka, when Heké's Pa was surprised and taken, and Heké's party dispersed. A large proportion of the disaffected afterward submitted themselves to the British Authority, and received a free pardon from the Governor. A few parties still remained in arms, and went about the country endeavouring to excite rebellion; but no further acts of hostility have taken place in the northern part of the island.

The formidable collisions and bloodshed between the Natives and the troops in the south, in the valley of the Hutt, did not take place in the neighbourhood of any of the Society's Stations, and there-

fore the recital of them does not fall within our province.

The effects of the war upon Missionary operations, and upon the religious condition of the Christian Natives, have been lamentable in the extreme. The demoralizing influence of the encampment at Waimate is thus described in the Report for the half-year ending Dec. 31—

The Station has been much defaced by the troops. Two houses have been burnt down, and another much torn to pieces, beside other damage. But these are minor evils compared with the demoralizing effect which the sad example of the soldiers has had upon our Natives with whom they have come in contact. Some have given up even attending the ordinances of Religion, while those, whose outward conduct as professed Christians may be considered decent, manifest a great lukewarmness about the *one thing needful*. There are a few to be found, who, in the midst of many temptations, have held fast their integrity.

In many instances, also, the Christian Natives who made common cause with the Heathen, in their opposition to the British Authority, have relapsed into heathen practices, and even resorted to the heathen custom of tattooing themselves.

Yet these melancholy statements are in some measure relieved by the evident proofs afforded that the Gospel has not been without a Divine Power, even though it has not been permitted to accomplish all the good, and to restrain all the evil, which we could have fondly desired. The Rev. R. Burrows writes, in a Letter dated Jan. 26, 1846—

From the best calculation we can make, the Natives have lost from the commencement, including Kororarika, 160 men. We are thankful to be able to inform you that none of those scenes of secret murder, as an "utu" (payment) for relatives who have fallen in battle, a thing we so much dreaded, have taken place.

Mr. J. King also states, in his Report of Tepuna for the half-year ending Dec. 31—

Formerly, in times of war, many were killed on the road; small parties being

dropped upon in the night and destroyed. I asked a Chief how it was that not one, so far as we had heard, had been treacherously killed in the war with the English. He said that the Natives had learned better: consequently many unprotected and innocent Native and European lives have been spared. Let us look on which side we will, we see and hear of the influence of the Gospel, and have great reason to *thank God and take courage*.

The lives and the property of the Missionaries have remained uninjured. Even in the very neighbourhood of Heké's Pa, the Rev. Richard Davis and his family have continued to reside, labouring to inculcate peace and subordination. He writes, in his Report for the half-year ending Dec. 31, 1845—

We thankfully record the goodness and faithfulness of God toward us in this season of trial. Not a hair of our heads has been suffered to fall to the ground; and although, in some cases, from the excitement caused by the war, some of our people have not attended so strictly to religious duties as we could have wished, yet in no period have we found the Natives living around us more respectful. The Congregations on Lord's Days have varied from 150 to 180.

#### NORTHERN DISTRICT.

The Reports from which we now proceed, as usual, to make extracts, are, unless otherwise specified, for the year ending June 1846; and we must request our readers to bear in mind what we have already stated—that, during the first half of this period, the District, with the single exception of the Kaitaia Station, was exposed to all the horrors of war, and during the second half to the baneful influence which the war had exerted.

#### TEPUNA.

*Report by Mr. J. King.*

Divine Service on the Lord's Day has been as well attended as we could expect under the circumstances of the case, and we have some cause for thankfulness that things are no worse. On the week-days I have imparted instruction to the Natives at their dwellings, and have attended to  
July 1847.

those who have come to Tepuna to read the Scriptures, or to be otherwise instructed. Archdeacon H. Williams, on one occasion, administered the Lord's Supper to 21 Natives.

The number of Natives in the neighbourhood of this Station is very limited.

#### KERIKERI.

*Report by Mr. J. Kemp.*

The present state of the Natives is such as to call for great exertion, on the part of the Missionaries and Catechists, in visiting them at their villages, attending to Schools, and affording them spiritual instruction. If left to themselves, we have no hope of their improvement, but every reason to fear they will fall away.

At the Kerikeri the Church Service is read morning and evening on the Lord's Day, and catechetical instruction is afforded to the Natives who attend. Mrs. Kemp continues to give instruction to the native girls, and the other females who visit the Station. The Lord's Supper has been administered twice during the year, and five infants baptized, by the Rev. R. Burrows. We have to lament the cold indifference which is manifested by many toward their spiritual improvement. They appear to rest satisfied with the *form of godliness*, without seeking for its saving and sanctifying influence on their souls.

The Natives at the villages of Takou, Waiaua, and the Ti, have been visited, and religious instruction afforded them: on the Lord's Day the Church Service is read at these places. After the Morning Service, the Catechism and reading of the Scriptures are attended to by the adult Natives and children.

In a Letter dated December 16, 1845, Mr. Kemp thus mentions a pleasing circumstance respecting the Natives around his Station—

I am thankful that the Natives in connection with us have not taken any part in the war, but have remained quiet at their own residences.

#### PAIHIA.

*Report, by Archdeacon H. Williams.*

Our Services have been regularly attended. The Native Congregations have been very good during the whole year, and numbers are now cultivating on the Society's land, immediately adjoining the Settlement. The Services at Kororarika were

resumed on Lord's Day, the 18th of March. There has been a good attendance of both Natives and Europeans.

The Native Girls' School at Pailma has been progressing in a pleasing manner. During the last month there has been much illness among the children, several having been afflicted with dysentery. Three have died in the School; and one little girl was removed by her parents, and died on the following day. There have been 50 children residing in the School, and 7 have attended as day-scholars.

In consequence of the disturbed state of the country I have not been able to visit the out-posts so regularly as I could have wished. At Wangaruru, Wangarei, and Wangaroa, I found the people under great excitement from the political state of the country around. It was distressing to witness the great indifference to religious duties in these once promising districts. *The God of this world* appears at present to have the dominion.

#### WAIMATE.

##### *Report, by the Rev. R. Burrows.*

From the departure of the forces at the end of October to the close of the war in January our Settlement was quiet; but the Natives about us, who were not actively engaged either with or against the Government, were in a state of excitement. After the proclamation of pardon by our present Government to all Natives who had been in arms against Her Majesty, provided they would return quietly to their homes, our people began to settle down and attend to their cultivations: they also became more regular in their attendance at Church, and began to manifest a desire for instruction. Our Adult Schools, both Sunday and week-day, which had been well nigh forsaken, began to assume their former state of order and tranquillity, which has continued, with little interruption, to the present time.

In comparing the Natives in connection with this Station with the Natives in connection with other Stations, we have no reason to complain; but the sad consequence of the late war has been to lower the force of religious feeling among them all, and to make them much more careless in their domestic habits. Some have gone out from us, and made it manifest that *they were not of us*; others have backslidden, but we trust are not forsaken; while in nearly the whole of our Christian Natives there is a manifest

want of those *fruits of the Spirit* which are the evidences of that Spirit's work upon the heart.

The average attendance at School in the Settlement has been, on the Lord's Day, 60, and on the week-day, 35—all adults.

We add one or two passages from Mr. Burrows' Letters. He writes, April 30, 1846—

The New Zealanders, as a people, are nominally Christian. There are many who still turn a deaf ear to the voice of the Gospel: but to all has that Gospel been preached, and the great majority have professedly received it. There is, alas! a lamentable ignorance among a vast number of those who have been received into the Church by Baptism; but they have the Scriptures in their hands, and many are able to read them, and have long enjoyed the privilege of hearing them explained. The Native Teachers, although many of them are very deficient in Scripture Knowledge, are even now made extensively useful, and may, in a few years, be made much more so.

And again, May 26—

Our Natives are sowing a large quantity of wheat, and the contrast between this season and this time last year is very pleasing. Instead of seeing them pass to and fro, as then, with their instruments of war, we behold them with the implements of husbandry. Their attendance at Church and School is also much better, and, upon the whole, our Christian Natives are behaving well.

##### *Report of Kaikohi, by the Rev. R. Davis.*

Soon after our arrival here, in March 1845, Prayer and Catechetical Meetings were established, and a Testament Class has since been commenced: these are held weekly, in addition to the Lord's-Day duties. On the 22d of March 1846 the Lord's Supper was administered to fifty-five Communicants, most of them tried characters. We have four Candidates for Baptism. The population of Kaikohi is at present, including the Mawe people, about 370 souls. These have for the most part been preserved, through the goodness of God in the formation of this Station, from plunging into the horrors of war.

Much has been done to establish a regular Day School; but although we

have on the books the names of 113 children, only 36 can be said to be in attendance: some weeks ago, the number was even below 30. The few, whose attendance is most regular, are beginning to make a little progress. Mrs. Davis has seven children in a Testament Class: this is a small beginning, but we are thankful for it.

The out-posts, with the exception of Mangakahia, are in a bad state, having all been involved in the war. The Ohaea-wae People are residing at Otana. Of them there is a slight gleam of hope, as they appear to have returned, in a measure, to their religious observances: they are now preparing to return to their place. The people of Otana are, with the exception of their Teacher, and two or three others, in a wild thoughtless state. At Hikurangi, where the Chief Heke now resides, there is scarcely the form of Public Worship. Heke has been exhorted to allow Divine Service to be recommenced among his people; but he has put it off until they shall be more settled, and peace more permanently established, when, he says, he shall build a Place of Worship, and live quietly.

In August 1845 Kaikohi was visited by an epidemic, which in many instances proved fatal. It extended over several months, and in October attacked Mr. Davis, rendering a month's stay at Hokianga necessary to his recovery.

#### *Encouragements and Trials.*

Under this general head we may give a few extracts from Mr. Davis's Journal, shewing, in some measure, the course of his labours.

Jan. 1, 1846 — Yesterday I returned from Kerikeri, where I had been to get something to clothe our naked school-children. The School goes on well: we have upward of 50 on the books, and their attendance is pretty regular. This School, with a Congregation of 150, and the attendance of about 40 at meetings for religious instruction, are the only bright spots we have in the dark horizon.

Jan. 12—I met about 40 of my people at our usual Monday meeting for religious conversation. These meetings, I believe, have often been beneficial, and I hope to keep them up. There was much seriousness manifested to-day, and

I believe that many of the people are under the teaching of the Holy Ghost.

Jan. 18—Our people were, I believe, nearly all at Service: they amounted to nearly two hundred, beside the school-children. I did not see those on the outside; but I should think there were 50 who could not get in. Our building is a School-house, and is much too small.

On the 27th of February Mr. Davis visited Mangakahia, on reaching which place he writes—

Here rests in peace the dust of the late faithful Teacher, Samuel Moke. I could not but mourn over the spot which contained the sacred deposit: he *rests from his labours*, and is doubtless blessed. At different times he came to me at Waimate, to say the people were so wicked that he must leave them; and then, having been cheered up, he would return and enter anew on his arduous labours, and in those labours he remained *faithful unto death*.

On the 1st of March Mr. Davis had a Congregation of about 100 at this place, and baptized four children.

Our next extract is of a very painful character; but we insert it to shew the sad results of the war, and in the hope that it may lead to prayer being made on behalf of these poor wandering sheep. At the end of March, Heke and a large party encamped within a quarter of a mile of Mr. Davis, who writes, on the 2d of April—

Up to the present time we have received no insult; but their wild native songs and play make me feel much. In their former state we expected these things; but now they are truly distressing. Can these surely be the people who once attended so earnestly, and with so much childlike simplicity, to the Means of Grace? who were in the habit of coming to our houses, and some of them many miles, to solicit instruction? who would accompany us on the road for miles, after leaving their places, in order to lengthen out the word of Christian counsel? who pressed forward so earnestly for Baptism, and with whom I have so often partaken of the Lord's Supper? and who, rather than infringe on God's holy day, were in the habit of preparing their food on Saturday? Yes, awful to relate! many of them are the very people.

June 20, 1846—One of my Natives, own sister to the late Broughton Ripi, was buried to-day. She appeared to possess a firm faith in Christ. I think I never committed a body to its original dust with a stronger hope of a joyful resurrection.

KAITAIA.

*Conduct of the Natives during the War  
—Advance in Civilization.*

The Station of Kaitaia is the furthest removed from the seat of war, and the usual work of the Missionaries has therefore proceeded with less interruption than at any of the other Stations in the Northern District. The Rev. J. Matthews writes, Jan. 24, 1846—

The war has been, and still is, a sore trial to us. We have, however, been greatly blessed, as but few of our Natives have joined in it; but, more or less, their minds have been greatly excited. They have been fully engaged in digging kauri\* gum, which has done them great good in a temporal point of view. To the continued excitement we have opposed strict attention to the Means of Grace, weekly inculcating on the minds of our Teachers the importance of keeping up the attention of the people to Divine Worship. This has not been in vain, for the Means of Grace have never, I think, been more prized, either in or out of the Settlement than during the past year.

And again, May 6—

Our Natives have grown a large quantity of fine wheat, and have among them twenty steel mills to grind it. They have also horses, cows, and sixty sheep, and the price which they this year obtained for their wool so pleased them, that I think they will attend to the rearing of sheep. As the Natives become interested in these matters they are not likely to seek amusement in war. We had a good example of this a few months back. During the height of the war at the Bay of Islands, two influential Chiefs, one from Hokianga and one from Wangape, came to stir up our people at Waro to go and join Heke. They all assembled to hear; but one of our Chiefs said to the assembly, "Do we not possess horses, &c.? Why should we not enjoy the privileges which we possess? If we go to fight we shall go against our own good." And when the principal

young Chief saw that his father, or uncle, was wavering, he said, "I have three children, and my father shall not go: I will not allow my children's land, &c. to be endangered." This had the desired effect, and not one of three hundred went.

*Report, by the Rev. J. Matthews and Mr. W. G. Puckey.*

On the Lord's Day we have alternately performed Divine Service in the Settlement three times—twice for Natives and once for Europeans; and also with the Natives in the villages.

Two sick and dying adults have been admitted to Baptism during the year, and 48 infants. We have about 40 adult Candidates for Baptism, who are examined at stated times.

We have had a daily School for infants and larger children; and, notwithstanding it has suffered much through the fever which attacked many of them, and also from the distance from which many of them had to fetch their food, much good, we trust, has been done, for many of them can read, write, and cipher in the first rules of arithmetic. We are now endeavouring to draw out local resources, in order to carry on the School on a more efficient footing.

We have had a Native Sunday School, which, with the other Means of Grace, both on the Lord's Day and on week-days, has been so attended as to afford us much encouragement.

Our Native Teachers continue punctually to meet at the Settlement every Saturday, and pursue their duties cheerfully: we have reason to hope that much good is effected through their services on the Lord's Day.

Our week-day time has been occupied in the various duties of the Settlement, in visiting the sick, and in taking journeys among the Natives residing at a distance. In this way the Natives of the North Cape, Herekino, Parakerake, and Taipa, have been visited.

During the last few months Mr. Puckey's time, during the week, has been chiefly employed in finishing the Church: this was absolutely necessary in order to save it from premature decay. A few months' more labour will completely finish it.

*Visit of Archdeacon H. Williams.*

On the 24th of February Archd. H. Williams arrived at the Station

\* *Dammara australis.*

on a visit, principally for the purpose of administering the Sacrament of the Lord's Supper. He writes, in a Letter dated March 10—

I was much pleased with the state of the place: every thing appeared quiet and in good order, being far removed from the scene of action. The Native Teachers, so necessary to the regular and active carrying out of the Mission duties, are under good discipline.

The following notice of the visit occurs in Mr. Matthews' Journal—

*Feb. 28*—Natives have been coming in from all quarters, so that the Archdeacon has been all day examining them. In the evening I assisted.

*March 1: Lord's Day*—I read Prayers, and the Archdeacon preached. The Church was nearly full. After Service the Sacrament of the Lord's Supper was administered to 184 Communicants. Between the Morning and Evening Services the Archdeacon met the Teachers.

*Visits to the Sick and Dying—Baptism of three Adults.*

During the year ending June 1846 the Natives suffered much from sickness, a remittent fever having visited almost every village. Comparatively few died; but the time of the Missionaries was much occupied in attending to such cases as came to their knowledge. The following passages are taken from their Journals. Mr. Matthews writes—

*Sept. 23, 1845*—I went up Kaitaia Valley to see Wareparoa, who is in a dying state, and was much pleased with his conversation. I felt much for him, as he was living alone without a neighbour: he told me, however, that he was not so much alone as when he lived at his other place, where there were more people, for the Natives did not visit him; "but now," he said, "I am in the way of several Native Teachers, who call upon me and speak a word to me." The old man used to work to supply us with food when we first came, and has always been very well behaved: he is a Chief from the South, and was captured by the Aupouri, who have been so kind to him that he has never tried to escape. I saw he was near death. He sat up, and said, looking me in the face, "I am drawing toward the evening of life. Christ is the way, and what re-

mains for me but to walk in it." The Liturgy was lying on his pillow—a well-worn book. Knowing that he could not read, I asked if any one had prayers with him. He said, "I have had morning and evening prayers myself, as long as I was able; but now I have to pray a little at a time." I knew that, although he could not read, yet his Liturgy was of great value to him, as it served to remind him of what was in it. This has been the case with many pious Natives, who could never read. I asked Wareparoa if he understood what the prayer of the heart was. He replied, "I do." He then quoted several passages of Scripture very correctly; one of them being, *The night is far spent, the day is at hand, &c.* He said, "I now remember what Joseph," a Native Teacher, "said to me a long time ago—*Agree with thine adversary quickly, whiles thou art in the way with him.*" He continued, "I remember what you said to me about our bodies being but temporary sheds, made of earth—2 Cor. v. 1." "Yes," I said; "and you are now feeling that the wind takes away one piece of rush and one stick after another till the shed is no longer habitable." He then repeated the sentence, to shew his full assent to it. I spoke to him on the subject of Baptism, if he should live a few days longer, as I wished to visit him again. He said he had long wished to be baptized. On taking leave of him, I reminded him that the great word of the Bible was, *God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, and that Jesus Christ came into the world to save sinners.* I was now outside the hut, when he again said, "Christ is the way, and what else have I to do but to walk in it?" I was delighted with this repetition of what he had before stated, as I felt assured that he had laid hold upon the hope set before him in the Gospel.

*Sept. 29*—I again went to visit Wareparoa. In the distance I saw a company of people near his hut, Christian Natives, who had assembled to be present at his baptism. On my approach they carried him out, on some clean fern, to the river side; where, after a little conversation with the Native Teacher of the valley, who had visited him in his affliction, and with the dying man, I read the Service, and baptized him, naming him Charles Faulkner. I concluded with the Visitation Service. I believe that the

ordinance was made a blessing to him. The Christian Natives present seemed to rejoice much that their old friend was admitted into Christ's "visible Church militant upon earth." I afterward went further up the valley, to see some more sick people; and on my return to Wai-paroa I found that Himeona, our old Native Teacher, had come to visit his dying relative, and was praying by his side, using part of the Service for the Visitation of the Sick. Himeona remained with him till he died, and then came to tell us that the day after he was baptized he was praying to God, and at the conclusion of his prayer died instantly.

On the 1st of January Mr. Matthews went on a visit to Parengaranga, to see an infirm old Chief named Mahia, who had long been a Candidate for Baptism, but had not been able to reach Kaitaia. On the 3d Mr. Matthews arrived at his destination; but the old man was from home. A messenger was at once sent for him, and the next day Mr. Matthews writes—

*Jan. 4, 1846: Lord's Day*—Old Mahia arrived early, and evinced great earnestness to be admitted to the ordinance of Baptism. I spoke to him faithfully, and so likewise did three of our Native Teachers. After due examination we had Service, when I baptized him by the name of Williams, and Hill's wife, an old woman, by the name of Martha. A great solemnity pervaded the whole assembly. I felt that the Lord was indeed in our midst. I also baptized five infants. After Service, Hill observed that all the words of the Baptismal Service appeared new to him, and that he felt as if he were baptized over again. I spent a happy day with this simple people.

The following accounts are also from Mr. Matthews' Journal—

*March 5, 1846*—I went to Pukewhau to visit an old man, nearly blind, but a warm-hearted Christian. I asked him what he thought was the greatest word in the Bible. After a short pause he answered, "The love of God as manifested in the death of Christ."

*April 6*—I went to Parakerake, and visited a person who had been ill with the fever. I found him in a low state, with his Prayer-book in his hand. One

of my Natives, having been to see him before me, had pointed out to him appropriate Psalms to read.

The remainder of our extracts under this head are from Mr. Puckey's Journal.

*Jan. 24*—I visited poor Reihana (Richard) Riki, and talked with him about Jesus Christ as the Saviour of sinners. Just before I entered the sick room, I heard a voice within: it was Simeon, one of our Teachers, reading the Service for the Sick in a very solemn manner. On my entrance, Reihana made a great effort to speak, and said, "My heart is steadfastly fixed upon Jesus: yes, it is." He asked me to give him some medicine which was in a bottle by his bedside. I gave it to him, and said that Jesus was better medicine than that. He assented by a slight motion of the eyebrow; but never spoke after what I have recorded above. I wonder what those, who say that there has been no good done among the Natives, would have thought, could they have been present at the death-bed of Reihana. The power of the Gospel is visible in every place to which I go. I see a vast change since the year 1819, when I first arrived in New Zealand. Reihana died in the forenoon: none of us thought his death was so near.

*Jan. 31*—I went out this afternoon to see Turuhira, a sick woman, and found her very ill. I asked her what she thought of death. She replied, that she thought of it with joy; that Christ had gone to *prepare a place for her*, and that He was ready to receive her.

*Feb. 4*—I went to see a poor woman who has been dangerously ill. I found her still very ill, but her mind steadfastly fixed upon Christ. I exhorted her to be constant in prayer. She could not speak much, her malady being principally in her throat; but she managed to tell me that Christ was to *her way, the truth, and the life*. She had not taken any kind of food for a fortnight.

#### *Labours of Native Teachers.*

We give the following extract from Mr. Puckey's Journal, merely as a specimen of the manner in which the European Labourers are assisted by their Native Catechists.

*Jan. 11, 1846: Lord's Day*—I went to Poneke, about eight miles distant; but did



not get there till the Morning Service was nearly ended, owing to a bridge having broken down. I arrived just in time to hear the concluding words of the Native Teacher's sermon, which he had had from us the day before. I sat behind the house, and could hear all that was said within. I was much pleased to hear the simple manner in which he explained the duty of parents to their children. He said, "God has given us children—we have dedicated them to Him in baptism—we must not let them run wild, as they are at this moment, playing a little way off: we must put a bridle in their mouths to keep them from going astray. We cannot expect any blessing from the Lord if we let our children run wild." At the conclusion they sang a hymn, and although it was not exactly correct, according to the music, yet I thought it was very sweet; much of the harshness of their voices being taken off in coming through the raupo of which their house was built.

*Desire of the Natives to learn Arithmetic.*

Feb. 7, 1846—In the forenoon I was engaged in copying out multiplication tables for the School, not having type enough to print them. They were taken away by the Natives as fast as I could draw them out. I attended School with them in the afternoon, and was glad to see that they were improving: they complained much that they had not attended to that branch of education before.

March 12—I employed Philip Patiki, a Native, to print a great number of copies of the multiplication and pence tables.

[Mr. W. G. Puckey.

*Behaviour of the Natives in circumstances of Temptation.*

In the Kaitaia Report, part of which we have already given, the following passages occur—

In January the "Hannah" Schooner, laden with oil, came ashore upon the western side of the island opposite our Settlement, when the Natives, after burying four of the seamen, took all care of the oil for the owners; and have since given it up on being paid for their trouble in rolling the casks eight miles.

On the 11th of March, H. M. Sloop "Osprey" came ashore at Herekino; when our Natives rendered all the assistance that was required, and supplied

the whole crew with vegetable food during the eight weeks they were on shore attending to the stores.

On these two wrecks Mr. Puckey makes the following remarks at the end of his Journal—

Two wrecks have lately considerably occupied the minds of the Natives—a whaling Schooner, and H. M. Sloop "Osprey." It was indeed a great source of temptation to them when the Schooner was washed ashore: their fingers tingled to appropriate the things to their own use; but an inward principle of right restrained them. Nearly 100 tons of oil were recovered.

After the wreck of the "Osprey," some of the Heathen Natives behaved very ill in stealing lead from the Brig. It was, however, all returned; and our Christian Natives behaved in a very becoming and honourable manner.

MIDDLE DISTRICT.

The Reports which have arrived from the Missionaries labouring in this District are, like those of the Northern District, of a mixed character. Though the Natives have taken no part in the revolts against British Authority, there has been much general excitement; and, in some parts of the District, violent and bloody encounters between contending Tribes have unhappily occurred. We shall review the various Stations according to our usual order.

TAURANGA.

The Ven. Archd. Brown and the Rev. C. P. Davies continue to labour at this Station; although the Archdeacon's duties render it necessary that he should frequently be absent in visiting other parts of his Archdeaconry. We have hitherto omitted to mention that in September 1845 it pleased God to deprive him, after a long illness, of his only son. The Archdeacon writes, however, "May our *last end be like his!* as rich in faith and love, in *joy and peace in believing!*"

*Missionary Work at the Station.*

On this head we have very little to say, the usual Reports not having

yet arrived. Mr. Davies writes, March 18, 1846—

We have to lament the lukewarmness of our people in spiritual things. Many of them possess great knowledge of the Scriptures; but they seem to be quite strangers to secret prayer: and while that is the case, we must fear, that while they have a *form of godliness* they are strangers to its inward *power*. In my School, which I commenced at Otumoetai fifteen months ago, I have had much to contend with from the rude habits of the children, and the indifference of their parents. I have been enabled, however, to bring them into subjection, although it only lasts during the period of school-hours. In the Afternoon School at the Papa, under the charge of Mrs. Davies and Miss Baker, the children have made great progress in English, and repeat most distinctly a great

many hymns, &c. My afternoons are occupied in administering medicine to the sick, of whom there are a great number. I endeavour to direct the minds of those who come to the only Physician who can heal their spiritual maladies.

The following extracts are from Archdeacon Brown's Journal—

Oct. 27, 1845—A Native, who, a few years since, dug under my store and stole some spades, called on me to-day for conversation, and I had the satisfaction of presenting him, at his request, with a New Testament.

Nov. 2: *Lord's Day*—There were 160 present at Service this morning, when I baptized two infants and administered the Sacrament to 51 Natives. In the afternoon I preached in English, and again administered the Sacrament.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Colonial Bishops*—On Tuesday, June 29, the four newly appointed Bishops of Cape Town, Adelaide, Melbourne, and Newcastle, were consecrated in the Abbey Church of St. Peter's, Westminster. The consecration was solemnized by the Archbishop of Canterbury, assisted by the Bishops of London, Winchester, Gloucester and Bristol, Chichester, and Lichfield. The Bishops of Oxford, St. Asaph, Madras, and Tasmania, were also present, with between two and three hundred Clergy, and a large congregation of lay members of the Church. The Bishop of London preached the sermon from St. John xxi. 17. The alms of the whole congregation were collected at the Offertory, and amounted to 550*l.* which were devoted to the Colonial Bishops' Fund; to which a donation of 1000*l.* has been subsequently added by the Right Hon. the Earl of Eldon. The number of Communicants exceeded 700.

*Church Miss. Soc.*—The Rev. G. C. Trimnell, with Mrs. Trimnell, arrived in London on the 17th of June, having left Colombo in March last, on account of Mr. Trimnell's ill health—Mr. Henry Taylor and family left Jamaica on the 14th of May last, and arrived in London on the 15th of July—The Rev. G. Pettitt and family arrived in London on the 22d of July, having left Palamcottah on the 15th of January, and Madras on the 23d of the following month.

*London Miss. Soc.*—The "John Williams," after an absence of three years, has returned home in safety, bringing three Missionaries and their families, and two Natives. The cargo of the "John Williams" is expected to produce 2000*l.*—The Rev. Thomas Boaz, of Calcutta, reached Southampton on the 1st of May, after an absence of twelve years.

### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. N. Denton, in a Letter dated Regent, Sierra Leone, March 31, 1847, informs us that Despatches had been received from the Missionaries at Abbekuta and Badagry, dated the 20th of that month, giving favourable accounts of their proceedings.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Letters just received, dated June 9, 1847, inform us that it has pleased God to remove by death Mr. John Matthew Weiss, Superintendent of the Society's Printing Press at Palamcottah. He died on the 26th of May, from an attack of fever, after suffering for about twelve days: his end was peace.

*London Miss. Soc.*—The Rev. S. Flavel, many years Minister of the Tamul Congregation at Bellary, died of cholera on the 17th of April, after a few hours' illness.

### SOUTH SEAS.

*London Miss. Soc.*—Rev. George Gill has communicated, in most affecting terms, an account of an awful tempest which swept Mangaia as with the besom of destruction. Commencing on the 10th of February, it was renewed at intervals, with destructive violence, until the 17th of March, when it put forth its most terrific and irresistible power.

### SPANISH AND PORTUGUESE AMERICAN STATES.

*Wesleyan Miss. Soc.*—Mr. and Mrs. Webster and Mr. Collier arrived at Belize, Honduras Bay, on Sunday, the 18th of April, after a pleasant voyage of forty-six days.

# Missionary Register.

AUGUST, 1847.

## Biography.

### BRIEF OBITUARY NOTICES OF NATIVE CONVERTS,

IN CONNECTION WITH THE UNITED BRETHREN'S STATIONS IN SOUTH AFRICA.

THE following Notices are taken from the Diaries of the Missionaries of the United Brethren labouring in South Africa:—

*Jan. 5, 1844*—Augusta Ari departed this life, an old inhabitant of our place, to whom we can give the testimony that she led a truly Christian Life in the faith and love of our Redeemer. She was baptized in the year 1797, and soon after admitted to the participation of the Holy Communion, since which period she has remained faithful to her heavenly calling. Though in her latter years she had to suffer, not only from the infirmities of age, but also from extreme poverty, her aged husband being able to earn but very little, yet the enjoyment which she derived from spiritual intercourse with her Saviour, and dependence on His merits, and the hope of that eternal happiness which He had purchased for her, produced a cheerfulness which never left her. She was delighted when any one visited her and spoke with her about our Saviour. Only a few minutes before her departure she was conversing with her husband on this favourite subject, when suddenly a change took place, and her end speedily followed.

*June 9*—The interment of an aged Communicant Sister, Amelia Hardenberg, took place. Her youth had been marked by various deviations; but for many years she has maintained an irreproachable Christian Character, and was employed as chapel servant, till increasing infirmity obliged her to give up the office. She was confined to bed by a consumption for seven months, which she bore with exemplary patience and resignation. She was pleased when any one visited her who would speak with her about our Saviour. On one of these occasions, a week before her end, being asked whether she was assured of the forgiveness of her sins, she replied, "I cannot yet say that I am."

*August, 1847.*

But a day or two after she requested her visitor to call again, and said to him, "I have sent for you to tell you that I have now the certainty that our Saviour has forgiven me all, and that I am ready for His coming." And in this happy frame she continued till her departure.

*June 17*—Thomas Bootsman was found drowned at the bridge over the Sonderend. It would appear that he had slipped off the bridge in the dark, owing to its being flooded from the late rains, and his clothes having caught on a projecting post, he had been unable to extricate himself. He was born and baptized here, but in his youth he left the Congregation. The loss of several of his children afterward brought him to serious reflection, and awakened his desire once more to hear God's Word. As soon as his wife, who was a slave, became free, on the passing of the Emancipation Act, he came with her to Genádensal, and was, at the time of his death, a Candidate for the Holy Communion. He was a man of quiet disposition and few words, but his conduct testified that his profession was sincere. We trust that he was found watching, and that his sudden removal into eternity will be a warning to many, who are yet careless and indifferent, not to put off their conversion to old age or sickness. The speaking with the Communicants shewed that many were deeply impressed by the solemn event.

*Nov. 7*—The mortal remains of Helena, a married Fingoo Woman, were carried to their resting-place. She had fallen into a state of nervous melancholy, on the loss of two grown-up sons and a grandchild, and pined especially for the latter, of whom she had been very fond, often speaking to it as if it were still near her. This probably laid the foundation of her last illness. But as she felt her dissolution approaching, she fixed her thoughts more earnestly on the one thing needful,

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and her melancholy gradually yielded to an ardent longing for that happiness which she hoped to enjoy in her Redeemer's presence. Her funeral was numerously attended: it was the first in our Fingoo Congregation; and the decent manner of her interment, in a white shroud and borne on a bier, pleasingly contrasted with their heathen custom of committing the body to the earth, wrapped in a skin.

Nov. 19—The Communicant, Samuel Arnold, was called to his eternal home, by means of water on the chest. He had led a quiet, Christian Course, and had well improved his opportunities of hearing the Word of God. It was evident, that he knew and loved his Saviour. For many years he has been actively engaged as foreman in our tanning business, and distinguished himself by his intelligence, faithfulness, and punctuality in that capacity. On his being taken ill some weeks ago, he at once resigned himself into the Lord's hands, praying Him to make him ready for a place in His heavenly kingdom if He saw good to call him hence. As the disease increased, he told us with delight how the Saviour had assured him of the forgiveness of all his sins, and of his approaching happiness. He was patient and resigned throughout his sufferings, and rejoiced as the tokens of his dissolution became more and more manifest. He had for some years filled the office of overseer.

Nov. 20—He was followed into eternity on the next day by John Link, a Communicant in the prime of life. He had long been in weak health; and though there were no dangerous symptoms, he declared it to be his impression that he should never recover, "And," said he, "I pray our Saviour daily to pardon my sins, and to shew me those faults which I have overlooked." When, on his illness assuming a serious character, only a few days before his end, he was asked whether he was alarmed by the thought of death, he said, "I know that I am a great sinner; but I believe that our Saviour hung upon the cross for me also, and that He has atoned for all my sins by His blood, and will therefore receive me in mercy." The day before his departure he sent for his two sons from the farm where they were engaged, and gave them his parting exhortations. He then requested them to read to him from the Gospel History; after which, some neighbours who had assembled sang a few verses, and during

the singing he unexpectedly departed, as if in sleep. He had the character of being an upright, honest man; and though his manner was reserved and dry, his end shewed that he was on the right foundation.

Nov. 24—The Communicant, Christina Stalenberg, after lingering for nearly a year in consumption, was released from her sufferings. She was baptized and educated among us, but, though preserved from open transgressions, her heart remained lukewarm and worldly, till it pleased the Lord to draw her to Himself by trial and affliction. Her good-for-nothing husband not only left her and the children to suffer frequent hunger, but often beat her, especially when he had intoxicated himself with smoking *dacha*. This drove her to the Lord, and when her illness came on she set her house in order. Conscious as she was of her guilt in so long neglecting her Saviour's call, she was yet enabled to believe that He had forgiven her all. And though the prospect of leaving her three young children under such circumstances sometimes rung her maternal heart with anguish, her prayers for resignation to the Lord's will, in this respect also, were granted, and she was enabled to believe that He would not forsake her orphans. When distressed, as she often was, with cough and weakness, she said, "My Saviour has endured much more for me, and He gives me strength to bear what He lays upon me. I rejoice inexpressibly to think that I shall soon be with Him, and thank Him for all His leadings, even the most afflictive ones."

Only two days after, the Communicant, Judith Bantam, departed, likewise of consumption. She had long been an inhabitant of Genâdendal, and had attended Sr. Kohnhammer in her last illness, with great faithfulness, and with much blessing to her own heart. In her widowhood she maintained herself by sewing, and her cottage was always distinguished for neatness and cleanliness. Her services for many years, as chapel servant and visitor of the sick, were rendered with great willingness and faithfulness. She was a diligent frequenter of the Means of Grace, and though unable to read, she had amassed a large store of Scriptural Knowledge, which she knew how to apply to her own heart. She was, indeed, a genuine sister; and though, at times, she had given indications of a self-righteous spirit, she de-

clared on her sick-bed that she saw clearly that she was a poor sinner, unworthy of what the Lord had done for her, and that she ought to have lived more to His glory. She renounced all merit of her own, and built on that which the Saviour had purchased for her on the cross. In this happy confidence she awaited her end with composure and cheerfulness.

Sometimes we are led to fear that a spirit of indifference reigns over the larger portion of our Congregation; and, in the

last months, open transgressions have not been wanting, which have grieved and humbled us. But such occurrences as these four happy departures, following one upon another in so short a time, encourage us again; convincing us that God's Spirit is still carrying on His work, and bringing souls to the Saviour as His reward. It is only because the work is carried on in stillness that it eludes observation in general, till beautifully manifested in the dying hour.

### AN OBITUARY NOTICE OF A HOPEFUL FEMALE CONVERT,

FORMERLY A SCHOLAR IN THE CHURCH MISSIONARY SOCIETY'S SCHOOL AT SMYRNA.

THE chief hope of the Smyrna Missionaries is centered upon the future; but they are not left altogether without present encouragement, as the following account, taken from a Letter of Mr. Wolters, dated Boujah, Jan. 28, 1847, will shew. He writes—

The great object of all Missionary Labours being the salvation of immortal souls, it ought to excite our heartfelt gratitude and humility whenever it pleases the Lord to bless our feeble and unworthy endeavours to this great end. I have much pleasure, therefore, in relating the sickness and death of a Greek Orphan Girl in this village, which occurred during our absence last summer.

When she was about ten years of age she entered one of the Society's Schools in Smyrna, of which Mr. Dalessio and his wife were the Teachers, and continued to be a pupil for more than five years—in fact, till the Schools were closed in the year 1836. She always distinguished herself by diligence and cleanliness. Some time afterward, she went with her mother to Magnesia, where she became an orphan, and was then taken up by her godfather. Growing up, she manifested no effects of the Word of God, which she had heard in the School; but was like other Greek Girls of her age, loving *the world, and the things that are in the world*. It pleased the Lord, however, in His sovereign mercy, to embitter to her the enjoyment of this world of sin, in order to prepare her for a better. Symptoms of consumption appeared in her constitution, and she was brought to Boujah for a change of air. As soon as Mrs. Dalessio heard of her she went to see her, to the great surprise of the Greeks, who enter-

tain the strange idea that consumption is one of the most contagious diseases. Mrs. Dalessio visited the sick girl for more than two months, providing for her any refreshment which she might need, and, above all, being anxious to administer spiritual comfort to her soul. She took with her the Prayer-book of our Church in Greek, and read to her such Collects and Psalms as appeared to be suitable to her circumstances and the state of her mind, always pointing out CHRIST as the merciful Mediator and Saviour of our souls. All that was read and spoken to her was heard and received with joy: it seemed to be as a healing balm to her consuming body and weary and heavy-laden soul. She began to pray—to call on Christ to have mercy on her, and to save her. "O Lord," she used to say, "have mercy upon me, have mercy upon me! Thou didst suffer FOR ME—thou wast wounded FOR ME! Look, therefore, with an eye of mercy upon me! Help and deliver me!" When on one occasion Mrs. Dalessio found her weeping, and asked her if she suffered pain, she said, "No, I do not weep on account of my pains; but I am sorry that I have spent so much time in vanity and sin, without thinking of God and my soul." On another occasion, when the Greek Priest told her to call upon the Holy Virgin for help and consolation, she said, "I am comforted: I have a Mediator, Christ Himself." One day, when Mrs. Dalessio had sent her some refreshment, she said, "Mrs. Dalessio has sent me food for my body: let her come in the afternoon to bring me spiritual food for my soul." The consolations of God to her soul seemed to be so strong, that she almost forgot her bodily sufferings, saying that she felt no more pain, nor was she afraid to die, having com-

mitted her soul and body into the hands of her merciful Redeemer. She died during the night, and we have no reason to doubt that her end was peace in Him on whom she had learned to rely as a penitent and believing sinner. Once, when Mr. Dalessio visited her during her illness, she was much delighted, and welcomed him as her Teacher. She also told Mrs. Dalessio that she remembered some of the instructions which she had received in the School.

The history of this Greek girl has much comforted and encouraged me. If no other fruit of the Society's labours in this land should appear—which unbelief only would lead us to expect—this alone would outweigh all our labour and expense; for who can tell the value of one immortal soul, for which Christ shed His blood? *There is joy in the presence of the angels of God over one sinner that repenteth.*

A BRIEF OBITUARY NOTICE OF A FEMALE NATIVE CONVERT,  
IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION IN  
NORTH-WEST AMERICA.

Mr. COCKRAN has given the following interesting and touching instances of the power of the Gospel to impart consolation and hope in times of trial and bereavement, and then adds an example of the support which it affords in the hour of death.

At the houses of the deceased I have witnessed as much resignation to the Divine Will as is to be met with among the generality of professing Christians. I have seen mothers kneel by the sides of the coffins which contained the dear objects of their affections, and, with uplifted hands and wet cheeks, thank God for His goodness in delivering their children from the pains and troubles of this sinful world, and in taking them home to himself to enjoy the blessings of heaven; for the hope of immortality which He had given themselves through the merits of our Lord Jesus Christ; and for the prospect of meeting their children near the Throne, in the kingdom of God.

On one occasion I remember a mother's grief expending itself in a flood of tears. A near relative stood up, and, though the tears of sympathy were streaming down his cheeks, and his tongue faltered with agitation, he thus addressed the bereaved mother: "Let us not weep, but pray that we may obtain grace to follow the deceased to heaven. And let us give God thanks for the honour which He has conferred upon us, by taking one of our family to heaven."

Another incident, which struck me forcibly at the time, shews the power of the

Word when applied to the heart by the Spirit. The mother, on the death of her child, was very disconsolate: she returned home after the funeral, and took her usual seat with a heavy heart. The New Testament was lying on the table. She opened it; and He whose Word it is directed her to John xiv. She read the first, second, and third verses—*Let not your heart be troubled, &c.* These words penetrated her inmost soul. "What affectionate words! My Heavenly Father pities me. In His house are many mansions. My Saviour has there prepared a place for my boy: he has gone to dwell with Him. Shall I mourn and weep? No." Here faith obtained a victory over sense. Her tears ceased to flow; and her heart, which before throbbed with grief, now leaped for joy. She has since gone to heaven. About three weeks after the death of her boy she was taken seriously ill, and confined to bed. Her strength sank rapidly. I often visited her during her sickness, conversed with her, and prayed with her. The day before she died I called upon her; and after I had prayed with her, perceiving that she was near her death, I thus addressed her:—"You will not be long with us now." She replied, "I know it; but I am not afraid to die. My mind is not here with my friends: it is in heaven. I thought I saw my Saviour stand by my bed-side last night, and stretch out his hand toward me, and invite me to come to Him. I long to be with Him! I long to be with Him! My heart is not with my friends: it is in heaven."

# Proceedings and Intelligence.

## United Kingdom.

### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 295 of our Number for July.)

#### IRELAND.

##### *Protestants not opposed to Romanists, but to Roman Error.*

IF you were in Ireland, you would see the religious people of the country—the Protestant people—labouring to relieve the distress around them, and hastening to the abodes of disease, sickness, and death. You would find that they mix themselves up with infection, and all that is dreadful and to be dreaded, that they may carry relief to their Roman-Catholic Fellow-countrymen fearlessly, without asking what their creed was, or what they thought of ours. No; we are not the class of men at all which we have been represented to be by some. It is to us these miserable people look in the hour of their suffering and difficulty. I said to the Priest of my parish the other day, “I think you ought to give me some portion of your income, inasmuch as every nineteen out of twenty relieved by me are your people” He replied, “I know it, I know it.” And yet we are sometimes called the enemies of the Roman Catholics. I acknowledge that we are everlastingly opposed to a system, which was lately declared, by high authority in a very high quarter, to be “antagonistic” to what we believe to be the Religion of the Lord Jesus Christ, as contained in the Book of God; a book which, did these men possess the power, they would drive out of the world. They tell us plainly that their system is antagonistic to Protestantism; that they endeavour to seek its overthrow; and that they will not rest until every vestige of it is sought for in vain, from the centre of our world to its circumference. They tell us these things plainly, and yet they desire that we should fold our hands and stand quietly by, and not attempt to prove that the spiritual, soul-changing Religion of that blessed book is the Religion of the Gospel. We will do no such thing. We will stand up in defence of truth, and tell them that their system is foul and false; we will address them in a different voice from that of caress or flattery; and yet we will treat them kindly. There

exists no such thing as persecution for conscience sake, to which they are subject, throughout Roman-Catholic Ireland. I know no Protestant who does not feel, with regard to them, as a Protestant ought. But we feel and speak strongly with regard to their system of Religion; and we ought to do so if the Bible is true. But, at the same time, I know not a man among the Protestants of Ireland who is not prepared to risk property and life to save them from hunger and from suffering.

[Rev. T. Waugh—at Wesley. Miss. Soc. An.

##### *A remarkable Fact.*

It is a remarkable thing, that in the south-west of Ireland, where not only hundreds, but thousands and tens of thousands of the population have been swept off by famine and disease—it is a very remarkable fact, that this judgment has fallen on the desecrators of the Sabbath, who, in the year 1843, came out by hundreds and thousands at the time, and set every thing at defiance in the heaven and on the earth. I say this is a remarkable fact.

[Rev. Daniel M'Affee—at the Same.

##### *Duty to Ireland, and Opportunity of discharging it.*

We ought to rejoice that the Divine Being, in the order of His holy providence, has been pleased, after all, to leave a goodly seed in the land: and at this very moment, in Ireland itself, there is an organization of Protestant Spirit and Feeling, which I am certain will soon increase, until the great objects are effected which we have in view. Now there is one thing that I would say, and that is, This assembly, and the British Nation, are under obligation to send the Gospel there, and to extend it throughout the land. I have no hesitation in expressing my belief, that the Divine Being has secured that which human agency could not effect, and that at this very moment there are greater openings for the reception of the truth in Ireland than have been exhibited, perhaps, from the period of the Reformation. Popery was pressed on the Irish in the year 1172, by Henry II.; for Pope Adrian was so very kind as to give that country

over to him by a special Bull, the pretended object being to bring the inhabitants into the way of salvation. It is demonstrated by Archbishop Usher, in his "Dissertation on the Religion of the Ancient Irish," that at that time Ireland was the most Protestant Country in all the world. The yoke of Popery was fastened on it at that period; and, through priestly influence, that yoke has been kept rivetted on the neck of Irishmen up to the present hour. Seeing all this is the case, I would claim your sympathy on behalf of Ireland upon this very ground. Ours was but an imperfect Reformation, as the Liturgy was not given in the Irish Language, and the Bible was not given in the Irish Language—that was a tremendous mistake,—but in the English Language, which very few of the natives understood; and, as we know, the Protestants of Ireland are descended from the English and Scotch Colonists. But when I consider the state of Ireland at the present moment, I rejoice in this—that its present condition has not arisen from the want of a home Parliament, because Ulster is just in the same circumstances this day as it was last year, or the year before. We could have borne up under the famine right well, had it not been for the Popish Population. The fact is quite plain, that the evils of Ireland take their rise chiefly from its Popery, which has wasted away the energies of the people.

[*The Same—at the Same.*]

#### INLAND SEAS.

##### *New Church at Jerusalem.*

We have heard in the Report that the building is now assuming a visible and complete form, and that that little band of faithful disciples, who have hitherto met together in an upper chamber in Jerusalem, are now about to assemble in a decent and suitable edifice—one strictly in accordance with the character of our Church; and that therefore the Church of England will exhibit itself, in the midst of the various communities which throng the capital of Syria, in its pure and Scriptural Character, so that its Christian Articles, its solemn, and devout, and spiritual Liturgy, may be heard upon Mount Zion, in a Church without images, without any of those superstitious practices which in Jerusalem so peculiarly excite the contempt of the Mussulman, the scorn of the sceptic, and grief and wonder of every devout inhabitant and visitor of the

country. It is a satisfaction that, by the instrumentality of this Society, the Church of England has been exhibited in that very important part of the world—for the Mediterranean is still the centre of the civilized world—Syria is still the point where European Knowledge and Asiatic Intelligence meet together—and that country is no longer left with only such representations of Christianity as are afforded by the varieties of the Greek Church, by the different forms of the Latin Church, and of the Armenian Church; but we have there a pure, simple, primitive Christian, bearing the title of Bishop of the Church of England, who will exhibit, among these various opinions and these various creeds, that pure scriptural Religion which we in this country profess. [*Hon. W. Courper—at Jews' Soc. An.*]

##### *How can we shew our Love to the Jews?*

Suppose we were to hear of the sudden arrival on this shore of some of the descendants of Romulus, countrymen of Julius Cæsar, the posterity of Pericles, or kinsmen of Plato, how readily we should receive them—how eager we should be to see them, to ascertain what sort of men they were, what their appearance, their views, and their national character; but all this time we treat with indifference a nation more ancient in pedigree than the Greeks or Romans, greater in all moral excellence, and, in the sublimity of their past history, greater than any other nation of the earth, and who clearly, in their future destiny, are pre-ordained to fill the highest station of any nation on the earth. And these people are here among us; they are in our streets, they are in our marts, they mix with us in daily life, and are regarded with indifference, and even with repugnance. Many people do not distinguish sufficiently between their national character and their religious character. While it is permitted to feel some shrinking from the Jews when we view them as to their religious tenets, no one has a right to feel any repugnance, any dislike whatever to them, viewed as a nation. On the contrary, as a nation we are bound to love them, and do what we can to assist and support them. Then, I ask, what can we do to shew our love to the Jews? We can cherish more sympathy for them; we can assist them with our prayers; we can assist them with our hopes; and we can shew our love to the Jews in a practical way, by supporting this Society. [*The Same—at the Same.*]



## SOUTH AFRICA.

*Encouragements in Africa.*

Africa, when the Missionaries went there, was a land of moral darkness. It is true that the sun of nature shines brightly in that land; no sky is more clear than the sky of Africa; no landscape is more beautiful than the landscape of Africa. But, as regards the moral state and condition of the people, they are, or rather were, in a state of "darkness that might be felt." The darkness is now giving way before the light of the Gospel of Jesus Christ; the cloud that hung over that land is already beginning to burst; the rays of the Sun of righteousness are already shining on the dark aboriginal tribes of Africa; and many, through the instrumentality of this and other Missionary Societies, have been brought to the knowledge of the Truth. And I believe that the Protestant Missionaries have been labouring successfully in Southern Africa, and that many will be the crown of their rejoicing in the great day of the Lord.

[Rev. Thornley Smith—*At Wesley. Miss. Soc. An.*

*The Caffre War.*

The war has been a great distress to us. Some of the Mission Stations in Southern Africa have been consumed by the firebrands of the Caffres, and some of the Mission Churches have been scattered to the winds, but the Missionaries are not discouraged: they are not induced, because of these events, to say, "We will now return home, and give up the matter in despair." The difficulties and trials through which the Missionaries have passed are leading them to more earnest efforts, and to more solemn prayer that the God of Missions may still prosper the work of their hands. We will buckle on our armour afresh, and go forth in spite of war, and plant on every mountain the sacred banner of the blood-stained cross. The Resolution which I hold in my hand speaks of the faithfulness of the people connected with our Churches in Southern Africa. I rejoice to say we have had many proofs of faithfulness among persons belonging to the Native Churches in Southern Africa. In this war, none of these persons have turned their arms against us. Although they have been strongly urged by their fellow-countrymen, they have refused to join them against the British, because the British have sent them the Gos-

pel, and because British Missionaries have been the instruments, in God's hands, of bringing them peace and salvation. War in Southern Africa is nothing new. The Native Tribes in that country have been for ages a warlike people. Every man in Caffreland is brought up to war from his youth. Such is the extent of the warlike spirit, that, if Christian Missionaries had not gone to Southern Africa, I believe, within a few centuries, the whole of the Native Tribes might possibly have been exterminated by each other's hands. Let not the blame of the war be cast upon the British Colonists: they are a people worthy of the confidence of the public at home. They have themselves assisted in Missionary Efforts, and manifested toward us the greatest sympathy and kindness. I will say, with reference to British Colonists, and with respect to the settlers of Albany especially, that there is not a more noble-minded people upon the face of the earth. They are deserving of the confidence of the British Public; and, if they should appeal to the House of Commons for compensation for the losses they have sustained in the recent war, I trust there will be persons in that assembly who will support their claims. I repeat that they are worthy of your sympathy and kind regard; and I trust and hope that they will always be supported by the public at home.

In my own Station of Farmerfield, notwithstanding the many attacks upon it, and the threats of the Caffres that they would destroy it entirely, and scatter the people right and left, yet, by the blessing and providence of our God, the Station was preserved, and all the people were saved.

I believe the Caffre War may be considered now as closed. By the most recent intelligence from that land, it appears that matters were coming to a crisis; that such was the improved state of affairs, that the farmers in different parts of the country had returned to their several dwellings, and the Missionaries, as far as practicable, to their various Stations. I believe this war will, by the providence of God, be overruled for good to the Native Tribes of Southern Africa. I am satisfied that the pride of the Caffre Nation—and a great and powerful nation it is—has received a check; and I believe the Native Tribes will eventually be more willing to receive the Gospel of the grace of God.

[*The Same—at the Same.*

## LONDON MISSIONARY SOCIETY.

## FIFTY-THIRD REPORT.

*Summary View of the Society.*

THE number of Stations and Out-stations supported by the Society in different parts of the world is 460; Churches, 150; 165 European Missionaries; and 700 European and Native Assistants. Number of Printing Establishments, 15.

*Missionaries sent out.*

In the past year the Directors have sent forth, to various parts of the world, 17 individuals, including the wives of the Missionaries, and exclusive of children.

*State of the Funds.*

	Receipts of the Year.	£	s.	d.
Contributions.....	41966	11	6	
Ditto at Missionary Stations and Auxiliaries abroad.....	15457	11	3	
Legacies.....	7450	19	8	
Dividends.....	93	0	5	
	£64968	2	10	
Contributions to the Jubilee Fund,	464	8	2	
Ditto for Special Objects.....	10886	16	1	
Total.....	£76,319	7	1	

*Payments of the Year.*

Missions—				
South Africa.....	7307	0	11	
Mauritius and Madagascar....	525	1	10	
China and India beyond the Ganges.....	6509	16	10	
Northern India.....	13284	3	4	
Southern India.....	15592	4	10	
South Seas.....	8726	13	4	
Demerara.....	2793	8	2	
Berbec.....	4110	0	2	
Jamaica.....	3969	7	10	
Missionary Students.....	429	5	0	
Missionary Families.....	5938	8	11	
Publications.....	935	3	9	
Salaries.....	1658	18	0	
Travelling Agents.....	1079	3	4	
Sundries.....	2865	10	8	
Total.....	£75,724	6	11	

The Receipts above mentioned include a Special Relief Fund for Rarotonga, amounting to 325*l.* 0*s.* 10*d.*, and from which has been expended 1113*l.* 14*s.* 4*d.*

The Expenditure, 75,724*l.* 6*s.* 11*d.* shews an Expenditure over the ordinary Income of 1821*l.* 3*s.* 5*d.*

*General Remarks.*

The Brief Records of the Society for the year just closed involve, in more than an ordinary degree, occasions for lamentation and joy. But while it devolves on the Directors faithfully to exhibit these vicissitudes, they would rather animate

the Friends of the Society to thankfulness and praise, than afford occasion for depression and complaint. For although, in several Sections of the Mission Field, discouragements and trials have been keenly felt, yet, even with these, mercies have been largely mingled—the darkest clouds have broken in showers of blessing.

The desolating tempest that laid in ruins some of the fairest Islands of the South Pacific, destroying, in a single night, the labours of many former, and the hopes of many future years, was quickly followed by the cheering smile and generous hand of Christian Charity: bread was given to the hungry, raiment to the naked, and homes were provided for the desolate and outcast. Where war has prevailed, its horrors have been mitigated by the influence of Missions; and the Christian Soldier—brave, but merciful—has been seen resisting the inroads of the lawless savage, and labouring with self-denying fidelity to preserve the British Colony from devastation and ruin. Conflict has led on to victory; danger has been followed by increased security; and even defeat will prove a blessing to the conquered.

Nor have the Home Trials of the Society been unattended with advantages, which more than compensate for the anxieties they have awakened.

Pledged, as the Society solemnly is, to a large annual outlay involving the happiness and efficiency of its faithful and laborious Agents in heathen lands; and inadequate as its ordinary resources have been for many years to meet these sacred responsibilities; the Directors could not anticipate, without serious apprehensions, the probable diminution of its Annual Income from that commercial depression which, for the last few months, has been felt by all classes, combined with the large demands for help presented by the destitute and dying multitudes of the sister kingdom. But they are thankful to announce, that, notwithstanding the pressure of other claims, the generosity of their faithful friends has not been diminished toward the cause of Missions, as the amount of Home Contributions for the present year shews an advance on that of the preceding. To other occasions of deep pain and sorrow, to which the Directors, in the progress of the year, have unexpectedly been subjected, they will not refer, except to express their deep sense of kindness on the part of their Consti-

tents, in every part of the country, who have been forward to testify unshaken confidence in the Board, and unabated attachment to the Society; and, in these expressions of respect and affection, the Directors receive an ample vindication of their integrity, and a full compensation for their labour.

These diversified events and varied feelings of the year are calculated to strengthen the salutary conviction, and sustain the animating hope, in the minds both of the Directors and their Constituents, that, in the prosecution of their arduous work, while their confidence reposes upon God alone, and their zeal is inspired by His love, amidst all the dangers and discouragements they may incur, His blessing will be found their rich and never-failing recompence.

WESLEYAN MISSIONARY SOCIETY.

REPORT FOR 1846-47.

*Summary View of the Society.*

MISSIONARIES: in Ireland, 24—Continent of Europe, 25—Western Africa, 22—South Africa, 38—South India, 20—North Ceylon, 7—South Ceylon, 13—New South-Wales, 10—Australia, 7—Van-Diemen's Land, 4—New Zealand, 18—Friendly Islands, 10—Feejee Islands, 9—Demerara District, 21—Honduras, 3—West Indies, 65—British America, 105—*Total*, 401, beside 8 Supernumeraries; of whom 226 are principally connected with the Heathen and Converts from Heathenism, and 175 labour among Europeans and British Colonists.

*Assistants*: These Missionaries are assisted by 771 paid Catechists and Readers, and 7074 Gratuitous Sunday-School and other Teachers; of whom 4359 labour in Missions among the Heathen, and 2716 among professed Christians. The numbers given are less than those actually engaged as Assistants, no returns having been made from several of the Stations.

*Members in Society*: in Ireland, 2980—Continent, 1809—Gambia, 373—Sierra Leone, 3473—Cape Coast, 869—South Africa, 2103—South India, 428—North Ceylon, 290—South Ceylon, 1000—New South-Wales, 1526—Australia, 736—Van-Diemen's Land, 563—New Zealand, 3700—Friendly Islands, 6597—Feejee Islands, 1278—Demerara, 13,548—Honduras, 350—West Indies, 13,380  
*August, 1847.*

—British America, 18,132—*Total*, 102,330, being a decrease of 820; and consisting of 76,584 chiefly among the Heathen, and 25,746 from among Colonists and professed Christians.

*Scholars*: in Ireland, 4053—Continent, 1477—Gambia, 405—Sierra Leone, 2272—Cape Coast, 859—South Africa, 7938—South India, 2476—North Ceylon, 1693—South Ceylon, 3081—New South-Wales, 2200—Australia, 997—Van-Diemen's Land, 992—New Zealand, 6212—Friendly Islands, 5731—Feejee Islands, 1873—Demerara District, 5019—Honduras, 316—West Indies, 12,583—British America, 11,823—*Total*, 72,000; being an increase of 375; and consisting of 50,658 chiefly among the Heathen, and 21,542 from among Colonists and professed Christians.

*Missionaries sent out in 1846-47.*

To Sierra Leone: Mr. and Mrs. Wrench, Mr. Lewis—*The Gold Coast*: Mr. Harrop, Mr. Hillard, Mr. Thomas—*South India*: Mr. Field, Mr. Glanville, Mr. Morris—*Ceylon*: Mr. Robinson, Mr. Walton, Mr. Dickson—*Australia*: Mr. and Mrs. Harris—*New Zealand*: Mr. Kirk—*Friendly Islands*: Mr. and Mrs. Adams, and Mrs. Daniel—*Feejee Islands*: Mr. and Mrs. Ford, Mr. and Mrs. Malvern—*Honduras*: Mr. and Mrs. Webster, Mr. Collier—*West Indies*: Mr. M'Byron, Mr. Burrell, Mr. Tyson, Mr. Westley—*Canada*: Mr. Dorey, Mr. Henry Cox.

The Society has also sent out, during the year, Mr. Davie, as Catechist, and Mrs. Davie, as School Teacher, to St. Mary's River, Gambia; and Mr. Davis, as Printer, with Mrs. Davis, and Mr. and Mrs. Amos, as School Teachers, to the Friendly Islands.

*Missionaries returned to Foreign Work.*

Messrs. Edmondson, James Cox, Richey, Fraser, Mr. and Mrs. Thompson, Mr. and Mrs. Sinclair, and Mr. Waymouth have, during the year, returned to their several Foreign Stations, after visiting this country; and Mr. Whitehouse, who had long been usefully employed in the West Indies, but had returned to England for a season, has again been appointed to the Foreign Work, and, with his family, has proceeded to the Bahamas.

*Deceased Missionaries.*

Cape Coast: Mr. Findlay—*South*  
2 X

*Africa*: Mr. Palmer—*Friendly Islands*: Mr. Francis Wilson—*West Indies*: Mr. Dowson, Mr. Hann—*Newfoundland*: Mr. Marshall.

To this affecting record must be added that of three excellent females, Wives of Missionaries, and of Mr. Lynn, Mission Schoolmaster, at St. Mary's, Gambia, who have also exchanged mortality for life.

Annuities on Donations.....	1340	14	1
Interest and Discount.....	1996	3	10
Publications.....	5871	18	11
Salaries, Books, Rent, Repairs, House Expenses, Postage, Car- riage, Repairs, and Sundries...	4060	1	8
Annual Appropriation for Train- ing a Native Agency.....	1500	0	0
Advances to Stations, to be repaid,	1802	4	7
<b>Total.....</b>	<b>£111,534</b>	<b>8</b>	<b>8</b>

*State of the Funds.*

Receipts of the Year.		£	s.	d.
<b>Contributions paid at the Mission</b>				
House .....	3699	0	11	
Auxiliary Societies .....	79251	6	6	
From Ireland .....	6462	5	10	
From Foreign Districts and Sta- tions.....	11788	6	5	
Legacies.....	5161	17	2	
Government Grants.....	2305	19	4	
Dividends .....	1224	9	4	
Donations and Annuities on Life, For Schools in Ireland.....	604	8	0	
Interest on a Grant from the Cen- tenary Fund for retired Missio- naries, Widows, and Orphans .	450	0	0	
Juvenile Christmas Offerings ...	4770	19	8	
<b>Total .....</b>	<b>£115,762</b>	<b>3</b>	<b>2</b>	

*Payments of the Year.*

<b>Missions—</b>				
Irish.....	4622	15	2	
German .....	109	7	7	
French.....	3551	17	10	
Spanish.....	595	3	7	
Western Africa.....	13208	14	8	
South Africa.....	11619	14	9	
South India.....	4564	1	3	
<b>Ceylon—</b>				
Tamul.....	2336	11	6	} 5692 7 2
Singhalese .....	3355	15	8	
Australia.....	4638	11	7	
Van-Diemen's Land.....	1094	4	7	
New Zealand .....	6083	11	3	
Friendly Islands .....	4463	11	5	
Feejee Islands.....	3598	8	7	
Demerara .....	1919	14	5	
Honduras .....	548	8	0	
West Indies .....	12828	5	2	
British America.....	11066	5	6	
Returned Missionaries.....	630	0	0	
Widows and Children.....	1357	6	7	
Expenses in England of Missiona- ries sick or on leave.....	991	11	1	
Medical Expenses.....	125	10	5	
Students in the Theological Insti- tution.....	1020	8	0	
Missionary Candidates.....	28	19	0	
Stock to cover Annuities on Do- nations.....	604	8	0	

*Remarks on the State of the Funds.*

The liberality of the Society's friends has provided funds for the support of the Missions, which have not merely been adequate to the expenditure, but have also left a small balance in the hands of the General Treasurers for the beginning of another year.

Income of 1846, from all		£	s.	d.
the usual sources . . .	115,762	3	2	
The ordinary Annual Expenditure for 1846,	111,534	8	8	

Shewing a Balance of In- come over the Expen- diture of . . . . .	4227	14	6
Surplus Balance of 1845,	766	14	10

Total Balance in the hands of the Treasurers, £4994 9 4

If the Income of the year be examined, it will be found that there is an increase on the whole of 2838*l.* 13*s.* 8*d.*, and that this advance has arisen from an increase in every general source of Income. The Receipts from the Home Auxiliaries shew an increase of 1515*l.* 1*s.* 11*d.*; the Juvenile Christmas and New-Year's Offerings an increase of 284*l.* 10*s.* 3*d.*. The Receipts from Ireland shew an increase of 262*l.* 3*s.* 10*d.*; Receipts from Mission Stations an increase of 114*l.* 1*s.* 10*d.*; and the Miscellaneous Receipts of Colonial Grants, Legacies, Dividends, New Donations on Annuity for Life, &c., an increase of 656*l.* 16*s.* 1*d.*. In the Receipts at the Mission-House there are not many very large Donations like those received in 1845: it therefore becomes evident that there has been a considerable advance in the Income from the Auxiliaries in the Home Districts, for which the Society is indebted to the increasing liberality of its friends at large, and to the untiring zeal of the Collectors, and Officers of the Society, whose labours the

Committee continually bear in grateful remembrance. The Committee fix their attention on the Home Income with the greater interest, because it is less liable to fluctuation than the Income from the other sources; and they mark its steady increase as indicative of an enlarged acquaintance with the value of Missions, and the duty of supporting them, on the part of the Christian Public, and as a pledge that this great work shall be extended in proportion as its nature and results shall be ascertained and understood.

When this statement was laid before the General Committee, on the 10th of March, it gave rise to a very lengthened, serious, and important conversation; and the following record was made in the Minutes of the General Committee for that day:—"Gratitude for the noble Income of last year must necessarily be accompanied with a great measure of anxiety with regard to the Income of the year now current. It is not to be concealed that the present aspect of affairs in this country is unfavourable to the expectation of an enlarged Income for the current year. It is evident that, for the maintenance of our existing Missions, the continued liberality and diligent labour of both Contributors and Collectors will be required; and the Committee pledge themselves to conduct the affairs of the Society with that unwearied regard to a wise economy which has, by the blessing of God, succeeded in placing the Society in its present financial position. The Committee are ready now, and always will be ready, to strengthen the existing Missions, and to enlarge and extend the operations of the Society, by the formation of new Missions to a degree fully commensurate with the pecuniary means placed at their disposal. They therefore at once took into consideration the desirableness of strengthening the Mission at Gibraltar, with a special view to the Spanish inhabitants, and ultimately to Spain itself; and then, with great seriousness of purpose, and humble dependence on the guidance of God the Holy Spirit, they resolved to turn their attention to some preliminary arrangements for the formation of a new Mission in the vast empire of China."

*Concluding Remarks.*

In the review of the Society's Foreign Operations during the year, there is much

that calls for thankfulness, and affords encouragement to continued effort. But it is matter of regret that in some of the oldest Missions—namely, those in the West Indies and British North America—a diminution in the number of Members has taken place; the result of various unfavourable influences which are at work in those localities. The Mission in Jamaica, especially, is the occasion of much solicitude. The transition-state through which society is passing in that Colony appears to be unfriendly, in some important respects, to the cause of piety; and although this Society may not have suffered in consequence so much as some other Religious Bodies, the Committee have, nevertheless, the painful duty devolved on them of reporting a considerable decrease in the number of Communicants. This is not, however, in the case of the Wesleyan Mission, to be solely ascribed to those general causes from which other Societies also are suffering; but very much to the want of an adequate number of Missionaries. Be it so, that the people emerging from the condition of slavery have been so much engrossed by secular affairs, now that they are freemen, as to endanger their higher interests; then does it follow that they need the increased vigilance and watchful care of spiritual Teachers and Pastors. Have Religious Societies and Congregations been broken up, and many of the Members been scattered over extensive localities in the prosecution of plans for promoting their worldly advantage? then is it equally apparent that a greater number of Missionaries has become necessary to follow them, and supply them with the ordinances of Religion in the new neighbourhoods where they have fixed their habitations. But instead of corresponding exertions having been made to meet the emergency, owing to the financial difficulties of the Society, even the vacancies occasioned in the Missionary Ranks, by affliction and removals, have remained so long without being filled up by the appointment of new Missionaries, that Chapels in some places have been entirely closed for a time, and the Means of Grace suspended, while, in other instances, the people emigrating to distant places have wandered as sheep without a shepherd, because the attention of the Missionary, left to his own unaided exertions, has been wholly occupied with that portion of his charge which remained be-

hind. It is not to be wondered at that, in such circumstances, a defalcation of numbers should be the result. Notwithstanding the difficulties and temptations incident to the new state of things in Jamaica, there exists good reason to believe that, under the blessing of God, "had our Societies been favoured with sufficient ministerial help and pastoral care they would have prospered abundantly." This is the confident opinion expressed by the Missionaries in one of the Local Reports; and the remark will more or less apply to the other Stations in that Colony, as well as to that to which it more particularly refers.

Jamaica, however, is not the only Mission which has suffered. The injurious effects of the restrictions which were rendered necessary by the want of a larger amount of funds are now clearly manifest; but that loss was to be apprehended. The bounty of Providence may clothe the fields of the husbandman with corn, but if he have not the means of employing a sufficient number of reapers, part of the precious fruits of the earth must perish. So the spiritual harvest, whitening in the Mission Field of the world under the fostering smile and influences of God, will not be fully gathered into the garner of the Church, without the requisite toil and endeavours of a band of Missionaries equal in number to the task to be performed. But the enlarged income of the Society, which the Committee now gratefully report, affords encouragement and hope as to the future. Let the ardent and increasing zeal of the friends of the Society continue to provide the means for multiplying the agencies required for the effective working of the various Missions; let more fervent and importunate prayer be offered to Almighty God for a still richer measure of His furthering blessing; and it may be confidently anticipated, on the ground of the Divine Promise, that the work which has been so auspiciously commenced in this latter day will more rapidly advance, and the Gospel of Christ still more extensively multiply its peaceful conquests in heathen lands.

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### Western Africa.

BRITISH AND FOREIGN BIBLE SOCIETY.

*Openings for the Gospel.*

THE REV. H. HALLEUR, a German Mis-

sionary, writing from Tatum, on the Gold Coast, says:—

It is very pleasing to see that when the children come home from School they go to the beach, and write the alphabet in the sand, and teach it to others: even old people are not ashamed to learn in this way: men and women, all have a desire to learn to read the Word of God.

We have received, from five different villages, invitations to send them a Teacher: and when I was lately at a place called Berrecn the people very eagerly begged me to send them one. They shewed me a house which they had prepared for a School-house, and 40 boys whom they would send to School; and said that they would increase this number to 200 if I would send them a Teacher. This is the first fishing town here on the coast that desires a Teacher.

The Governor of the Dutch Possessions on the Gold Coast also invited us to establish a Mission at Elmina, the seat of the Government. The place has about 12,000 inhabitants, but never had a Missionary. Most probably the Committee will station me there, as the Chaplainship will be transferred to the resident Missionary.

The Lord has put this work into our hands, and we can do no otherwise than to go in at the doors which He has opened for us. We are convinced that, without the assistance of your noble Society, we can do but little.

We therefore humbly beg of your Society to assist us, and grant us a supply of English and Dutch Bibles and Testaments for our Schools, and three quarto Bibles for our Chapels, and also a copy of the French, Portuguese, Ancient Greek, Hebrew, German with Hebrew Characters, and Arabic Bible, for our Mission Library and translating.

We hope that a great deal of good would be done if your Society would trust to our charge a supply of English, French, German, Spanish, Portuguese, and Italian Bibles and New Testaments—of the smallest edition, for the better convenience—for sale, or distribution to the sailors of the different vessels who are trading here, but especially the slave-traders, who come to Elmina to buy canoes. What a great blessing would it be if they then received the Word of God!

Once I met with a Spanish Slave Supercargo, to whom I read the Testament. He was quite astonished at it, and said that he had never heard it before, nor ever

seen a Bible. I would have given it to him, but he could neither read nor write. I hope that what I read to him was not read in vain.

The Committee has granted 120 Dutch and English Bibles and Testaments for Schools, 72 Bibles and Testaments in various languages, for distribution, with three quarto Bibles.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

JAUNPORE.

THE Rev. R. Hawes has remained at this Station, assisted by Mr. J. P. Cæsar. Mr. Hawes was obliged, in the early part of the year, to bring Mrs. Hawes, on account of the failure of her health, to Calcutta, on her way to England; but, as there was no one to take his place at Jaunpore, he returned to his Missionary duties at his Station, while his wife came to this country.

*Report, by the Rev. R. Hawes.*

The following particulars are given in Mr. Hawes's Report. He writes—

Our proceedings during the past year, in the way of direct Missionary Effort, have been of much the same character as heretofore.

As we lately had cause to rejoice that the bigoted opposition which we at first experienced from the Mussulmans had ceased, so we have now to lament over their spiritless and careless bearing with reference to religious truth. Still, we have occasionally had very interesting discussions with some of the Mahomedans, who have, in the majority of cases, assented to most of the truths advanced by us; and a few of the less bigoted have conceded that Christ may be called the Son of God in some other sense than that which we attach to this relation among men.

The Hindoos, with the exception of a few noisy tenacious disputants, have manifested the same mild and inoffensive manner as hitherto. Many of them listen with great attention to our preaching; and though at times they start objections to certain doctrines, yet generally they take an interest in the truths which we

proclaim, and evince a degree of earnestness in their discussions which we could have scarcely anticipated. Frequently, the result of preaching and quiet discussion has been, that the people have over and over again expressed their approval of the great fundamental truths which we have stated, and have wavered in the defence of their own religious system.

Our Hindoostanee Congregation, inclusive of a few drummers and their wives, now averages about 20; and it is a cheering fact, that the Services of our Church are regularly performed, and the Word of God preached, where, a few years since, there was no resident teacher of Religion but the advocates of the absurdities of Hindooism and the imposture of Mahomed.

### *Education.*

Mr. J. P. Cæsar is specially charged with the Educational Department of the Mission, and gives the following Report—

With regard to the Free School, we have this year to report an increase of one-third above the number in November 1845, there being now 121 on the books. This increase is chiefly in the Persian department, which has more than doubled its number, and is owing to the indefatigable exertions of the Molwee. The Hindee department shews a small increase. The English is the same as last year, and includes the Monitors at the Branch Schools. It is to be regretted that the study of English literature is not yet an object of desire in this place, though we entertain the hope of its becoming more so, as, from time to time, instances occur of its being a recommendation toward obtaining employment. Several of the Monitors have made considerable progress in the language.

At present there are only nine scholars in attendance at the Sunday School, of whom two are Christians and seven Hindoos, and all but two attend the Free School. The studies and lessons are much the same as last year. A catechetical lecture has been substituted for the address.

There are now three Branch Vernacular Schools at towns in the neighbourhood of Jaunpore—Badshahpore, Zufferabad, and Furridad. The latter is 25 miles from the Station, and has been built at

the private cost of a benevolent individual: it numbers 60 boys. These Schools are all visited regularly by Mr. Cæsar, and occasionally by Mr. Hawes; and they serve to diffuse some elementary knowledge of the Truth, as well as to afford places for preaching to the Heathen.

*Need of an additional Missionary.*

We cannot close this account of Jaunpore without expressing the regret of the Committee, that they have not been able to assign to the Station another Missionary, who, by his counsel and his prayers, might at once strengthen the hands of the solitary Missionary, and enlarge the cast of the Gospel net. Mr. Hawes writes, in a sermon lately addressed to his Brethren assembled at their Missionary Conference—

Living in the midst of a people proverbial for their death-like listlessness, how often have we discovered ourselves flagging in our arduous race, and needing the counsel of a Christian brother to cheer us on to renewed exertions!

GORRUCKPORE.

*Strengthening of this Station—Interest of European Residents.*

The Rev. J. P. Mengé continues at this Station, dividing his time between the several branches of labour—namely, the spiritual superintendence of the Native Christians at the Farm, and of the Orphan Girls' School at the Station, and preaching to the Heathen in the town and neighbouring villages. We have the satisfaction of stating, that Mr. Acheson, a Catechist, and Candidate for Holy Orders, has now been sent out\* to direct his special attention to the Christians at the Farm. He arrived, with Mrs. Acheson, on the 19th of May last, and will reside in the nearest locality to the Farm which the health of Europeans will allow.

The resident Collector of this district, and some other Christian friends, have evinced a very warm

interest in Missionary operations. They have set on foot the English School alluded to in our Number for June 1846, to which the Society contributes a fixed annual grant, and have engaged the services of a competent English Schoolmaster, of a truly Missionary character, to superintend it; and they are now exerting themselves to build a Parsonage for the residence of the Missionary who shall superintend the Farm, without cost to the Society.

*Report, by the Rev. J. P. Mengé.*

I can truly say that I have been encouraged in my work, during the past year, by the earnest desire of some to become better acquainted with the Gospel; by the attention with which others, who formerly were quite indifferent to religious subjects, now listen to the Word of God; and by the improved walk and conversation of several of the Native Christians.

The various duties devolving on me at this Station are the following—

*Preaching to the Natives in the Town*—In this department I am assisted by my Head Catechist, Charles Doss, and Raphael the Reader. Three times during the week I go to the bazaar, and rejoice to say that I have been encouraged, not merely by good Congregations, but also by the attention with which we have been generally listened to. Tracts and portions of Scripture have been given to those who could read, and seemed likely to make a proper use of our books. This part of my work—viz. preaching in the town—leads to another and a very important branch of my labours—

*Conversing with those who are willing to talk on religious subjects*—I have carried on many interesting conversations and discussions with Mussulmans and Hindoos at my residence. As regards Mussulmans, I have found that if more than one come it is very difficult to cause them to weigh any of our arguments; but if only one be present he will often listen with attention and pleasure, and even gratitude, to all we have to advance. The Hindoos are, however, on the whole, far more inclined to listen with pleasure to the Gospel scheme of salvation than Mussulmans. Some of those who have been in the habit of visiting me I feel persuaded are *not far* from the kingdom

\*. Vide the Recent Intelligence in our Numbers for Dec. 1846, and March and May 1847.



of heaven, and I still hope that in God's own time they will embrace the Gospel.

*The spiritual superintendence of the Orphan Girls' School at the Station*—There are now 18 girls in the School. All the elder girls have been married. The remainder, excepting three of the youngest, can read the Hinduwee and Oordoo, and are taught plain needlework, knitting, writing, cooking their own food, &c. Every morning I conduct the prayers myself. Evening prayers are conducted by the Reader, except on Saturday, when I generally find time to conduct them myself. On the Lord's Day the girls attend the afternoon Hindoostanee Service in the Native Church, which is likewise attended by the Orphan boys now in the Seminary, and the adult Christians residing at the Station. The conduct of the girls, with scarcely any exception, has been very good; and I doubt not that the hearts of some have been softened by the unspeakable love of our Saviour to mankind in general, and to them in particular.

*The spiritual superintendence of the Native Christians at the Farm*—In this department I am assisted by Deravera, who some months ago was transferred from Chunar to this Mission, Charles Dass, and Levi Moonshree. Levi, however, is chiefly employed in visiting the surrounding villages. With Deravera I have hitherto had every reason to be content. He has prayers morning and evening with the Christians who live near the Farm Church, and goes daily to their houses to read and explain the Scriptures to them. On Lord's Day morning I have a full Service at the Farm Church, which is always well attended; on Tuesday evening I go to the Farm to examine the Christians regarding the Lord's Day sermon; and on Thursdays I have a catechetical lecture at the Farm Church, and of late have remarked, with much pleasure, that some of those who formerly were very listless and apathetic have given sensible answers to my questions. I believe I may say with truth, that during the last eight months the state of the Christians at the Farm has been gradually improving: they are more diligent in their work, and generally more attentive to the religious instruction which they receive. There are at present 30 couples, with 35 children, and 3 widows, residing at Basharatpore. There have been 3

marriages, 17 baptisms, and 6 burials during the past year.

*Itinerating and proclaiming the Gospel in Hindoo and Mussulman Villages*—I have been enabled to visit 38 villages, and can joyfully assert that, with scarcely any exception, I have had willing, and, in many respects, even grateful hearers in the various places in which I preached the Gospel. I have often found great simplicity in poor villagers, especially if far removed from the corrupting influence of larger towns, and that the pure precepts of the Gospel at once commend themselves to the understandings of numbers among them.

On the whole, my impression of the Mission here is, that it is now prospering more than it has done for years past, and that, with the blessing of God, the Gospel will not only be listened to with the ears outwardly, but will be grafted inwardly in the hearts of many hitherto nominal Christians, Mussulmans, and Idol-worshippers.

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AGRA.

The Rev. C. G. Pfander has been absent from this Station during the past year, in consequence of the delicate state of Mrs. Pfander's health, which made it necessary that she should proceed to Simla for a time, whither Mr. Pfander accompanied her. His time, however, has not by any means been lost to the cause of Missions during this period, though he has been absent from his ordinary sphere of duty, as his retirement at Simla afforded him the opportunity of completing an answer to a Mussulman work against Christianity, and in favour of Mahomedanism, issued from the Lucknow Press, which he had previously been unable to accomplish from want of leisure.

The duties of the Station have therefore been carried on by the Rev. C. T. Hœrnlé and the Rev. F. E. Schneider.

*Christian Congregations.*

Mr. Hœrnlé writes—

The Native Congregation at Secundra is steadily increasing. It has had an accession of 17 families during the year, and 5 have left us; so that the whole

number, including those who live on the premises of the Girls' Institution, is now 50 families, one widower, and one widow, being 12 more than last year, for which new houses have been built. The first street in the village has been completed, the second commenced, and the whole is assuming the aspect of a regular village. Seventeen couples have been married, and 15 children baptized, 4 of whom, and one man, have died. The adult was the village chuprassee (police-guard), a sober and steady Christian. Being in the prime of life, and only one year married, it was natural that he should not like to die; but when he saw that it was the will of the Lord, he was resigned, and only desired to obtain salvation through Jesus Christ, in whom he firmly believed. He died of consumption, after a protracted illness of five months, leaving a widow and one child.

Divine Service has been performed as usual by Mr. Schneider and myself, and pretty well attended by the members of the Congregation. They have, beside, regular Prayer Meetings in the evening, conducted alternately by one of them. All the women, whose family duties permit them to leave their houses, assemble once a week in Mrs. Hœrnle's room, when, beside reading the Testament, they receive advice relative to their domestic duties.

Mr. Schneider states, respecting the Congregation in the Kuttra—

This Congregation has been placed under my charge since February. The attendance at Service has been regular, and a desire for the Means of Grace has been manifested by several who live in the Kuttra and in the city. The general attendance is 60, without the children. Eight adults and two children have been baptized, and three females have died in the hope of glory through Jesus Christ.

It is an encouraging fact, that the attendance on the Lord's Day, at this Chapel, has been steadily on the increase. It is the first Chapel that was opened in Agra for Christian Worship in the native tongue: it was erected by the venerable Corrie, and Abdool Messeeh here collected around him the first Native-Christian Congregation: it is now again filled with attentive hearers. This increase has not been occasioned,

however, by conversions from among the Hindoos or Mahomedans, but by the Native Christians, who live in the city, and the Armenians from Gwalior, attending the Services more regularly.

#### *Orphan Boys' Institution.*

This is under the care of Mr. Hœrnle, who reports concerning it—

At the end of September last year there were 99 boys in the Institution, 17 of whom, having become capable of supporting themselves, have since been allowed to marry and settle in the Christian village. They are going on satisfactorily, and seem to be happy in their new state of life. The whole number, at the close of the present year, is 77, being 22 fewer than last year. Their various occupations out of School are the same as mentioned in the last Report.

In February an examination, which most of the boys creditably passed, was held before the Members of the Committee. After this the English classes were re-modelled. The six boys of the first class having completed that course of instruction which, according to their ages and abilities, could be given them, that class was broken up, and the boys were otherwise employed; viz. three as Teachers, two as Monitors of the junior classes instead of the Pundit and Moonsee, and one as Proof-reader in the Orphan Press. I am glad to say, that, with the exception of one who left the Institution, they have given satisfaction in their new sphere of labour. I trust we have not instructed them in vain; but that, with the blessing of the Lord, they will become useful in His vineyard. After a due selection had been made, the second class, consisting of 8 young boys, was promoted to the place of the first, with a view of educating another small number for the Lord's work.

#### *Orphan Girls' Institution.*

Mr. Schneider writes—

During the past year, from September 1845 to September 1846, 17 girls have been married to lads from our Orphan Boys' Institution, 2 have died, 1 has run away, and 1 has been removed by her mother. Deducting these 21 girls from the 55 who were, at the close of September 1845, under our care, and adding 1 who has since been admitted, we have still 35 to provide and care for. The 2

girls who died were Agnes and Ellen. Agnes was about twenty years old, and for years had been entirely blind, and at times almost deaf. She was very seldom free from suffering, and at last died of a consumptive fever. From conversations with her, and from her conduct, I conclude that she knew and loved *the truth as it is in Jesus Christ*. She had also for several years been a Communicant. The conduct of the girls has been, with some exceptions, satisfactory, and there are a few of whom I hope that they are *not far from the kingdom of God*.

#### *Kuttra and Bazaar Schools.*

The Kuttra School is under the charge of Mr. D. Batavia. I have visited it twice a week, and instructed the first class in the New Testament and brief Survey of History. The average number of boys belonging to the English department has been 60. The Persian class consists of 24, and the Hinduwee of 23 boys. The three Bazaar Schools I have visited occasionally, and the Catechist, William Churun, has visited them regularly. The boys of the Balingunj School are the most advanced, and also most punctual in their attendance.

#### *Preaching to the Heathen.*

In this most important part of our Missionary work I have been engaged without interruption during the cold weather. In October I visited, with native assistance, the Mela at Goberdhan, and in December the Mela at Baldeo. At both places we found much fewer people assembled than in any previous year; but, although the multitude was less, the attention of our hearers and the desire for our books was indeed most encouraging. The opposition of the Priests and Brahmins, who live on the superstition of the people, was very great. One of the Chief Priests at Baldeo assured us, that, four years ago, the Brahmins belonging to the temple collected, from the offerings of the visitors, 5000 rupees; but last year only 500. The Brahmins are enraged at our preaching, and hate us as the spoilers of their gain. A considerable number of portions of Scripture and Tracts were distributed at these two places, and on the way. In January I made a most interesting journey to Jeypore, in company with the Catechists W. Churun and Lowther. We visited, on our way, 16 large and smaller towns and 66 villages, and  
*August, 1847.*

distributed 450 portions of Scripture and 1650 Tracts.

During the hot weather and rainy season I have regularly visited, twice a-week, the Lohekimundi Chapel, and I can say that I have nearly always left it with increased hopes and encouragements.

Mr. Hærnle also writes, concerning this department of labour—

Preaching of the Gospel to the Heathen has been regularly carried on in the villages north and west of Secundra. In November and December last year I made a Missionary tour up the Jumna, accompanied by my Catechist and 10 of those orphan boys who are brought up for the Mission work. We had much opportunity to preach the Gospel to the Natives, visiting upward of 40 towns and villages on both sides of the river, in some of which the Gospel had never before been heard. We were very much encouraged in our work on this tour. The people, especially in the latter places, received us very kindly, and were, upon the whole, glad to hear the Word of God.

Several inquirers have come to me during the year, but only one has proved sincere. I hope to baptize him after he shall have completed the necessary course of instruction and probation.

#### MEERUT.

#### *Appointment of a Missionary to this Station.*

In the Forty-fifth and Forty-sixth Reports of the Society the Committee expressed their deep regret that it was out of their power to send a Missionary to this Station—which our readers may remember was last occupied by the Rev. R. Richards \*—and they appealed to the Clergy of the Church at home to offer themselves for the supply of this and other Stations remaining from year to year unoccupied through the want of Labourers. We are thankful now to report that their appeals have not been in vain. The Rev. R. M. Lamb, M. A. Trinity College, Cambridge, who was born in the neighbourhood of Meerut, and was baptized by Henry Martyn, resigned an Incumbency in this country, as indeed we

\* Vide p. 336 of our Number for July 1843.

have already intimated,\* to become a Missionary at Meerut. We have lately heard of his arrival at his Station. †

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*Appeal for Prayer on behalf of this Mission.*

Upon the close of this review of the North-India Mission, we are constrained to recur to the sentiments with which we entered upon it—sentiments which have been repeated in former years, and which we will now express in the words of two of the North-India Missionaries. Mr. Hawes writes—

To wait for God's own time, while we still labour and pray, is emphatically the *work of faith*, and this is the work to which we are now called in this part of India.

Mr. Smith of Benares, who, by his length and variety of services, may well be styled in *labours more abundant*, writes—

We have this season visited from 450 to 500 towns and villages, chiefly in the Benares District; and have met with some encouragement, but more discouragement. The fact is, the work is yet scarcely begun. The battle has yet to be fought. We have not one-tenth the number of men we ought to have; and we, who are endeavouring to do something, have not one-tenth the faith and love we ought to have.

Earnestly, therefore, would we commend the Missionary Labourers in North India, and their work, to the sympathies and prayers of the Church.

MADRAS.

*Return Home of the Rev. J. Tucker—Entrance of the Rev. T. G. Ragland upon the Duties of the Secretaryship.*

The Rev. J. Tucker, after having for fourteen years conducted the affairs of the Mission, with the greatest advantage to the Society's interests, has been compelled, by the

state of his health, to relinquish this office, and to return to Europe. ‡

It is a providential circumstance, that the Rev. T. G. Ragland, M.A. Fellow of Corpus-Christi College, Cambridge, was already a Missionary in India, with the view of assisting Mr. Tucker, and had visited Tinnevely and Travancore, and made much progress in the Tamul Language, before he was thus unexpectedly called upon to supply Mr. Tucker's place.

MADRAS.

*Return of the Rev. J. J. H. Elouis—Accession of new Labourers.*

We are now able to report that this Mission, which we last noticed as languishing for want of Labourers, has the advantage of five Ordained Missionaries. In November last, the Rev. J. Bilderbeck, who had recently returned to Madras after a visit to England, offered his services, as a temporary supply, for the Mission, and was gladly accepted; on the 18th of March the Rev. J. J. H. Elouis returned from the Cape much improved in health §; on the 4th of April Mr. J. B. Rodgers, and Mr. Devasagayam Gnanamuttoo, were ordained Deacons by the Bishop of Madras, and will also labour at the Presidency; and the services of the Rev. R. L. Allnutt || have been transferred hither from Tinnevely, whither in the first instance he proceeded.

*Promising Opening for Usefulness.*

Before his departure for the Cape, Mr. Elouis had succeeded, after many disappointments, in hiring a piece of ground, for the erection of a large temporary Schoolroom, in the midst of the Settlers from Tinnevely, and from various places of South India, who had located themselves outside the city boundaries to the northward. Some of the Settlers had been under

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† Vide the Recent Intelligence in our Number for May last.

§ Ibid.

|| Vide p. 295 of our Number for June 1846; p. 415 of that for September; and the Recent Intelligence in the Number for November.

\* Vide p. 494 of our Number for November 1846.

† Vide the Recent Intelligence in our Numbers for April and May 1847.

Christian instruction in Tinnevely. A Reader was employed among these people; and Mr. Bilderbeck writes, in a Letter dated Nov. 14th, 1846—

I am greatly pleased with the Tinnevely Settlement. The Lord has, I believe, already opened a wide door there for us. I shall never be satisfied till we gain a permanent establishment there.

*The Institution.*

This Institution, under the superintendence of the Rev. J. H. Gray, has well fulfilled the design of its establishment; namely, the preparation of Candidates for Holy Orders, whether Natives or East Indians. Six Students were resident at the close of the year; of whom four were ordained by the Bishop of Madras on Easter Sunday, the 4th of April last\*, and two were to go out as Catechists. The studies have been, Greek, Latin, and Hebrew, Theology, General History, and Mathematics. The Principal speaks of the state of the Institution as having afforded greater satisfaction than during any previous period. There being, however, no immediate prospect of a sufficient supply of fresh pupils, it has been determined to suspend the Institution for two years; Mr. Gray in the meanwhile paying a visit to England.† Two of the four Students above mentioned were Messrs. J. B. Rodgers and Devasagayam Gnana-muttoo, already referred to: the others were Messrs. J. E. Sharkey, and Jesudasen John, son of the Rev. John Devasagayam.

TINNEVELLY.

*General View.*

The Missionary staff in Tinnevely has been strengthened, since our last notice of the Mission, by the addition of the Rev. Jesudasen John, who will be attached to the Palamcottah District. On the other hand, it has pleased God to call to Him-

self Mr. J. M. Weiss, the Superintendent of the Tinnevely Press †, and the Rev. G. Pettitt has left the Mission on a visit home.‡

Our readers will remember the persecutions, especially in the Nulloor District, to which the Tinnevely Christians have lately been exposed. We have also intimated that one of the effects was a falling back on the part of some Christian inquirers. This has been the case, we regret to state, to a considerable extent, partly of their own accord, and also from the Missionaries having felt compelled themselves to remove many from the lists, who would not submit to Christian discipline, or who gave no evidence of a sincere desire to become Christians *in deed and in truth*.

The number of Baptized Converts and Communicants, however, has been steadily increasing. The returns of Baptized Converts for the last three half-years were the following—Dec. 1845, 10,558; June 1846, 10,907; Dec. 1846, 11,476. And of Communicants—Dec. 1845, 1872; June 1846, 2917; Dec. 1846, 2352. These numbers exhibit a solid proof of the progress of Christianity in Tinnevely.

*Head Seminary—Institution.*

The system of education is now complete for the preparation, under the Divine blessing, of a Native Ministry. A HEAD SEMINARY has been long established at Palamcottah, as our Readers are aware, into which the most promising youths from the District Schools are transferred, to receive a more extended education. To complete the system, an INSTITUTION has been opened, into which Catechists and the best qualified pupils of the Head Seminary will be removed, to receive special theological instruction and training to prepare them for the work of teaching their countrymen.

\* Vide the Recent Intelligence in our Number for June last.

† Ibid.

‡ Vide the Recent Intelligence in our Number for last month. § Ibid.

By the last Returns, the Head Seminary contained 48 pupils. During 1816 it was under the charge of the Rev. Sept. Hobbs and Assistants: it was then for a short time under the charge of the Rev. R. L. Allnutt.

The Institution has been opened with six Students, of approved religious character, abilities, and experience as Catechists, who will now devote their whole attention to their own scriptural studies, under the care of the Rev. E. Sargent, during the absence of the Rev. G. Pettitt, who has been appointed to the office of Principal of the Institution.

*Native English School.*

Of this School Mr. W. Cruickshanks continues to be the Head Master. On the 14th of December last the pupils were examined in the Scriptures, English History, Astronomy, Arithmetic, Euclid, &c. The principal Collector kindly presided, and Mr. Cruickshanks relates—

When all was over, he kindly addressed a few words to the boys, 85 of whom attended, informing them that all the gentlemen present were gratified with the progress made by them.

*Normal Female School.*

Concurrently with these plans of education for the males, the foundation of a greatly-improved system of female education has been laid, by the establishment of a NORMAL FEMALE SCHOOL at Kadatchipooram, under Miss Giberne, which at present contains twenty-two pupils. An examination of this Institution took place at the close of last year, in the presence of several of the Missionaries, the report of which is contained in a Letter from the Rev. J. Thomas, dated Dec. 11. He writes—

We proceeded to examine the first class, in which there are eight young women, from fourteen to eighteen years of age. Their reading was admirable: indeed, it is impossible to speak in too high terms of the intelligence of these girls. Some of them gave us a specimen of their powers in teaching: they had a class of the youngest girls brought into the room,

and explained to them a picture representing some important events mentioned in the Scriptures, and questioned them in every part of the history. Of the many means which are now adopted with a view of meliorating the condition of our Converts from Heathenism, Female Education assuredly is one of the most important.

*Establishment of a Printing Press.*

In addition to these means of education, a Printing Press has been established in Tinnevely, over which, as already mentioned, Mr. J. M. Weiss, late Superintendent of the Society's Printing Establishment in Malta, was placed. In consequence of Mr. Weiss's death, the Committee are anxious to engage a suitable person to fill the vacant post. Mr. Pettitt writes, Feb. 16, 1847—

It is a gratification to me to have contributed the first two productions that have issued from our new Press—an exposition of the Lord's Prayer, by way of question and answer, in the form of a Tract, and a small book of original Tamul Hymns, designed as a parting present to the school-children and young people in the Mission.

We now give the usual Reports of the Missionaries, so far as they have reached us.

PALAMCOTTAH DISTRICT.

*Report for the Year ending December 31, 1846, by the Rev. G. Pettitt.*

During the past year I have had much reason to be pleased with the Catechists, Readers, and Schoolmasters under my charge.

There has been some increase in the Congregations during the year, several small villages in the neighbourhood of Alvarneri having placed themselves under Christian instruction. In one of these villages the people have suffered very severely from the opposition of the Merasdar (proprietor of the village), who succeeded in drawing a few families back again, and who perseveringly refuses, to those who are firm in their purpose, the privilege of the cultivation of the land, which they have enjoyed from time immemorial; notwithstanding, too, that I have endeavoured to conciliate him, by pledging myself that the people shall continue to pay him all dues as heretofore.

Whether he will ultimately succeed remains yet to be decided: in the meantime, the people, who might immediately rid themselves of their troubles by returning to heathenism, remain firm in their purpose to join the Christian Church, under great anxieties and heavy loss.

In the village of Tiruvarenganeyri, which has been about five years under instruction, where a nice Church has been built, a Boys' and Girls' School carried on for some time, and many persons have been baptized, I have had a great trial to sustain. One of the Headmen determined to give his daughter, whom I had baptized at her own desire, and with much satisfaction, in marriage to the husband of his eldest daughter deceased. The man was not a baptized person, and only a very unsatisfactory Catechumen. Every means was used to induce the father to give up his purpose; but he persisted, and gave the poor girl away, notwithstanding that the deceased sister, while dying, had expressed an earnest wish that her sister should not be her successor. The exclusion of this man from the Congregation led to a combination between himself and three or four other men of the village, one of whom I knew to be a very unsatisfactory character, while I had hoped better things of the others. These joined with the Merasdar, a Brahmin, to divide the people, to draw back as many as possible to heathenism, and to re-establish idolatry in the village, notwithstanding that every vestige of heathenism was voluntarily given up by the whole of the people at the beginning, with the consent of the former Merasdar, a Brahmin, who, till his death, was always friendly to our people. Amidst all the anxiety and difficulty that their efforts have caused me, it has been very gratifying to see the baptized people stand firm, notwithstanding that several of them have been severely beaten by the backsliders and the heathen kowalgars, whom they and the Merasdar induced to aid them. The chief assailants have been brought to justice; and I hope peace may now in a great measure be restored.

In addition to the other useful Societies established in Tinnevely, a Branch Bible Society has been established among us, in connection with the Madras Auxiliary of the British and Foreign Bible Society: its first Anniversary was held on the 6th of January, to the great joy of all who took part in its proceedings.

I can scarcely close this Report without

looking back upon the last twelve years, during which time I have been spared to labour as a Missionary in Tinnevely. When I commenced my labours there were already about 8000 souls under Christian Instruction, in connection with the Church Missionary Society: the good work has gone forward, more Labourers have been sent forth, and now there are nearly, if not quite, 30,000 souls in communion with us. Great pains have been taken to prepare Catechumens for baptism, and a large number have been admitted into the Christian Church. Still, we cannot say that all these, nor even all those who are baptized, are children of God by a saving faith in the Lord Jesus Christ; and we therefore entreat the earnest and increasing prayers of all our Christian friends for the out-pouring of the Holy Spirit upon this large number of persons who have honestly renounced heathenism, and are brought under Christian instruction and Christian discipline; for by Him alone can our feeble labours prove effectual to their salvation.

Madras, Feb. 16, 1847.

#### *Opening of the New Church at Alvarneri.*

In our Number for June 1845, p. 126, we gave an account of the desire of the people of Alvarneri for a new Church. The following account of its opening is given in Mr. Pettitt's Journal—

Oct. 21, 1846—Alvarneri. This being the day for opening the new Church at this place, the Rev. J. Devasagayam, the Rev. Stephen Hobbs, and the Rev. E. Dent, arrived, Mr. Hobbs having kindly engaged to preach on the occasion. The Seminary boys from Palamcottah, and Mrs. Pettitt's girls, also came to the festival, with several Catechists' wives. The outside of the Church is not quite finished; but the inside was completed late last night, excepting a little painting. The size is 45 feet long, and 20½ wide, with a chancel 14 feet by 8; beside which, there are two side-rooms like transepts. The whole is in the early English style of Gothic architecture; and, considered as the first attempt in Tinnevely, it is thought to be not unsuccessful. The building has cost about 1200 rupees; and 100 rupees more must be expended in finishing it, and furnishing it with a table, a pulpit, and a few wall shades. The people have given 125 rupees, independently of their annual subscriptions to the Church-Building Fund

of the District; to which they have already contributed, since its commencement, at least 100 rupees; and will continue to contribute still from year to year for the erection of other Churches. As their Church will probably not require repairing for ten or twelve years, they may be considered as having given fifteen years' subscription to it—nearly or quite 400 rupees—and to have contributed as much as 500 rupees altogether; which, for hard-working people, with only few men of property among them, is certainly very handsome. The joy of the people at seeing so nice a Church in their village is great; and I am persuaded that the moral effect upon them and their heathen neighbours will be very salutary.

About eight o'clock we held the first Service in the Church. We commenced by singing the first Hymn in the Tamul Hymn Book—a Hymn to the Holy Trinity. Mr. Devasagayam then read the Litany, and I administered the Sacrament of Baptism to 18 adults and 10 children of different ages; concluding the Services with a few words to the baptized persons, and by singing the Doxology.

After breakfast, the people of the village—the men headed by the Catechists, and the women by several of their wives—came in a body to pay their respects and congratulations on the happy occasion; and I then made presents to the principal workmen who have laboured diligently in the erection of the Church. I had particular pleasure in rewarding two Christian men, from Asirvadapooram, who had been very faithful and diligent throughout the whole work. The Catechist, Abraham Pillay, who had superintended the whole in a most satisfactory manner, was deprived of the pleasure of being present with us, by necessary attendance at the cutcherry (a court of justice) in behalf of the people of a new Congregation, who are suffering violent persecution from their heathen landowners.

At noon, the Church was filled, some people having come in from the neighbouring villages. Mr. Devasagayam read the prayers; after which, Mr. Hobbs gave us a very suitable discourse from Exodus xx. 34. The Doxology was then sung, and a collection made, nearly 10 rupees being realized. The Lord's Supper was afterward administered, by Mr. Dent and myself, to nearly 60 Communicants.

After taking our dinner, and giving a treat of pulse and fruit to the Palamcottah School-children before their return, we

went out to see the School-children of this village and two neighbouring villages partake of a dinner which I had given them.

We then all dispersed for our homes, as the shades of evening were stealing over us, having, I believe, greatly enjoyed the occasion. It will be quite an epoch in the chronology of the people of this village. The contrast between their old Church, which has served them fourteen or fifteen years, and their new one, is as striking as can well be imagined.

The Rev. E. Newman will superintend Mr. Pettitt's District during his absence in England.

#### SATANKOOLLAM DISTRICT.

*Report, for the Half-year ending Dec. 31, 1846, by the Rev. Stephen Hobbs.*

The numbers and general aspect of the Congregations continue much the same as noticed in former Reports, and the same plans have been pursued, with about the average amount of apparent good resulting. Good order is increasing throughout the District, and I believe genuine piety also. Many instances of determined wickedness occur, as they will always and everywhere—proofs of the desperate depravity of the unsanctified heart of man. This continues to be especially seen in cases of irregular and improper marriage, a matter in which I find it of the utmost importance to adhere strictly to settled rules, and in which, more than in any thing else, the Natives seem disinclined to submit to proper authority. The affair is altogether managed by the parents or other relatives. They are perhaps often, if not generally, influenced by pecuniary considerations; and having made a good bargain, will not allow their Christian profession to stand in the way of their realizing it.

On the other hand, I am often pleased to find that Christian principle has taken the place of that strong characteristic of the native mind, the love of gain; which I believe all competent authorities agree in representing as the chief motive which actuates the Natives in general in their whole conduct. Not a few in my Congregations will now sacrifice their imagined worldly interest to Christian consistency and the judgment of their spiritual advisers; and many have discernment and integrity enough to render interference with their plans unnecessary.

I am also often cheered by meeting with instances of simple and sincere love of Gospel truth, eagerness to know more



of it, and affectionate attachment to those who teach it. Such persons will come alone to the Missionary, while disengaged before or after Service on his visit to their village, and wait to hear something edifying to treasure up in their memory.

The remainder of the Tinnevely Reports we are obliged to reserve for a future Number.

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## New Zealand.

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### CHURCH MISSIONARY SOCIETY.

WE now make a variety of extracts from Archdeacon Brown's Journal respecting some of the Missionary journeys referred to in his last Report.\*

#### *Missionary Visit to Maungatautari and Matamata.*

On the 8th of October 1845 the Archdeacon left Tauranga on a visit to Maungatautari, at which place he arrived on the 14th. On the next day he writes—

After Morning Prayers 30 men and women remained for School. I am glad to find that this continues to be the daily practice, for it is now the only exception, so far as I know, to what was once in all the Schools a general rule. The class of women which I took read exceedingly well in the New Testament, and answered the questions with great readiness and propriety. I afterward examined six new Candidates for the Lord's Supper: I shall feel satisfied in admitting five of them as Communicants, but the other must receive further instruction. It is pleasing to find, that of the number who have forsaken the assembling of themselves together one only has ever been a Communicant. Most of the cases have had their foundation in the revived heathen custom of tattooing. In the afternoon I administered the Sacrament to 20 Natives, and during the Evening Service baptized an infant.

Oct. 16 — This morning there were thirty at School; and most of them, as part of their morning exercise, were engaged with sums in multiplication, which they did with tolerable accuracy: the multiplier consisted of three figures. I left for Matamata.

Oct. 17—At Matamata I addressed 150 at Service, and visited a sick Native, a Candidate for Baptism: his examination

was satisfactory, manifesting *repentance toward God, and faith toward our Lord Jesus Christ.*

Oct. 18—I baptized the man mentioned yesterday, examined three new Candidates for the Lord's Supper, and visited sick Natives in the woods and at the Pa. The Native Teachers are sadly negligent in their duty of visiting the sick. I took occasion to allude to the circumstance in the Evening Service, choosing as my text James i. 27. In the evening Zechariah and William arrived from the Toa, a walk of twenty miles, in order to partake of the Sacrament to-morrow.

Oct. 19: *Lord's-day* — Nearly 400 were at Service in the Morning, 72 in the Afternoon Schools, and 250 at Service in the Evening. I administered the Sacrament of the Lord's Supper to 30, and in the Evening Service baptized six infants. Between the Services I had a long conversation with Enoka. Three years ago he committed adultery, and since that period has not attended Public Worship, although he does not appear to have neglected private prayer and reading the Scriptures. He seems to be truly penitent, but has been unwilling to join the Church again, considering that he had committed the sin against the Holy Ghost. I endeavoured to shew him that he had not been guilty of the unpardonable sin, and he appeared in a measure to be satisfied with the explanation. He then referred to Heb. vi. 4—6, and x. 26, 27, which have weighed heavily upon his mind, but which, in his present state, I trust are not applicable to him. On parting, he promised to attend Service again, and I had the pleasure in the evening of baptizing his child, which he had withheld because, as he observed to me, "You would object to baptize the children of a Heathen, and I felt that I was one." He is, I trust, a *brand plucked out of the fire.*

#### *Journey through the Tauranga Archdeaconry.*

On the 12th of November Archdeacon Brown set out on a seven weeks' Visitation of his Archdeaconry, proceeding in the first instance to Rotorua. He writes—

Nov. 16, 1845: *Lord's Day*—I preached this morning to an attentive Congregation of 200, and afterward administered the Lord's Supper to 40. Many were kept

\* Vide p. 332 of our Number for July 1846.

back on the charge of being possessed of some of the property stolen at the sacking of Kororarika. In the afternoon a large School assembled from different places, after which I held the English Service.

Nov. 17—With Mr. Chapman I proceeded to Rotokakahi, where the Natives have built a very neat Chapel. I addressed them at Evening Service.

Nov. 18—The good old custom of holding daily School is still kept up at this place. The children's class was particularly interesting.

Archdeacon Brown then proceeded to the Taupo District, and writes, on the 27th, of Orana—

The Chapel—the first I have seen deserving the name since I left Rotokakahi—is an excellent building, forty feet by twenty-five; the floor neatly covered throughout with flax mats.

Nov. 28—Thirty Natives attended Morning Service, and twenty remained to School. The class which I took consisted of ten, all of whom read in the Testament, and answered, with much correctness, the questions which I put to them on the chapter. During the day several small parties arrived to be present at the Services next Lord's Day, and kept me in constant conversation.

Nov. 29—During the Morning Service I married three couples. We were at first at a loss for rings; but the difficulty was soon overcome by one of the Natives proposing to cut them from the muzzle of a small fowling-piece, a work which they succeeded in performing with an old saw-file, and in the space of an hour brought me three very respectable-looking rings. In the afternoon I examined the Candidates for the Lord's Supper.

Nov. 30: *Lord's Day*—There were 70 at Service this morning—a small number, yet the largest Congregation I have seen since I left Rotorua. I administered the Sacrament of the Lord's Supper to nine. The two Schools which I afterward attended embraced nearly all the Congregation. At the Adult School I mustered forty-seven, half of whom could read the Testament, and answered in a pleasing manner the questions which I proposed to them.

On the next day the Archdeacon proceeded on his journey, and on the 2d of December writes as follows—

The ability to write is of great use

to the New Zealanders. I have been much amused at the various notices which we have read at different places during our journey. They are for the most part written with charcoal on the trunks of trees, the bark being first stripped off; but sometimes a flat post is inserted in the ground, and daubed with red ochre, the writing being in black letters. At the door of the hut where my men are resting for the night, travellers are informed that the mat left there is for a Chief named Ahuriri, and are requested not to steal it—a notice which in more civilized countries than New Zealand would not, in all probability, have been so strictly attended to as it has been here. I may also notice, as another use to which their writing is applied, that in the verandah of some houses is carved, in Roman letters, the salutation of the country—a welcome to visitors.

On the 5th the Archdeacon arrived at Ahikeriru, of which place he writes—

A Congregation of seventy assembled at Evening Service: they were very orderly and attentive. Their Chapel, forty-two feet by thirty, is a beautiful specimen of native workmanship.

Dec. 6—After Morning Service, at which I addressed the Natives, I held a School for two hours: twenty-seven attended. The class that I took consisted of fifteen, all of whom read in the Testament and passed a tolerably good examination. In the afternoon I examined a class of Baptismal Candidates, and in the evening, after addressing the Natives at Evening Service, took a class of Candidates for the Lord's Supper.

Dec. 7, 1845: *Lord's Day*—There were ninety present at the Morning Service, and I administered the Sacrament to fourteen. I afterward attended School: sixty were present; but only one-third could read the Testament.

Dec. 8—I walked to Oputao—nineteen miles of hilly woodland. The Chapel, thirty-five feet by twenty-one, is a respectable building, but not equal to that of Ahikeriru. During the Evening Service I baptized eighteen children and addressed the Natives: eighty persons were present, and were very attentive, although the Service was necessarily long.

Dec. 9—After Morning Service I examined the Candidates for Baptism, and during the Evening Service baptized 11 adults and 3 children. The Candidates, though

dressed in native style, looked very interesting as well as imposing; their kaitaka (bordered) mats, surmounted by dog-skin mats, and their heads gracefully decorated with feathers, strangely yet pleasingly blending with looks of love, and anxiety, and reverence, which told as powerfully as words could have done that they felt the importance of the Sacrament they were about to receive, as well as the obligations to which it bound them. On leaving the Chapel, the newly-baptized Natives formed a row, the Congregation, as they passed, giving them the right hand of fellowship, while the Heathen and Roman Catholics, from Te Kape, testified their love in an equally characteristic way by firing off their guns.

*Dec. 10*—I proceeded to Te Waiiti, having heard that an old woman resided there, who had for some years been desiring Baptism, but was unable either to walk or be carried to the places where I have held Baptisms in this District. Although the place was never before visited by a Missionary, I found three Candidates for Baptism, with whose examination I had much reason to be satisfied. The old woman was any thing but pleasing in appearance—dirty, hump-backed, and blind with one eye: she was also very reserved, and a rapid movement of the muscles of the face shewed that she was very nervous. After a short time, however, I engaged her in conversation; and was equally surprised and delighted to find that she knew the Church Catechism, could read the Testament well, and was acquainted with the leading doctrines of Christianity. She has occasionally been visited by a Native Teacher, but never by an European; yet the Great Teacher had evidently been with her in her deep seclusion, casting light upon the path which leads to immortality.

In the evening, 50 Natives assembled from their fastnesses, with whom I held Service, baptizing the 3 adults and 8 children, and addressing them as usual.

*Dec. 11*—After a day's hard walking we reached Toreatai, in the Maunga Powatu District. Forty-five Natives assembled to Evening Service, and I afterward devoted my time to the examination of two old men, who had for years attended Public Worship, but had not before had an opportunity of being baptized. There was an apparent earnestness and sincerity about them which made me

*August, 1847.*

resolve upon their admission into the Church.

*Dec. 12*—At Morning Service I baptized the 2 adults and 7 children, and then left for Omaruteane.

*Dec. 13*—I reached Omaruteane early this morning, and spent five hours in examining various classes of Baptismal Candidates, many of whom had been for several years on the list of Catechumens. At night I had an attentive Congregation of 100 Natives.

*Dec. 14: Lord's Day*—In the morning 130 assembled for Divine Worship. I baptized 21 adults, and administered the Lord's Supper to 22. The School in the afternoon consisted of 80 persons, and of the adults nearly 40 could read the Testament.

On the next day the Archdeacon writes of Waikare—

The greater part of the Natives in the Pa are Roman Catholics; but they treated us with much civility. At night they assembled for Service. Whether Fenelon was able, by the subtle distinctions of *latría* and *dulia*, to steer clear of Idolatry I know not; but sure I am that the New Zealanders are perfectly incapable of entering into these distinctions, and that the worship which they are taught by their *blind guides* to offer daily unto Mary is rank unmixed Idolatry.

*Dec. 18*—At Ihootesta I baptized a well-instructed Chief, residing at Tauwaremanuka, of which place he is the Teacher.

*Dec. 19*—After Service we proceeded to the Missionary Station of Opotiki, which is at a sadly inconvenient distance from the Pa, whither I went with Mr. Wilson to hold the Evening Service. The Chapel, which was erected by the Natives principally at their own cost, is an excellent building. The Roman-Catholic Priests are doing much mischief here, enticing the native children from Mr. Wilson's School by bribes of clothing.

*Dec. 20*—I attended the Morning School at the Pa, 40 children being present, and devoted the afternoon to an examination of the Candidates for Baptism and the Lord's Supper.

*Dec. 21: Lord's Day*—I had an attentive Congregation of 300. In the morning and evening I preached in Native, and at the Afternoon Service in English. I administered the Lord's Supper to 54 Natives, and baptized 6 adults and 19 children.

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*Dec. 24*—At Tunapahore, this evening, the Congregation consisted of 80 persons. I was afterward engaged in examining Candidates for Baptism and the Lord's Supper.

*Dec. 25: Christmas Day*—There were 156 at Service this morning. I baptized four adults, and administered the Lord's Supper to five. School was attended by 120. I took the class of children, and found them deplorably ignorant. It is an affecting thought that the adults, among whom we are labouring, are yearly passing away, while the children, although baptized in numbers, are so sadly neglected by their parents, as it regards any religious instruction, that they are growing up in practical Heathenism. What will the end of these things be unless Schools, worthy of the name, be extensively founded among them?

This state of ignorance, so far as the children are concerned, the Archdeacon found to prevail throughout the whole of the District which he visited.

*Dec. 28: Lord's Day*—At Wakatane this morning I had an interesting Congregation of 250, and baptized four adults, and administered the Lord's Supper to 34. In the afternoon I took a class at School, where we had a goodly assemblage of 200.

*Dec. 30*—During Service at Otamarakau I administered the Lord's Supper to ten adults. I then left for Maketu, where, after holding Afternoon Service, I was occupied in examining a class of Baptismal Candidates. Only one passed; but her examination was highly satisfactory. She had for a long time enjoyed the benefit of the Rev. O. Hadfield's instruction in Cook's Straits.

On the next day the Archdeacon reached home. During the journey he had travelled 553 miles, held 80 full Services, baptized 53 adults and 121 infants, and administered the Sacrament of the Lord's Supper to 180 Communicants. Beside the want of Schools, noticed above, he deeply felt the necessity of a Missionary of robust health to itinerate among the primitive forests inhabited by these interesting people.

#### ROTORUA.

*Need of an additional Labourer.*

This Station is still under the

charge of the Rev. T. Chapman, whose strength, however, is so far reduced, that he urges the Committee to relieve him by the appointment of a coadjutor. In a Letter dated March 28, 1846, after stating that during 1845 he had been absent from home 130 nights, and that even then some places in his District remained unvisited, he remarks—

In saying so much, I wish to be distinctly understood as simply stating facts. I have too much to be thankful for to complain. A stream of mercy hath followed us; the high honour hath been laid upon us of building Infant Churches in this wide District; and my prayer now is, that these may not be allowed to fall into decay through lack of that daily service which my failing strength is unable to give.

#### *General View.*

In the Letter above mentioned, Mr. Chapman enters into various particulars regarding his District, which tend to shew, although its state is not actually discouraging, that much patience and labour will yet be required before it can be considered in a state of sound advancement. One point to which he especially refers is the need of additional well-conducted Schools, a want which is felt throughout the Mission. Another subject of regret is the low state of civilization with which the Natives are satisfied, even those of whom it may be hoped that they are sincere Christians. Some years ago, so great was the influx of European clothing that the native manufactures were much neglected, and the effect is being felt now that the importation of foreign supplies has diminished. In their houses, again, the majority are satisfied with dwellings little better than a stable, generally containing but one room. On the 13th of December 1845 Mr. Chapman writes, on his return home from a Missionary tour—

I have visited eleven places; all, except one, of much importance in a Missionary point of view. In visits such as these we meet with every shade of Christian character. We find one tithing mint and

*anise and cummin* at a great rate; but the weightier matters of the law disregarded. Another would not on any account work on the Lord's Day; but during the week he will waste his time in idleness and busy smoking. Go where you will you see a mighty change effected; and yet the domestic state of the Christian party shews that the giant Heathenism may be sorely wounded, yet not destroyed. We want to see more care about their houses, and more cleanliness in their persons.

In this respect it may be hoped that some progress will be made, for Mr. Chapman writes in his Letter—

My own head Teacher is now finishing a house, 24 feet by 16, as a pattern to all. It has one general sitting-room, with a well-built chimney in it, and the other end of the house is divided into two bedrooms.

Throughout the District, it may be mentioned, the emissaries of Rome are diligently at work. It will be no infringement of Christian charity to apply to the body generally a remark made by Mr. Chapman respecting one of them—that he used “every art which small presents and low Christianity can devise to obtain ADHERENTS, as the Roman-Catholic Bishop has expressively called those who join him.”

No Report has been received since those which have already appeared in our pages; but we give a few extracts from Mr. Chapman's Journal, principally respecting circumstances mentioned in the last Reports.

*Anxiety of the Natives for Places of Worship.*

During a visit to the District of Te Waiiti Mr. Chapman has the following entry in his Journal—

May 15, 1845—After a most toilsome journey, through a strip of the immense forest of this part of the island, we reached an open plain thoroughly enclosed by high hills. This plain is about seven miles long and one broad, and has a beautiful stream running in serpentine form through it. At the lower end of this valley stands the Pa of Ahikerira, quiet and unobtrusive in its appearance, and highly charac-

teristic with all that surrounded it. Here we received a most hearty welcome: a feast had been prepared for us, and was served up immediately upon our arrival. It was dark before our meal was finished. We had to assemble almost in the dark, as the candle which I lighted, and their lard lamp, but dimly disclosed the walls, &c. of their new, large, half-finished Chapel. As almost all of this Pa call themselves Warekura (Christians), we assembled to the number of about 60. It was refreshing to one's spirit to find a handsome Place of Worship in so lonely a place, and to see them using their utmost skill in ornamenting the House of God. I gave them every encouragement, and promised them windows suitable to the goodness of the building.

On Lord's Day, the 18th, Mr. Chapman baptized nine adults at this place.

The burning of a large Chapel was mentioned in one of the Reports for 1845 already referred to. In Mr. Chapman's Journal he mentions some further particulars—

Nov. 18 — Archdeacon Brown, having visited our Station, proceeded on his journey, and we visited together the ruins of the Chapel at Ruakeria, the principal Christian Pa of Tarawera. Nothing could exceed the sorrow shewn by the Natives. They had worked hard during the whole of their leisure time for twelve months, and its finish did them the highest credit.

Dec. 1—I visited Ruakeria, and had much conversation with the people relative to commencing a new Chapel. Their hearts were evidently quite broken down. One thing was much against them: they had only planted about half their usual quantity of food, having given up so much of their time to finish their Chapel. Our conference ended by my consenting to saw the timber for a new one if they would begin again with their whole hearts, to which they cheerfully consented. They then told me that they had anticipated my “shewing love toward them,” and that they had already nearly squared out a new ridge-pole, 50 feet long by 14 inches square, which they would all work hard to finish and fetch home to-morrow.

Dec. 2 — I went to Ruakeria, and found all hands hard at work rolling the new ridge-pole up to the site for the new Chapel. The former Chapel was burnt down on Lord's Day the 16th of November, and on Tuesday the 2d of December the

Natives had placed on the site of the new one the new ridge-pole, a piece of neatly-squared timber 50 feet long by 14 inches square. This looks like being in earnest. I gave them every encouragement in my power. It is not much of the positive we have to cheer us; but now and then our Heavenly Father throws a cheering ray across our path, and bids us press forward.

*Successful Mediation of Mr. Chapman in a Native Dispute—Waning Influence of the Tapu.*

June 5—Our principal Chief, Korokai, called for me this morning, in his canoe, to go with him to the adjoining lake, the foolish people there having stopped the path for towing canoes out to the sea-side, and built a strong Pa across it—a month's constant hard labour, at least. It seems that a burial-place lay near this path, and that it had been robbed of the axe of a Chief who had been buried there; Korokai's people being suspected as the thieves. It was therefore necessary to shew anger and revenge, which this stopping up of the road did effectually, for it put a great many to serious inconvenience, and especially some of the old man's party, who therefore declared, that either the path should be made noa (common) or they would attack the Pa built across it. To avert this alternative I was requested to accompany my old friend, to try whether the opposite party could be induced to give way, they having declared five months to be the period of this judicial highway blockade. We first rowed to a neighbouring Pa, where much kororero (speechifying) ensued, and some respectable eating. We remained during the night, and after breakfast crossed over the lake to another Pa. Here also we remained until the morning, when we rowed down the lake and landed at the Pa whither our visit was directed, amid loud cries of "Come hither! come hither!" the usual native salutation. Seated outside, facing those whom we came to visit, the old man and his friends remained a long time in silence, as did the other party also. At length, a fiery young man suddenly made his appearance from the inside, wildly crying out, as he rushed forward, "Welcome hither! Yes, it's very well to come; but as to your coming hither to alter our determination, never!" A Chief on our side then arose, and wished to know how matters were to be conducted in these days if highways were to be

stopped up, and an end thus put to their getting their canoes out. This was answered by another fiery man, whose language was very insulting, telling them that there was nothing to hinder them from towing their canoes but the fences of their Pa. This caused the old man's son to jump up, who, in a most animated manner, replied, that there were fences, and there was a ditch; but, before he would submit to the degradation of being forbidden the use of a road which had been the common property of all so long that no one knew when it was not a road, he would die in the face of one and be buried in the other. The old man was warmed by this, and, rising, he told them to remember that he was a man of peace; that, peace being his object, he had not come alone, but had brought the Missionary, always a man of peace; and he hoped they would relax in their determination. He knew the minds of his own people; but to suppose that they would wait five months was ridiculous. I followed, and said, among other things, "Why stop up a common road? We, in our country, do all we can to make roads, because merchandize is only valuable when it can be brought to market." An angry man here jumped up, in a great passion, and asked me what peace and merchandize had to do with the insult offered to them by stealing the axe from their sacred place. Korokai replied, warmly, that it had very much to do with it. There were very many hundreds who required the use of this road, and his people, in particular, just now; and that therefore, if they did not listen quietly, and take away the "tapu" of the road, lives would be sacrificed.

This ended the regular part of the debate, and it was eventually intimated that the five months would be shortened to five weeks, which seemed to be tolerably satisfactory to both parties.

*Princely Native Feast at Puhirua.*

This Huihuinga (gathering together) was mentioned in our last account; but we now add some very interesting particulars. The Chief Hikairo was the host, and sent Mr. Chapman an invitation. He arrived at Puhirua on the 17th of July, and on the 18th he writes—

Parties are still arriving, and Chiefs making their mutual recognitions and speeches all day. All is bustle and ani-

mation. Heaps of raw food and pork are prepared for the different Tribes, and presented as they arrive. I held Evening Prayers, and about 400 attended. All is quietness; and Hikairo attending to every body—no one overlooked—nothing omitted.

July 19, 1845—This was indeed a noisy, busy day: the place was literally crammed. There was speechifying in all directions—relatives crying—dogs barking—pigs squeaking—men bawling—and all hurrying here and there. There was more than the bustle of a country fair; but no gaming, no drinking, no swearing, and the Evening Prayer-bell drew the greater part together, and all was hushed to peace.

July 20: *Lord's Day* — A peaceful Sabbath-like morning: little more than a quiet hum to be heard. Food had been prepared for dressing, the wood split, and every thing done yesterday that could prevent an infringement upon the sacredness of the Lord's Day. After Morning Prayers, at which about 400 were present, I held school in classes. It was a pleasing sight to see all assembled, young and old, and engaged according to their several ability. I gathered in a ring several heathen old Chiefs and women, and laboured hard to teach them the first Psalm, the whole meaning of which they seemed fully to understand. Every one seemed to be interested, and, as the day was remarkably fine, all was in unison. Having Natives from so many distinct places, the number of readers in the Testament was great: the first class numbered about 70. The Catechisms having been gone through, and the other school duties finished, all in a quiet manner returned to their various locations. Evening Service was held by one of the Teachers, I being too poorly to attend myself. Several of the Teachers gathered in and around the door of my tent, and we spent the evening in serious conversation.

July 21 — Although visitors began to arrive last Wednesday, to-day is the very busy day, to-morrow being intended as the day of the Huihuinga. Prayers being finished, long and loud were the calls to pig-killing, food-scraping, wood-splitting, oven-lighting, and many et cæteras. The scene was animating in the extreme; all noise, cheerfulness, and motion, and Hikairo indeed Master of the Ceremonies. I counted about 60 pigs and 500 bushels of kumeras, beside potatoes,

fish, pumpkins, &c. Amid all this, in a retired part of the Pa, the Chiefs were speechifying through the greater part of the day; peace, and their improvement, being the general topics.

July 22 — About 400 assembled to Morning Prayers, and a few words of exhortation; after which speeches followed, in which Hikairo took much interest, himself speaking for a considerable time—all peace. The morning food being prepared and eaten, the bell rang for the grand Huihuinga. Soon all assembled in regular order, moved off to a piece of ground outside the Pa, previously cleared, and were then quietly ranged in classes. Of the Warekura we counted 429 adults and 196 children; and if to these we add the heathen party, there could not have been fewer than 800 fed from Wednesday to Tuesday with the greatest liberality. The first and second classes were examined in the Catechism and reading the Testament; both of which sections varied very much in the knowledge of the individuals composing the classes. The classes now formed in file, returned to the Pa, re-formed in ranks, sung a hymn, knelt down and offered up a short prayer, and were then dismissed, the greater number to arrange the distribution of the vast collection of food, now brought into one row, and the few to speechify. A couple of hours sufficed to divide out the food into heaps; when the respective Tribes were called, and divided into families, and the feast was considered at an end. All was peaceable, and as happy as absence from care and abundance of food could make them. Evening Prayers ended the day.

July 23 — Morning Prayers — concluding speeches—parties dispersing in every direction. There is much cause for gratitude that so large a party should have met and separated without the least disturbance, giving their Teacher an opportunity of shewing them some of the blessings of Christianity.

*Conclusion of the Great Southern War.*

This also was mentioned in Mr. Chapman's Report. On the 1st of September he received an invitation from the Chiefs of Maketu to accompany them on a peace-making visit to Tauranga. He consented, and arrived at Maketu on the 4th. Many speeches were of course made, and Mr. Chapman relates—

Among many pointed remarks, the Heathen were requested to leave their guns, or to stay behind. They were told, "You have tried your ways long enough. Many times have you made peace; but only to be broken in a few months by murder. Let us try if we"—the Christian party—"cannot make a peace, the root of which shall be the Word of God. This peace, so made, may stand: your peace-making, never." The Heathen, however, who were few in number, determined to take their guns with them.

On the 9th the party, consisting of fully 400 Christians, Papists, and Heathen, proceeded to Tauranga, and first visited the Pa of Maungatapu. Mr. Chapman writes—

I had my tent pitched, intending to continue in close attendance on the peace-making party, they themselves having some fears. On my arrival, I found a very large display of food—pigs, kumera, potatoes, and fish. We mustered in front of the Pa, in which the visitors were joined by those of the Pa, so that we were not fewer than 500 in number. The Popish party, numbering about 50, remained at some distance, two Priests making all the display they could. Our 500 voices sung in loud chorus, and we had prayers. I then addressed them on peace, referring to God's peace as well as man's.

On the 15th the whole party visited Otumoetai, the next large Pa, Archd. Brown, the Rev. C. P. Davies, and Mr. Chapman, accompanying them. On the 16th Mr. Chapman relates—

After Morning Prayers, the business of the day was opened by very animated speeches, in accordance with all that had been before expressed at Maungatapu, and peace was fully ratified. Thus have we seen the Southern war concluded—a war, probably equal in consequences, duration, and fierceness, to any native war remembered, where annihilation has not followed. I pray that the observation made at Maketu may be verified—"Other 'peaces' made have been made in the strength of native ways: let this be made in the strength of the Wakapono" (belief—Christianity), "and then it will stand!"

Sept. 17—Parties are gradually going off. Some few are still lingering for the tide to make—some chatting—some

crying—some making speeches of "revived love." I returned to the Papa, thankful to have been permitted to see a day which we have years been using every means in our power to bring about. To God would we ascribe the praise!

*A Lesson in the "Patience of Hope."*

Mr. Chapman closes his Journal with the following remarks—

Dec. 31—The year has closed, and still finds us working, amid many discouragements and some well-grounded cause for hope, in our Master's vineyard. Looking at the promises, I trust the New-Zealand Missionary may cheerfully labour on, and that what thirty years have not fully accomplished, fifty may.

Twelve years ago I planted three young pear-trees, sent by the late Rev. S. Marsden from Sydney, in my garden at the Kerikeri. On their passage they had been carelessly thrown into the boat astern of the vessel, and exposed, during a winter voyage, to every thing likely to destroy them. So utterly miserable was their condition, on reaching the Kerikeri, that my fellow-labourer refused to plant them, considering them quite dead. I however received them, steeped them for two days and nights in the Kerikeri, and then planted them in a moist place by its side. They grew—they are still growing!

The year after I had planted them, I exchanged houses with my fellow-labourer there, and, on removing, removed my trees also. The next year I was ordered to Paihia, and my pear-trees accompanied me thither. I remained there twelve months; at the expiration of which period I commenced Missionary labours at Rotorua, and, embarking on board the "Columbine," again my trees became my travelling companions. On arriving at the Station, I planted them in a beautiful aspect, and soon their shoots and leaves appeared. Here they rested another year, when the Southern war drove us from our home; our premises, and the whole Settlement, being burnt to the ground. Some of my trees were destroyed; some stolen; but my pear-trees escaped, and for safety I removed them, with ourselves, to the island in the middle of the lake. They were permitted to rest quietly here for another year; at the close of which, a new site having been purchased for our Station, they were again transplanted to



where they now stand. This year one of them has a few pears on it—the first. The second tree bore a few blossoms, which soon perished; and the third has hitherto shewn me nothing but leaves. Yet the fruit upon the first gives me hope concerning the future bloom of the second; and the bloom of the second gives me hope concerning the leaves of the third. The first bloomed for two successive years without fruit—the third year bloom produced fruit.

See the vicissitudes of these trees. Were they once as dead? Have they been five times transplanted? Did they escape the ravages of war? and after a lapse of twelve years has only ONE of them borne fruit? The same wisdom which gave them such preserving qualities, and the human instrument to tend and watch over them, may yet produce the same result in each; the reward of patient perseverance and hope. Yes, my pear-trees have read me many a lesson. Not infrequently, when my mind has been exercised, in the midst of this once entirely savage people, to its utmost stretch, I have silently retired to my orchard and communed with my inoffensive trees; traced them through all their states and stages, rejoiced in their growth, however slow, and returned to my difficult duties, fully impressed with the conviction that my paramount duty was still to labour in faith and patience in that vineyard in which it has pleased the Master to place me.

#### OPOTIKI.

Mr. J. A. Wilson continues at this Station; but no intelligence respecting it, except that given at p. 353 of our present Number, has been received since we last reported its condition.

#### WAIKATO.

This Station, and the surrounding District, continues under the care of the Rev. R. Maunsell. He was absent at Auckland for some months in the autumn of last year, attending a Syndicate on the revision of the New Testament, which was effected to the end of the Gospels. Messrs. Morgan and Ashwell undertook the supervision of Mr. Maunsell's Station during his absence. No Report of the District has reached us since that given

in our Number for August 1846; but a variety of information is given by Mr. Maunsell in his letters.

#### General View.

Of the ordinary routine of his work Mr. Maunsell says—"The details of our life here are composed of a monotonous return of daily duties, sometimes violently interrupted by an immense influx of cares which absorb our whole attention." Mr. Maunsell here especially refers to quarrels, more or less serious, among the Natives: a full account of one such interruption is given below. A board Church has been erected, or nearly so, at the Station, "and is a very attractive object among the huts of the New Zealanders." The cost to the Society has only been 100*l.* The great want of the District, as in every other part of the island, is Schools for the rising generation, and provision for the training of Teachers. A translation of the Pentateuch and the Book of Joshua has been completed by Mr. Maunsell, and sent to press.

In the early part of 1846 Mr. Maunsell proceeded on his half-yearly visit through the Waikato District, which occupied him a month. He writes, March 17, 1846—

The Stations at Kaitotehe and Otawao I found in a peaceful and prosperous state; and I was not a little gratified to find, in more places than one, rising little Christian communities, where, a few years before, I had only met with few and careless worshippers. At Mr. Morgan's Station, in the immediate vicinity of the Chapel of the Roman-Catholic Priest, it was particularly gratifying, as an earnest of future success, to see the leading Chief of his party come, with a large number of his followers, to attend our Evening Service. That they will join us in the course of time I feel strongly inclined to hope. We have already baptized several of his former followers.

The following information is contained in a Letter dated Sept. 1—

The present religious state of my District is as satisfactory as at any previous

period. In Manukau the improvement is considerable: almost all the lapsed [principally in consequence of the disturbances detailed below] have returned, and the attendance on Divine Service is as good as I could desire. Of some of our people I trust I may say with truth that they are more than porch worshippers. Their conduct is consistent, and their attendance on the Means of Grace steady.

*Fatal Encounters between Hostile Tribes—  
Influence of the Gospel.*

We have now to present an account of one of those remarkable hostile encounters, between Tribes contending among themselves for their supposed rights, which have from time to time been reported in the history of the New-Zealand Mission; and which have often, as in this case, served to exhibit at once the natural ferocity of the Natives, the powerful influence of the Missionaries, and the softening effects of Christianity.

The land disputes which we noticed in our last account of this District were brought to an end by both parties adjourning to assist in a more serious boundary quarrel which broke out in Manukau between the Ngatiteata and the Ngatitamaoho. Mr. Maunsell writes, Jan. 26, 1846—

The Ngatiteata built a fortification near the contested boundary; and the Ngatitamaoho came by night, and marked their boundary by digging away part of the cliff. This movement by night was an infringement of the native rules in such matters, and excited much displeasure among Ngatiteata. I was sleeping in a retired house, at a little distance from their Pa, and was roused before daylight, about four o'clock in the morning, by a violent hammering at the door. Starting out of sleep, I heard a man call, in a deep and excited voice, "Eneha! Eneha!" (Maunsell! Maunsell!) The very angry tone led me to infer that he had received some wrong from me, and was bursting in the door to seek satisfaction. On my asking what he wanted, he replied, "Come to prayers. The food is being cooked. We are off: Ngatitamaoho are come." After assembling and consultation, they proceeded to meet Nga-

titamaoho, I at their head. We had not, however, gone far when they informed me that they had not had prayers. We therefore drew up on the slope of a rising ground, in number about 200. All laid down their guns and other weapons of war, wrapped around them whatever little covering they had happened to bring, joined reverently in singing the hymn and in the other parts of the Service, and listened attentively while I urged them to shew their faith this day by their works. Leaving them, I hastened on to the other party, and found there Mr. Buddle, a Wesleyan Missionary from Auckland. In a short time, Ngatiteata appeared along the ridge of the hill, and soon came close to the others. Without noticing my calls, they advanced steadily until their first rank touched the first rank of Ngatitamaoho. Mr. Buddle and I got, as well as we could, between them; and they, as soon as they reached, suddenly sat down. In that posture both parties remained, in dead silence, for about an hour, and we availed ourselves of the opportunity to urge peace. One or two Chiefs on each side then made a few remarks, and, having remained some time longer, both parties quietly separated. Thus this day of anxiety passed off, and all were loud in extolling the powers of the "rongo pai" (good news—the Gospel), to which we were indebted for the favourable issue of the meeting.

Still, however, there was a considerable soreness of feeling between the two parties, and they both built strong Pas, and summoned their allies. The fortifications were about a mile and a half from each other, and I found abundant employment in each of them. For some time all went on much to my satisfaction, and I had succeeded in inducing them to muster alternately at each other's Pa for Service. This was, on both sides, a considerable sacrifice of feeling, and promised to be attended with the best effects.

Mr. Ashwell writes in his Journal, at the same date—

This has been a special time of trial for the Native Teachers. Some few have acted nobly; among whom was Stephen, from this District. When the battle commenced, he, with a party of Natives, were engaged in prayer. Broughton Te Rongo Poto, also, a Monitor of Ngathini, from Kaitohe, deserves much praise. He went with his people to the battle,

but took no musket, only his Testament, with him. The bullets fell fast about him, and he saw his own nephew shot: he ran to him, and commenced prayer for him on the battle-field. The poor young man died almost immediately. Philip, also, of Ngatipou, has behaved well. He would not carry a musket; and when some of his people were making boasting speeches, he said, "I shall now leave you: you will not listen to me." He left them; but in the time of their distress he again visited them, and, being related to Ngatitipa, did all he could to soften matters. On the other hand, some of the Teachers have sadly disgraced their profession.

After much patient perseverance, for several weeks, on the part of the Missionary, all further hostilities were prevented, and the Tribes removed to a distance from each other, and from the boundary in dispute. In a Letter dated June 1, recording the establishment of peace, Mr. Maunsell thus relates a characteristic remark of the head Chief—

In one of my visits to the defeated party I preached on the sufferings of Job, and observed, in the course of my sermon, that God loves an humble spirit. Immediately after the Service, William Ashwell, the head Chief, a man of noble spirit, and one of the best orators in Waikato, turned to his neighbour and observed, "So I see God likes an humble spirit: this is just what we do ourselves—we always like to see a person whose sharp points are broken off."

In the last Letter received from Mr. Maunsell, Nov. 30, he writes—

There is much hope that the late disorders in my neighbourhood are settled. The most critical time—that of planting potatoes—has now passed, and there has been no disturbance of the boundary question.

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## West Indies.

### CHURCH MISSIONARY SOCIETY.

#### *Changes in the Mission—New Arrangements.*

CONSIDERABLE changes have occurred in the Mission since we last brought it to the notice of our readers. On the 3d of June 1845 August, 1847.

Mr. E. Christian, who had for some time been on a visit to Barbadoes in the hope of recovering his health, it having most seriously failed,\* left Demerara on a visit home †; it being the opinion of his medical advisers that no other course was likely to effect any permanent improvement. On the 6th of the same month it pleased God to take Mrs. Bernau to Himself the day after her confinement; and on the 19th of July the Rev. J. H. Bernau left for England. ‡ He was at this time in a state of such utter helplessness, from general debility, that he had to be carried on board. Providentially, however, the Mission was not left without a Pastor, the Rev. R. Woodman, formerly a Catechist of the Society in the Trinidad Mission, taking the oversight on Mr. Bernau's departure. To supply the place of Mr. Christian, the Committee appointed Mr. D. Butler to the Mission: he arrived at George Town, Demerara, with Mrs. Butler, on the 17th of May last. § We are thankful also to state, that Mr. Bernau's health has so far improved that he hopes to leave this country, on his return to Bartica Grove, in the course of a few months. The establishment at that place is thus happily provided for; but the effort to establish a Station in the interior is for the present unavoidably suspended.

We now give a few extracts, illustrative of the general state of the Mission, from communications which have lately been received. Mr. Woodman, in a Letter dated Oct. 10, 1846, gives the following

#### *General View.*

With the Indians in general I feel much pleased. Many of them seem to be anxious to learn. Out of nine marriages, celebrated since the departure of

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\* Vide the Recent Intelligence for March 1845, p. 159.

† Ibid. July 1845, p. 335.

‡ Ibid. August 1845, p. 376.

§ Ibid. July 1846, p. 336.

Mr. Bernau, six were purely Indian. Their demeanour at prayer is very pleasing. They are exceedingly quiet, shunning all noise whatever. They are naturally indolent; but with many this is fast wearing away. The Station has a pretty appearance, with its plain but neat little Church. Mr. Bernau must have had some difficulty in bringing the people on as he has done. He has endeavoured to promote their present comfort as well as their future well-being.

And Mr. Butler writes, Oct. 7—

We arrived at Bartica on the evening of the 30th of May, and were most kindly received by Mr. Woodman. Our first day, Whit Sunday, was one of peculiar interest, both with regard to the day itself, and the fact of its being the first time we had ever held communion with the first-fruits of the Gospel in heathen lands, and witnessed for ourselves the power of the Gospel upon those who had long been ignorant of the way of salvation through faith in a crucified Saviour.

*Schools, and other Branches of Labour.*

Mr. Butler then enters into the following details respecting his duties at the Station—

On the 1st of July I took charge of the boys, and Mrs. Butler of the girls. A sketch of one day's employment will suffice to give an idea of my general duties. From sunrise till half-past seven is occupied in superintending the children's work in the garden or elsewhere; from ten till one, and from two till half-past three, are School-hours; from half-past three until five is absorbed by the superintendence of the children's work, as in the morning; and, in addition to this, the management and superintendence of their provisions and clothes devolve upon me. The progress of the children during the quarter, although not so great as one could wish, owing to the prevalence of the hooping-cough among them, has on the whole been satisfactory; and I am happy to perceive a growing attachment, on their part, both to myself and Mrs. Butler.

My other duties have been chiefly in assisting Mr. Woodman in various ways connected with the Mission; as the Sunday-school, Adult Reading and Bible Classes on Friday and Lord's-Day afternoons, and visiting the convicts at Her Majesty's penal settlement.

*Hopeful Deaths.*

With a view to accustom the Indians to the habits of civilized life, and in the hope that an example becoming the Gospel would be set before them, a number of Coloured persons have been allowed to settle at the Grove. It is doubtful whether, upon the whole, the evils attending this course do not more than counterbalance the advantages sought to be derived from it; but that in some cases the hope is well founded the following examples, taken from Mr. Woodman's Letter, will shew—

One or two Coloured persons have been enabled to glorify God in their death. One, an aged woman, said that she knew she was a sinner; and that Jesus died for sinners. She thanked God, she said, for teaching her her sinfulness, and for sending His Son to die for her. When I asked how she knew that Jesus died for her, she replied, because she felt that if ever there were a sinner she was one; and as Jesus died for sinners she was sure He died for her. All her hope, she continued, was on Jesus: His blood could wash away all. On speaking to her of the time when she was careless of religion, she said, "Oh! if God had taken me then I should have been lost; but He spared me. What mercy! He will now save me, for He has taught me to love Him." At another time, she said she could hardly tell me how much she loved Jesus. She continued in a very happy frame of mind until her departure; her hopes of salvation resting on the merits of that Saviour who had called her *into His marvellous light*; and who had given her an assurance that her sins were pardoned by filling her heart with love to His name. Her faith was simple, but firm, and she died in peace.

The next case is that of a young woman who was formerly in the School. It may be hoped that the seed of the Gospel, then sown in her heart, was at length quickened into everlasting life. Mr. Woodman writes—

A young married woman, once giddy and thoughtless, fell into a decline, and in a few months breathed her last. Until near her end she seemed to be unaware of her

condition by nature and practice; but it pleased the Lord to awaken her from her stupor, and lead her to a knowledge of herself and Him. At first, she seemed to shun conversation concerning the necessity of heart religion, and took refuge under the flimsy veil of morality. She at length, however, became more anxious to hear the Word of God; joined in prayer more fervently; her sins, long hidden, were now seen as pointed out in God's Word; her need of a Saviour was truly felt; all hope of saving herself was taken away; her eyes were open to the Cross; she felt unworthy, but that God was gracious, full of mercy, and that in Christ full redemption was to be obtained. She gloried in this, and in this alone, ashamed of her once confident boasting. I asked her to bear her testimony to the value of true religion in a dying hour. In doing so she took occasion to warn a younger sister against the follies of the world, and exhorted her to secure in time pardon and peace through a crucified Redeemer. She was willing, she said, to leave husband, child, friend, and every earthly thing; having no desire to live, but still wishing to wait her Lord's time. She died in peace, with the name of her Redeemer on her tongue.

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## North-West America.

CHURCH MISSIONARY SOCIETY.  
CUMBERLAND STATION.

### Visit to Cumberland House.

THE following passages refer to the visit mentioned in Mr. Hunter's Report—

*Feb. 26, 1846*—I left home in a flat sledge for Cumberland House, having two Indians, with another horse and sledge, in company. My object in visiting the House is partly to see the people and Indians, and also to procure some supplies. We called at Saskatum Island on our way, and in the evening encamped in the woods, on the edge of the Saskatchewan River, about half-way to Cumberland House. After supper and Evening Prayers I laid down, wrapped in buffalo robes, to sleep: during the night the robes became covered with snow.

*Feb. 27*—After breakfast and prayers, by the light of the wood fire, we resumed our seats on the sledges about

day-break; and, after a pleasant day's ride, reached the House, which is situated on the edge of a large lake, in the evening.

*Feb. 28*—I visited the houses of the work-people at the Fort, giving them instruction and advice, and also heard the women and children read in the New Testament: some of the children repeated a spelling-lesson. The Clerk who has charge of this post informed me that he had this winter, for a short time every day, given instruction, in reading and spelling, to the children residing at the Fort.

*March 1: Lord's Day*—I held Divine Service in the morning and evening, and after the Second Lesson in the Evening Service baptized two infants. There was a good attendance at these Services, and the people were attentive and desirous of instruction. I heard the women and children read in the New Testament.

*March 2*—We left Cumberland House early this morning, and encamped in the woods in the evening. Very thick snow fell during the day.

*March 3*—We started in our sledges at day-break, called at Rocky Lake on our way, and arrived at the Pas in the evening.

*Continued Encouragements from the Rapid-River Indians—Baptisms—Departure of James Settee for Lac la Rouge.*

*Sept. 13, 1845*—It will be remembered that I mentioned, in my last Journal, that I had prevailed on one of my best-instructed Indians to visit the Rapid-River Indians, and to spend a few months there during the summer, in order to supply, in some measure, their increasing spiritual necessities. To-day I received from him the following Letter—

*Lac la Rouge, Sept. 2, 1845.*

DEAR SIR—I beg to trouble you with a few lines, to assure you of my sincere respect and esteem. I have nothing of importance to communicate, only that I am in the enjoyment of good health, thank God Almighty! and trust you have been in possession of the same blessing since I had the pleasure of seeing you last.

I feel a pleasure in endeavouring to follow your instructions who sent me into this neighbourhood. The Indians here are so desirous of instruction in the Christian Religion that they will not allow me to go back: therefore I have

determined to pass the winter among them. They told me that it was the first time they had heard the good words of salvation.

My dear Friend, I beg, as a particular favour, that you will be pleased to take good care of my poor dear children, and shew them the way of salvation for their eternal happiness in the world to come.

Be so good as to write me a few lines by the first opportunity, and tell me the way I must go on with the Natives; and I shall always try my best to perform your orders. That the Almighty may preserve you and yours many years, in the enjoyment of health and comfort, will ever be the fervent prayer of

Your most devoted humble servant,

JAMES BEARDY.

May 21, 1846—Mistinisquaoo, a Rapid-River Indian, and his family, arrived to-day for the purpose of being further instructed, and also to obtain baptism. He gives a most encouraging account of the Indians in that neighbourhood—their readiness to embrace the Christian Religion, and their desire for a Teacher to be sent among them.

May 24—After the Second Lesson, in the Evening Service, I baptized the above Indian and his wife by the names of Abraham and Sarah; retaining their Indian name, Mistinisquaoo, for a surname.

May 27—Heche Hookemow, or the Great Chief, a Rapid-River Indian, arrived here to-day with his family. Four years ago, he renounced his heathenish practices and embraced Christianity. Since that period he has occasionally paid visits to this Station, and, after remaining a short time, has gone back to his friends for the purpose of communicating the information he has received. After his return they have scarcely allowed him to sleep, being so anxious to know the little he was able to impart of the *glad tidings* of salvation. At Rapid River, he informs me, there are twenty heads of families who have embraced the Gospel, and are anxious that a Teacher should be sent among them. This is the fourth family that has visited me this spring from that quarter. They manifest great joy when informed that a Teacher is here waiting to go among them, so soon as he shall receive his supplies from Red River.

Heche Hookemow, with his wife and four children, have come down principally for baptism; but he intends remaining here for some time, in order to be further

instructed before receiving that holy ordinance.

June 3—Heche Hookemow confirms the report that the Indians kept him up for nights, after his return from the Station, talking about the Christian Religion. He gives a very satisfactory account of the Indians, and the great desire which they evince for a Christian Teacher to be sent among them.

On the 7th the Chief and his family were received into the visible Church by baptism.

June 16—James Beardy arrived from Rapid River to-day, bringing with him a family of Indians, consisting of nine persons, for instruction and baptism.

June 17—Conversing with Beardy and the Rapid-River Indians who arrived yesterday. The account which Beardy gives is most encouraging. There are twenty families waiting the arrival of a Christian Teacher. He has continued among them during the whole of the winter, and they expressed regret at his leaving them. He has engaged in prayer with them daily, and on Lord's Days they have assembled at the Fort, a large room, which they completely filled, being assigned to them. Here they have engaged in praise and prayer; and as much of the Christian Religion as Beardy could, from time to time, call to remembrance, he has made known to them. "The chief substance of my teaching was," he told me, "to shew them that they were all sinners; that they had broken God's holy laws; and thus stood in need of the salvation which God had provided through the blood and righteousness of Christ." I have therefore great confidence in sending James Settee among them, which I intend doing immediately on the arrival of his supplies from Red River.

July 6—I have been preparing supplies of books, blankets, striped cotton, axes, &c., for James Settee, who will, *n.v.*, leave the Pas on Wednesday next for Lac la Rouge. I have had built, on purpose for him and his family, a large birch canoe, in which I hope they will go up their long and tedious journey—for they have twenty-two rapids and *portages* before them—in safety. Lac la Rouge, or Rapid River, is only half way between the Pas and Ile à la Crosse; and Fort Chippewyan is as far again, from Ile à la Crosse, as Ile à la Crosse is from the Pas.

The journey from hence to Rapid River will occupy from a fortnight to three weeks: the Company's boats take about two months to go from hence to Fort Chippewyan, which cannot be far short of 1000 miles distant, with strong currents, rapids, *portages*, and lakes intervening.

*July 8*—We commended James Settee and his family to the protection and blessing of Almighty God, on the occasion of his departure for Lac la Rouge Station.

*Movements of the Papacy—Encouraging Openings at Île à la Crosse and Fort Chippewyan—Appeal for more Labourers.*

*June 16*—To-day the Saskatchewan Brigade arrived, and the gentleman in charge informed me that the Priest who visited the Île à la Crosse last year, and baptized the Chippewyans, had gone there again this summer, and that two Priests were expected to join him from Red River. Île à la Crosse is the principal Fort, to which Rapid River, or Lac la Rouge, is an out-post. A great number of Indians in this direction appear to be willing to receive any religious teacher who may visit them, not being aware of any difference between the Roman-Catholic Church and the Church of England, or, as they call it, the French and English Religion. The Rapid-River Indians who visited the Pas this spring informed me, that, had a Roman-Catholic Priest visited their neighbourhood, they would gladly have received instruction from him, and been baptized, not being aware of any difference between the Church of Rome and the Church of England.

On Mr. Hunter's visit to the Grand Rapids, as mentioned in his Report, he received additional testimony to this fact in an interview, on the 30th of June, with the gentleman who has charge of Fort Chippewyan. This gentleman informed him that a Priest had visited his neighbourhood in the spring, and baptized a great number of Indians, who were waiting, as just reported of the Indians in the neighbourhood of Île à la Crosse, to receive any religious teacher who might visit them. Mr. Hunter then writes, in his Journal—

It is in this direction—the north—that there appear to be great openings for Missionary exertions. We may instance

the Rapid-River Indians as an example of the spirit of inquiry and desire for instruction which prevail. It is painful in the extreme to be informed that the poor Indians are embracing—through ignorance, and ensnared, as it were, by the exhibition of pictures, crosses, and other vanities—a corrupt faith, while the Priests of the Church of Rome are reaping a golden harvest. I cannot but admire the zeal of the Church of Rome, who have already sent two Priests into this neighbourhood, two more being now on their way to join them, while I am labouring here alone, at a distance of 500 miles from my Missionary brethren, without being cheered or stimulated by the countenance of a Christian brother. The duties incident to the formation of a new Station, among a people just emerging from barbarism, and at such a distance from any Missionary brother, altogether preclude the possibility of my undertaking a journey of about 1000 miles to the northward, which would occupy several months, in order to visit these Indians.

I trust the friends of the Society will, by liberal subscriptions, enable the Committee immediately to commence two new Stations—one at the Île à la Crosse Fort, and another at Fort Chippewyan—by appointing a devoted Catechist to each of these places, and, if possible, a Missionary to the district. I am certain, from the reports which have reached me, both from the gentlemen in charge of these districts and from the Indians, that either Minister or Catechists would here meet with encouragement and success.

The following passage confirms the preceding—

*July 26: Lord's Day*—It is reported that the Chippewyans, baptized by a Roman-Catholic Priest at the Île à la Crosse, have thrown away the crosses which the Priests give every baptized Indian to wear suspended round his neck, and have renounced the religion. The gentleman, already mentioned, who has charge of the Chippewyan Fort and District, informed me that the Indians, both in the neighbourhood of the Île à la Crosse and Fort Chippewyan, are willing and desirous to receive instruction in Christianity, and that they often ask him to tell them something respecting the Great Spirit; that this spirit of inquiry, and a desire for instruction, are the reasons why they are so eagerly embracing, through ignorance, Popery; and that, if a Protes-

tant Minister or Catechist were to visit the neighbourhood, he would be certain to meet with encouragement and success.

July 27—Early this morning I sent for James Beardy, the Indian whom I sent to Rapid River last year, and engaged him to proceed immediately to the Île à la Crosse, there to spend the ensuing winter among the Chippewyans.

James Settee has by this time, I hope, reached Lac la Rouge, and James Beardy will be at the Île à la Crosse, the actual destination of the Priests, where they intend to winter, some time before their arrival. Settee will also, *D.V.*, visit the Île à la Crosse during the winter, and aid and assist Beardy in his proceedings.

It will thus be seen that Fort Chippewyan is at present without any Protestant Teacher.

#### MANITOBA STATION.

The peculiar indifference to Christianity, and pertinacious adherence to their own superstitions, manifested by the Saulteaux Indians, have often been noticed in our account of this Mission. Notwithstanding these discouragements, however, the Rev. A. Cowley carries on his labours diligently and indefatigably, prayerfully waiting for the time when it shall please God to bless his efforts, and to open the hearts of his people.

While grieved at the hardness of heart manifested by the Indians in his own neighbourhood, he has been cheered by visits from several parties of hunters from the Red River, who, when in the neighbourhood, visit the Station in order to enjoy the Means of Grace, and to be refreshed by religious ordinances.

The following particulars are given in a Letter from Mr. Cowley to the Secretaries, dated Partridge Crop, July 22, 1846—

*Services, &c., for the benefit of the Indians.*

My labours during the past year have been somewhat the same as heretofore. I have made three short tours among the Indians—one through the Manitoba Lake, returning thence by the Dog Lake and other inland lakes; another into the woods; and the third to Beren's River. I have also visited the Indians tenting near us. I should have gone among the

Indians more, but that, owing to the rise in the price of furs, they have been exceedingly scattered through the winter hunting. I have consequently been enabled, however, to devote more time to ministerial duties at home. The Lord's Day has been regularly observed. In the morning, since our scholars have increased, we have held School first, and then the Service of the day; in the afternoon, School again; and in the evening, a second Service. On week-days I hold family prayers, in the morning at my own house, and in the evening at the School-room. The attendance on these several opportunities of instruction has been very varied. The Lord's-Day Morning Service has been always the best attended, our School-room having often been full of people.

I have still to report the non-conversion of any one from among the Indians. They hear, but seem to hear in vain. Sometimes my hope is raised by an inquiry, a confession, or an admission, from the lips of an Indian; but perhaps the very next time I converse with the individual his steady adherence to his superstitions destroys my fondest hope. Thus from day to day my faith is tried, and my soul pained, and I have to fall back upon the promises, and commit the case to God.

#### *Schools.*

Our School has numbered, during the winter, 20 regular scholars, 15 of whom have been given up, entirely to the School. There has also been, beside these, an ever-varying number from the woods, as their parents have happened to be near or otherwise. Of the 15 boarders, one has left with the view of being married, and another, I am sorry to say, has lately been stolen by her grandfather in the absence of her father. I have introduced the carding and spinning of wool into the School, to assist in clothing the children, and to teach them habits of industry and economy. In this, as well as in their reading and writing, they are making, I think, very satisfactory progress. Some have also commenced Arithmetic.

You can scarcely conceive the pleasure which I enjoy in seeing these boys and girls, once more than half-naked and half-starved, now sitting around me, all clean, well fed, and tidily dressed; sometimes reading, either the Word of the living God, or such other books as they are able; at other times, standing by my



side, singing with sweet voices the praises of their Maker; or falling down on their knees, with me, to pray to God our Saviour. I am sure you would be delighted to join us for an hour, and, though this be denied, that you will not forget to pray for us in this department of our labour.

We now extract a few passages from Mr. Cowley's Journal.

*Melancholy Death of a Hopeful Youth.*

Aug. 17 — An old Indian brought intelligence of a very disastrous accident which had befallen Hector, the most hopeful youth in the vicinity of our Mission Establishment. The young man is one of two orphans, who, with their mother, placed themselves under our care nearly three years ago. Since that time he has been hearing, and learning to read, the Word of God, and I think that nothing but *the fear of man* operated against his public avowal of Christianity. He had made some progress in reading, and his attendance upon the Means of Grace was more regular than almost any other Indian's, while his deportment and attention during Divine Service were highly creditable, if not devotional. His attention to his aged, infirm, and widowed mother was uniformly remarkable. I have seen him watch beside her, attend upon her, and administer to her necessities in the hour of affliction, and have witnessed his solicitude to supply her with the common necessaries of life. In the spring he planted potatoes, and during last winter cut wood for the erection, this summer, of a house wherein they might live more comfortably. But how short-sighted are we! While congratulating the widow on the prospect of brighter days, and anticipating the civilization—and, God being merciful, the Christianization—of the family, the mysterious Providence of God permits a dreadful accident to blight all our fondest hopes. During a voyage from hence to the Manitoba Post, it appears that the youth relieved a sick man from his place at the oar. On the 10th instant, the Lord's Day, while the party laid by on account of a head-wind, a bear came that way, and the crews, being composed chiefly of Papists and Indians, who nearly alike disregard the Word and commands of God, unhappily gave chase to the animals. In their hurry to kill it, one man, running with his gun cocked, accidentally discharged it in the direction of Hector, who, it appears, was looking on, and who immediately fell. Upon exami-

nation, he was found to have received a part of the charge in his head. He was conveyed to the Manitoba Post, where our informant left him still alive.

The poor youth survived the accident nearly a fortnight; but remained speechless until his death.

*Erection and Opening of the New School-house.*

We have already mentioned that a new School-room had been opened; but our readers will, nevertheless, be glad to read the following particulars—

Nov. 8—In a secular point of view we seem to be almost as busy as ever: one thing is scarcely accomplished ere another forces itself upon us. We have just so far finished our new School-room as to admit of our occupying it to-morrow; but our fall-fishing, as it is called, now gives us no leisure. As my spiritual labours are necessarily limited, there being but few Indians here now, I take the daily charge of the School.

Nov. 9 : *Lord's Day.*—I held our Morning and Afternoon School and Services in the new School-room for the first time to-day. Indians being here on a visit from the Upper River, our Services were very well attended. O that the approbation of our Service, which they this day expressed, flowed from renewed hearts! but I fear their hearty "Amen" was only the expression of momentary excitement. Could I but see the conversion of ONE soul resulting from my labour how should I rejoice!

*Testimony to the Christianity of the Red-River Indians.*

Dec. 27—During the past fortnight two Muscalgo Indians, from the Indian Settlement at Red River, have been here. They have come several days' journey from their hunting-grounds to this place for the purpose of joining us to-morrow in celebrating the Lord's Supper. During their stay they have diligently attended our week-day evening Services, as well as those of the Lord's Day. They must, I think, have put our Indians to the blush by their daily conversation, singing and prayers. They also regularly engage in private devotion after their return from the public Service. As they are both Members of Mr. Smithurst's Church, no responsibility rests with me in their being admitted to the Sacrament of the Lord's

Supper: I have, however, diligently examined them in the great fundamental truths of our holy Religion, and am glad to believe them both to be worthy partakers of that holy Table. I have also tried to assist them in their preparation for the solemn occasion, and pray that both they and we may receive the blessing which they seek.

Jan. 24, 1846—The two Christian In-

dians from Red River left us this week, having waited in vain for the return of their partners from Red River. Their conduct, during their whole stay, has been most exemplary. How cheering has it been to witness their daily devotions, both morning and evening! how encouraging and delightful to observe their peaceful life! What a contrast does it afford to that of my people!

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—On the 20th of July the Rev. J. T. Johnston, and Mrs. Johnston, embarked at Southampton, for Ceylon. (P. 287.)

—On the 29th of July the Instructions of the Committee were delivered, by the Clerical Secretary, to the Rev. John Fuchs, Student, and Mrs. Fuchs, on occasion of their appointment to Benares. The Instructions having been acknowledged by Mr. Fuchs, he and Mrs. Fuchs were commended in prayer to the protection and blessing of Almighty God by the Honorary Clerical Secretary.—On the 1st of August, the Rev. Messrs. S. Hasell and J. Fuchs, with their wives, embarked at Portsmouth, for Calcutta. (P. 287.)—On the 2d of August the Rev. I. Wood embarked at Gravesend, for Ceylon. (P. 287.)—On the 13th the Rev. T. Jerrom embarked at Portsmouth, for Bombay. (P. 287.)—It has pleased God heavily to afflict the Rev. J. Peet, at present in this country for the restoration of his health. (P. 295 of our last Volume.) In the beginning of the present month Mrs. Peet was attacked by fever, during which she gave birth to a child, which, however, only survived a short time. Two sons were also laid aside by the fever; and on the 9th of August Mrs. Peet was removed by death. One of the sons has now a fair prospect of recovery; but the eldest remains in a precarious state.

*London Miss. Soc.*—The Rev. James Roome, and Mrs. Roome, arrived from Barbice on the 22d of July—The "John Williams" is expected to sail early in September.

#### WESTERN AFRICA.

*Baptist Miss. Soc.*—The health of both Dr. and Mrs. Prince has been for some time in a state that indicated the necessity of at least temporary relaxation and change. An opportunity for this having been afforded unexpectedly by the touching of a French vessel at Clarence, they embraced it, and Dr. Prince wrote a short note before his embarkation, saying, "A French vessel going hence to St. Thomas, Prince's, and Gaboon, I have taken a passage, with Mrs. Prince, on account of our impaired state of health. I hope thus to be spared the necessity of the dernier resort to England before you can supply either Missionary or Schoolmaster for this place. I hope to return by a French war steamer." At the request of Dr. Prince, Mr. Newbegin will for the present supply the vacancy at Clarence—At the time of our last advices, Mr. Fuller, who will be remembered as having sojourned

some time in England, on his way from Jamaica to Africa, was lying in a state which left no hope of his recovery—Mr. Newbegin's health is very indifferent.

#### SOUTH AFRICA.

*London Miss. Soc.*—Mrs. Ross, wife of the Rev. Wm. Ross, of Touns, Bechuana Country, died on the 5th of December—The Rev. Wm. Elliott arrived at the Cape on the 3d of May.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mr. and Mrs. Acheson arrived at Gorruckpore on the 19th of May. (P. 533 of our last Volume)—A Letter from the Bishop of Colombo, dated June 9, 1847, informs us that on Trinity Sunday last, at Colombo, he admitted the Rev. J. C. Rhenius to Priests' Orders, at the request of the Bishop of Madras—In March last it pleased God to visit the Rev. C. P. Farrar, of Nassuck, with a severe attack of jungle fever. A Letter just received from the Ven. Archdeacon Jeffreys, dated June 17, 1847, conveys the distressing intelligence, that, although Mr. Farrar's health had materially improved, in consequence of a temporary residence at Bombay, it had yet been deemed desirable that he should at once return to this country.

*London Miss. Soc.*—Mr. Drew, of Madras, informs us of the Baptism of six Hindoos—Mr. Addis, of Coimbatore, has communicated the painful intelligence of the death of William Jay, a Native Teacher, who for several years had laboured at that Station; and Mr. Patterson, of Berhampore, has been afflicted by the death of his wife, which took place in April last.

#### CEYLON.

*Church Miss. Soc.*—The Bishop of Colombo admitted Mr. H. Collins to Deacons' Orders on Trinity Sunday last.

#### SOUTH SEAS.

*London Miss. Soc.*—Among the passengers who arrived by the Ship "John Williams" was Mrs. Smece, with an infant child. We regret to state that her husband, who laboured for some years in Tahiti as a Missionary Printer, and who had latterly suffered not a little in his health, died during the voyage, and his remains were committed to the deep.

#### WEST INDIES.

*Church Miss. Soc.*—The Rev. J. H. Bernau, Mrs. Bernau, and family, with Mr. J. Sheldon, have safely arrived at George Town, Demerara. (P. 287.)

# Missionary Register.

SEPTEMBER, 1847.

## Biography.

### MEMOIR OF NATHANIEL ATTARRA,

A STUDENT IN THE CHURCH MISSIONARY SOCIETY'S INSTITUTION, FOURAH BAY,  
SIERRA LEONE.

THE following account is gathered from various accounts from Labourers in Sierra Leone.

Nathaniel Attarra was the only son of Mr. John Attarra, who has been, for many years, Native Catechist at the village of Wellington. After receiving an elementary education at the village Schools, he was admitted, at an earlier age than usual, into the Fourah-Bay Institution. His conduct during his residence there was uniformly satisfactory, and he was one of the youths selected to come over to England for further education; when he was, after a very short illness, removed to a better country, on the 11th of January last. The Rev. E. Jones, the Principal of the Institution, in his Report for the Quarter ending March, observes—

While mourning this sad removal, I cannot but see in it evidence of his ripeness and meetness for the heavenly inheritance. On the morning of the 7th of January, observing him look rather indisposed—he had been absent a day and a half from his classes—I advised him to go home to Wellington for a day or two, and to return on the 9th. It appears that he was scarcely equal to the journey, about seven miles, as, when he reached home, he was in a burning fever. On the morning of the 11th he was no more. I was on my way to see him, little suspecting the sad result, when a messenger met me with the melancholy intelligence of his death. The news took us all by surprise, as even his poor father, until the preceding evening, had no evil anticipations. Little can be said of his last moments, as delirium ensued, and he was unable to say much. What he did say was in accordance with

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his previous character; and he has left us with every reason to feel assured that he was at *peace with God through our Lord Jesus Christ.*

A more particular account of his last days is furnished in the simple and touching Journal of his father. He writes—

Jan. 7, 1847—I endeavoured to prepare my mind for the Evening Service, but felt very unsettled. Several texts came into my mind, but I could not settle upon either of them. At last I was led to speak to my hearers upon the subject of trials, Rom. v. 1—5. I knew not at the time why I was led to choose such a subject; but when I returned home the meaning was, in a measure, explained to me, for I found my dear son had come from Fourah Bay sick. Upon my asking him what was the matter, he replied, that, not feeling well, the Principal had given him leave to come home until Saturday, and he was to call upon the doctor on his way home. After waiting some time at Kisey, however, he was obliged to leave without seeing him. Mr. J. C. Taylor, the Schoolmaster at Kisey, kindly walked home with him, as he was quite unable to come by himself. He was burning with fever when I took hold of his hand; but I thought that he would be better in the morning. We had no rest throughout the night, he was so hot with fever.

Jan. 8—Early this morning I sent a letter to the doctor for medicine, but the bearer brought it back again, stating there was no one to give him the medicine. My dear son continued very hot with fever, and I knew not what to do. I tried to comfort myself against sorrow; but my heart was faint in me. I thought of the

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words of the Apostle, Rom. viii. 28. I read and prayed with my dear child during the day, and waited anxiously to see him better. In the afternoon he wished to speak with me. He began by saying, "Father, you know it has been said that I am going to be sent to England." I immediately said, "My dear child, do not talk: it will only make you worse." He left off. I thought I could see that he wished to proceed. If I had known that his end was drawing so near, I would have let him speak. During the night he was very restless, and burning with fever.

On the next day Mr. Attarra himself made a fruitless journey to Kisey for medicine. He continues—

When I reached home, my dear son was much hotter, and his tongue was very much swollen. I prayed with him, and spoke to him about the salvation of his soul. I found, by all his answers to my questions, he did not apprehend any fear of death. I felt satisfied, and my mind was a little relieved. I waited patiently for the fever to abate. During the night the fever still got hotter. I was very much distressed. *I looked for peace, but no good came; and for a time of health, and behold trouble!*

Jan. 10, 1847: *Lord's Day*—My dear boy began to get light-headed. I watched him with double care. During the evening he wished to speak to me. He placed his arms round my neck, in order to bring my face to his lips, that he might say something to me; but I could not understand what he was saying. He used every effort to make me understand his meaning; but his poor tongue filled his mouth, so that I could not. At midnight I felt his hands. I could not feel his pulse beating. At this I was greatly distressed in mind. I was completely at a loss how I should act. I prayed with my dear boy, and I feel sure that he understood what I was saying; for, after this, he occasionally, during the night, endeavoured to talk with me in the manner I have described above.

Jan. 11—As I was supporting my dear son this morning his happy spirit took its flight to the mansions of everlasting felicity, where he is for ever free from sorrow, and beyond the reach of temptation, where *the weary be at rest, and where the inhabitant shall not say, I am sick.* Oh, what a blessed state! Oh, what a happy prospect! Even a short time before he

breathed his last he tried to sing "Glory:" no other words could be distinctly heard but "Glory." Oh, Heavenly Father! may it please Thee to prepare us all for that bright world on high, where all tears shall be for ever wiped off from the mourner's cheek, and where all shall be able to know what we are ignorant of now.

In the midst of his distress Mr. Attarra has not omitted to record the kindness of the Manager of Wellington and his wife, in endeavouring to relieve the sufferings of his poor son. Two or three other notices of the bereavement occur in Mr. Attarra's Journal—

Jan. 16—The Fourah-Bay boys came here this evening, on purpose to be near to attend the Service of the Church here in the morning. I looked at them, and could not but deeply feel my loss.

Jan. 25—Our late beloved son's things were brought to us to-day. Ah! our feelings at the sight of these things were great. He was as dear to me as Jacob's Joseph. I had fondly looked to him as the prop of my declining days, and the helper of my family when my head shall be laid low; and, above all, I had hoped he would be a witness on earth for God. But it has pleased the Lord to remove him from us. Well, though it was not our privilege to see him thus engaged by our Divine Master, yet *he being dead yet speaketh.*

Feb. 2—My dear wife was deeply depressed in mind, and far from well in body to-day. I took my Bible, and read to her the following portions of God's Word—Ps. xliii. 5; Lam. iii. 31—33, and 37; Heb. xii. 5—11; and Rom. viii. 28. I then related to her the sufferings of Job, of the three Jews who were cast into the fire, of Daniel in the lions' den, and of the apostle John. I endeavoured to make a few remarks, and I am happy to say she was comforted.

We add the testimony of some of the Missionaries to Attarra's general habits and character. The Rev. N. Denton writes, in a Letter dated Jan. 14—

We are sorry to have to communicate to you the death of Mr. Attarra's son, who for nearly six years past has been a student in the Fourah-Bay Institution, and whose piety, superior natural abilities, and attainments, had won him the affectionate

respect of all who knew him, and filled our minds with pleasing hopes of a future career of usefulness in the Missionary work among his heathen countrymen. It is indeed a mysterious providence that has thus early removed a youth of so much promise; but it doubtless teaches us, what in this Mission has been an oft-repeated lesson, not to attach an undue importance to human agency.

The Rev. J. Beale also remarks, in his Journal—

Jan. 11, 1847—The Mission has been called to sustain a heavy blow this day, in the sudden death of N. Attarra, one of the most promising youths at Fourah Bay. He was of late remarkably quiet, serious, and thoughtful. A week ago he was in his place, teaching a class in my Sunday School, and then appeared to be perfectly healthy: now he is numbered with the dead. One of the men in his class has since told me that he was remarkably anxious to impress their minds with Divine Truth at all times; but that on the last Lord's Day he was with them he was so earnest, that, to use his own words, "he was as if he would preach to us." No doubt, in his case, our loss was his eternal gain. On the following Lord's Day I preached to a deeply-attentive congregation, and sought to improve his death.

Our next quotation is from the Journal of Mr. F. W. H. Davies, who had special opportunities of becoming acquainted with him. He writes, Jan. 12—

It was my honour to be possessed of this youth's friendship, and I grieve to think it has been so soon snapped asunder, for he was a friend indeed; so affectionate, so unassuming, so disinterested, and so constant, that I almost fear I shall never find another African like the late Na-

thaniel Attarra.

Just after the interment of my late dear wife, in April last, he accompanied me to my Station, and remained with me for some days, and really, humanly speaking, I know not what I should have done in my lonely dwelling if I had not had his society. He shewed himself a true sympathizer with me in my distress. His thoughtfulness, his piety, his very excellent conversation, were, by God's blessing, a great means to cheer me up under my affliction. Well I remember, on one occasion, seeing me very low-spirited, he came to me with a sweetness of manner never to be forgotten, and with his usually sweet-toned voice, and distinct pronunciation, said—

The Christian would not have his lot  
Be other than it is ;  
For, while his Father rules the world,  
He knows that world is His.  
He knows that He who gave the best  
Will give him all beside;  
Assured that every good he asks  
Is evil if denied.

We close with the following passage from the Report of Mr. G. Nicol, Native Teacher in the Institution—

It is with regret that I have to recur to the breach which has lately been made among us in the sudden and unexpected removal of our dear and beloved brother Attarra. To say any thing of his moral and religious character, his general proficiency, and the amiability of his disposition, will scarcely be necessary. I will only remark, that he was a decided character. His loss is indeed universally felt and deplored, inasmuch as he was universally beloved. Although he was not allowed the honour of labouring in the Lord's vineyard, he has nevertheless received the crown of immortal glory.

#### BRIEF OBITUARY NOTICE OF MRS. DUDLEY,

WIFE OF MR. DUDLEY, CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATION  
IN THE MIDDLE DISTRICT, NEW ZEALAND.

THE death of Mrs. Dudley was mentioned at p. 385 of our last Volume; but a few particulars respecting it will doubtless be received with interest. Mr. Dudley writes, in a Letter dated Sept. 24, 1845—

It pleased God, on the 19th inst., to take to Himself the soul of my dear wife. She died at the Bishop's house in Auckland, where—in part owing to the precarious state of her health, which pre-

vented her from performing any active duties—we had been resident since we were obliged to leave Kororarika last March. A temporary amendment in her health enabled me to leave her early in

August to fulfil some ministerial engagements in the Thames; but from them I was speedily recalled by a sudden change for the worse in her state, which, from that time to her death, required the closest attendance. The unerring wisdom and love of God ordained that she should be tried by a most protracted death, for she was actually dying for the fortnight preceding her departure; but by the grace of God her faith failed not. She was mercifully upheld through this as through every other trial of her most painful illness, and throughout was enabled to feel that it was a Father's hand which was

laid upon her, and to rest her hopes on His love in our Lord Jesus Christ. The poor people for whom she thought and laboured have lost a devoted Christian friend in her, and by the younger ones of the flock she will be especially missed. May I so follow her, as she followed Christ, that at death I may join her in Paradise, and at the resurrection have, together with her and all God's saints who have departed this life in His faith and fear, my perfect consummation and bliss, both in body and soul, in His eternal kingdom!

#### OBITUARY NOTICE OF A NEW-ZEALAND CHILD.

CONNECTED WITH THE CHURCH MISSIONARY SOCIETY'S STATION IN THE MIDDLE DISTRICT  
NEW ZEALAND.

THE following recital of the power of the Gospel on a little boy will afford a happy contrast to the warlike scenes which prevailed around. Mr. Maunsell writes, in his Letter of September 1—

During the past two months I have been permitted to witness a most pleasing proof that the movements of the blessed Spirit are not confined to times, means, or places. Our excellent Bishop, while on his way to my Station to open our Church on the 28th of June last, met, in a distant part of my District, a little boy, about thirteen years of age, who was suffering much from a deep abscess in the side and back. He placed him in his canoe, and brought him to my Station. I was struck with his mild and patient carriage under his sufferings; and, on conversing with him about the Saviour, was truly surprised to find that he was well acquainted with what He had done for him, and with the means by which he might obtain an interest in Him. His aged and feeble mother had, it appears, been induced, by his means, to acknowledge the same Lord, and had learned from him the leading truths of the Gospel. On my asking him what he prayed for, he repeated a prayer of his own composition. It was remarkably simple and spiritual; and the poor little fellow repeated it with much earnestness and devotion. This, it appeared, was the

form that he had been in the habit of using with his mother; and when he was too weak, the poor old woman repeated it for him. After he had been about six weeks on the Station, I proposed baptism to him. He gladly accepted the offer, and on the following Lord's Day was admitted, with his mother, into the fold of Christ, taking the name Josiah, that having been the name of his elder brother, who had been killed in the late battles with Ngatitipa. About a fortnight afterward his strength seemed to be sinking fast, and his friends determined on removing him immediately, that he might die on their own lands. He was placed in the canoe, and after they had pulled about four miles one of them asked, "When do you think you will go?" i.e. die. He simply replied, "Let me go to my Saviour," and expired. To God alone be the glory! Amid so many distractions, and so much weakness and insufficiency, how cheering to reflect that all does not depend upon us; and that, even from those parts of our vineyard where we least expect it, He raises up plants which will flourish for ever in His own paradise!

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 335 of our Number for August.)

##### CHINA.

WE confine ourselves on this occasion to the Address of the Rev. George Smith.

##### *Openings in China.*

The prospects of Christianity in the vast and newly-opened empire of China is a subject so important, that I feel I have no need to bespeak your attention to it. The great antiquity of China as a nation; her isolated position among the kingdoms of the earth; the vast extent of her population; the long period during which she has remained stationary in arts, knowledge, and civilization; the unparalleled prevalence of her written language; the extensive influence of her literature; the peculiar form of her social institutions and Government; and the intelligent character of her people, combine, even on general grounds, to impart a peculiar interest to the subject of China.

##### *Admission of Foreigners.*

I need scarcely remind you that, instead of foreigners being now limited to a mere corner of the empire, and in effect imprisoned in Canton, within the limits of a narrow suburb, as formerly, and shut out from all intercourse with the community in general, foreigners from all countries, and therefore Missionaries, are now allowed to reside in five important and populous Chinese Cities, to most of which the Natives resort for the purpose of commerce from the most distant provinces of the empire. I am also enabled to state, from personal observation, that in all these newly-opened cities, except Canton, the people have generally, since the war, evinced a sociable and friendly disposition toward us.

##### *Social Institutions.*

Their social institutions are such as present no very formidable barrier to the progress of Christianity. There is nothing like the system of Hindoo Caste existing there: the priests of the various sects of idolatry possess nothing like a paramount influence over society, and no respect in the minds of the people gene-

rally. Except the worship of ancestors, there is no general form of superstition which is strongly enthroned in the national mind. Education is diffused extensively, and is patronised as the usual road to the honours and emoluments of the State; and, lately, an Imperial Edict of universal religious toleration exists, to mitigate the rigorous severity of former edicts, and to encourage the onward march of the Christian Church in its glorious enterprise of converting mankind. In spreading the light of the Gospel in China, you must remember that you are endeavouring to propagate it, not among a savage people, or a people but just emerging from a state of barbarism, but in a nation far advanced in civilization, and to a people capable of appreciating moral influences, and prepared, as far as intellect and education are concerned, to understand and to appreciate the sublime truths and the glorious promises of the Gospel.

##### *Stimulus to Education.*

It is a remarkable fact, that there exist in China probably greater inducements, and higher prizes, for the successful exertions of her people in their native literature, than in any other part of the world; and the result is, that education is eagerly embraced by all who are not too poor to be enabled to afford the necessary time and expense. The theory of the Chinese Government professes to promote to the offices of State only such Natives as shall have obtained a literary degree; and Government Commissioners are periodically sent round the country, to conduct the literary examinations in the several provinces, and to award the degrees. And though China is still groaning under the yoke of a foreign dynasty—the Mantchow Tartars—even the most disappointed of the native scholars allow, that, under this foreign Government, literature is the usual road to rewards and honours; for though many high offices in China are given to the Mantchow Tartars, by far the greater part of the offices of the State are filled by Chinese Scholars.

I have been in some of the Chinese Cities during the period of the public literary examination, and you can hardly conceive the excitement that prevails among the whole body of the inhabitants as to the result. The Governors of the provinces are present, together with the friends of 8000 candidates for the second literary degree. The Governor brings forward the 70 mottoes of the 70 successful candidates, which are placed before his palace, three cannons are fired, the news is spread among all classes of the people, and while thousands mourn their disappointed hopes, the successful few are covered with honour: they are feasted at the palace by the chief authority of the province, and their compositions, together with their names, are sent to the Emperor at Peking.

There are various proverbs current among the Chinese, to stimulate the young to industry and diligence in the prosecution of native literature. It is usual for parents, when their children are tempted to idleness, to remind them of a celebrated Chinese Sage, who, though born in a very humble rank in life, rose, by his own diligence and talents, to one of the highest offices of the empire; and they tell them how he, like them, was once tempted to neglect his studies, and, going into the street in a fit of idleness, saw an old woman grinding down a crowbar on the pavement, who, on being asked by the boy what was her purpose, replied, that she wanted a needle, and was making one out of the crowbar; and how the future sage became so impressed with the perseverance of the old woman, that he returned to his studies with diligence and determination, and succeeded so well, that he became one of the greatest officers of the State.

#### *Distribution of Tracts.*

Already the Tract System, in the literal sense of the term, is in extensive use among them. I hold in my hand, at this moment, a Chinese native moral Tract, which I saw gratuitously and largely distributed in one of the Chinese Cities: its object is, to discourage the practice of female infanticide. And at each returning period of the new year it is usual for the native scholars to placard the walls of their cities with exhortations to their countrymen on the practice of moral virtues. I have read one of their Tracts, which I have also with me, which is the composition of a Chinese

Literary Graduate of Changchew, in the province of Fokeen. The title of the work is, "Celestial Principles for nourishing the Heart." The Tract contains a number of diagrams in the form of rudely shapen hearts, which vary from white to black, and from black to white, in colour, to mark the progressive stages of the human heart in the downward career of vice, and its subsequent return to morality and virtue as the consequence of an implicit obedience to the maxims of the Confucian Sages. But with all this external show of virtue, and notwithstanding the wide range of literature which has existed in China for upward of 2000 years, the present moral and social condition of her people is an historical comment on the Holy Word, *The world by wisdom knew not God*. For though China is far beyond many heathen countries in possessing many of the substantial blessings of civilization, yet with regard to the only true knowledge, the knowledge of God, China is in as low and debased a condition as any other heathen country in the world. The Chinese are either sunk, on the one hand, in Atheism, or, on the other, are grovelling in superstition. In the houses and gardens of some of the more wealthy Chinese, I have often had opportunities of admiring the intelligence and skill which they evince in compressing little trees of the oak, fir, and cypress species within the limits of a stunted or pigmy growth. The national mind, like the shrubs of which I have been speaking, is stunted and crippled, and its natural growth and power has never been developed. Ages roll on, but no ray of physical science gleams on the Chinese; no advance is made by them in those arts which serve to extend the empire of the human mind over matter. And as in physical science and morals, so in Religion, their great philosophers and teachers discourage all attention of their pupils to the great subject of a future state and the worship of God as matters too uncertain to deserve attention.

#### *Religion.*

The religion of China is of two kinds—the Atheistical Philosophy of Confucius, a system more of political ethics than religious morals, which is the religion followed by the educated classes; and Buddhism, together with the less prevailing Taou sect, which is the religion of the lower and uneducated. In other words, Atheism is the religion of the sage, the



statesman, and the scholar, and Idolatry, stripped, indeed, of the Hindoo Obscenity and blood, is that of the lower orders. Plays, fire-works, lanterns, the burning of gilded papers, and the beating of gongs to the multitude, comprise all their ideas of Religion. Thus the THREE HUNDRED MILLIONS of Chinese are infidels in sentiment and idolaters in practice, and they travel onward through the vale of life without knowledge of God or hope for the soul, until the shadows of death encompass them about, and they go down to the grave and die like the beasts that perish. The consequence is, that, with their hearts thus seared, their moral senses so stunted, they adopt almost universally the atheistical sentiment, *Let us eat and drink, for to-morrow we die*, and are callous and insensible to all beyond the moment, and see nothing and hope for nothing beyond the grave.

During my stay in the north of China I had frequent opportunities of residing, for different periods, in the great monasteries of the Buddhists of the Taou Sect; and though on one occasion I remained for several days in one of them, neither the priests nor the laymen shewed, to my observation, the faintest sign of religious bigotry or intolerance. They received my Christian Tracts, and Books containing the Word of God, with thanks, and those who were able to do so diligently perused their contents. On these occasions I have always experienced the kindest treatment and attention; and I feel assured, from what I have myself seen, that there is in China, especially in her northern cities, a magnificent field for the Missionary Enterprise of this and kindred Societies. On the occasion of one of those visits I was introduced to the Abbots of this Buddhist Monastery, at Teen Tung, about twenty miles from Ningpo. I found no difficulty in obtaining gratuitous and welcome lodgings in one of the quadrangles of this temple; and though I had to share my dormitory with an idol, and was occasionally interrupted by the visits of the priests, I received from them all the kindest treatment. The Abbot and some 100 Monks who reside at the monastery, cultivated with me the most friendly intercourse during my stay: they received the Religious Tracts which I offered them, and sometimes gave me in return some of their Buddhist Tracts. But, while mingling among these priests, and often while seeking those peaceful slum-

bers which I might have hoped for under more favourable circumstances, my attention would be disturbed by the sound of gongs and the tinkling of bells—by the idolatrous ceremonies of the late vesper and the early matin of the priests of this heathen temple. And it was on these occasions that I could more effectually realize in my own mind the blessedness of the Gospel, and of that Divine Grace which makes the Christian differ from the Heathen.

#### *Similarity between Buddhism and Romanism.*

Compelled to observe the details of these idolatrous ceremonies, I could not fail to be impressed with the striking similarity of the rites of Buddha with those of Popery. No unsophisticated mind, no mere ordinary observer, could mingle in those scenes which I witnessed in those temples—no one could be transferred from this country to be an eye-witness of those Buddhist ceremonies and superstitions, without being for the moment impressed with the idea, that what he saw was nothing else than Roman Catholicism in China. Would that those who shew an unhappy zeal in the maintenance of the ceremonies of the Church of Rome could be transferred to this Heathen Land, and there see how closely Paganism is assimilated to Romanism, and how intimately Romanism is assimilated to Paganism. There are the same institutions, the same ceremonies, the same rites, in the one as in the other. There is the monastery, celibacy, the dress and caps of the priest, the incense, the bells, the rosary of beads, the lighted candles at the altar, the same intonation in the services, the same idea of purgatory, the praying in an unknown tongue, the offerings to departed spirits in the temple, the same in the Buddha Temples of China as in the Roman-Catholic Churches of Europe. And what is a remarkable and melancholy resemblance between the two religions is, that the principal female god of the Chinese, the Goddess of Mercy, has also the title of Shing Moo, meaning Holy Mother, and Teen How, which means Queen of Heaven. And what is still more remarkable is, that she is always represented by the image of a woman bearing a male child in her arms. In fact, the whole system of Buddhist Worship, as carried on in China, presents such a strong resemblance to that of the Church of Rome, that an early

Jesuit Missionary, who visited China, declared that Buddhism must have been the invention of Satan himself, to retard the progress of Christianity by shewing its striking similarity with the Buddhist Worship. Such, then, is the kind of field for Missionary Enterprise you are now called upon to supply—such the general character of that interesting country in which we are invited to plant the banner of the Cross, and unfurl to the view of those benighted Heathen those sublime words with which it is inscribed, *Glory to God in the highest, and on earth peace, good-will toward men.*

• *Encouragement to send Teachers.*

The high literary character of the Chinese people—their strong common sense—their ability to read—their theory of political government—and their practice of promoting only literary graduates to the several offices of the State, afford many encouragements to the Missionary of Christ, and a hope that the written Messengers of Truth will meet with attention and perusal. But if there are these advantages, there is also this disadvantage in China more than in any other country—that, in proportion to the literary habits and acquirements of the people, we may expect to meet with the pride of learning, and a consciousness of self-wisdom; and that that same apathy and religious indifference in the character of the nation, which, while it makes the people, on the one hand, devoid of all zeal and bigotry in reference to their own religion, renders them, at the same time, listless and apathetic as to the claims of another world and the Christian Religion. But, in the friendly spirit of the population, the general spirit of inquiry, and the great and universal desire for knowledge which prevails among them, the increasing tolerant disposition of the Government, and, above all, in the promises of God's Word, we have a loud and powerful call to increased exertion. For this, however,

CHRISTIAN-KNOWLEDGE SOCIETY.

*Report of the Foreign-Translation Committee.*

THE following is an Abstract of the Report which was recently laid before the General Meeting.

The grant of 2000*l.*, voted to them last July, greatly strengthened their hands

you need an increased number of Missionaries.

*Need of Missionaries.*

The opening in China will, I believe, absorb, for many years to come, all the materials for Missionary Strength and Effectiveness at the disposal of the Committee. But a few Missionaries are in the four northern provinces, or rather in the three which have been already occupied by Missionary Labour, who are able to speak the language with sufficient fluency to preach the unsearchable riches of the Gospel of Christ to the Natives so as to be understood—only a few, I say, are there who can hope to labour for extensive results in the work of conversion to the Gospel. At the same time, I am happy to say that the Missionary Labour is not without proofs of God's blessing. Much progress has been achieved in the general moral influence which has been already acquired by the Missionaries over the minds of both rulers and people. In Amoy, especially, I found this influence to prevail; for though I was a stranger there, and unable to speak the local dialect of the place, the fact of my being a newly-arrived religious Teacher was everywhere a sufficient introduction, and procured for me numerous invitations from several of the highest officers; and, before I left Amoy, the five Chief Mandarins of the place gave a joint-entertainment to the Missionaries, in order to testify their respect for us, at which the highest seats in the apartment were allotted to us. On that occasion we received the most polite attention from our entertainers, and many compliments were paid to us on the tendency of our Religion to produce harmony and peace among mankind; and the work in which we were engaged was applauded as kind and benevolent. One Mandarin actually went so far as to request from us an assortment of Christian Tracts, which he promised, after he had read them, to distribute among the people.

[Rev. G. Smith—at Church Miss. Soc. An.

for the important labours entrusted to them. Their leading object has been, to supply versions of the Scriptures, and the Liturgy of our Church, in Foreign Languages, as the demand for them occurs, and where they have a fair prospect of obtaining satisfactory translations, and a reasonable hope of turning them to good account.

The Committee have now twenty-one versions in Foreign Languages, in which they have been concerned, in various ways, since their last Report. Of these, nine are versions of Holy Scripture, and the remaining twelve translations of the Book of Common Prayer. Five of the works have been completed and published within the last twelve months; seven versions, which were in progress, have been completed and are in the press; new and carefully revised editions are preparing of three important versions already on the Society's Catalogue; two additional translations are in progress; arrangements are making for obtaining two versions never before attempted; and two received translations of Holy Scripture are printing, under the auspices of the Committee.

*Scriptures in French*—The new version of the Old Testament in French is printed to the beginning of the book of Isaiah; two sheets more are in type, and the version has been completed to the end of Malachi.

*Scriptures in Spanish*—The Committee have been able to make satisfactory arrangements for preparing and carrying through the press, without delay, a translation of the Bible into Spanish, according to the original Hebrew and Greek Texts. Of this version, the New Testament is completed, and the Gospels of St. Matthew and St. Mark, and the greater part of St. Luke, are already in type. The Old Testament is in the course of preparation.

*Scriptures in German*—The publication, and subsequent rapid sale and circulation of the German Translation of the Liturgy, both at home and abroad, together with the adoption of this version for the purposes of Public Worship at Hull and Liverpool, have caused many and increasing demands on the Society for copies of the German Bible. The Committee, therefore, after endeavouring in vain to obtain such copies as could with propriety be placed on the Society's Catalogue, have at length undertaken, with the sanction of the Standing Committee, to print an edition of Luther's Bible, adopting the text of the Castein Bibles issued from the press of the Orphan House at Halle, and which may be considered as the standard text in Germany.

*Scriptures in Maltese*—It was stated in the last Report, that the printing of the Maltese Version of the Gospels had commenced at Malta. This work has since been prosecuted satisfactorily. The Bishop informs the Committee, that "although

the translation is completed, they had not yet been able to get the Epistles through the press."

*Greek Septuagint*—The printing of the Greek Septuagint is proceeding at Athens. The Board last year agreed to place 250 copies of the first volume of this work, then recently completed, at the disposal of the Synod of Greece. The second volume, containing the Historical Books, from the first book of Samuel to the book of Esther, has since been printed, and is now ready for distribution.

*Syro-Turkish Psalter*—The Committee stated last year that they were disposed to undertake the printing, at Constantinople, of a Syro-Turkish Version of the Psalter, for the Syrian Christians of Urfah (the ancient Edessa) and its neighbourhood, who speak the Turkish Language vernacularly, but use the Syriac Character. "This," the Committee are assured, "will be a very important and useful work." They have authorized Bishop Southgate to make arrangements for its accomplishment, in which he will be ably assisted by a well-educated Syrian Priest, a native of that very region, lately gone to Constantinople to be employed in the service of the American Episcopal Mission.

*Coptic Scriptures*—The Coptic and Arabic Gospels, for the use of the Christians in Egypt, have been completed; and the Committee gladly avail themselves of this opportunity of acknowledging their obligations to the venerable Archdeacon Tattam, for editing the Coptic Version, as well as to the Rev. William Cureton, for correcting the press of the Arabic Portion of the work. This Arabic, it should be observed, is a literal translation of the Coptic Text; and although confessedly inelegant in style, it has been retained without alteration, as being that with which the Coptic Church has long been familiar, and which will therefore be most acceptable to them. The whole impression of this beautifully printed book is ready to be forwarded to Egypt, where, the Committee are assured, "the work will be received with gratitude by the Patriarch of the Coptic Church, and the rest of the priesthood, and will be valued and diligently read by the whole mass of their people."

When this work was originally undertaken there was no intention of publishing more than the four Gospels; but having no doubt that the possession of such an edition of the Gospels will create an earnest desire among the members of

the Coptic Church, to be presented with a complete edition of the Testament in the same type and form, the Committee determined to proceed immediately with the Acts and Epistles; and that work is now in progress, under the superintendence of the same able editors.

*Scriptures in Arabic*—The attention of the Committee has been, for some time past, directed to the subject of Arabic Translations of the Scriptures; an undertaking of great importance, but surrounded with many and peculiar difficulties. A considerable portion of the Gospels and Epistles, and the whole of the Psalms, having been translated into Arabic from the Greek and Hebrew Originals, for insertion in the Liturgy, the Committee have determined further to obtain, if possible, a translation of the rest of the New Testament, on the same plan, without delay; and they are endeavouring to make such arrangements as will enable them, after completing the translation of the New Testament from the Greek, to proceed at once to the Old Testament, and carry through an uniform version from the original Hebrew. Professor Lee is prepared, with the co-operation of other learned Orientalists, and the assistance of an able native scholar, to devote himself to this object; and the Committee have reason to hope that, entrusted to such hands, this great work, so long a desideratum in the East, may be accomplished in a manner creditable to the Society, as exhibiting, for the first time, an Arabic Text in conformity throughout with the Divine Originals, and that it may prove, eventually, under God's blessing, a powerful means of promoting Christian Knowledge among those many nations and tribes of the Semitic Family who speak or read the Arabic Language.

*Scriptures in Ogybwa*—The Rev. Dr. O'Meara, who visited England during the last winter, has returned to Canada, authorized by them to undertake a version of the New Testament in the language of the Ogybwa Indians. Dr. O'Meara is favourably known to the members of the Board, as the zealous Missionary of the Society for the Propagation of the Gospel among that interesting tribe, and the translator of the Liturgy into their language, of which, by indefatigable labour, and from constant intercourse with the people, he has acquired an accurate knowledge. The Committee trust that the proposed version,

which they have entrusted to him, will become eventually, with the Divine Blessing, a powerful aid in the endeavours which are making to spread the knowledge of the Gospel among one of the most numerous and widely-scattered native tribes of North America.

*Liturgy in Danish*—In consequence of representations from the Committee of the German Mariners' Church at Hull, the Foreign-Translation Committee have determined to undertake a version of the English Liturgy in the Danish Language. The Committee hope to make satisfactory arrangements with Mr. Thorleifr Gudmundson Repp, already advantageously known as the author of an English Translation of Luke's Commentary on the Epistles of St. John, for the accomplishment of this version. The Rev. C. W. Francken is prepared to perform Service, according to the Ritual of the Church of England, in Danish, when he shall have books for the purpose; and the supporters of the German Mariners' Church would gladly promote the same desirable object in behalf of the Danes and Norwegians.

*Liturgy in Portuguese*—The Portuguese Version of the Liturgy is not yet published. Unforeseen circumstances have caused delay in the printing of this work. But it is now advancing satisfactorily, and no long time, it is hoped, will elapse before it is ready for publication.

*Liturgy in German and Italian*—The German and Italian Versions of the Prayer Book being out of print, the Committee determined to have them both carefully revised for new editions. The revision of the former has been completed, and the new edition will soon be issued. The revision of the Italian Version is in progress. Both of these new editions will exhibit the Psalter, as well as the Psalms and Hymns introduced in other parts of the Prayer-Book, so divided into verses and pointed for singing, as to accord exactly with the corresponding portions of the English Prayer Book without, at the same time, altering the text of the received versions of the Scripture from whence they are severally taken. When it is considered that these versions are not unfrequently used by foreigners, when attending Divine Worship in our Churches, both abroad and in this country, the importance of this arrangement will at once be understood and admitted. The Psalms, in like manner, the translation of which had already been

prepared for the New Spanish Version of the Bible before referred to, have been similarly divided and pointed, for the purpose of being inserted, at an early opportunity, in the Spanish Version of the Liturgy.

At Hull and Liverpool the Services of our Church continue to be attended by the German Mariners and others at both of these ports with thankfulness, and, under God's blessing, with very observable advantage to themselves. It is also stated, that accounts have been received of the seamen carrying to their homes, in Prussia and other parts of Germany, testimony to the value of the means thus provided for them of attending Public Worship and receiving religious instruction in their own language. Within the last year the Liverpool Foreigners' Mission has been founded, under the patronage of the Lord Bishop of Chester, and the superintendence of Mr. Baylee. In connection with this Mission, a Foreigners' Church was opened in Liverpool last Christmas for Divine Service, according to the rites of the Church of England, in foreign languages and in English, a native German, Mr. Hirsch, having been previously ordained by the Bishop as one of its ministers. The Congregation appears to vary from about 80 to 130, and the attendance of seamen is said to be considerable. German gentlemen resident in Liverpool are beginning to take an interest in the Mission. But it is not for German Books only that there is likely to be a demand upon the Society from this quarter. The Liverpool Foreigners' Mission contemplates providing spiritual instruction, and the means of attending Public Worship, for strangers from France, Italy, and Spain also, who, either as residents or as occasional visitants, are always to be found in considerable numbers in Liverpool.

*Liturgy in Armenian*—The last accounts received by the Committee from Constantinople stated that the printing of the Prayer Book in Modern Armenian was so nearly completed, and was proceeding so rapidly, that they have every reason to believe it must, by this time, be ready for publication. The Committee cannot dismiss their notice of this very important version, without recording their deep sense of the obligation they are under to Bishop Southgate, for the time, the talent, and the labour, which he has himself most zealously devoted to the

work. Bishop Southgate anticipates very important results from the circulation of this version, which the Armenians, both priests and people, are prepared to receive with favour. Of circulating copies of the English Liturgy in the East, the Bishop writes—"It is of the highest importance that the Anglican Branches of the Church of Christ should be known, in this country for what they really are. Our influence, under God, depends very much upon this."

*Liturgy in Arabic*—The necessary materials for printing the proposed newly revised edition of the Liturgy in Arabic are now in the hands of the Committee: a suitable fount of type has been selected for the work, and it will be put to press without delay. The printing will be superintended by Professor Lee, assisted by the other members of the Committee most conversant with the Arabic Language. A recent very large demand from Constantinople, for copies of the Prayer Book in Arabic, shews that this version is likely to be in great request, and to prove hereafter, under God's blessing, an instrument of much good in those quarters.

*Liturgy in Languages of India*—The Committee would advert to two very important versions, in which they have been only indirectly concerned; although it will be found, by referring to some of their former Reports, that they were, in a certain degree, instrumental in the undertaking and accomplishing of these works. The Committee allude to the new and improved version of the Liturgy in the Oordoo, or Hindoostanee Language, and the newly-revised edition of the Tamul Prayer Book; works which were very materially aided by liberal grants from the Society, and which have, both of them, been completed and published since the Report of 1846. Testimonies to the value and importance of these translations have already been laid before the Board in the course of the year; and, with regard to the Prayer Book in the Tamul Language, the Foreign-Translation Committee are in possession of a document, presented by the revisers to the Bishop of Madras, shewing the exemplary pains and care which have been bestowed on this revision.

*Liturgy in Maori*—The Committee have received the version of the Liturgy in the Maori, or New-Zealand Language. Great care has been bestowed on this version by the Syndicate of Translators

appointed by the Bishop of New Zealand ; and the manuscript, which is an unusually beautiful one, has the Bishop's "Imprimatur" affixed, with his own hand, to every separate page. The work is in the press, under the superintendence of the Bishop's brother, the Rev. William Selwyn, Prebendary of Ely.

*Liturgy in Ogybwa*—The translation of the Liturgy into the Ogybwa Language, which was reported last year as being in the press at Toronto, has been published ; and the Board have already heard, from the translator, the Rev. Dr. O'Meara, with what lively interest and gratitude it has been received by the simple, warm-hearted Indians of Lake Huron.

*Liturgy in Muncey*—So well known are the labours of the Rev. Richard Flood among the Muncey Indians of Delaware and the River Thames in Canada West, that the Committee need do little more than record the satisfaction they have had in carrying through the press, under the superintendence of Mr. Flood himself, the translation of the Liturgy in the Muncey Language, which he brought with him on his late visit to England. This, it is to be observed, is not a complete version of the Book of Common Prayer. It contains as much as will enable Mr. Flood to perform the Morning and Evening Services among his Native Congregations, and to administer to them the Sacraments and other rites of the Church ; and he has returned to the scene of his Missionary Labours, with the intention of employing his leisure hours in the completion of this translation, with the best aids and assistance he can obtain, and under the auspices of the Foreign-Translation Committee.

*Chrysostom's Homilies*—It was stated in the Report for last year that the Committee had been so fortunate as to make arrangements for obtaining, on advantageous terms, from the University Press at Oxford, a complete edition of St. Chrysostom's Homilies on St. Paul's Epistles to the Corinthians, for the use of the Greek Church, in accordance with a Resolution of the Board, at the General Meeting in February 1841. The Homilies on the Second Epistle were printed first. Those on the First Epistle were longer in the press than the Committee had anticipated ; but the work is now at length completed, and copies of the two volumes are ready to be forwarded to Athens, for distribution in Greece.

In immediate connection with this subject, and the edition of the Septuagint printing at Athens, the Committee may be allowed to add a translation of some portions of a Memorial lately received from the "Holy Synod of the kingdom of Greece." The document, which is in Modern Greek, is addressed to his Grace the President of the Society, and is signed by Neophytus Metaxas, Bishop of Attica, Missail Apostolides, Archimandrite, and Callinicus Castorches, Preacher (ἱεροκέρυξ) of Attica. After alluding to the proposal originally made by the Society, and approved by the Synod, to print at Athens, for the use of the Greek Church, copies of the works of certain of the ancient ecclesiastical writers, such as the History of Eusebius, and, above all, the Commentaries of St. Chrysostom, the Memorialists add, "Such is the want of these works—works so necessary for promoting piety, for the understanding of the Spirit of the Holy Scripture, and for the forming and perfecting of the religious character, as well of the Clergy, whose duty it is to instruct the people of God, as of the people themselves—such, we declare, is the want of these works among us, that the majority of the Greeks are ignorant even of their names. Your pious Society, therefore, would be conferring a benefit invaluable to us, and well pleasing to God, if it would but kindly open to us all, through the medium of the press, the reading and study of these Authors." And, with reference to the Septuagint, the Memorialists write : "It is with lively emotions of gratitude and spiritual joy that we announce the publication of the second volume of the Old Testament. The copies of this work, placed at the disposal of the Holy Synod, will be carefully and appropriately distributed, as well among ecclesiastics, as among such of the laity as are capable of profiting by the reading of the Holy Scriptures. Deeply sensible of the spiritual benefit thus conferred by your pious Society, we offer to your Grace, and, through you, to all the pious members of the Society, our most profound thanks ; beseeching God, the rewarder of good works, to bless the efforts of your pious Society in promoting the glory of His Holy Name, and to render this benefit to you a hundredfold, according to His unfulfilling promises, in the great day of final recompense."

## RELIGIOUS-TRACT SOCIETY.

## FORTY-EIGHTH REPORT.

*Issue of Publications.*

THE issue of the Society's publications during the year have been 18,224,836, being an increase beyond the issues of the preceding year, of 653,423. The Society's total circulation, in about 100 languages, including the issues of affiliated Societies in foreign lands, amount to nearly FOUR HUNDRED AND FORTY-TWO MILLIONS of copies of Religious Tracts and Books.

*Grants for Great Britain and Ireland.*

Grants have been made for the following important objects:—

District-Visiting, City and Town Missions, Christian-Instruction, Loan Tract, and kindred Societies . . . . .	700337
Sabbath-Day Circulation . . . . .	95630
Soldiers, Sailors, Rivermen, &c. . . . .	244124
British Emigrants . . . . .	72182
Prisoners . . . . .	15468
Hospitals . . . . .	2625
Workhouses and Union Poor-Houses. . . . .	5950
Railway Labourers . . . . .	75999
Fairs . . . . .	95279
Races . . . . .	13864
Foreigners in England . . . . .	3831
Home Missionary Agents . . . . .	31673
Special Occasions,—where large Assemblies have met . . . . .	6806
Miscellaneous—being 420 Grants for Destitute Districts, Villages, Colliers, Convict Ships; also, the Christian Spectator, Reports, and Specimens to Subscribers . . . . .	792477
Scotland and the Orkneys . . . . .	87665
Wales . . . . .	31387
Ireland . . . . .	360559
<b>Total . . . . .</b>	<b>2,635,856</b>

These grants amount in value to 2562*l.* 1*l.*s.

In these supplies, liberal grants have been made to many of the City and Town Missions. It has given the Committee much pleasure to meet the applications made to them for the benefit of British and Foreign Sailors, and also the Military. The railway labourers have had increased supplies.

There are now nearly 4000 publications on the Society's Catalogue. These works are almost as varied in their size and contents, as the characters of the readers for whose spiritual good they have been prepared. Their cheapness is worthy of notice. The subscriber obtains about forty-five pages of Tracts for every penny.

He can procure more than five children's Tracts for one farthing, and Dr. Watts's "Divine Songs for Children," without abridgment, for less than one halfpenny. Many of the larger works are cheap in the same proportion. The volumes of the "Puritan Divines," containing from 300 to 500 pages, are sold for 1*s.* 4*d.*; "The Monthly Volume," 192 pages for 6*d.*; and the four volumes of D'Aubigné's History, in one volume, for 6*s.*, with the usual allowance to Subscribers and the Trade.

*Notices relative to Domestic Grants.*

*Libraries for Union Poor-Houses*—Sixteen Libraries have this year been granted amounting to 119*l.* 15*s.*

*Libraries for destitute Districts*—The Libraries hitherto voted have been found very useful. In some places they have produced a taste for religious reading. Grants have been made, which amount in number to 138, and in value to 824*l.* 14*s.* 9*d.*

*Libraries for Sunday and Day Schools*—The Libraries granted for these objects, mostly at half price, amount to 205; their total value to 775*l.* 12*s.*

*Select School Libraries*—One hundred volumes for Schools, for 2*l.*—It is the aim of the Religious-Tract Society to diffuse sound knowledge on the basis of Divine Revelation, particularly among those in early life, who are chiefly dependent for instruction on the benevolent efforts of others. Already they have made grants for 2063 School Libraries, in various parts of the United Kingdom.

The volumes are uniformly bound and numbered, and form a most interesting and instructive library. The Committee offer them to Sunday, British, National, and other Schools, on the pre-payment of 40*s.*

Applications for these Libraries to be signed by the Superintendent or Secretary of the School, and to state the number of children under instruction.

*Factory Libraries*—Only two Factory Libraries have been applied for, which have been granted, their value being 4*l.*

*Total Number of Libraries*—The Libraries voted during the year amount to 558; in part payment of which 930*l.* 9*s.* 6*d.* has been granted by the Society. These Libraries do not include those which have been sent to the colonies and foreign lands.

The total number of Libraries granted,

since 1832, for places in Great Britain and Ireland, are—

For Destitute Districts.....	1589
For Sunday and Day Schools.....	2268
Select Sunday School Library of 100 vols.	173
Union Poor-Houses.....	108
Factory Libraries.....	58
National, British and Foreign, and Day Schoolmasters.....	49

Making a total of 4245 Libraries. The reduced prices, or portion gratuitously voted, being 11,744*l.* 2*s.* 4*d.*

*Books for Ministers on their Ordination*—The Committee continue to vote to Ministers and Missionaries, of limited resources, on their ordination, Books not exceeding 10*l.*, at half price. The application for such books must be signed by a Minister to whom the applicant is well known, and be made within six months after ordination. Twenty-two applications have been received, and the grants amount in value to 178*l.*

*National and British Schoolmasters*—Twenty-four grants, value 2*l.* each, have been made to these useful members of society, at half the Subscribers' prices. They amount, in value, to 48*l.*

*Wales*—Fourteen new Welsh Tracts and Books have been published during the year.

The sales of Welsh Publications have exceeded those of any former year. The gratuitous Issues amount to 31,387 Tracts and Children's Books.

The Society having published several works suitable for Schools and Private Families, and having others in the course of preparation, the Committee trust that their friends in the Principality, particularly those connected with education, will secure for them a large circulation.

*Scotland*—The Edinburgh Religious Tract and Book Society is in active operation. Its sales, in the year, have amounted to 184,896 Tracts, and 22,375 Books; and it has made grants to the extent of 76,060 Tracts. The total issues of the Edinburgh Society in the year have been 283,331.

The grants to Scotland have been considerably larger than in the former year, in consequence partly of the distressed state of some of the districts. Above 3150 have been voted to the Orkneys, making the total for Scotland 87,665.

*Ireland*—In the present afflicted state of the sister Island, the Committee have endeavoured fully to meet the numerous

appeals which have been made to them. In those parts in which the horrors of famine have been experienced, they have endeavoured to place the Society's publications with the active friends engaged in relieving their necessities. The grants to Ireland, in the year, exclusive of assistance in the formation of Religious Circulating Libraries, amount to 360,559, being an increase of 130,300 publications.

#### *New Publications.*

The new Publications issued during the year amount to 238; beside which 30 Publications have been re-issued in an improved form.

#### • *Notices relative to different Works.*

The Committee consider the publication of Tracts to be the primary object of the Society, and they find that their circulation has been greatly promoted by the sale of its larger works. The issues for the three last years are—

In 1844.....	7,457,197
1845.....	7,924,865
1846.....	8,623,684

These do not include Tracts printed by foreign affiliated Societies. If to the Tracts issued in 1846 about 4,497,225 children's books be added, the total circulation of these two classes of publications will be 13,120,909, without including the Broad Sheets, Handbills, Village, Cottage, Select, and other Sermons, the Magazines, and Pastoral Addresses.

"The Monthly Messenger" continues to have a wide and beneficial circulation. The issues of the past year have been 727,470.

"Pastoral Addresses."—About 184,800 of these Tracts have been circulated in the year. They have been found acceptable in Loan Societies.

"The Society's Periodicals."—It is now more than 23 years since the "Tract Magazine" was commenced. Of late years, others of a similar description have been issued by private individuals and by Societies: the extent of their circulation proves the importance of our cheap religious periodicals, and of their adaptation to the wants of the people. The early numbers of the "Tract Magazine" contained only 12 pages: at different periods it has been enlarged and improved. More than 6,000,000 of the separate numbers of the "Tract Magazine" have been issued during the 23 years of its publication.



The Committee, anxious to adapt their periodicals to the growing intelligence and circumstances of the times, have issued "The Penny Tract Magazine, and Christian Miscellany." Each number contains 32 pages of 12mo size, embellished with a wood engraving, and stitched in a coloured wrapper. "The Penny Tract Magazine" is suited to Evangelical Christians of every Denomination, and contains pieces for all classes of readers.

"The Society's Commentary."—The re-issue of the Society's large Commentary, in one shilling parts, has gone forward during the year. Twenty-four numbers have been issued. Each part contains either a portrait, a map, or illustrative engraving. Through this work, the two great commentators of our country, Henry and Scott, and many of our best biblical critics, expound to thousands the great truths of Scripture.

"Almanacks."—The total circulation of the Society's Almanack, in its three different forms, has amounted to 138,032 in the year.

The demand for "The Scripture Pocket Book for 1847" was larger than was expected, and the edition was exhausted long before the orders for it could be met.

"Juvenile Works."—The list of works published in the year shews that the juvenile reader has not been forgotten. The new books will be found interesting, particularly the new Missionary Tracts.

"16mo Square Series."—This series continues to have a good circulation, and keeps up its interest with the young. "The Arab," "The Christian Harp," "The Excellent Woman," "The Face of the Earth," and "Wanderings in the Isle of Wight," have been found acceptable to the Society's friends.

"New Books."—Several additions have been made to this series. The Society is indebted to friends in America for several works. Among the republications from Ancient Authors, may be noticed, "The Life of Christ in the Believer," by Dr. Reynolds, Bishop of Norwich, and "Consolations in Life and Death," by Rev. Owen Stockton.

"Dr. D'Aubigné's History of the Reformation."—The edition, in four volumes, has been sold to an encouraging extent. During the year a new edition has been published in demy 8vo., containing the four volumes in one, with the autograph of the author, 6s. in cloth boards, or in two volumes, 7s. in cloth boards. About

5200 copies, or 10,372 volumes, of this work have been sent out, and it continues much in demand. The Committee hope that efforts will be made to place it with every family in our country and the colonies who may be able to read.

"Historical Works."—"The History of Rome," in medium 8vo., from various authentic sources, both ancient and modern, has been issued, with a map.

"The Pocket Paragraph Bible."—The Holy Bible, according to the Authorized Version. This new work is arranged in paragraphs and parallelisms, with an entirely new selection of copious references to parallel and illustrative passages, prefaces to the several books, and numerous notes. Genesis to Esther contains 354 pages. This edition is on the same plan as the larger-sized Paragraph Bible, published by the Society some years since, with the addition of references, prefaces, and explanatory notes.

"Doctrinal Puritans and Divines of the Seventeenth Century."—This series of publications, now in the course of issue, contains some of their best works. They are arranged in pocket volumes, containing, on the average, upward of 360 pages each, in neat cloth boards, price 1s. 4d. each volume. A volume is published every alternate month, or six volumes in the year. The cheapness of these works, it is hoped, will secure for them a large circulation.

"The Divine Panoply; or, A Suit of Armour for the Soldier of Christ: with an Introduction by the Rev. Hugh Stowell."—This work is the fruit of the leisure hours of a Christian Layman, who is wishful to use the leisure God has given him for the benefit of the Church. It will be found to contain the pith of Gurnall's voluminous work, together with copious extracts from the writings of Ainsworth, Gurney, Scott, Simeon, and other standard Divines. Beside which, each section is embellished with a graphic and well-executed illustration of the piece of armour to which the section relates.

"Ancient Devotional Poetry" is now first published from a manuscript of the sixteenth or seventeenth century. It is printed in two colours, on tinted paper, with lithographic fac-similes of the original manuscripts. It contains 106 short poems, faithfully printed from the manuscript, and illustrating the principles of the immediate successors of the British Reformers. Mr. Montgomery, of Shef-

field, and other literary gentlemen, have expressed a decided opinion of their force, beauty, and simplicity, and recommended their publication. The work is worthy of the notice of admirers of Old English Literature.

"Monthly Volume."—Twelve new volumes have been issued. This series has had an unusually large circulation, amounting to 153,469 in the year. The Committee have received, from numerous friends, the most gratifying testimonies as to the value and usefulness of these works.

"Books for Schools and Families."—The attention of the Committee has frequently been directed to the importance of improving the books used in Schools. In many of them the intellect is often cultivated to the neglect of the heart; and the truths which should be most promptly and effectually urged on the mind are frequently the last to be stated, or are presented in a manner unattractive, if not repugnant.

The Committee have already in a forward state, in 12mo—A "History of England;" a "History of Rome;" a "History of Greece;" a "Poetical Reader;" a "Prose Reader," &c. &c. In this class the Committee propose to place several of the volumes of their Monthly Series.

The whole of these works will be written or compiled by competent persons, printed in a good type, and so cheap as to be adapted to a very large circulation.

"Works on Licentiousness."—Five or six of these works are in the press, and others will soon follow. They have been written with great care and delicacy, and it is hoped that their judicious circulation will shew the seducer the nature and heinousness of his crime, prevent the thoughtless and inexperienced youth from falling into the snare of *the strange woman*, and lead many of the fallen to return to a merciful and Almighty Redeemer.

#### *State of the Funds.*

The receipts and expenditure of the Society were given at p. 239 of our Number for May. The total sum received as free contributions is 5901*l.* 5*s.*

The Committee record, with grateful feelings, the liberal legacy of nearly 2000*l.* three and a quarter per cents., bequeathed by one of their oldest friends, the Rev. Henry Campbell, of Cowley.

The sum received for sales of the Society's publications, including 6257*l.* 11*s.* 5*d.*, the gratuitous issues, is 48,495*l.* 10*s.* 7*d.* The total receipts amount to 59,416*l.* 3*s.* 9*d.*

#### *Gratuitous Issues.*

The grants in money, paper, and publications, to foreign countries, together with the grants voted to Great Britain and Ireland, amount to 7936*l.* 9*s.* 7*d.*, being 2017*l.* 9*s.* 10*d.* beyond the total gratuitous receipts for the year. The Committee feel it their duty specially to remind their friends of the fact, frequently stated in former Reports, that the 2017*l.* 9*s.* 10*d.* has been paid out of the Society's business funds, which have also borne the entire expenses connected with its gratuitous operations, both at home and abroad.

#### *Concluding Remarks.*

The Committee would be thankful for the spiritual good which has been connected with the circulation of the Society's works. They feel the high privilege of being engaged in the Redeemer's Cause, while, with the friends of the Institution, they devoutly ascribe all praise and glory to Him:—*So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.*

Although the Committee have been permitted to present an encouraging Report to their friends, yet they are far from being satisfied that all has been done that ought to be accomplished by the agency which the Society employs. In Great Britain and Ireland, and the Colonies, about 18,000,000 of Tracts and Books have been distributed. May it not be asked, "What are these, when the population is considered?" The Committee are convinced that additional means are required for bringing cheap religious publications into immediate contact with those for whom they are especially designed.

In Norfolk and Devonshire pious, active, and ingenious Colporteurs have lately been sent forth, and considerable sales have been effected. In the latter county, 3900 copies of the Scriptures, and 1700 publications of this Society were sold in four months. These publications included Tracts for children, sold at sixteen for one penny, and books at 1*s.* 6*d.* each.

A few years since a Clergyman in Shropshire employed a hawker, who itinerated through his district, and at first his sales were small; but he went

forward, until he created a demand for religious works, to a large extent. In three years his receipts amounted to 1300*l.* The small book led to inquiries for a larger one, till at length the most valuable Commentaries were sold in considerable numbers. The issues of the Society might be doubled if proper measures were only adopted. The times call for energetic efforts. Let the Christians of our land be prepared to make them. If they neglect their duty, the press may be triumphant in the cause of error; but if they are *zealous of good works*, the period may not be distant when every family in our country shall possess a good supply of religious publications, and be led, through them, to embrace *the truth as it is in Jesus*.

In looking to the future operations of the Society, and of kindred Institutions, the Committee rest their hope of success on the unchangeable purposes and promises of God, and not on the most powerful instrumentality. The great truth to be acknowledged by all our Societies is, that it is *not by might, nor by power*, that the Gospel will succeed, but by the *Spirit of the Lord*. At the same time, the Committee feel that the printing-press—the great agency which they have to employ—in connection with the prayers, the labours, and the faith of the Church, will be one means by which the ascendancy of Scriptural Truth will be maintained. When, in the twelfth century, Peter Waldo, of Lyons, had the Scriptures translated, the light soon went out; but there was no printing-press. Wickliff held up the Lamp of Life at Oxford: Huss raised the torch in Bohemia: but they were soon extinguished: there was then no printing-press. Soon after the art of printing was discovered, Luther appeared; and before he died, many millions of people, through the Divine Blessing on his numerous Tracts, professed the Protestant Faith. The light continues to shine. The press is still free. Let us, then, go forward, humbly confiding in God, who alone can make us successful; and in due time, *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.*

CHURCH-OF-ENGLAND TRACT SOCIETY.

THIRTY-FIFTH REPORT.

CONTRIBUTIONS, 67*l.* 11*s.*—Sales, 111*l.*

Sept. 1847.

6*s.* 2*d.*—Tracts issued, 43,806; of which 7682 have been by grants; 1101 in bound volumes; and 35,023 in separate Tracts.

*Objects of the Society.*

It is the glory of the infinite God that He can make His wisdom and power known, as well by the least as by the greatest of His works; by the moss of the desert or the daisy of the field, as well as by the oaks of Bashan or the cedars of Lebanon. This consideration is of two-fold importance in the minds of the Committee of the Church-of-England Tract Society: on the one hand to encourage them not to think meanly of the work in which they are engaged, because of the smallness of the instrument by which they endeavour to promote the knowledge of God; on the other, to cause them to take special care that the knowledge they attempt to diffuse be in exact accordance with God's own Holy Word. The lichen, or daisy, which serves to the manifestation of God, does so because it is as truly the work of His hands as the stars of heaven; and if Tracts are to carry the word of salvation in them, it must be by their having the truths of revelation duly impressed on their pages. It is not enough that they contain no contradiction to God's truth: they must set forth the very image and form of it, or men cannot be made wise unto salvation. *This, said our blessed Lord, is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent.* The object of the Committee of this Society, therefore, is to illustrate this great truth, by doctrinal statements, by Catechisms, by details of incidents, with suitable exhortations founded on them, or by narratives of the lives and deaths of martyrs, confessors, and others, in whom the saving knowledge of the Gospel has been manifested and exemplified to the honour and glory of God. They believe that the chief theme of their Tracts will be found to be, God in Christ reconciling the world unto Himself, and waiting to be gracious to all who truly turn unto Him through faith in His beloved Son. And, in connection with this great theme, their Tracts will afford plain and scriptural information on the principal topics included in it, or flowing from it. They will be found to exhibit just and simple statements of the misery of man's condition apart from Christ, with affecting representations of the consequences and wages of sin. But beside this, they also contain clear explanations

of the nature and application of that redemption by which God can be just, and yet the justifier of him which believeth in Jesus. Therein the penitent sinner will be pointed to Christ as the fountain opened for sin and uncleanness, as the medium of his return to God, and the only way to happiness and peace. The true believer also will find, in the Tracts of this Society, cheering announcements of the grace wherein he stands accepted in the Beloved; he will be reminded of the comforting truth, that, walking in the light as Christ is in the light, he is cleansed by the blood of his Saviour from all sin, and freed, by the law of the Spirit of life implanted in his mind, from the law of sin and death in his members. There, too, he will see delineated the character of that holiness which is his preparation for the enjoyment of heaven, and gladdening representations of the glory that shall be revealed in the redeemed at the coming of the Lord.

Thus the Committee hope they may be sending forth many a word of life which shall not return void, and be the means, in this way, of maintaining another witness, however humble, in the world, to the simplicity and power of the Gospel. Engaged in such a work, they confidently hope for the blessing of God, and would feel no uneasiness or doubt of the result.

The new Tracts which have been published during the past year are, one of the larger series, viz. "Vain Excuses for

Not Attending at Church Stated and Answered."

Also two of the Tracts for Children and Sunday Schools: "Thoughts, in Verse, on the Principal Festivals and Holy Days of the Church of England. Part I.—Relating to our Lord Jesus Christ." "Thoughts, in Verse, on the Principal Festivals and Holy Days of the Church of England. Part II.—Relating to the Apostles and Evangelists."

*Appeal.*

In conclusion, the Committee would earnestly solicit a subscription from all to whom this appeal may come in behalf of a Society which God has already blessed with success. The Committee especially urge their application for increased support, upon the ground that, recently, the scale of prices for all the Tracts published by this Society has been considerably reduced.

Let it not be said there are too many such demands already. The Egyptian, who sees the Nile rising, does not grieve that so many channels have been prepared for its waters to flow in to irrigate the land. The Christian who may, if he will, behold in faith the rising of a better river, should not, therefore, grudge the multitude of the channels which he is called upon to help to keep open: rather should he wish to cast his bread beside all waters, knowing that it will be found, though after many days.

UNITED BRETHERN.

Daily Words and Doctrinal Texts for the Year 1848.

JANUARY.		
Day.	Daily Words.	Doct. Texts.
1	Dan. 3. 17, 18.	Rev. 1. 17, 18.
11	Pa. 89. 15.	Rev. 2. 1.
3	Is. 65. 10, 11.	Matt. 21. 42.
4	Jer. 3. 17.	John 4. 21.
6	Zech. 13. 1.	Mark 3. 5.
8	Is. 25. 7.	Luke 5. 32.
7	Ezek. 22. 30.	Acts 2. 41.
8	Mal. 3. 6.	Acts 3. 26.
ix	Is. 30. 18.	Mark 14. 38.
10	1 Kings 2. 2, 3	Mark 9. 35.
11	Dan. 6. 27.	Luke 13. 17.
12	Pa. 141. 5.	Luke 8. 13.
13	Is. 64. 1.	Acts 17. 24, 25.
14	Is. 51. 1.	John 12. 41.
15	1 Kings 6. 13.	Matt. 4. 10.
xvi	Pa. 22. 7.	Acts 20. 20, 21.
17	Dan. 4. 35.	John 15. 9.
18	1 Kings 18. 36.	John 3. 21.
19	Nehem. 9. 5.	Acts 11. 18.
20	Zech. 12. 10.	Acts 5. 30, 31.
21	2 Sam. 15. 26.	Luke 1. 32, 33.
22	Is. 9. 5.	Matt. 15. 13.
xviii	Joshua 1. 5.	Acts 5. 38, 39.
24	Zeph. 3. 9.	John 7. 48.
25	Pa. 72. 18, 19.	Rev. 1. 5, 6.
26	Zech. 12. 10.	Luke 10. 21.
27	Pa. 89. 2.	Rev. 15. 3.
28	Micah 5. 4.	Matt. 5. 9.
29	Jer. 32. 40.	John 6. 51.
xxx	1 Chron. 5. 22, 16.	Rev. 7. 14, 4.
31	Jer. 1. 18.	Mark 16. 16.

FEBRUARY.		
Day.	Daily Words.	Doct. Texts.
1	2 Kings 20. 5.	Matt. 5. 10.
2	Pa. 40. 16.	Luke 2. 29, 30.
3	Pa. 31. 24.	Matt. 22. 11.
4	Is. 52. 9.	John 3. 36.
5	Is. 33. 6.	Matt. 13. 52.
vi	Is. 65. 13, 14.	Acts 7. 59.
7	Pa. 64. 18.	Acts 2. 47.
8	Is. 53. 10.	Matt. 6. 34.
9	Pa. 102. 23.	Luke 15. 29.
10	Ezek. 3. 11.	Luke 24. 15, 16.
11	Is. 49. 2.	Matt. 5. 29, 30.
12	Ex. 33. 17.	John 17. 13.
xiii	Zech. 10. 9.	Matt. 5. 13.
14	Pa. 119. 96.	Rev. 1. 5.
15	Jer. 30. 19.	Rev. 3. 15, 16.
16	Pa. 79. 13.	John 13. 31.
17	Zech. 2. 5.	Luke 15. 7.
18	Jer. 17. 7.	Matt. 10. 25.
19	Jer. 17. 13.	Acts 5. 29.
xx	Pa. 26. 8.	Acts 2. 42.
21	Ezek. 34. 31.	Mark 11. 17.
22	1 Kings 19. 18.	Luke 16. 10.
23	Pa. 98. 3.	Matt. 19. 30.
24	1 Sam. 1. 27.	Rev. 19. 7.
25	Pa. 24. 1.	Matt. 7. 12.
26	Is. 6. 8.	Luke 14. 17.
xvii	Lev. 9. 23.	Acts 4. 12.
28	Gen. 18. 25.	Mark 16. 19.
29	Lam. 5. 21.	Rev. 2. 5.

MARCH.		
Day.	Daily Words.	Doct. Texts.
1	Is. 64. 9.	Acts 4. 11.
2	1 Kings 5. 4.	Matt. 8. 27.
3	Is. 19. 25.	John 17. 6.
4	Judges 6. 31.	Luke 18. 31—33.
v	Pa. 143. 2.	Acts 2. 39.
6	Ezek. 39. 29.	Acts 2. 39.
7	2 Chron. 16. 9.	Matt. 24. 14.
8	1 Kings 22. 14.	John 12. 27.
9	Jer. 32. 42.	John 5. 23.
10	2 Kings 13. 23.	Mark 14. 36.
11	Pa. 47. 5.	John 3. 19.
xii	Is. 44. 3, 4.	Matt. 26. 50.
13	2 Sam. 6. 21.	John 17. 12.
14	Pa. 27. 8.	Rev. 5. 14.
15	Gen. 23. 15.	John 12. 31.
16	Ex. 33. 13.	Luke 18. 7.
17	Pa. 145. 10.	Acts 4. 27, 28.
18	Pa. 56. 8.	John 17. 6.
xix	Dent. 6. 18.	Mark 14. 61, 62.
20	Pa. 105. 40.	Mark 14. 64.
21	Pa. 119. 6.	Matt. 6. 22, 23.
22	Is. 60. 32.	Luke 22. 61, 62.
23	Dent. 30. 6.	Luke 15. 4.
24	Ex. 15. 1.	John 18. 24.
25	Pa. 127. 1.	John 1. 14.
xxvi	Pa. 86. 1.	John 19. 5.
27	Is. 14. 32.	Matt. 11. 6.
28	Is. 53. 12.	Acts 10. 4.
29	Pa. 89. 2.	Matt. 23. 37.
30	Pa. 117. 11.	Matt. 11. 29.
31	Jer. 32. 17.	Matt. 17. 6.

APRIL.

Table for April with columns: Day, Daily Words, Doct. Tests. Includes entries for Mich. 2. 7, Lam. 3. 22, Jer. 31. 23, etc.

MAY.

Table for May with columns: Day, Daily Words, Doct. Tests. Includes entries for Job 1. 21, Jer. 17. 13, Jer. 31. 14, etc.

JUNE.

Table for June with columns: Day, Daily Words, Doct. Tests. Includes entries for Pa. 55. 6, Is. 49. 16, Is. 9. 6, etc.

JULY.

Table for July with columns: Day, Daily Words, Doct. Tests. Includes entries for Is. 45. 17, Ezech. 16. 8, Is. 14. 1, etc.

AUGUST.

Table for August with columns: Day, Daily Words, Doct. Tests. Includes entries for Zech. 9. 9, 2 Chron. 34. 27, Pa. 51. 17, etc.

SEPTEMBER.

Table for September with columns: Day, Daily Words, Doct. Tests. Includes entries for Deut. 7. 13, Pa. 25. 9, Pa. 18. 36, etc.

OCTOBER.

Table for October with columns: Day, Daily Words, Doct. Tests. Includes entries for Is. 30. 21, Job 16. 19, Zeph. 3. 12, etc.

NOVEMBER.

Table for November with columns: Day, Daily Words, Doct. Tests. Includes entries for 1 Chron. 17. 2, Rev. 7. 9. 10, Pa. 71. 15, etc.

DECEMBER.

Table for December with columns: Day, Daily Words, Doct. Tests. Includes entries for Gen. 21. 33, Zeph. 3. 16, Pa. 37. 31, etc.

## Western Africa.

CHURCH MISSIONARY SOCIETY.  
SIERRA LEONE.

### *Anniversary and Report of the Sierra-Leone Auxiliary Church Missionary Society.*

THE Sierra-Leone Auxiliary has now existed for many years, and is in a flourishing condition, the number of Annual Subscribers of one guinea and upward being now about forty. The Rev. T. Peyton, the Secretary, thus mentions the Anniversary, in a Letter dated Feb. 16, 1847—

The Annual Sermon was preached by the Rev. F. Bultmann, on the 2d of this month, in the Mission Church, Freetown; and in the evening of the same day the Public Meeting was held, his Honour the Chief Justice presiding. After the Sermon, the sum of 6*l.* was collected, and after the Meeting, 10*l.* 0*s.* 6*d.*

The Report gives so comprehensive a view of the working and results of the Society's machinery in the Colony, that we give the greater portion of it. It is dated Feb. 2, and thus proceeds—

In enumerating the various branches of the Society's operations in the Colony, it is necessary to speak, first, of

#### *The Number of Stations and Teachers.*

At present there are 13 principal Stations, with which are connected 12 minor ones; making, in all, 25 towns and villages where the Services of our Church are maintained, and flourishing Schools established. The number of Teachers employed is 72, including 60 Natives. The success which has attended the labours of these Agents will appear from the state of

#### *The Congregations.*

During the past year the attendance on Public Worship has been larger than at any time since the commencement of the Mission. At Kiskey there is a flourishing Congregation of 1000; at Freetown, of 670; and at Regent, of 900. One pleasing and hopeful feature of this Congregation is, that it consists of at least one-third young persons, who, under God's blessing attending the ministry of His Word, may be won to the love of Christ, and thus be morally, as well as spiritually, improved. At present the

whole number of attendants on Public Worship is 7241. At the last Anniversary there were 6068, so that there has been an increase of 1173 during the year. We rejoice to state that a spirit of prayer has pervaded many of the people; and that those who formerly lived according to the course of this world have been awakened to a sense of their state as sinners before God, and have been led to seek for that peace of mind which is to be found only in Christ. It is also interesting and encouraging to observe the earnestness of attention, and the solemnity of feeling, which a large number of the Africans evince when they meet in the House of God.

In connection with the Congregations of Regent and Freetown, the Rev. Messrs. Denton and Beale have established Lending Libraries for the mental and spiritual improvement of the young; and it is pleasing to witness the eagerness with which they avail themselves of this privilege. At Regent there is also a class of Colony-born, chiefly females, who are met once a-week for religious instruction. This is common in many other Stations.

#### *Communicants, Candidates, and Baptisms.*

The happy results of the Society's labours are also shewn in the large increase of Communicants, and Candidates for Baptism and the Lord's Supper. The number of Communicants is at present 1876, being an increase of 355 in the past year. We have, also, about an equal number under religious training for Baptism and the Lord's Supper.

Since the last Annual Meeting, 223 adults have been admitted to the Church of Christ by baptism. The conduct of the Members of our Church is generally such as becometh the Gospel of Christ. The Committee cannot, however, but pray for a larger measure of Divine Influence to rest upon them, that they may evince a greater degree of devotedness to God than is manifested by some of them. Meetings for prayer and reading the Scriptures are held among them, and these exercises prove valuable means of spiritual profit and edification.

#### *Schools and Seminaries.*

In the Colony there are 25 Day Schools, 26 Sunday Schools, and 3 Seminaries, under the care of the Church Missionary Society. There are, in the Day Schools, 3315 scholars; in the Sunday Schools, 2480 adults; in the Fourah-Bay Institution, 10 students; in the Grammar

School, 44; and in the Female Institution, and private families, 24 young women and girls; making a total of 5873 persons who are daily or weekly instructed in this Colony by the Society. There has been an increase of 534 scholars in the Day and Sunday Schools during the year. To attempt a condensed account of the Society's operations in the educational department would exceed the limits of this Report. It is sufficient to say, that the Schools have been the means of extensive usefulness to the Colony. The Seminaries supply an adequate number of suitable Schoolmasters, some of whom are not only able to teach the rising generation, but to explain and enforce the truths of the Gospel among their countrymen.

*Tammanoe Mission.*

This Mission has afforded but little encouragement. The Labourers can record no conversion to God, nor speak of any enlargement of the Congregation or Schools. The number of scholars on the books is 36.

*Native Languages.*

This department has been diligently pursued through the year by the Missionaries at Port Lokkoh; and in the Colony, the Rev. J. F. Schön has been deeply engaged in the Hausa, the Rev. I. Smith and Mr. T. King in the Yoruba, Mr. Thomas Maxwell in Bornou, and Mr. George Nicol in Susoo.

*Contributions of the People.*

The zeal and liberality of the Christian Natives have, during the past year, furnished a primitive illustration of the power of Religion to supply, from limited means, pecuniary resources for the support of the Missionary Work. The amount received from the Natives during the past year has exceeded that of the preceding by about 50%. The gross amount of the year has been 237*l.* 10*s.* 11*d.*, including 5*l.* 14*s.* given by the adults of Regent-Square Sunday School toward the erection of a New Church. Of this sum, 157*l.* 7*s.* 3*d.* has been contributed by the Natives. In addition to this amount, the sum of 27*l.* has been received from the children of the Day Schools, which is appropriated to the erection of Schools and Churches.

In June last an Annual Sermon was preached, and a Public Meeting held, at Regent. It excited great interest among the people, and the Rev. N. Denton states that the subscriptions are considerably increased.

*Conclusion.*

From the general view which has now been taken of this Mission, it is evident that it continues to enjoy abundant tokens of the Divine Favour. The Gospel has been preached to a numerous and affectionate people, and many of them have felt its power, and embraced the mercy which it reveals. The watchmen on the walls of our Zion in Sierra Leone have been reiterating the prayer, *Let Thy way be known upon earth, Thy saving health among all nations.* The Lord has heard our prayers: He has blessed our efforts. To Him be all the praise!

The period upon which we have now to report is the half-year ending March 25, 1847. We commence, as usual, with the

CHRISTIAN INSTITUTION.

The illness of Mrs. Jones was mentioned in our last notice of the Institution. We regret to say that it eventually became necessary that the Rev. E. Jones should accompany her to this country,\* her sojourn in which has produced a gradual improvement in her health. During Mr. Jones's absence from the Institution, the Students will continue their usual studies, as far as practicable, under Mr. G. Nicol, the superintendence devolving upon the Rev. T. Peyton.

The new buildings are advancing but slowly, in consequence of the dearth of materials.

GRAMMAR SCHOOL.

In addition to the Rev. T. Peyton and Mr. T. Maxwell, this School had for a short time the assistance of Mr. W. Parkin, who was removed from Port Lokkoh in January, the climate appearing to be injurious to his health. He was eventually, as we shall have occasion to notice, stationed at Gloucester. Mr. Peyton has furnished the following—

*Report for the Quarter ending March 25, 1847.*

Two years have now elapsed since this School was commenced; and, on a review of this period, notwithstanding all the toil

\* *Vide the Recent Intelligence in our Number for May last.*

and anxiety incident to the Mastership of such Institutions, I see abundant cause for thankfulness in the success which has attended this branch of the labours of the Church Missionary Society.

*General State.*

The number of pupils is 45; of whom 18 are educated at the expense of their friends and guardians. During the past two years the Society has received, for daily and other pupils, about 152*l.* In addition to this, the sum of 20*l.* has been paid by young men who attend the School two evenings in the week, for the improvement of their minds in Grammar, Geography, and other useful knowledge. The smaller sum has been laid out in books and philosophical apparatus for the use of the establishment, and the larger has been entered in the accounts current of the Mission.

*Studies and Progress.*

The progress which has been made in the several branches of education has far exceeded our expectations. When the School was established, no pupil knew the Greek Alphabet. The first class has now read through the Greek Delectus, part of the New Testament, and Xenophon's Anabasis. The second is reading the Delectus and Grammar.

In Mathematics, the boys of the first class have read the first three books of Euclid's Elements, and in Practical Mathematics have advanced to the Mensuration of Superficies. They are now about to enter upon Land Surveying.

A Public Examination of the School, in all the subjects above set forth, was held on the 1st of January. His Excellency the Governor was invited; but, as he was not able to attend, the Examination Papers were forwarded to him, and he returned a Letter, containing the following passages—

My Dear Sir—I regret extremely that, owing to a pressure of official business, as well as to indisposition, I shall unfortunately be prevented from attending at the Public Examination of your scholars to-day. I lament this the more, as it would have been to me a source of the highest gratification to have been present at what I believe is the first Public Examination of the youths of this Colony—certainly the first since I first came to it, now close upon seventeen years ago.

The various subjects of study, embraced in the Examination Papers kindly furnished to me by you, evince an onward progress in the scale of Education, as compared with that of former years, which reflects the highest credit, no less on the unremitting zeal and labours of

the members of the Church Missionary Society resident in the Colony, than on the assiduity of the youths entrusted to their care; and who have, it is pleasing to see, profited so largely by the unwearied exertions of that Society in their behalf.

In order to evince the deep interest I take, and ever must entertain, in the success of so valuable an Institution as the "Sierra Leone Grammar School"—an Institution which must be of the very greatest benefit to this Colony, and alternately, through the youths educated therein, to the Natives of surrounding countries—I beg to send you herewith Five Sovereigns, to be divided into prizes, and awarded to the successive competitors as hereunder, which amount I will place annually at your disposal for this purpose.

His Excellency then points out the subjects to which the prizes are to be awarded.

*Results of the School.*

In April 1846 three young men, who were able to read the Greek Testament, and had a fair knowledge of the first two books of Euclid's Elements, were removed from the Grammar School to the Fourah-Bay Institution, and they have just been sent forth as Christian Teachers and Schoolmasters. Two other pupils have, at their own request, entered into mercantile life; another has gone out as a Schoolmaster; and two daily scholars have been employed in two public offices in Freetown.

*Regent-Square Sunday School.*

This School is under Mr. Peyton's superintendence, and the following passage respecting it occurs in his Journal—

Nov. 29—To-day the Sunday School at Regent Square has been larger than on any previous occasion. There were 28 applicants for admission, 17 of whom were females; but, for want of room, all of them could not be received. For the same reason, I was obliged to divide the School into two, putting about 40 men in classes in the boys' dining-room. It is truly encouraging to observe the desire for Christian Instruction which now pervades the length and breadth of Freetown. It manifests itself in various ways, even in places where it was, some years ago, least expected.

On the general condition of the School, Mr. Peyton makes the following remarks, Dec. 21—

The School continues to flourish, and is now in a very promising condition. During the past Quarter, 152 adults have



applied for admission: 62 only have been received, for want of room. The Female Sunday School, under the superintendence of Mrs. Peyton, has increased from 70 to 104, and the average attendance is 68. The number on the books, of both sexes, is 312, of whom 202 are reading the Holy Scriptures, and the others elementary books. The average attendance, including males and females, is also 202. During the past year, the sum of 5*l.* 14*s.* 1*d.* has been collected in Missionary Boxes from these persons toward the work of God. The money is designed for the new Church, which is about to be erected on this side of the town.

Mr. Parkin writes—

Jan. 24, 1847—I entered on my duties in the Regent-Square Sunday School. This is indeed a pleasing and encouraging sphere of Missionary labour. It far surpasses any thing of the kind I have ever seen before. Here are men and women, of almost every rank and condition, vieing with each other who shall learn the most, and understand the best. Their earnestness to read every word correctly, their anxiety to understand every sound of the Teacher when explaining a word or passage, and, above all, their deep seriousness, and humble and respectful behaviour, show that *the harvest truly is plentiful*; and, blessed be the Lord, that the Labourers are reaping the fruits thereof. Of the three hundred and upward who have their names enrolled in this Sunday School, more than two hundred are able to read that holy Book which testifieth of Jesus Christ, and tendeth to make *wise unto salvation*.

#### FEMALE INSTITUTION.

This Institution will now be conducted by Miss Hehlen,\* whose arrival in the Colony has already been reported. Our readers will remember that, for about a twelve-month, Mrs. Denton has kindly done what she could to instruct the pupils, who at present number but five. Miss Hehlen entered upon her duties at the end of December, and has given a

*Report for the Quarter ending March 25, 1847.*

We begin our studies, from nine to ten

\* *Vide* the Recent Intelligence in our Number for February last.

o'clock, with Bible History. I have commenced with Genesis, that the children may get a good survey of the whole plan of salvation. I use the beautiful pictures, with which the Ladies' Society kindly furnished me, for the benefit of the younger children; and when we came to the story of Abraham I illustrated it by a map of the Holy Land. I am greatly comforted by the devotion of these dear children at prayers and singing, as also by their attention to the Bible Lessons. We first read a chapter, after which I put questions to them, yet, for the present, so that they may find the answers in the lesson we have read. The female African children are nearly a century behind the males in every respect. The Teacher must therefore pray for indefatigable patience; and it is not so impossible to have it when we see what attention these children pay to nearly every lesson. From ten to eleven o'clock, they one day write, and the next cypher, which, to some of them, appears very difficult. From eleven to twelve o'clock, we have one day Grammar, and the next Geography, with Church and General History. I consider it necessary that the poor little creatures should first know the great deeds of God, and especially what the Lord Jesus has done for them. Finally, every day, from half-past twelve to three o'clock, there is a working lesson, to which the children apply themselves with great diligence, and not without good effect. After four o'clock the children dine, and do any evening business in the house; and the evening is devoted to exercise or recreation.

#### FREETOWN.

This Station is still under the care of the Rev. J. Beale, assisted by Mr. T. King. We make a variety of extracts from Mr. Beale's Journal.

#### *General View.*

At the end of December Mr. Beale writes—

Beside my Schools and classes, which have all been kept steadily at work, the library, which a kind lady in England sent out, consisting of 100 volumes, has been kept in weekly circulation, for the edification of our people. I say, with gratitude to God, that our work, in every department, smiles with promise. The attendants on the Means of Grace are very serious, as well as more numerous than

when we came here. More than 100 souls have renounced the world, and been added to the Church as Candidates for Baptism or the Lord's Supper. There is, beside, an addition of forty-one Communicants.

The following passage, from the Journal of Mr. Peyton, confirms the view taken by Mr. Beale—

Nov. 8—I assisted Mr. Beale in the Morning Service, and the administration of the Lord's Supper to 115 Communicants. It is truly refreshing to attend the Services in the Freetown Mission Church. The crowded Church, the devotional response, and the orderly behaviour of the whole Congregation, afford satisfactory evidence that there is a movement in advance; and that Missionary Labours here have been attended with tokens of the Divine Favour.

Again, in a Letter dated March 17, Mr. Beale is able to report—

Through God's mercy our efforts have not been in vain. Our Church and Schools are well filled with a devout and affectionate people. The past year has witnessed the addition of above one hundred souls to our number in Church Membership. Many of these, if not all, have really *cast off the works of darkness, and put on the armour of light*. Many of our Converts are now active, lively, spiritual Christians. There evidently rests upon our people a large measure of the quickening, sanctifying influences of the Holy Ghost. Even some of the elder children of our School have also been seriously impressed.

And at the end of the month—

The work is steadily progressing. Our Congregations and other Means of Grace were never larger or better attended, while the Lord is adding to His Church, almost daily, those, I trust, that shall be saved. During the Quarter we have commenced a Lecture in a densely-populated part of the town. It promises well, the house being filled with attentive hearers, as well as the piazza and yard.

*Desire of the People for the Education of their Children.*

Sept. 23, 1846—This day it was resolved, in the Local Committee of Missionaries, that henceforth our school-children should pay a penny per week instead of a halfpenny. This is a step

which I have long wished to see taken, being convinced that the people can do it without inconvenience, and that they sufficiently value the education of their children to make little or no objection to it. I took everywhere the earliest opportunity of making it known among my people. One replied, "Well, Massa, that's very good: we ought to do more for the Society and the Gospel." He has several children in the School. Another said, "Oh! that's not hard: we can do that." I told several that the Society intended by-and-by to withdraw their Missionaries, and send them to preach in other countries, leaving the Church in Sierra Leone with a Native Ministry. Of that they expressed their horror; one and all saying that the Society might do as they liked about other matters, as making them "pay coppers," but taking the Missionaries away they could not allow for a moment. One said, "If Society do so, I no care which way you go, Massa; I go too." Another came to ask the reason of the change. I said, "The Society look upon you as their children, and now that you are growing up they expect you to support yourselves."

*Eagerness of Africans to obtain the Bible.*

Nov. 25—We have been busy, for some time past, in making preparations for a Public Meeting of the Auxiliary Bible Society, of which I am Secretary. To-day we had the pleasure of seeing most of our friends from the different Stations in the Colony. His Honour the Chief Justice presided over an immense assembly, collected to listen to the animating addresses delivered on the occasion. After the addresses, we had the largest collection yet made for the object: it amounted to 13l. It is indeed delightful to trace the advancement of this good cause. Seven years ago, a large stock of Bibles was always on hand; but latterly, as fast as they have arrived they have been purchased by eager applicants. The last two shipments were hailed by the people with peculiar joy. They completely beset my house; and in about a fortnight after each arrival nearly the whole of the smaller Bibles, fifteen hundred in number, were sold. Nothing put a stop to this but the exhaustion of the stock. I have now written to the Secretary for between two and three thousand copies, which I have no doubt will be immediately sold on their arrival

in the Colony. I have nearly 100*l.* in hand, the proceeds of the Auxiliary this year. Such is the thirst among the Africans of our charge for the Word of Life! a proof, I think, that we have not laboured in vain.

*Death of a Pious School-girl.*

Feb. 25, 1847—This day died, in the faith of Jesus, one of our school-children, aged about fourteen years. She was one of an increasing number who have learned to know their *Creator in the days of their youth*. When we were at this Station some years ago, we noticed this child as being remarkably well-behaved and quiet, but had little expectation that it proceeded from any thing more than a good natural disposition. On our return to Africa, she came to see and welcome us. She had then a very serious look, and was not very well. During the last rainy season she was often absent from School, and at length sent to tell us that she was very ill, and wished to see us. We went, and found her in a dangerous state. When we came to her bedside she laid hold on our hands as firmly as she could, and called out, with evident pleasure, "My Master and my Mistress!" She then said, "O, Master, you are my Minister, and Mistress, you are my Teacher: you teach me the way of God. Mistress thought, when I was in class, that I was careless, and did not hear what she said; but I heard what you said, Ma'am, and have kept it in my heart. Oh, I will tell you what God hath done for me. I sent for you for this purpose, and also for Mr. King." She then said that Jesus had mercifully forgiven her all her sins, and that she was now going to Heaven; lifting up her voice in a transport of joy, gratitude, and praise to the Redeemer for what He had done for her. Sometimes she was scarcely able to speak, or move from her couch; but still her mind was in peace. She never mentioned the name of Jesus but with pleasure: it always found a response in her heart. The children of our School, at her request, often went to sing hymns, and read portions of the Word of God to her. On such occasions she would summon all the strength she had, and would entreat them to come to the Saviour. A few weeks previous to her death she rallied a little, and was able to walk about; but a return of fever suddenly terminated her existence here. Even her parents did not antici-

Sept. 1847.

pate her departure; although she seemed to be aware of it, and told them, the same morning, that she was weary of this world, and wished to go home and be at rest. A few hours after this, she fell asleep in the arms of her much-loved Saviour, and now rests in the joyful hope of a glorious resurrection to eternal life.

*Baptism of Twelve Adults.*

March 7, 1847—For several weeks past I have been giving special instruction to 17 Candidates for the Lord's Supper and 12 for Baptism. After the Second Lesson to-day, I received them publicly into the Church before an immense Congregation. It was an imposing sight, as the Sponsors, as well as the Candidates, were mostly dressed in white. The responses made by the Congregation showed the deep interest which they took in the Service. Two of the baptized were formerly open idolaters in this town. One of them, when he was first convinced of the folly and sinfulness of idolatry, took his idols and cast them into the sea, and every thing belonging to them. Formerly he never entered the House of God; but the Gospel was carried to his door, and now he is one of our most regular and attentive worshippers, always in his place at Sunday School, Church, and Morning Prayer. Once a blind and naked idolater, it may now be said of him that he sits, with some others redeemed from the like condition, *at the feet of Jesus, clothed, and in his right mind.*

RIVER DISTRICT.

KISSEY AND WELLINGTON.

These Stations continue under the charge of the Rev. C. F. Ehemann, who records the following remarkable instance of

*Gratitude in an African toward the Society.*

Oct. 11, 1846—This morning a young man offered me a canoe, all complete and in good condition, of the value of about 10*l.* or 12*l.*, as a present for our Society. When I asked him why he did so, he replied, "Because the Society has done me so much good in bringing me up in their School." As I feared, however, that it was the effect of a moment's excitement, I asked him whether he had well considered before the Lord what he was doing. He said, "Yes; I first prayed to the Lord about it, and I can give it cheerfully, and with all my heart." When I heard this,

I could no longer hesitate to accept it. This man, after he had left our School, was employed by several merchants, who generally sent him up the river to trade for them. At these places, as is usually the case with such young men, he lived a very profligate life, till a severe illness, through the grace of God, brought him to the knowledge of his danger, as well as of the salvation of his soul in Jesus Christ. Since his recovery he has been quite a changed and devoted character.

#### HASTINGS AND WATERLOO.

These Stations were superintended by the Rev. I. Smith, until his departure for England with Mr. Jones. Mr. J. C. Müller, the Catechist at Hastings, accompanied them. To compensate for these removals Mr. W. Young—who had recently arrived in the Colony from England,\* and had been charged with the district containing Tumbo, Russell, and other hamlets previously visited from Kent—proceeded to Waterloo, his former Station; and Mr. J. Bartholomew, the Native Catechist, left that place to reside at Hastings. The ministerial duties of Waterloo were assigned to the Rev. F. Bultmann, and of Hastings to Mr. Ehemann. Mr. Young reached Waterloo on the 4th of February, and remarks, in his March Report—

I was affectionately received by the people as their old friend and Teacher, many of them manifesting their regard by acts of kindness.

#### *Working of the increased School Payment.*

On this subject Mr. Smith writes of Waterloo, in his Journal for the quarter ending December—

Objections enough were made, voices enough were heard, and the children, one and all, came with the halfpenny as usual. They were all sent home to call their parents. Meanwhile, a note reached me from Benguema, stating that all had refused to comply with the regulation, and asking advice. The people of Waterloo, I found, had leagued together not to pay the penny, and of course their children were not allowed

to attend School at either place. However, very many of those who kept away their children on Monday came before the end of the week to beg pardon and pay the penny. At Benguema I re-admitted upward of 40 children within an hour on Friday afternoon, on their paying for the previous Monday, and promising regular payment for the future. At the close of the Quarter I find that at Waterloo we have lost 26 out of 442, at Benguema 10 out of 91, and at Moco Town 5 out of 47. It will thus be seen that we have lost 41 children in the three Schools, chiefly on account of this new regulation; but this is not so bad as I expected. I feel persuaded that the measure will prove one of the necessary steps to lead the people on toward the support of a Native Ministry, especially in the advanced state of the Colony at large.

At Hastings the result was even more favourable. Mr. Müller writes, in his Report for the Quarter ending Dec. 25, 1846—

The Day School at Hastings has gone on as usual during the Quarter. The number of children diminished but little when the school money was raised, although I had been afraid of the consequences of the plan. I allowed the measure to work well and settle in the people's minds, and then addressed them on Ps. ciii. After Service, I heard people say that they would pay more than a penny a-week, if required. Not one person complained of the new plan. The next day, Oct. 13th, almost all the children paid their penny, and they who had none went to fetch it. Thus was the plan introduced, under the Divine Blessing, and, contrary to our expectation, without the least trouble.

#### *Baptism of Forty-six Adults.*

The following passage occurs in Mr. Bartholomew's Journal—

Feb. 21, 1847—The Rev. I. Smith baptized 7 males and 13 females at Waterloo, 9 males and 8 females at Benguema, and 5 males and 4 females at Moco Town. Concerning these Candidates for Baptism I can say that they had been well tried, so far as human knowledge could try them; and they have, so far as we have observed, conducted themselves agreeably to their profession, and been very regular in the use of the Means of Grace.

\* Vide the Recent Intelligence in our Number for February last.

**India beyond the Ganges.**

LONDON MISSIONARY SOCIETY.  
*Prospects in China.*

THE Directors of the Society make the following remarks in reference to information which they have received from Shanghai and Amoy.

From the successive communications of our Missionary Brethren we are encouraged to believe that God has opened a door in this vast region of idolatry and superstition which no man shall be able to shut. The statements from our Missions at Shanghai and Amoy confirm this impression. Large numbers of the Chinese are becoming attentive hearers of the Gospel; the message of heaven is fearlessly proclaimed in city and village, in the crowded thoroughfare and the heathen temple, before the very presence of the national idols; it has no external opposition to encounter from the Native Authorities or the people themselves; and the Public Worship of God in the language of the country is established on a broad and firm foundation. These encouragements, manifestly bestowed by the hand of Divine Mercy, strengthen our motives and enforce our duty to abound more and more in the work; while fervently supplicating the promised effusion of Divine Influence on the seed already sown, that the wilderness may become a fruitful field.

**India within the Ganges.**

LONDON MISSIONARY SOCIETY.  
*Teloogoo Convert.*

THE Rev. Edward Porter, now in England, of the Teloogoo Mission, has communicated the following account of a Convert connected with the Station at Chicacole.

The name of the Convert is Vera Somanah, a respectable native of the Soodra Caste. He is a pensioned Sepoy of independent means, and much respected by his neighbours. He had served under the Company for several years; and, on obtaining his pension, came to spend his remaining days in peace at Chicacole. His soul, however, was at this time a stranger to true peace, though he used many devices and performed many ceremonies to obtain it. He visited several holy shrines, and performed numerous

vows in obedience to the Hindoo Shasters; but all these were to his guilty soul as physicians of no value. The first dawn of Divine Truth upon his mind was experienced in the following manner, just as he was about to visit the far-famed shrine of Juggernaut.

He had consulted his wife on the subject, and both made up their minds to set out on a journey to this shrine of Moloch, thinking that with this act their piety would be complete, and they would be absolved from all sin. A Tract on the worship of Juggernaut, which had been placed in his desk, all at once arrested his attention. He read it through carefully, and his heart sickened at the abominations of Juggernaut therein described: he afterward read it to his wife, pointing out to her the inutility of going to such a place for salvation. From that time he began to seek for more light in the right direction. Hitherto he had been very much opposed to the Christian Religion, and had often rebuked his adopted son for bringing home Christian Tracts, threatening the Master to remove the lad from the Missionary School if he taught him any more Christian Books. But this he did, like Paul, ignorantly; for ever after reading the Tract on Juggernaut he was a constant attendant at the Mission Chapel, and very attentive to the great truths of the Gospel. It was a very interesting sight to our Missionary, Mr. Dawson, to witness his regular and devout attendance on the Services of the Sanctuary, in behaviour more like a professed Christian than a Heathen.

For some time he felt it to be his duty to come out from the Heathen, and join himself to Christ, but he could not muster up courage enough to make an open avowal of his inward convictions. While his mind was in this state of indecision, Mr. Dawson preached one Sabbath Morning from the words, *Will ye also go away? Lord, to whom shall we go? Thou hast the words of eternal life.* He urged on all present the importance of immediate decision for Christ. The Holy Spirit was present to apply the question of the Saviour to Somanah's heart, and he could not resist it.

The Missionary closed his Sermon, and was about to offer up the concluding prayer, when he was interrupted by somebody at his elbow calling out, "Sir, sir!" He looked round, and whom should he see but Vera Somanah. With great earnestness the latter exclaimed, "I beg

you will baptize me now." Mr. Dawson told him to wait a little, and he would speak with him. He then offered up, with mingled feelings of gratitude and joy, the concluding prayer. When he came down from the pulpit, the poor man fell at his feet, saying, "Master, save me!" Mr. Dawson gave him some words of encouragement, and promised to make arrangements for his baptism. He wrote to one of the Missionaries at Vizagapatam to come and aid him in the Service. During the interval the wife and relatives of the Convert, hearing of his intentions, came to him; and, by their cries and threats, succeeded in getting him away from Chicacole to some village at a distance.

This effort of the enemy to deter him from fulfilling his intentions prevailed for about a year. He continued, however, constant in his attendance on the Means of Grace, not deviating from his purpose, but delaying it, in order to influence his wife to cast in her lot with him, that so they might have the happiness of being baptized together. But, finding his endeavours ineffectual, he at last made up his mind to leave her, and at once fulfil the command of Christ. He went to the Missionary, and opened to him the state of his soul, and told him he had made up his mind to break Caste, and put on the yoke of Christ by baptism. Mr. Dawson exhorted him to fulfil his purpose without delay. To this he agreed, and immediately renounced Caste in the presence of several witnesses, exclaiming, as he took the cup of coffee in his hands, "This is to prove to you all that this day I have done with Hindooism, and openly embrace Christ, because there is salvation in no other." He afterward dined with the Missionary, and in the evening went with his fellow-convert to his own house to communicate the event to his wife. She was distracted at the news, and abandoned herself to agonies of grief for some time. Hundreds of Natives congregated at his dwelling, most of them abusing him and his fellow-convert. A few among them owned that he was a good man, that he had not decided hastily, and must have had good reasons for taking this step. Somanah stood firm amidst this trying scene; and, with extraordinary courage granted him at the time, began reading a Tract to the people, challenging them to shew him what evil he had done by breaking Caste and renouncing Idolatry.

This Convert was baptized, with two

other Natives, in the Mission Chapel at Chicacole, by Mr. Dawson. The Place of Worship being in one of the most public streets of Chicacole, Natives of all Castes flocked to it, and during the Service manifested the greatest attention and decorum.

Vera Somanah (who was baptized by the name of Cornelius), and another of the Converts, read their confession of faith to the assembly, who listened to it with the deepest attention. The number present was about 600. This sincere and devoted Convert to the faith of Christ has at length been joined by his wife.

Since the conversion and baptism of these Converts, the Lord has been pleased to add to the little flock of the Redeemer at this Station; so that there are now between fifty and sixty baptized Christians at Chicacole, and twenty-seven adults in communion. In a Letter which I lately received from Mr. Dawson, he says, "Three Brahmins have broken Caste, and one has joined the Church. A friend of Cornelius the Convert has, with his wife, forsaken Heathenism."

Mr. Porter adds

*Appeal for Missionaries.*

Members of Christian Churches! Young men of the rising Ministry! Will you not come forward and aid us in the spiritual conquest of this vast portion of Satan's Empire? Will you not take part in a conquest, not of ambition, but of truth; not of unrighteousness, but of righteousness; not of cruelty and bloodshed, but of holiness and peace? India is beginning to stretch out her hands to the Living God.

CHURCH MISSIONARY SOCIETY.

KADATCHAPOORAM DISTRICT.

THE Rev. J. Devasagayam continues in charge of this District, and has given the following

*Report for Half-year ending Dec. 31, 1846.*

The present number of the baptized is 1483, and of the unbaptized 741. The number baptized during the half-year is 175; viz. 96 adults and 79 children. The last half-year not being the Pathaneer season, the people have regularly attended the Lord's-Day Services, as well as the hours of daily instruction; and many of them, I am happy to say, have acquired a good state of knowledge. They are not ashamed to be taught by the school-children, who go about on Lord's Days to teach them texts and the sermon of the day.

The people of Kadatchapooram, a few excepted, continue to give me pleasure by their attendance on the Means of Grace, and by sending their children regularly to School. The number of people living in Kadatchapooram is 995. Mootookishtnapooram and Sammoogapooram being very near, the people of these places, about 109 in number, attend the Lord's-Day Morning Service at Kadatchapooram Church, and consequently the average number assembling in the Church, including school-children, is about 800. On Communion Sundays the number swells to 900, and then many are obliged to remain without, which makes the enlarging of the Church necessary. The attendance at the Church on week-days is, on an average, about 200. The women chiefly attend in the morning and the men in the evening: the school-children are present at both times. The Bible Class here, consisting of twenty-nine men and nineteen women, spend an hour with me on Lord's-Day Mornings before Service, and their progress in scriptural knowledge is not only satisfactory, but gives me an opportunity to see the blessed effects of the Word of God in several of their hearts. Most of them come together with evident delight, bringing with them their New Testaments, Psalms, and Prayer Books in their hands, and go with these treasures to the Church. The late liberal supply of the Madras Auxiliary Bible Society having put me in possession of a number of entire Bibles, I reserved about twenty copies in my library for the use of my adult scholars and school-children, who meet me frequently. The Tinnevely Christian boys, now in Bishop Corrie's Grammar School at Madras, sent me, a few days ago, a parcel containing four Tamul Bibles and twenty-one Testaments with references, to be distributed among their friends in this place. These, they informed me, were purchased from a collection they had made for several months. The ordinance of the Lord's Supper is also sincerely sought for and enjoyed by our people. The number of Communicants at Kadatchapooram is above 200, and at Neyoor about 100. I feel assured that I shall meet many of these in Heaven.

The people of my other Congregations have also conducted themselves much to my satisfaction.

My Catechists and Schoolmasters have resolved, in reliance on the blessing of the

Lord, to support a Reader, and have already commenced a collection for that purpose among themselves and their people. They have, with my consent, appointed an elderly pious Christian to that office, and have paid him three rupees for the last month. We commenced it with the earnest desire, accompanied by prayer, that Native Christians may be interested in the Christian duty of supporting their Catechists. We trust the Lord will not despise *the day of small things*, but so bless the little seed that it may bear abundant fruit in due time.

The number of Schools in my District, beside the Normal School, is 13, in which 204 boys and 174 girls are instructed. Of the boys 97, and of the girls 130, read the Scriptures. The Schoolmasters have been active, and the children, on the whole, have made satisfactory progress. The number whom I observed at this time under a favourable impression made by the Word of God on their hearts, is greater than in any of the preceding years. The Journals of the Schoolmasters, in which they mention occasionally the religious conversation they have had with them individually, show the real concern that the children have for the salvation of their souls and those of their parents.

The contributions of my people to the different Societies have not only continued, but I have had the great pleasure to see that many of them give more cheerfully.

#### MEIGNANAPOORAM DISTRICT.

The Rev. J. Thomas continues in charge of this District, assisted by the Rev. J. Spratt. Mr. Spratt was formerly a Student in the Madras Institution, whence he was ordained by the Bishop of Madras in September 1845\*, and went to labour at Meignanapooram. On Easter Sunday last he received Priests' Orders with the Students from the Madras Institution mentioned in our last Number, and immediately returned to his Station.

#### Baptisms—Congregations—Catechists.

Mr. Spratt gives the following particulars, in a Letter to the Rev. J. Tucker, dated Aug. 31, 1846—

Upon arriving here, in December last, I found that there were a great number

\* Vide the Recent Intelligence in our Number for January 1846.

of persons desiring baptism. My first employment, therefore, was the very agreeable and delightful one of assisting Mr. Thomas in examining the Candidates, and administering baptism to those of them of whose knowledge, character, and sincere desire for that ordinance, I felt well satisfied. Accordingly, I visited several villages in the District, and examined and baptized, including children and adults, about 200 persons. The result of my intercourse with them was gratifying: their knowledge of Christianity was creditable, their desire for baptism great, and in not a few instances, I trust, there was that preparation of heart which cometh from the Lord. One encouraging fact I should not omit mentioning, and the same is true of a large proportion of our people—that they are accustomed to pray morning and evening privately.

With regard to the Congregations generally, we meet with abundance to encourage us in the prosecution of our labours, and to show that our labour is not *in vain in the Lord*. The number, indeed, of those of whose piety we can speak decidedly is not very large: this is a circumstance, however, not peculiar to Tinnevely, it being the case everywhere, that the true people of God are but a very small remnant. We can affirm, of the great majority of people in our various Congregations, that they value the Means of Grace—are regular in their attendance at the House of God—correct in their deportment while there—diligent in learning their lessons—and that, in their general character and conduct, they are vastly superior to their heathen fellow-countrymen.

The Catechists come every Friday to Meignanapooram for instruction. On two successive months, lately, all the Catechists wrote sermons on Justification and Sanctification; and I am sure it would have delighted you to have heard with what clearness most of them stated and explained these important doctrines

*Report, for the year ending Dec. 31, 1846, by the Rev. J. Thomas.*

During the year 1846 Mr. Thomas was for two months absent from his Station on a visit to Madras and Ceylon, and was afterward visited by severe illness. In these circumstances he thankfully refers to the assistance afforded him by Mr. Spratt, and then proceeds—

The state of the Congregations is in no important degree altered from what has been detailed in my Reports of the last two or three years. Order and regularity are observed everywhere, and I know not whether much more need be attempted in this way. On the other hand, the number of persons who exhibit the power of Christianity is not so large as we could wish to see. In the district there are, altogether, 5160 souls under instruction. Of this number, 3020 are baptized, and 483 are Communicants. The unbaptized number 2140, among whom are included recent Converts, who have not yet had sufficient time to acquire a competent knowledge of Christianity; and those who, although they have been many years under Christian instruction, do not manifest those characteristics which we deem necessary qualifications for receiving the Sacrament of Baptism. It is a great mistake to regard all the people, who stand to us in the relation of Inquirers, Catechumens, &c., as truly converted Christians. The division into classes of Communicants, Baptized, Catechumens, and Inquirers, at once shows that it is quite foreign to our intention to produce an impression upon the minds of the friends of Missions, that all in Tinnevely, who are called Christians, are Christians indeed. We must here guard, however, against the danger of depreciating God's work, and taking up the extreme opinion, that, because all are not good, therefore all must be bad. This is by no means an unusual mode of dealing with this subject, although it must appear, upon the least reflection, to be opposed to our experience of what obtains, under similar circumstances, in other parts of the world; and opposed, also, to what we might infer from the statements of God's Word; which teaches us that the tares are ever mixed with the wheat; that the net enclosed a great number of fishes, bad as well as good; that *many are called, but few are chosen*; and that *they are not all Israel, which are of Israel*. And how many are there in England, who, notwithstanding the advantages of a religious education and Evangelical Ministry, live and die in a state of alienation from God! Our work in Tinnevely now bears a very striking resemblance to the work of God's servants in England. Large numbers of people are nominally Christians: they recognise us as their Teachers, and are amenable to the discipline of



the Church: they attend the Means of Grace, have the Gospel regularly preached, and the Sacraments duly administered. Among them many are worldly-minded, and their general conduct is not satisfactory. Others are punctual and attentive on the Means of Grace, and blameless in their general conduct; but respecting whom we entertain as yet only THE HOPE that *Christ may be formed in them*. Then we have left the Communicants, among whom are usually found the chosen people of God. But even among them it is impossible not to discriminate between one and another. Over some there is, indeed, ground for rejoicing that they are true followers of Christ, and will hereafter appear at His right hand in His kingdom and glory; some are *weak and sickly*; of others we *stand in doubt*, and are anxiously looking for clearer manifestations of a work of grace in their hearts. Thus we are exercised with anxiety, and often with much sorrow and disappointment. Still, we labour in certain confidence that we are instrumental in fulfilling the great purpose of God respecting the human race; and that His *Word shall not return unto Him void*, but shall assuredly prosper in that for which He hath appointed it. I have been thus anxious to put the case upon its true merits, in order that we may have the full sympathy of our brethren in the Lord. There is much to excite our gratitude for what God has done; but still more to stir us up to redoubled earnestness in prayer that the Spirit of life, and power, and holiness, may be poured out upon us from on high.

A very encouraging feature in our work is, that vast numbers of the younger members of our Congregations are able to read; and that they evince the utmost desire to possess copies of the Holy Scriptures, for which they show all willingness to pay a small sum, as part of the price. From this class, also, I have many Candidates for admission to the Lord's Supper; and there is, I believe, every reason to expect a greatly-improved state of Christianity among them, compared with what is exhibited by those who were brought up in Heathenism, and inured to every vice, before they embraced Christianity.

The number of children in the Schools exceeds 900, of whom 290 are girls. Any addition can hardly be expected, unless new Schools be established in Heathen villages. At present every Congregation

has its School, under the care either of a Schoolmaster or Catechist, assisted by a Monitor; and thus a very large proportion of the Christian Children, both boys and girls, are taught to read the Scriptures.

In the Boarding School, now called the "Elliott Tuxford School for Native Female Children," of which Mrs. Thomas and Mrs. Spratt have the joint charge, there are at present 43 girls. During the year two have been married. Of the present number, 35 are able to read the Scriptures, and have learned the Historical and Doctrinal Catechisms.

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## South Seas.

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### LONDON MISSIONARY SOCIETY.

#### *Return of Pomare to Tahiti.*

EARLY in February last the Queen arrived at Eimeo, and had an interview with M. Bruat for the purpose of arranging the terms of her future residence on Tahiti. The particulars, as stated by one of the Missionaries, are as follow:—

Her Majesty Queen Pomare arrived at this Island in the "John Williams" on the 4th February, and next day paid us a visit with her family. The youngest child, when weaned, is to be placed under our care and instruction. Her Majesty seemed in good spirits, and felt exceedingly anxious for the arrival of M. Bruat. The Commissioner arrived, with his staff, on the 6th, and at half past four P.M. had an interview with Pomare. The Queen had sent for me to be present, and I was on the spot on the arrival of the party.

The Governor shook hands, first with the Queen, and then with Tapoa, of Borabora, and some of the principal Members of the Royal Household. This ceremony being over, he said, "I heard of your Majesty's arrival on the 4th, but indisposition prevented a more early visit." The Queen replied, "I am most happy to see you." A few moments' silence ensued, when M. Bruat said, "I have several important things to say to your Majesty, but I wish to communicate them privately: where can we go?" The reply was, "To the Chapel." Pomare then said, "I wish Uata and Tapoa to go also." This was at once conceded, and the Queen, accompanied by these individuals and two aids-de-camp, with Adam

Darling and Samuel Henry as translators, repaired to the Chapel accordingly.

I have since become possessed of the following information, viz. Her Majesty is to receive 5000 dollars annually, beside a considerable sum as rents of her land, offices, &c., swelling the amount to about 8000. All foreign intercourse with her Majesty is to pass through the Protectorate Government, and all foreigners residing on Tahiti, &c., are to give notice twenty-four hours previous to an interview, and state the nature of that interview. Mr. Alexander Salmon is Minister for the Home Department.

The interview being finished, the Queen and her attendants came into our large School-house, which will hold about 700 people. It was filled, and there was a dense crowd outside. When quiet was obtained, Tapoa engaged in prayer; after which M. Bruat said, standing, and holding the Queen by her right hand, "A perfect understanding now exists between Queen Pomare and myself as the Representative of France; and I hereby restore Her Majesty to all her rights and privileges as Queen of Tahiti and Moorea." The band, which was in waiting, struck up the French national tune, and a salute of twenty-one guns closed the ceremony.

The Governor and staff attended Service here on the 7th February, and went away with the Queen on the 9th.

The Congregations have been much improved in numbers since the return of the Queen, and we have at present a fair prospect of fresh interest in the Schools for the young.

#### Another Missionary writes—

I avail myself of the last hour before the mail closes, to give you an idea of our state and prospects since the Queen's return to Tahiti. When she returned she was well received by the French. As soon as the steamer bearing her flag was seen, the "Grampus dressed ship;" and as she entered the harbour the French ships-of-war "dressed and saluted with twenty-one guns:" the "Grampus" saluted as the Queen passed. When the steamer anchored, the Queen requested Rotea, a deacon of the Church who accompanied her, to hold a Prayer Meeting in the cabin before landing. The Governor was on board, and many French officers. After prayer she landed under a royal salute from the steamer, and the band playing. The troops formed two lines from the landing-place to the Go-

vernor's house, between which the Governor himself conducted the Queen. On the steps of the Governor's house stood Madam Bruat, who received Pomare. She resides at her former house, but eats and sleeps in the house of the Governor. All attention is paid her, but she has no REAL POWER. Mr. Salmon is Secretary of State for Native Affairs, and Capt. Henry director of the same. Paraita, instead of Regent, is Prime Minister; and beyond that change of name no change has taken place.

The Queen is regular in attendance on Divine Service: she attends Chapel every Sabbath twice, sometimes three times, and occasionally attends the Bible Class which we hold in the Chapel every morning at sun-rise. All her influence is in favour of the Mission. We have re-organized the Church: our number is about 50 members, including a few visitors from the leeward. If the Government do not persist in regarding the Churches as their property, I think affairs will end in our favour; but at present all is confusion—the people are not yet fairly settled. I shall write more fully on these points when we see a little more clearly how we shall stand. The present aspect of this Station is encouraging.

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#### WESLEYAN MISSIONARY SOCIETY.

##### FEEJEE.

#### *Conversion of Cannibals.*

THE Rev. John Hunt, writing from Vewa, Nov. 6, 1846, says, in reference to what took place at a Prayer Meeting—

The Meeting was not long, but the sacred influence remained with the people. To describe what followed is impossible. Some of the worst cannibals in Feejee were suddenly seized with the most powerful conviction, and a sight of their state and danger threw them into the most awful agonies of sorrow. They wept and wailed most piteously; and some were so agitated, as to require several men to prevent them doing themselves and others bodily harm. Yet there was nothing foolish in what they said. They bewailed their sins, and prayed for mercy in a manner which astonished us.

Some of them had but very lately abandoned Heathenism; yet their knowledge of the Gospel, and the propriety with which they expressed themselves in prayer would have done credit to a

person who had been born and educated in a Christian Country. Were they not taught of God? What some of them had long heard without much apparent effect was now of the greatest use. Conversion to God is the only proper means for making theological knowledge practically useful. I never saw this truth so clearly illustrated as in the case of some of the older members of our Society in Vewa. We had long mourned over their apparent inability to understand the plan of salvation by simple faith in Jesus. Their Class-meeting statements shewed a defective experience: they were, in fact, servants, not sons, of God. Now the difficulty was removed by the Spirit. His inspiration made all easy.

At the end of five or six days we visited the whole of the people, for the purpose of learning their state; and we found upward of seventy who had found peace with God. Some of our people visited the Out-Stations in this Circuit on business, and took the sacred fire with them; so that when we paid our regular visit to them we found them fully prepared, for baptism and the Lord's Supper. We had indeed a blessed, spiritual visit. Many times, when administering the Lord's Supper, the people were so overwhelmed with the power of God, that they could scarcely receive the elements.

Our Societies have increased in number about two hundred during the year; but our increase of numbers gives but a poor idea of the extent of the good work. Those who have had a name to live, but were in reality dead, have been quickened; and indeed all have partaken more or less of the blessed boon of saving grace.

During part of the revival the Bau Chiefs threatened the Vewa Christians with every thing fearful. Our Teacher was sent away from Ovalau; and other persons who had embraced Christianity in places connected with Bau were obliged to leave their homes, and come to reside at Vewa. A Bau Chief, who was favourable to Christianity, was sent to Vewa, where he became a Christian, and is now meeting in class. The storm appeared to be gathering, but it burst in blessings. We were delivered by our God; and now the persecution appears to have ceased, and the Word of the Lord continues to grow.

It will not be imagined, that now the greater part of the people of Vewa and some other places are truly converted, that our work is accomplished. No; they

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require all the attention of children. They know but little more than children on many subjects, and they are but babes in Christ.

## New Zealand.

CHURCH MISSIONARY SOCIETY.  
MIDDLE DISTRICT.

At p. 361 of our Number for August we laid before our Readers some particulars of a quarrel which had broken out respecting a boundary; we now add some further details of the proceedings which took place before the settlement which we have already mentioned. On a sudden excitement, a collision unhappily took place, and five persons were killed on the side of Ngatiteata, the attacking party. Mr. Maunsell gives some affecting particulars of these individuals. He writes—

One of the young men, Reihana, was the first whom I baptized in New Zealand. He had always maintained a most consistent character up to this late sad event. On being carried from the field he observed to his bearers, "God has now given me the fruit of my works." I found him, with two others who also had been mortally wounded, lying in a retired spot. I felt desirous to know his feelings with regard to the world into which he was hastening, and mentioned the Saviour. He looked up, and, with a countenance in which humility and pain were strongly blended, bowed assent. I repeated a few prayers with him, and, after doing what little I could to his wounds, left him. He died that night.

Near him lay Henry Martyn, baptized after his brother, a young man of whom I sent you an account about six years ago.\* He had been a lad of much promise, but after his baptism lapsed considerably. The late disturbances, however, had wrought a considerable change in Ngatiteata for the better, and he, with others of those who had fallen, joined our meeting. His father is Chief of that tribe, and in every way commands respect by his noble, dignified, and venerable carriage. The son, whom he was now on the point of losing, was a high-spirited and talented youth, and the fleetest runner of the tribe. On my approach he lifted up his eyes, and heartily

\* *Vide* the "Church Missionary Register" for Sept. 1839, p. 396.

welcomed me. He had been wounded through the lungs, and his attendant was holding a cloth over his breast to prevent the passage of his breath. Having sewed up his wound, and done what I could, I asked what his feelings now were on the subject of Religion. He expressed deep penitence, and eagerly asked if there were any chance of his life being prolonged. Of course I could give him no satisfactory answer. He lingered, however, for some time, and always listened attentively to my instructions. His views of salvation through the merits of the Saviour were very clear, and his desire to have me near him great. I at last began to entertain hopes of his life, and directed his friends to take him to Auckland. As they were about to place him on the amo (the native palanquin), he seized my hand, and said, "Is there any prospect of you and I meeting in the other world?" He died shortly after he reached Auckland.

On the following day I proceeded to bury another very fine young man, Hori, who had been shot through the heart. This was the most solemn Service I have as yet held in New Zealand. The subject of death, the burial, and the resurrection, always engage the attention of the New Zealander when other topics of discourse fail. In solemn silence, and with feelings much humbled, the Natives attended the Service, listened attentively while I urged them to bury their quarrels in the grave of the dead, and then quietly dispersed.

Preparations for renewing the conflict were however made, which excited much anxiety, and the Missionary wrote to the Governor requesting his interference. He was informed, in reply, by the Colonial Secretary, that the Governor was too much engaged with operations at the northward; and it was added, "Much may still be done on the spot by your very praiseworthy exertions."

After some displays of force, and occasional discharges of musketry, but without injury; and after allies had joined either side, so that many hundred fighting men were assembled on the field; a gun fired, as it was said accidentally, by one party, brought on a sudden and general engagement, which ended in the defeat of Ngatipou and Ngatiteata,

the same party which had been the chief sufferers in the former skirmish. They lost seventeen killed, and had twenty wounded: the victors, eight killed and ten wounded. Mr. Maunsell writes, March 17, 1846—

During the last three days I have been much occupied in attending to the wounded, burying the dead, and endeavouring to depress the over-elated spirits of the victors. The effect of their defeat upon Ngatipou has been most surprising: all their high vaunts have ceased. Self-defence and prayer are now the only thoughts that engage their attention. Yesterday, Lord's-day, they proposed that a fast should be appointed in consequence of the present humbled state of their tribe. It was generally agreed to, and throughout the whole tribe there was no food cooked until the evening. Those who had been quite indifferent to Religion before, and who either did not attend to our Services, or who made it a practice to disturb us if they did attend, might now be seen meekly and humbly engaging in them.

It certainly is a source of much gratitude, that these severe trials of sincerity have not led to any relinquishment of their Christian profession; but have rather caused a more strict attention to religious duties. The victors used their success with great forbearance. As soon as the others indicated a wish to discontinue the contest, an immediate suspension of firing, followed. They laid aside their arms joined in mutual lamentations with the defeated party, helped them to carry their dead, and the next day contented themselves with pulling down a temporary breastwork as a satisfaction for their fortifications which the others had very dishonourably destroyed. Even in thus stamping their victory with this achievement, they carefully abstained from any act of bravado that would pain the vanquished.

The feelings of the wounded were in many instances gratifying. Some of them had borne, before these commotions, a high Christian character. They can scarcely see the impropriety of engaging in them; and indeed all their interests are so intimately connected with the general movements of their party, that to a man they must act with them. Their demeanour in their present state, however, is a pleasing evidence of the hold which Religion has gained upon them. These de-

terminated warriors, who a short time before rushed with intrepid valour up to the muzzles of their enemies' guns, now receive, with the meekness of children, all the exhortations which I address to them.

KAITOTEHE.

Mr. B. Ashwell continues to labour at this Station, which has been involved in the disturbances narrated by Mr. Maunsell. We give a few passages from Mr. Ashwell's Journal.

*Discussion of a New-Zealand Teacher with a Jew.*

We have frequently had occasion to notice the good use which the Native Teachers in New Zealand make of the Scriptures, in their discussions with Roman Catholics; but the following conversation between a New Zealander and a Hebrew is a novelty. Mr. Ashwell writes—

April 3, 1846—I left home, and in the evening reached Te Maru, on the banks of the Waipa. Here I met with my old lad Naphtali, or Nepe, who is now a Teacher. He had lately met with a respectable young Hebrew, with whom he had much conversation. It commenced by Nepe asking him why he pulled up the river on the Lord's-day. The reply was, that they were to keep holy the SEVENTH day. It was further remarked, that they worshipped Jehovah, who was God, while we worshipped Jesus of Nazareth, who was only man. My lad then asked, "Why do you call Christ only man?" "Because the Prophets never mentioned Jesus of Nazareth: if He had been God it would not have been hid from them."—"Do you say the Prophets have not made known to us the Messiah?" was the reply of Nepe. "What means that passage in John iii. 14—*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up?*"—referring to Num. xxi. 9. The young Hebrew said, "That was not for the Messiah, but to induce the Israelites to look up from the serpent to Heaven for help."—"Here is another text," said Nepe, "from Jude 14—*And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints:* also Deut. xxxiii. 2. If this were from the New Testament only you might object, but it is also from the Old Testament. There is

also another passage in Isaiah liii. 7—*He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.* And again—*He shall grow up before him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness.*" It was replied, "This is our thought: if Jesus had been the Messiah, He would have come to you and to the whole world also."—"If Christ had come as God, and not as man, He would then have been able, by His omnipresence, to have come to us, to you, and to all the world; but God thought of His own people, and caused His Son to become man and to be born of Mary among His own chosen people." "Your Teachers, the Missionaries, are wrong, for they keep back from you the Old Testament, which they have not translated. They fear lest you should see the prophecies respecting the true Messiah."—"It is not true. They have translated the Books of Genesis, Exodus, and Deuteronomy: I always thought THESE were the Books of Moses. If Christ had not died we should all have been destroyed for our sins. You see, when God delivered the Israelites from Egypt they sinned against Him, and He destroyed a great number of them."

The conversation was ended by the Hebrew remarking that as different roads led to Auckland, so different Religions led to Heaven. I now took this opportunity to show Nepe that there was but one way to Heaven, and that Christ was *the way, the truth, and the life.* During the foregoing discussion Nepe was unassisted by any one, and laboured under great disadvantages, the greater part of the Old Testament not having been yet translated. His answer respecting the omnipresence of God he called a pokanoa (invention, idea) of his own, as he did not bring forward Scripture as in his other answers.

*Conversations with Pious Sick Natives.*

April 4 — After Morning Service and school I went to see Putara, a sick Native. I found him very ill, without the least prospect of recovery. I said, "Well, Putara, what hope have you for eternity? What is your trust?" He replied, "My only hope is Christ."—"But," I said, "you have been a great sinner. What satisfaction can you make to a justly-offended God for your sins?" He replied, "I can make none."—"Perhaps prayer will be a satisfaction?" He immediately answered, "No."—"Perhaps

repentance and faith?" He again replied, "No: these cannot atone for my sins."—I then asked him if he did not think that his baptism was a payment for his guilt. His reply still was, "No."—"Well then, Putara, as you depend not on these things for your salvation, what is your dependence?" He said, with much earnestness, "The blood of Christ, and that only."—"But will not God accept prayer, faith, and repentance, as a part of the satisfaction for your sins?" "No: they are only a showing forth of love to Jesus—the fruit of the Spirit. Christ, and Christ only, is my trust: Christ, and Christ only, is my hope: Christ, and Christ only, is my life—the satisfaction for my sins."—I said, "You have right views of Christ; but it is possible to have right notions in the head while the heart is untouched. Do you love secret prayer?" He replied, "I do pray."—"What do you pray for?" "A new heart," was the reply. I then exhorted him to continue cleaving to Christ, prayed with him, and left him. Two days afterward he died. During another Missionary journey, Mr. Ashwell arrived at a place called Puwheunui, whence he writes—

July 10, 1846—I visited a poor sick woman named Lydia. She had been a consistent character since her baptism. I said to her, "You are very ill: are you dark?" She replied, "Christ is my light."—"Have you forgotten your many sins, coldness, and ingratitude?" "No," was her reply: "I have always attended the Services."—"And you think that will atone for your sins?" I said, "O no!" was the answer. On her mentioning that her son came to pray with her, I asked, "Do you pray for yourself?" "Yes."—"For what do you pray?" "A new heart." Here she repeated the prayer—a truly scriptural one.—"Can these prayers save you?" I continued. "No," she replied: "Christ, and Christ only. He is my life, He is my trust, He is the satisfaction for my sins, and He only."—"Do you desire to love Him?" "Yes, that is the desire of my heart." I felt my own heart warmed by this poor old creature. We prayed together, and I trust in that great day, when the Lord shall make up His jewels, this poor New-Zealand woman will be found among them.

OTAWAO.

No Report of this Station, at which Mr. J. Morgan continues to

labour, has been received since that given in our Number for July last; but from other communications we are enabled to make a few extracts.

*Importance of increased Educational Efforts—Need of Clothing for the Children.*

In a Letter dated March 11, 1846, Mr. Morgan enters very fully into the subject of Education, of which we have already so frequently spoken. There being generally but one Missionary Labourer at each Station in the Middle District, and he often employed in visiting the Out-stations, more or less distant, around him, Mr. Morgan justly remarks that he cannot possibly give much of his time to Schools. He continues—

The imperative necessity, however, for increased exertion in the cause of Schools will appear, when we consider the hundreds—I might say thousands—of baptized children growing up in ignorance; and, with few exceptions, in no way differing, except in name, from the Heathen around them. Infant Schools are indeed held at many native villages; but the difficulty of collecting the children together, and the want of European Clothing, to be worn during school hours, and of proper Native Teachers, combine to nullify our efforts. The difficulty in collecting the children arises from the carelessness of their parents, very few of whom either teach or restrain their children. Just emerging, themselves, from a state of barbarism, they do not value the benefits of early training and education, and hence their carelessness in reference to their offspring. In reference to clothing for the children, from three to ten or twelve years of age, to be worn during school hours, much valuable assistance, at a trifling expense, could be rendered by the friends of Missions at home making up their remnants of print, gingham, or other stuff, into roundabouts, and sending them out for the use of the Schools.

If any friends of the Society should be inclined to follow out this suggestion, the garments should be sent to the Church Missionary House, and the Secretaries would be happy to forward them to New Zealand.

Mr. Morgan then touches on the important subject of the training of Teachers, in the course of which he remarks—

There are a number of young men of promise who might be brought together from the various Stations, and, after having received a superior education, might be employed at a small expense as Native Catechists. It is quite impossible to carry on the Mission without an extensive Native Agency, and in order to make them EFFICIENT Labourers they must be trained and educated. In the present state of the Mission we are often obliged to appoint men of small knowledge and experience as Teachers, and hence arises the main difficulty in the carrying on of Infant and Adult Schools at the numerous native villages.

*Baptisms at the Station and at Ngahuruhuru—Encouragements.*

In our account of Waikato, we have noticed Mr. Maunsell's visit to Otawao. Some further particulars respecting it are given in Mr. Morgan's Journal. He writes—

*March 1, 1846: Lord's Day*—Yesterday Mr. Maunsell held a Bible Class, and examined the Candidates for Baptism and the Lord's Supper; and this morning, during the Service, he baptized 10 adults and 17 children, and afterward administered the Lord's Supper to between 60 and 70 Natives. Many of the Communicants being from home, the number at the Lord's Table was not so large as it would otherwise have been. The Sacramental Collection amounted to 1*l.* 15*s.* 9*d.*

In the afternoon we rode to Ngahuruhuru, where Mr. Maunsell baptized, in our Chapel, 10 adults and 7 children, and preached to a crowded Congregation, one half of whom are professedly Roman Catholics.

Three weeks later Mr. Morgan writes of this place—

*March 23*—Ngahuruhuru having at length expressed their determination to make a profession of Christianity, and Morning and Evening daily Prayers having been established there by Matengo and Wiremu during the last week, I sent them a supply of books, and gave the Native Teachers some garments for their children when attending School. I felt truly thankful at this inroad on Heathenism. The establishment of Morning and Evening Prayers in the Pa is a point at which I have aimed for the last five years; but until within the last week they have rejected every offer of the Gospel, and—the Heathen party—declined

attending our Services. Hitherto the Natives of the Pa have been divided into two parties—Heathen and Roman Catholics. The latter have gradually decreased in numbers; but some still adhere to the Priest: of the former, about thirty, headed by two of the leading Chiefs, Ratapu and Rakau, have joined the Protestant party.

Beside this new Congregation within the Pa, there are two neat Chapels within a quarter of a mile of it.

*Baptisms, &c. at Oturu and Wawarua—Cheering Condition of these Out-stations.*

On the 6th of February Mr. Morgan left Otawao on a Missionary journey, and among other places visited Wawarua, whither our readers will remember blind Solomon went as a Teacher about five weeks previously. Mr. Morgan writes—

At Oturu I held Evening Prayers, addressed the Natives, took a Bible Class, and examined two Candidates for Baptism. Ngaware, from Wawarua, had just arrived, on his way to Otawao, as he wished to see me in reference to his future conduct.

*Feb. 7*—After Morning Prayers I catechized the Natives, and examined four Candidates for Baptism. Accompanied by Ngaware I then started for Wawarua, which we reached in the afternoon. I examined the Candidates for Baptism, held Evening Prayers, addressed the Natives, and took a Bible Class in Ngaware's house. When I consider the opposition which the Natives of this place formerly manifested to the Gospel, I have every reason to *thank God and take courage*. There are a few inclined to join the Roman-Catholic party; but, with that exception, I hope soon to see the whole of the population professing the pure doctrines of the Gospel.

*Feb. 8: Lord's Day*—I examined the Candidates for Baptism, and held Morning Service. There were about 40 present, from 25 to 30 of whom form the little party who have professed themselves *on the Lord's side*.

About three weeks afterward Mr. Maunsell visited these places, and Mr. Morgan records—

Mr. Maunsell returned from Wawa-

rua, having baptized five adults, including Ngaware, and two children. I feel thankful to the Lord for the measure of success granted at this place. Watikena Ngaware, who was formerly the chief opponent of the Gospel, is now the leading teacher of it to his tribe. He is one of the three principal Chiefs, the Native Priest, and a clever intelligent man. He has been appointed Teacher earlier than is in most cases advisable; but he is better qualified for the office than any other person at Wawarua. At Otoru Mr. Maunsell baptized six adults and three children, and administered the Lord's Supper to 19 Native Communicants. Several of the Communicants were absent from home.

The total number baptized by Mr. Maunsell during his visit to the Otawao District was 80—41 adults and 39 children.

*Advancement in Civilisation—Erection of a Water-mill.*

Mr. Morgan gives, in his Journal, the following striking proof of the advance of the Natives around him in civilization, the progress of which has in every way, as we have often had occasion to notice, an important bearing upon the establishment of Christianity among them—

March 3, 1846—The millwright having arrived, I held a "Committee" with the Natives in reference to the erection of a wheat-mill. The millwright contracted to erect a double-power mill to grind and dress forty bushels of wheat per day. The cost of the mill, with the dressing machine complete, will be 200*l.* The erection of this mill, and the general desire of the Natives—at least in this quarter of the Island—for mills, to be built for them at an average cost of from 50*l.* to 200*l.*, according to the number of resident Natives, is one of the most substantial and decisive proofs we can have of the progress of civilization among them. When I first visited this neighbourhood, eleven years ago, there was not the slightest trace of civilization, and each one was anxious to shed his brother's blood. For the last five years, by the blessing of God, we have been kept in peace. Numerous Congregations have been gathered, numbers have been baptized, and many are regular Communicants. The Natives

also possess, within a few miles around the Station, at least twenty horses; and several acres of wheat have been cut. We have reason to hope that next season the wheat-fields will be very extensive.

The erection of a water-mill, to cost 200*l.*, is a great undertaking for a tribe of New Zealanders only numbering, including men, women, and children, between 700 and 800 souls. The amount is to be raised by the sale of pigs and flax at Auckland. It will require their utmost exertions; but I feel sure that they can raise the money within the time mentioned. I drew up the rough copy of the agreement, which was submitted to and approved by both parties. On the completion of the Ngahuruhuru mill, it is proposed to erect one of smaller dimensions at Otawao. One for Pokuru has been commenced by another party, and the Maungatautari Natives have written to the millwright to build one for them.

In a Letter dated March 11, Mr. Morgan gives some further particulars. He says—

The erection of these mills will not involve the Society in any annual expense, my proposition being that all Natives not subscribing to the mill shall pay 25 per cent. of whatever wheat they may bring to it. The flour obtained from this wheat will be sold, and the money appropriated to the repair of the mill. At a Meeting held yesterday some expressed their fears at the difficulty they would have in raising the required sum; to which others replied, that if they had to sell their last pig, and clothe themselves in tartaras (the common mat) for the winter, they would subscribe to the mill.

The horses have been purchased by the various Tribes, perhaps twenty persons or more paying a pig each; which pigs they had been feeding for three, four, or five years.

THE HAURAKI.

*Removal of Mr. J. Preece—Formation of a New Station.*

Mr. Preece, as our readers are aware, has hitherto resided at this Station, the Rev. W. C. Dudley also visiting it and the surrounding District from Auckland. In April of last year, however, it was decided that Mr. Preece should remove to some part of the Ruatahuna or Te



Waiiti Districts, among the mountains at the back of Opotiki, the Hauraki being provided for by Mr. Dudley. The new District contains a population of about 1400 souls, and it is believed will form

an interesting sphere of labour. Mr. Preece will probably reside at or near Ahikeriru, of which we gave some account last month, both under the head of Tauranga and also of Rotorua.

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## Recent Miscellaneous Intelligence.

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### UNITED KINGDOM.

*Church Miss. Soc.*—On the 20th of August it pleased God to take to Himself the eldest son of the Rev. J. Peet, whom we last month stated to be in a precarious state. The other son is now convalescent—On the 25th the Rev. Edmund Johnson, B.A., and Mrs. Johnson, sailed from Portsmouth for Madras. (P. 287.)—On the 10th of September the Rev. Michael Wilkinson, B.A., sailed from Portsmouth for Calcutta. (P. 287.)

*Wesleyan Miss. Soc.*—The Rev. Dr. Alder returned from America on the 13th of August; and has accomplished the purposes of his Mission in uniting and restoring order to the Wesleyans in Western Canada.

### WESTERN AFRICA.

*Ex-Governor of Cape Coast*—Capt. Maclean, Ex-Governor of Cape Coast, died on the 22d of May, after an illness of fifteen days. His death is universally lamented in the Colony.

*Church Miss. Soc.*—The Rev. Messrs. Schlenker and Frey, with their wives, safely arrived at Sierra Leone on the 13th of June, after a tedious and dangerous voyage.

*Baptist Miss. Soc.*—Mr. Fuller died on the 23d of April, at Bimbia. (P. 368.)

*Hamburgh Miss. Soc.*—We regret to announce that a German Missionary, Mr. Flato, died at the Wesleyan Mission House, Cape Coast, on the 14th June last. He was one of a party of four Missionaries sent by the North German Missionary Society in Hamburgh to form a new Mission on the banks of the river Gaboon. They had stayed for some weeks with the Brethren at Cape Coast, after which two of them proceeded to the Gaboon River on a visit of observation. Of the two who remained, Mr. Flato was one. He died of an attack of seasoning fever.

### SOUTH AFRICA.

*United Brethren*—The Governor of the Cape Colony, Sir H. Pottinger, has applied to the Missionaries for aid in carrying into effect His Excellency's design of colonizing the District to be added to the Eastern Province: the District extends from the Keiskamma to the Red River. To this they have consented, provided they receive the sanction of the Board at Herrnhut.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Rev. R. L. Allnutt, having suffered much in health, it has been deemed advisable for him to remove from Tinnevely to Madras. We are thankful to learn that on his arrival at that place his health had improved.

### UNITED STATES.

*American Board*—On the 15th of April the Rev. Elihu Doty, of the Amoy Mission, Mrs. Doty, and Rev. John Van Nest Talmage, sailed from Boston for Canton. Both are connected with the Reformed Dutch Church. From Canton they will proceed to Amoy with as little delay as possible. Two Methodist Missionaries embarked in the same ship; the first Missionaries sent by American Methodists to China—On the 20th of April Dr. Samuel F. Green sailed from Boston for Madras. It is expected that Dr. Green will proceed from Madras to Ceylon, and join the Mission in that Island—On the 20th Rev. Silas M'Kinney and Mrs. M'Kinney sailed from Boston for Cape Town. From Cape Town they will take passage for Natal, and join the South-Africa Mission.

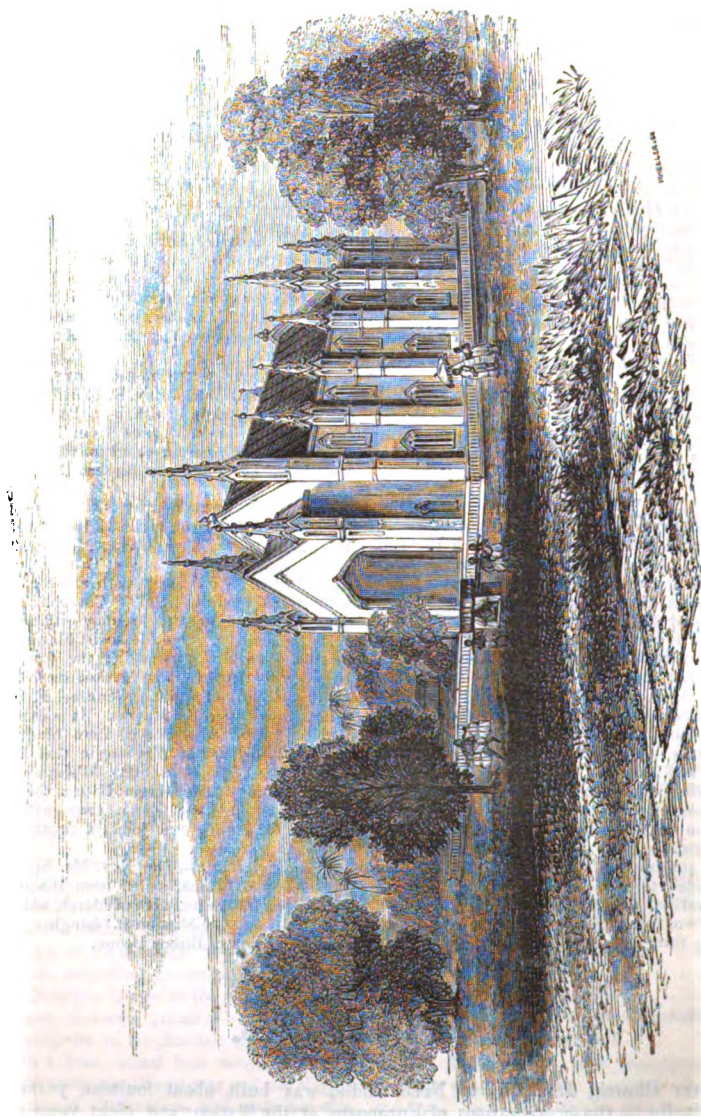
*Episcopal Board*—The Rev. Mr. Spalding, Missionary to China, sailed from Boston for Canton, on Thursday, 11th of March, with the view of joining the Mission at Shanghai, under the jurisdiction of Bishop Boone.

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## Miscellaneous.

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TRINITY Church, Jaunpore, in North India, was built about fourteen years ago principally by the contributions of Europeans at the Station, and eight years afterward was by them made over to the Church Missionary Society. The interior of the Church is not only comfortably, but handsomely fitted up. In the foreground, part of a field is shewn, with the square divisions usual in India for the convenience of watering. A large tope, or plantation, of mango and sissoc trees is seen in the background, with a few native huts.



**TRINITY CHURCH, JAUNPORE, NORTH INDIA.**

# Missionary Register.

OCTOBER, 1847.

## Biography.

### OBITUARY NOTICE OF MR. ALEXANDER FULLER,

IN CONNECTION WITH THE BAPTIST MISSIONARY STATION AT BIMBIA, WESTERN AFRICA

OF the illness of Mr. Fuller—a native of Jamaica, but in parentage and complexion an African, himself a fruit of Missionary Labour—our Readers have been already apprised. A Letter from Mr. Merrick, dated April 23d, gives the following additional information:—

Our dear Brother Fuller is no more. He breathed his last this morning about twenty minutes after three, and was buried at five this afternoon. He had lately suffered from intermittent fever and pain in the back, but he was still able, when the fever was off, to attend to his ordinary duties. On Saturday, the 10th, he called at my house on business, when I informed him that he would have to conduct the English part of the Service on Lord's-Day Afternoon. He had several carpenters' tools in his hand, and was on his way to Brother Newbegin's residence to obtain the use of a vice in making a mould of a part of our printing-press which is injured, and which we hoped to send to England by a vessel which was lying at Clarence.

I was not at home on Sabbath Afternoon to hear Brother Fuller's address, but subsequently learnt that it was full of pious and heavenly sentiments. He expounded part of the first chapter of Peter's first Epistle, and dwelt much on the fact of the people of God being strangers in this world. At the close of his discourse he addressed very affectionately the young, among whom was his son Samuel, and urged them to fly without delay to Christ, their only refuge.

After breakfast on Monday the 12th Brother Fuller sent his son Samuel to inform Brother Newbegin that he was very poorly.

After giving in detail the particulars of Mr. Fuller's bodily state from Monday to Wednesday, Mr. Merrick adds—

During the day Brother Newbegin com-  
Oct. 1847.

municated to Brother Fuller and his family his fears that the dissolution of his earthly tabernacle was fast approaching. He received the information with great calmness, and without any manifestation of fear or surprise. About four o'clock I called and requested Brother Fuller, while he retained the powers of his mind and of speech, to converse freely with me respecting his state of mind in the prospect of death, and also to communicate his desires and wishes respecting his beloved wife and children. In regard to his eternal state, he said that he felt perfectly secure. It was his practice in health as well as in sickness to examine his mind to discover his sins, to make confession of them, and apply for pardon through the atoning blood of Christ. This he had particularly done during the last two days, and hoped the blood of Christ had cleansed him from all pollutions. He was aware that the holy God could not behold iniquity with pleasure; that he had committed many sins of which he himself was ignorant; but even those he could depend on Christ to take away. He had no peculiar feelings of delight or pleasure in the prospect of death, but his mind was perfectly calm and easy, stayed on Christ his Saviour. He had no fears, no doubts, for he knew in whom he had believed. I inquired whether he felt any degree of disappointment in the prospect of being cut off in the midst of his labours, and in so unexpected a manner. None at all, was his reply. *It is the Lord, let Him do as seemeth Him good.* I inquired whether he did not desire to remain a little longer in the field of labour. He had no desires beside those of his heavenly

Father: the will of God was his will. I asked whether he did not feel that the atoning sacrifice of Christ was sufficient to render him peaceful and happy in the prospect of entering an untried state. "Quite so," he replied. I spoke for a short time of the happiness of the saints in glory, and reminded him that he would probably in a few hours unite in the songs and joys of the heavenly world. I then prayed with him, and commended him and his family to the grace of God.

At half-past eight in the evening I called, according to engagement, to converse with Brother Fuller about family matters. His wife, he said, had been making preparations for Jamaica previous to his illness, and would therefore return after his death. He had nothing to give her, but hoped Christian friends would sympathize with her, and assist her. With respect to his two sons, "What," said he, "can I say about them? I am about to fall in the battle-field, with the sword in my hand, but I have no desire that my sons should retreat. I rather wish them to take my sword when I am gone, and engage in the spiritual warfare; but," continued he, "they will require a guide; they are young, and will want some one to direct them." I told him that his eldest son had arrived at the years of manhood, and had, by the grace of God, been adopted into His family. He was, in a great measure, not only able to act for himself, but to guide his younger brother Samuel, who I hoped would receive impressions at the present time which would never be effaced from his mind. "I hope," he continued, "that I have all along been willing, not only to labour in my Master's kingdom, but to die by the hands of violence, if such had been His will." Before leaving, I prayed with him, and promised to call again during the night.

On arriving at Brother Newbegin's house, where I am at present stopping while my house is being enlarged, I found him anxious about Fuller. "His fears," he said, "were on the increase, and he intended to make a call at midnight." We did so, and found Brother Fuller very low. Several of the brethren in the village watched with him during the night. Brother Newbegin has been incessant in his attention, night and day.

On Thursday, the 15th, our brother continued to sink. In the evening, after Public Worship, I found him in a very drowsy and torpid state, yet sensible and

happy. I read with him the 23d Psalm, several sentences of which he repeated with me, particularly the 4th verse, *Yea, though I walk, &c.* Brother Newbegin engaged in prayer, and affectionately commended his spirit to the Divine Redeemer, and his family to the care and protection of their Father in heaven. We left, requesting to be sent for should Brother Fuller become worse. About half-past ten Mr. White came to call us, and reported that Brother Fuller was fast sinking. Brother Newbegin and I immediately went off, and found Brother Fuller very low, panting for breath. He complained of great weakness and difficulty in breathing; that if it was the will of his Father to cut short the work, and take him at once, he would be happy; but he would gladly linger as long as his Father in heaven saw fit. Brother Newbegin and I sat by his bed-side watching him, and expecting every moment to see him breathe his last. About midnight he called his elder son, Joseph, and inquired whether he had not seen the example of industry he endeavoured to set before him. "See then to it, that you act in the same way. I told you, while building my house, that I was working for you and Sam, not for myself. My words, you perceive, are completely verified. Don't allow the little place I have endeavoured to get up to go to pieces through carelessness." I had read with him in the morning the second chapter of 2d Kings, and, in reference to its contents, reminded him that Christ was able to open for him a far more pleasant passage over the Jordan of death than that opened by Elisha when he smote it with Elijah's mantle. He sweetly nodded assent. We watched with him all the night. Several of the brethren in the village slept at Brother Fuller's house to-night. Brother Newbegin and I left about four in the morning.

The close of the scene is thus described by Mr. Fuller's son Joseph—

On Tuesday, the 20th, I thought his hour to depart was come. About midnight I heard him singing a verse of the 576th hymn of the New Selection. After he had finished, I took the hymn-book, and read it for him. He then asked Samuel and myself to read the third and fifth chapters of the Romans; after which he said, "What a Jesus is this! Work, then, while it is day, for the night cometh

when no man can see to work." A few minutes after he said to Samuel, "I am being wafted away very fast." His tongue then became heavy, and on Thursday, the 22d, he was unable to take any thing. In the evening he became speechless, and about three o'clock, Friday morning, I saw him turn on his knees. I immediately turned him on his back, and about thirteen minutes past three o'clock, Friday morning, his soul entered eternity. His funeral took place at four o'clock, and, when taken from the house to the Chapel, it was so full that many of the people had to stop outside. Mr. Newbegin read on the occasion the 90th Psalm and the 12th chapter of the Hebrews, and gave a short address; after which Mr. Merrick addressed the Laubus, and Mr. Duckett

prayed at the grave. On Sunday, the 25th, his death was improved in Isubu by Mr. Merrick. He read the 90th Psalm in Isubu, and preached from the 14th chapter of Revelation, 13th verse. In the School I endeavoured to impress the event on the minds of the children in Isubu. In the afternoon Mr. Clarke improved it in English from the 5th chapter of 2d Corinthians, 5th verse, and Mr. Merrick gave an account of his sickness and death. Now, seeing that it was the desire of my father on his dying bed, and, I trust, the will of God, that I should take up the sword of the Spirit, and the shield of faith, to fight in the warfare of Christ, I hope that you will pray for me, that faith and perseverance may be granted me: also remember my young brother and the widow.

#### BRIEF MEMOIR OF REV. SAMUEL FLAVEL,

LATELY CONNECTED WITH THE LONDON MISSIONARY SOCIETY'S STATION AT BELLARY.

INTELLIGENCE of the death of the Rev. Samuel W. Flavel has been communicated to our Readers in July, and we have since received from Mr. Thompson, of Bellary, the following brief, but deeply interesting sketch of his personal history and Christian labours—

Shunkuru-lingum, the former name of the subject of this biographical notice, was born at Quilon about the year 1787, of respectable but heathen parents, of the Vellalu or Cultivator Caste. In early life he differed little, if at all, from his countrymen in blind devotedness to idolatry, and in the practice of the degrading observances it enjoins. Divine Providence led him by a way he knew not. He left the home of his boyhood; and, after several changes in his temporal circumstances, from the lower to the higher grades of personal service in the camp and elsewhere, entered the employ of a gentleman holding a Civil Appointment under the Ceylon Government. An apparently trivial circumstance was the turning point of his life. Under a tree of the forest he found a copy of the Gospels in Tamul, probably left there by a follower of the British Camp, it being the time of the Kandyan War, and strangers from Tranquebar having come over to Ceylon with the army. He read the book with eager delight; it opened up to him a new region of thought and inquiry, and eventually was blessed to his conversion.

Deeply affected by a sense of the spiritual degradation of his countrymen, and

impelled by love to the Saviour, he sought to make known to others those glorious truths he himself had embraced. He was soon after called to devote himself to the stated Ministry of the Gospel, when his ardent, well-sustained zeal led him to conduct his labours wherever he could obtain an audience, and not unfrequently in the midst of the most bitter opposition. The success which attended his preaching, in different parts of the Mysore, but especially at Bangalore, was too great to pass unobserved by the bigotted and the ignorant of the prevailing Creeds. Hindoos, Mahomedans, and Roman Catholics, combined against the man who, full of earnest, godly zeal, made known Salvation by Grace through faith in a crucified, but Divine Saviour, and who would admit of no mediators from the catalogues of the Saints, and of no observances but such as are sanctioned by the Gospel. His discussions with the Romanists were replete with interest and instruction; and well had it been for his opponents had they confined themselves to this legitimate mode of defending their peculiar tenets; but, on the failure of argument, they united with the enemies of the Gospel, and sought the aid of the Civil Power to silence their common antagonist. Mr. Flavel was

excluded from Mysore, Seringapatam, and the Pettah of Bangalore, not as an evil-doer, but as a "setter-forth of strange gods; because he preached unto the people Jesus and the Resurrection."

At Bangalore, where he had connected himself with the London Missionary Society, he was ordained to the pastoral charge of the Native Church formed at that Station of persons brought to a knowledge of the Truth chiefly through his instrumentality. In 1827 he removed from Bangalore to Bellary, and entered on that important sphere of labour, which he occupied until his death, with many evident tokens of the Divine Approbation, in the growing esteem of his colleagues in the Mission, and the gradual increase of the Church under his pastoral care.

Few men in this country have been more honoured of God in the conversion of sinners than Mr. Flavel; and, among our Native Brethren, in the extent and accuracy of his knowledge, the thoroughly scriptural character of his teaching, and its practical bearing on the circumstances and wants of his flock, he stood almost alone. His addresses to the Heathen were ever distinguished by great adaptation to their modes of thought and feeling. The graceful dignity of his manner, added to the benevolent expression of his coun-

tenance, gave him a great advantage in recommending the Gospel. Men who rejected the message generally treated with respect him who brought it to them. He disarmed hostility by his gentleness, and won conviction to the Truth, as far as human instrumentality can do so, by his clear and forcible statement of its claims.

His last hours, passed in much suffering, add another illustration to the many already on record of the power of the Gospel, alike over men of every country and clime, to dispossess the mind of fear, and fill it with sacred joy in the prospect of dissolution.

Divine Providence has left the family of Mr. Flavel entirely dependent on the sympathy and aid of the Christian Community. It is confidently believed that the circumstances of the *widow and fatherless* need only to be known, to meet with a generous response from the disciples of Him who acknowledges the *cup of cold water* given to a disciple in His name. Something, too, may not improperly be considered as called for from the friends of Missions, as an humble thank-offering to God for raising up, among the Natives of this country, one so eminently pious and devoted, and enabling him by His Grace to continue faithful unto death.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 376 of our Number for September.)

##### INDIA.

##### *Defiling Nature of Hindoism.*

HINDOISM is a monster created by Satan, on which he has stamped his own image, and into which he has breathed his own spirit. There is impurity on the very face of the system; there is moral deformity in every member of it; and there is spiritual pestilence in every sentiment which it breathes. The effect of the Hindoo Creed on the people within its influence is most deadly. The Hindoo who devoutly reads the Shasters, or Sacred Books, and who imitates the recorded actions of the gods to the full extent of his ability, becomes vile in direct proportion to his devotion. Happily, there are many among the lower classes of Hindoos who have not access to these books, and

there are many also in the middle ranks of life, engaged in trade and in respectable offices under Government, who read comparatively little of them, and whose moral conduct is therefore much better than the example set them by their gods. But the temple Brahmins, the Priests, are fully under the influence of this evil system: they read the histories of their gods, and, to the extent of their ability, imitate them too; and they are, in consequence, as a class of men, the vilest of the vile. They combine, in their own persons, the two extremes of wickedness; in gross sensuality they sink to the level of the brute; and in intellectual pride and mental rebellion their powerful intellects rise, with the pride of Satan, to usurp the authority of God. [Rev. T. Hodson—at West. Miss. Soc. An.

*Arogant Pretensions of the Brahmins.*

They not only declare themselves to be earth-born deities, and maintain that a Brahmin on earth is a god over men; they not only demand and receive divine honours; but they also teach that a Brahmin in heaven is superior to the gods in heaven, and that he can, by a curse, suspend even the happiness of the gods. It is related in one of their sacred books, that, at a festival in one of the heavens, a Brahmin, conceiving himself insulted by Indra, the king of that heaven, pronounced a curse on him, which took effect immediately, so that the god fell from heaven to earth, was deprived of his divine form, and was doomed to take that of a little domestic animal in the cottage of a peasant. Thus the pride and pretensions of the Brahmin go even beyond those of another kindred haughty personage, *who*, as the Apostle says, *opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.* [The Same—at the Same.]

*Hindoo's Claim on Britain.*

A people with such a creed, and such a Priesthood, and so deeply sunk in immorality, would, under any circumstances, have a strong claim on the charity of Christians generally; but the people of India have a peculiar claim on British Christians, not merely because millions of them are British Subjects, though that might be urged; nor merely because a considerable portion of the wealth of England has been derived from India, which wealth might be considered as payment in advance for Bibles and Missionaries and Schoolmasters; but their peculiar claim rests on the righteous principle of compensation for injuries sustained. The Hindoos have been injured, inasmuch as their creed has been patronized, their Priests paid, and their whole immoral system fostered by a Government composed of Englishmen. That Government found the people enslaved by Satan, bound with the chain of idolatry, and it rivetted that chain upon them: it found them sunk in moral defilement, and, in passing, it extended its powerful hand to thrust them deeper into the mire. It is true that the Honourable East-India Company has, at length, been brought to a better state of feeling, and that it does not now patronize idolatry as formerly; but the evil of its past doings is still felt, and will, we fear, continue to be felt for a long time to come.

It gave an awful impetus to idolatry, which has been very destructive, and which will yet do much mischief before its power be spent. You know very well that a train of carriages on one of your railways, having been propelled into danger by a powerful engine, does not stand still the moment the steam is turned off, or the engine is severed from the train. That train may run through crowds of people, and do incalculable mischief before its force be spent, or its onward movement can be arrested. The parallel holds good as to the Government patronage of idolatry. The wheels of Juggernaut received an impetus from the power of the Government, which nothing else in the country could have given them. And though that power is no longer applied, though the Government influence is now severed from Hindoo Idolatry, yet a TRAIN of evil consequences is still running through the crowded millions of India, crushing the minds of the people with spiritual error, and hurrying their souls to eternal death. Writhing in mental agony, the spiritually-wounded Hindoo looks to you, British Christians, for the healing balm; and the little children of the rising generation, whose parents have been spiritually slain, cry to you, British Christians, for that spiritual food by which their souls may live; and I am persuaded they will not look to this Society, or cry to British Christians, in vain. Thank God! something has already been done for India by all Denominations of Christians. The aggregate effort is very considerable; but it is by no means commensurate with the wants of the people.

[The Same—at the Same.]

*Encouragement from Past Successes.*

We have now two Missionaries on each of our Canarese Stations, a better supply than we have ever had before. Around the spots on which your Missionaries have been stationed they have attempted to follow the example of the Apostles, who *went forth and preached everywhere*, and, while doing this, the Lord has been *working with them, and confirming the word with signs following*. Some souls in every Station have been converted to God, and are now united with us in Christian Fellowship; some have escaped to glory, and others are now engaged assisting in the work of the Ministry: they have come over from the ranks of the enemy, have enlisted, and are now fighting under the banner of the Cross.

These trophies are causes of great thankfulness to Almighty God. But we have to lament that Satan still holds dominion and reigns over his millions in India, and that the forces sent against him are not adequate to the duty assigned them. On some little islands a mere detachment may be sufficient; but Hindooism will never be brought down without a strong force on every Station.

[*The Same—at the Same.*

*Lesson for Missionary Societies.*

When I was in the Mysore Circuit, Seringapatam was one of my preaching places; and, on my visits there, I have often thought we might learn a lesson in our attack on Hindooism from the manner in which Seringapatam was attacked and taken possession of by the British Soldiers. I have stood upon the ramparts of that fort, and often walked over the breach made by the English Cannon. I have gone into the palace formerly occupied by Hyder Ali and his son Tippoo, and looked at the wooden pillar, still standing, which was struck and split, and moved a few inches on its stone pedestal, by a cannon-ball from the breaching battery. I have wandered from room to room of that once gaudy building, now given up to desolation and decay. I have come out to the esplanade, in the front of the palace, and there seen large piles of old shot and shells which are no longer needed. I have walked along the streets of Seringapatam, and seen old cannon fixed into the ground as gate-posts at the entrance of houses and gardens. I have passed over what was formerly a drawbridge into the open country, and on every side have beheld well-cultivated gardens, some of these even on the glacis of the fort, and the whole of that fertile valley, watered by the river Cavery, smiling with corn, and the labouring man pursuing his toil without any fear of a foraging party or marauding foe. And, seeing all this, I have asked myself, "How was this strong fortification taken? and how has this peaceful state of things been induced?" It was not by sending a single soldier now and then to endeavour to make a breach in those walls. He was not a solitary man who mounted that breach, and drove the enemy from the ramparts. The force employed was in proportion to the strength of the place. The breach having been made, they delayed not a moment, they crossed the river in crowds, they mounted the breach in

company, they made a united and powerful effort, they bore down all opposition; and, the city having been taken, the whole country submitted without further struggle. Now, in our Indian Mission, we "cannot have a little war." In India Satan has his seat; his stronghold is there; the Priests, his soldiers, are numerous and powerful; they have strongly intrenched themselves behind the learning, prejudices, and the superstitions of ages. But if we strengthen our position, and make all the Stations which we have strong Stations, we may be brought to see, and shall doubtless see—for we go forth under the command of Jesus Christ our Lord, the Captain of the Lord's Hosts—we shall also be led to see universal conquest there. I thank God that something like a breach has been made. A pillar in Satan's palace has been struck, and the superstructure of that system begins to totter. The wicked one has taken the alarm, and is mustering his forces to defend himself; and now is the time for our making a vigorous effort. Let us go forth in numbers adequate to the duty, and we shall see the strongholds of Satan fall, we shall see their temple, like that old palace at Seringapatam, go to ruin. We shall behold their wooden gods put down as gate-posts; we shall witness their old books piled up as the useless old shells; and the whole of that beautiful land will be subject to the King of kings and Lord of lords, the people shewing forth the fruits of the Spirit, and the whole becoming the garden of the Lord. What we ought thus to do, Providence has opened the way for doing. Throughout the land we have access to millions of people.

[*The Same—at the Same.*

*Past and Present State of Protestant Missions in India.*

It was about half a century past that the Baptists first felt impelled to send forth Dr. Carey and his colleagues; and if we look to the state of things which existed in Britain when these honoured Brethren first reached India, and contrast it with the present position of things, we shall see that there has been a great work accomplished. When those Brethren first arrived in India, the Government were sensitively alive to every thing in the shape of Missionary Interference, so much so that these Brethren could not obtain a footing in British India, and were compelled to retire to the Danish Settlements of Serampore. Then the native mind was



entirely closed to their religious instruction and information. There were no Places of Worship for European or East-Indian Christians; there were no Bibles, no religious publications, no native converts, no native Churches, nor any efforts put forth (comparatively) for the propagation of the Gospel. Now, I will just tell you what is the state of things in the city of Calcutta at the present moment, in connection with Missions. There are, in that city, eight Churches connected with Episcopalians; one Church connected with the Church of Scotland; one connected with the Free Church of Scotland; three connected with the Baptists; and your own five Churches. On the day that I left Calcutta there were in the different Schools in that city upward of 6000 pupils, young men, and the larger portion of these young men were directly under the influence of our Missionaries. Your own Institution contained 780 on the day that I left; and I had a Letter only yesterday telling me that the number is rapidly increasing, and that they were urged into expenses which they wished to avoid, but so many coming in they were obliged to increase their expenditure. Thus, as it regards Christian Instruction, and Christian Schools and Churches, a great work has been accomplished in the city of Calcutta. [Rev. T. Boaz—at London Miss. Soc. An.

*Instances of Success.*

You have had from these Schools, and from the preaching of your Missionaries, several very interesting conversions. One forfeited his property to the amount of 50,000*l.* for the sake of Christ; and when he sacrificed that property he said to me, "I put Christ into the one scale, and all the property into the other, and the property is lighter than nothing, and vanity." You have heard in the Report about the great efforts which have been made by the infidel party. About two years ago that infidel party commenced a direct crusade against your Missionaries, in the first place by publishing Tracts; and after investigating their Tracts we found that they were but a reprint of some common infidel publications which they had obtained from London through the American Press. We set to work to reply to these Tracts; but it was an arduous work: so we took Dr. Bennett's Tracts, published when engaged in a discussion with Taylor. We reprinted and circulated them by thousands; but they were not to be put down by the Tracts. They came to our

Places of Worship, and I stood sentry outside while Mr. Lacroix was preaching within, to prevent them entering the place and creating confusion. They would speak in most blasphemous terms of our blessed Saviour; speak of the Gospel with the greatest contempt; and create all manner of confusion. But you will rejoice to hear, that only about a week before I left India the chief agent in that infidel movement was baptized into Christ by a Missionary. He stated that it was the very temperate and Christian Conduct which was manifested by the Missionaries that first of all impressed him; for he said, "If it had been ourselves we should have got into a rage; but you were mild and gentle, and, instead of doing us any harm, you gave us the Word of God, and bid us God speed. I retired to the house; I thought over it; and now I seek for baptism, and wish to cast in my lot with you." There are many such things occurring, and now all we want in India is men; and I have to ask this Society, for that part of India from which I have come, for five Missionaries. It is a moderate request. I should like fifty, and I will undertake that my people in Calcutta, those with whom I am associated, will pay all the local expenses connected with the labours of fifty Missionaries; but I ask only for five, and your Secretaries have told me, (I will scarcely believe it without you confirm it,) they have told me positively that they can get no young men to go out as Missionaries. [The Same—at the Same.

SOUTH SEAS.

*Effects of the Gospel.*

Look to Feejee, there you have an indubitable proof, at once, of the necessity and of the sufficiency of the Gospel of Jesus Christ; of its necessity, in every view which you can possibly take; and of its sufficiency in turning even the most alienated and estranged to the knowledge and love of God our Saviour. The character of Feejee was most adverse to the peaceful Gospel of our Lord Jesus Christ. It was not only marked by ignorance, by sensuality, and by every thing that is low, but by that haughty fierceness which disdains to submit, and which is so directly antagonist to the mild and gentle character of Christianity. Yes, these people were, from generation to generation, becoming worse and yet worse, more and more alien from all that is pure, and holy, and heavenly. But, by the bless-

ing of Almighty God, we can now rejoice over the reports which have reached us from that part of the world. The lion has become a lamb; the fierce tempers of unsubdued human nature have passed away; and now, in the spirit of meekness and gentleness, Feejeeans meet to pray, and praise, and serve the God of love. The accounts which are given to us of the progress of the work are, indeed, very striking. The fervent prayers which fall from Feejeean Lips; the struggles in which

Feejeeans have engaged with the Angel of the Covenant, that he might bless them; and the result of all this, in the happy Christian Conversion of so many, who are now rejoicing in their God and Saviour; all tell, that while the Gospel was so necessary to the sad condition of the people, that Gospel has already, in many encouraging instances, proved sufficient, in its truth and its mercy, to bless and save.

[*Rev. Dr. Hannah—at West. Miss. Soc. An.*

#### JEW'S SOCIETY.

##### THIRTY-NINTH REPORT.

###### *State of the Funds.*

THE particulars of the Receipts and Expenditure were given at p. 239 of our Number for May.

Your Committee call the attention of their friends to the fact that the increase of 3264*l.* 9*s.* 10*d.* in the Receipts of the Society above those of last year occurs almost entirely under the head of Legacies; while the amount received from the Auxiliaries is less than it has been formerly.

###### *Widows' Fund.*

There has been a small increase in the contributions to this Fund during the year; but still, thankful as your Committee cannot but feel for this, they, at the same time, are constrained to confess that yet not half the sum necessary to be raised, before this Fund can be made available for the benevolent object for which it was opened, has been received. The Committee, therefore, again beg leave to solicit the aid of the friends of Missions, and to urge on them the claims which the widows and children of Missionaries have upon their sympathy and support. From the example of the Apostolic Church we learn the claim which the widow has upon our charity; and surely the widow of a Missionary has this claim in an especial degree.

###### *Temporal-Relief Fund.*

The contributions to this Fund, which is entirely distinct from the General Fund of the Society, and managed by a Special Committee, have amounted to 583*l.* 12*s.* Upward of 1100 grants have been made to above 250 different persons, beside those in different Foreign Stations, who have also been assisted.

Your Committee lament that so little has been done, and would urgently call on their friends to do what they can to

help those of the House of Israel, who, on embracing Christianity, too often become strangers in their own homes, and aliens to their nearest relatives.

Some of those believing Israelites who were relieved had been visited by sudden and severe sickness. Some of those who have been aided are far advanced in life. But it is not merely the sick and the aged that need our aid. There are few young people who can leave the Jewish Community, and commence the journey of life anew, renouncing, as they are too often compelled to do, their former connections and employments, without a great struggle and a violent effort. It is not the fault of such that they are not prepared to enter on an untried sphere of action, and not able at once to procure, by their own endeavours, an honourable independence. Many casualties occur, many painful trials await them; and your Committee must remind you that there are sudden and pressing emergencies, which require immediate help, and in which it is a duty to administer to the necessity of those who suffer for conscience sake.

###### *Patronage.*

Sir T. Baring informed the Committee of his wish to retire from the Office of President in consequence of his bodily infirmities. The Committee, knowing that the cause in which they are engaged is deeply indebted, under God, to Sir T. Baring's active and efficient exertions, and feeling how valuable his counsel and advice must always be, as he possesses such an intimate knowledge of the concerns of the Society, replied to the communications received from him by the following Resolution:—"That the Committee respectfully offer the revered friend and President of the London Society, Sir Thomas Baring, the expression of their deep sympathy under the trials with which it has pleased our merciful heavenly Father to visit him, but earnestly request him to

spare them the grief of thinking of any other person as President, so long as it shall please God to spare his valued life."

They are thankful to add that Sir T. Baring kindly consented to comply with the wish of the Committee.

#### *Episcopal Chapel.*

The Services have been continued as usual. Those on Sunday Morning and Evening, and the Evening during the week, with the exception of Friday, are conducted by the Rev. J. B. Cartwright. There is a Hebrew Afternoon Service on Sundays, and Morning Services throughout the week, also in Hebrew; and on Friday Evenings prayers are read in Hebrew, with a sermon in German; these Services are under the care of the Rev. Dr. McCaul, Rev. W. Ayerst, and Rev. J. C. Reichardt.

The Chapel is visited by those who have heard of its Services, which, as a learned Jew recently said, are "famous throughout the world." The fact that the Chapel has been dedicated to the service of God, for the especial use and advantage of the Jewish Nation, and the stated use of the Liturgy of our Church in the sacred Hebrew Tongue, are circumstances which make an impression on the hearts of many, who may, in some instances, perhaps hesitate to avow their convictions.

Some of the modern and indifferent among the Jews speak of the use of the Hebrew Liturgy as a "fond idea;" but the great body of the nation have become more and more convinced by it of the strict adherence to Scriptural Truth which characterizes our Church, and its freedom from that idolatry which unhappily prevails in too many of the nations among whom the greater part of the Jews dwell.

Your Chaplain, the Rev. J. B. Cartwright, enumerates nearly 100 Converts, almost all of whom are Communicants, and of whom more than half have been present on one occasion at your Episcopal Chapel. He knows, also, about 250 Converts, residing usually or frequently in London, and at least occasionally coming within the sphere of his duties.

The number of baptisms during the year amount to ten adults and twelve children, making a total, from the commencement, of 480 baptisms.

#### *Hebrew College.*

During the last year the prosperity of the College as to numbers has been seriously impeded by the desire of your Com-

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mittee to avoid all pecuniary engagements which they could not meet without interfering with existing spheres of labour. They were therefore compelled to decline more applications for admission than had ever been made in any one year since its commencement. Since sending forth the four senior students, about this time last year, only eight candidates for Missionary Labour have continued to enjoy the benefit of its instruction and opportunities for study. Of these, seven now remain. There are now several applications for admission under consideration.

#### *Hebrew Schools.*

Your Schools continue full, and many children are waiting their turn for admission, the names of some having been on the books already for several years. During the year, eight boys and five girls have been admitted, and six boys and six girls have left the School.

Your Chaplain has lately devoted much attention to inquiry after the young men who in past years have been educated in your Schools. More than 400 young persons of Jewish Extraction have gone into the world at an early age from your Schools, of more than half of whom all trace had been lost. Much time is also bestowed on caring for the youths apprenticed from your Schools, by providing proper masters for them, and keeping up a continual intercourse with them.

The Rev. T. Fancourt has continued to visit the numerous Jews connected with your Society's Chapel, and others with whom he is acquainted.

#### *Publications.*

The distribution of Scriptures, Tracts, &c. from April 1st, 1846, to March 31st, 1847, has been—Hebrew Bibles, 8vo., 306; Hebrew Bible, 12mo., 2657; Hebrew Testaments, 8vo., 341; Hebrew Testaments, 32mo., 355; Pentateuchs, Portions, Psalms, &c., English, Dutch, German, and Hebrew, 1517; Bibles, Testaments, &c., English and Foreign Languages, 585; Book of Common Prayer, in English, German, Hebrew, and Polish, 308; "The Old Paths," English, French, German, and Hebrew, 590; "Pilgrim's Progress," and various works, 1112; Tracts, various, 10,000.

Your Committee thankfully acknowledge the grant of 817 copies of Bibles, Testaments, &c., from the British and Foreign Bible Society.

The following works have been printed since March 31st, 1846:—Hebrew Bibles, 12mo, 5000; Hebrew Testament, 8vo., 3000; Hebrew Testament, 32mo, 5000; Hebrew and German Haphtorah, 12mo., 3000; Hebrew and German Psalter, 32mo, 5000; English and Hebrew Tracts, various, 24,500.

*Mission in London.*

The Rev. J. C. Reichardt continues to occupy this important field of Missionary Labour, and during the past year, as usual, has had much intercourse with Jews. They come to London from all parts of the kingdom and the Continent in search of the Truth, and apply to him for Christian Instruction and Baptism. To all these inquirers the Gospel is preached with simplicity and faithfulness; and to those who expressly desire it, and are in earnest, a regular course of instruction is given at stated times, with a view to prepare them for Baptism, which generally takes from four to eight months. Not a day has passed during the whole year without six, and sometimes more than twelve, having been under regular instruction. There have been several noble instances where, by the power of Divine Grace, they have been enabled to resist temptations, and to glorify their Lord and Saviour by a bold and faithful confession.

The Operative Jewish Converts' Institution, although not in immediate connection with this Society, and supported by a different fund, and under the controul of a distinct Committee, is a most important auxiliary to the London Mission, and presents a very useful field of labour to the Rev. J. C. Reichardt, who has superintended it from its commencement in 1831. During the last year the number of inmates in this Institution has been greater than in any preceding year, amounting to 43, and about 20 has been the average number at the same time; the total number from the commencement being 228; of whom nearly 100 are known to support themselves respectably, and adorn their Christian Profession by a consistent life; twelve of them are Missionaries in connection with this Society. The usefulness of this Institution, and for which it deserves the support of the public, consists chiefly in this, that it combines with solid religious instruction teaching a trade, by which the inmates are enabled to provide their own mainte-

nance. Bookbinding has hitherto been the trade taught in the Institution; but printing has recently been introduced, and that so efficiently, under an experienced Master, that your Committee hope in future to employ Christian Israelites in printing as well as binding the publications of your Society.

For some time past the necessity of an Institution for believing Jewesses has been earnestly pressed on the attention of your Committee, and it was considered one of the most important and useful objects which could be undertaken for promoting Christianity among the Jews. But while your Committee felt the importance of an Institution for that express object, yet they came to the conclusion, that, however desirable, it had better be left to the management of a distinct Society; and they are happy to announce that the Committee of the Operative Jewish Converts' Institution have formed a plan for an Asylum for believing Jewesses, as an important addition to the sphere of their labours. The Asylum has been already opened; and your Committee have given the same assistance in promoting that object as to the Institution for males, by allowing a house in Palestine Place free of rent, and also by paying the salary of a Female Missionary to superintend it—the widow of their late excellent Missionary, the Rev. T. Hiscock.

*Mission in Bristol and Bath.*

Mr. J. A. Pieritz has continued to reside at Bristol. He has five times visited Bath, and has also gone to Dublin, Exeter, Plymouth, Devonport, Falmouth, Truro, Penzance, Southampton, and Portsmouth.

In Bristol there are about seventy Jewish Families, most of them in good circumstances. Mr. Pieritz has had access to a large number by visiting them in their houses, on which occasions he was, with very few exceptions, well received. His visits from Jews have also been numerous. Many with whom he has conversed at his house, or elsewhere, have often been led to attend Divine Service—an indication of their conviction that those who worship Jesus of Nazareth worship the God of their forefathers. Some have been received into the Operative Institution in London.

Out of the fourteen Jewish Families which used to reside in Bath, there are now only six left. But beside the resi-

dents, there are generally travelling Jews to be met with. Several of those with whom Mr. Pieritz has conversed during his visits to Bath, and to whom he had supplied Testaments and Tracts, have afterward called on him in Bristol, for the purpose of hearing further on the subjects then discussed.

*Mission in Liverpool.*

Mr. Lazarus, on reviewing the whole of his labours, says — “In the course of the last nine years, during which I have been stationed in Liverpool, I have been visited by more than 900 Jews, of whom 56 have been baptized by my instrumentality. I have also visited a great many families in this town, and have succeeded in bringing over many of those who were my greatest enemies, on account of my Religion, to a friendly intercourse and connection with me.”

*Mission in Dublin.*

The Committee of the Irish Auxiliary of your Society have, after much deliberation, thought it advisable to appoint a Missionary to the Jews in Dublin; and accordingly Mr. Herbert, a converted Jew, has been entrusted with that office.

This city was also visited by Mr. J. A. Pieritz in June last. He found access to the greatest number of the Jews there, being already known to them from former visits. He distributed several Bibles, Testaments, “Old Paths,” &c.; and felt assured, from the general spirit with which he was received and listened to, and from the fact that some have since frequently attended Christian Divine Service, that some of the fruit sown will, in God’s own time, bring forth fruit.

*Concluding Remarks.*

Thus your Committee and your Missionaries have had the great privilege of saying to the daughter of Zion, *Behold, thy salvation cometh!* They have said it by the copies of the Word of God which they have circulated at home and abroad; they have taught the Jews in different and distant lands the great difference between the dictates of inspiration and the teachings of tradition; they have distributed copies of the Law, the Prophets, and the Psalms; they have thus put into their hands the record of those promises which give hope to the sinful, and life to the perishing. They have proclaimed the Gospel of mercy, and taught the doctrines preached by the Apostles, by the Testaments, which have

been read by thousands of Jews who have received the precious boon at the hands of your Society. They have delivered the same message, and pointed to *the Lamb of God which taketh away the sin of the world*, by the Tracts which they have distributed, and the Schools which they have established and maintained; while the voice of the Messengers who have gone on the errand of mercy to seek for the lost sheep of the House of Israel has testified in the houses and synagogues of the Jews, as well as by the wayside, at home and abroad, early and late; and this has been their message and exhortation, *Behold, thy salvation cometh!* And salvation has come to the houses, and reached the hearts of multitudes who formerly rejected it blindly and in unbelief. And while thousands of the seed of Abraham have by Baptism put on Christ, there are many thousands more who, in secrecy and sorrow, are struggling against convictions which they cannot avoid, and dare not avow. Their ancient prejudices have been shaken, if not altogether removed, and they dare no longer trust to those self-righteous hopes on which they once rested. To use the words of a Missionary, who has travelled very extensively among them, “they are now in a state of preparation, either to receive the Gospel or to plunge into Infidelity. The field is ripe to the harvest, and the work is already so far begun, that I firmly believe hundreds of Jews die secret believers in Jesus as the Messiah, who, under other circumstances, would have confessed Him, and been openly baptized in His name.” They feel it, therefore, to be their duty and their privilege to call on all to join in this holy and blessed enterprise. They address themselves to every one who knows the love of a dying Saviour, and exhort them, in the words of the Prophet, *Say ye to the daughter of Zion, Behold, thy salvation cometh!* Publish the glad tidings, and tell their brethren of the House of Judah that a fountain has been opened to the *House of David, to the inhabitants of Jerusalem, for sin and uncleanness.*

The thousands of Jews who have joined the Church and fellowship of the saints; the many noble examples among them of patient endurance and self-denying, devoted obedience to Christ; the sufferings of many who have endured bitter and constant persecution, from their mistaken relatives, on account of their love for

Jesus of Nazareth; the spirit of inquiry which has been manifested; and the change that has taken place among whole communities of the Jewish Nation; all shew that there is might and power in the Word of God, when it is preached in its simplicity and taught in its purity.

Let us, then, with distinct utterance, with affectionate earnestness, with zealous endeavour, and with hearty co-operation in every thing which can promote Christianity among the Jews, say to the daughter of Zion, *Behold, thy salvation!*

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEW.

FOURTH REPORT.

*Agents.*

THE means chiefly employed have been, the delivery of Lectures on Lord's-Day Evenings, an extensive circulation of the Scriptures and of Scriptural Tracts, and the continuous intercourse of Christian Men, whose labour and delight it has been to visit their Jewish Brethren and Sisters; sitting down with them around the open volume of inspiration, answering their inquiries, patiently meeting their objections, always preaching Christ to them, both out of the Old and the New Testaments, appealing to their consciences as fellow-sinners, and affectionately persuading them to flee for refuge to the hope set before them. At our last Meeting nine were thus engaged. Two of them have withdrawn—one to occupy another sphere of usefulness as Chaplain in a convict-ship, whither the Divine Blessing appears to have followed him. Until very recently, when one of them retired for a short period to complete his studies, the number of Missionaries has been thirteen. Eight of these have been occupied in London, having the advantage, which they highly and deservedly appreciate, of the superintendence and instruction of Mr. Davidson. One labours still in Manchester, where—as well as in his former sphere of labour—God has given him many spiritual children, who have again been instruments of saving benefit to others. One of these occupies his former station in Bristol; another of our Missionaries is in South Wales, and one, partially engaged, travels in Somersetshire.

Mr. Hermann Stern, of Frankfort, has been accepted as a Missionary to the Jews in those parts, and has entered on

his work with much encouragement; for which his former habits and pursuits for many years, as a teacher and author among the Jews, appear eminently to qualify him.

The claims of Holland had often been pressed on the attention of the Committee: a correspondence was therefore opened with Dr. Capadose, Dr. Da Costa, and other Christian Friends, which resulted in the mission of an Agent to Rotterdam, for the distribution of our Tracts in the Hebrew and Dutch Languages, and of copies of the Scriptures, with which we were kindly supplied by the Committee of the British and Foreign Bible Society. This undertaking was attended with a considerable outlay; but we have for the present retired from it, on the expressed wish of the friends above referred to, who state that, "provoked to holy jealousy, and enkindled to deep emotion by our movement, they were resolved to wipe off the disgrace of sitting by and allowing British Christians to do the work," and have formed a Netherlands Society of Friends to Israel, to whose agency they wish the work to be left.

We have felt much interest in bidding farewell to Mr. Herschberg, of the seed of Abraham, sent forth by the London Missionary Society as a Medical Missionary to China. We have entrusted him with a grant of Tracts, and hope for much benefit from his promised correspondence.

*Publications.*

The monthly publication of the "Jewish Herald" has superseded the occasional papers formerly issued; and although it has not attained the desired circulation, nor by any means sustained the cost incurred, we hope it has rendered essential service to the cause of Israel; not so much as the organ of this Society, as by its record of all Christian Effort in that cause, and by the communication of information as to the customs, literature, and spiritual condition of a people whose every movement has the strongest claim upon our attention. Earnestly do we entreat for it your extended support.

*Associations.*

There is an active Auxiliary Agency in nearly 150 localities; increased interest is manifested in every thing relative to the Jewish People, and an enlarged number of stated devotional meetings; and there is a wide diffusion of a spirit of prayer on behalf of those for whom there had been so long a silence.

*Preparation of Missionaries.*

The necessity of a provision for securing a supply of pious and well-educated Missionaries is too apparent and pressing to admit of further delay. The Committee, anticipating the sanction of their Constituents, have engaged a suitable house, where six young men may be received and reside with Mr. Davidson, who will complete their Hebrew and Jewish Studies, while the other departments of Theology, Church History, and Classical Literature, will be occupied by one or two Christian Ministers. With the strictest economy, this arrangement must involve considerable expense; but now that a way has been opened for the preaching of the Gospel among the Jews, we believe that the means will not be withheld, by which, under the Divine Blessing, men may be sent to the work fervent in piety, mighty in the Scriptures, equal to the times in which we live, and able *rightly to divide the word of truth.*

With the exception of one who, for love to Israel, labours untiringly in the work, they are all Hebrew Christians, have worn the yoke from which they seek to release their kinsmen, and been themselves led out of the darkness and infidelity of Rabbinism into the light and liberty of the Gospel. Their labours have been nearly stationary, but occasionally some have visited the provinces, at every place seeking intercourse with their brethren, and returning to tell how God has given them *the opening of the mouth* among them, enabling them everywhere to declare Christ and Him crucified; and that not to the poor and unlearned only, but to the rich also, and to some who occupy the teacher's seat.

*Concluding Remarks.*

We plead with you on the ground of what has been done. When sometimes it is said—"Surely the set time to favour Zion is come," we are told, "So it was said when the first united effort was made nearly forty years ago;" and we believe it was truly so said. Has the shadow gone back upon the dial? Has not light been advancing? though, we admit, very slowly. Have not the sons and daughters of Zion been awakened? Let the Reports of the London Society, of the Mission of the Church of Scotland, and the little page of our own history, tell. Fellow Christians! there is the leaven of Divine Truth in the Jewish Community, and among them there are many secret

disciples who have not yet the courage to encounter the perils of secession from the faith of their fathers.

Again we ask, Are not the times favourable to Christian Effort? The Jew is not, in our country at least, where he was half a century ago: he stands on even ground with us now; and he feels it. He is no longer beneath us. Who dares upbraid or trample on him now? We cannot err in seeking on the dark mountains "the dearly beloved of his soul," nor in expecting the conversion of the people of whom Jehovah has said, *They are mine: Their seed shall be known among the Gentiles; all that see them shall acknowledge them that they are the seed which the Lord hath blessed.* The days of prophecy may yet be many, but the Jew at your side is perishing!

Fellow Christians, love him for what his fathers have been to you. Pity him for what he is—a wanderer from home and in peril for his soul. Seek him for what, saved and regenerated, he will be to the Saviour, to the Church, to the world. Go, says the God of love, and say to him from me, *As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O House of Israel?* Give him the hand of a brother and the heart of a Christian, and as you pass him on the way to eternity, say, We are journeying to the land of promise: *come thou with us, and we will do you good; for God hath spoken good concerning Israel.*

The Receipts and Expenditure were given at p. 231 of our Number for May.

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**Continent.**

BRITISH AND FOREIGN BIBLE SOCIETY.  
FRANCE.

*Shipwrecked Emigrants.*

THE following extract is copied and translated literally from the Journal of the Colporteur who is employed at Havre among the German Emigrants.

On the 6th of August a sailing vessel left Rotterdam with 224 emigrants for America. Not far from Calais the ship was wrecked the following day at one o'clock in the morning. The crew and all the passengers found themselves in a most distressing situation till break of day, when, God be praised! assistance

arrived from Calais, and all on board were saved, with the loss, however, of their effects. The inhabitants of Calais kindly took in these unfortunate people, and supplied them with every necessary for the space of eleven days; after which they were forwarded by a steamer to Havre.

On being made acquainted with the circumstances, I considered it my duty to assist the poor people, and to offer them such consolation as can be derived alone from the Word of God. At my first call, I found most of them still suffering from the grievous effects of their recent shipwreck, and some even appeared to be wandering in their minds, and in a state of stupor. Many of them were bitterly lamenting the loss of their whole property. In short, confusion and distress appeared to reign among them; and, as if to add to their embarrassments, they were surrounded by a crowd of people anxious to profit by their misfortunes, and to extort from them the little money they had left for continuing their voyage. I quitted them with sentiments of grief and pity. The following day, however, I found them somewhat calmer and more tranquil. They gathered around me, and I addressed them to the following effect:—"My dear countrymen, you were not disposed yesterday to listen to me, and yet I can assure you that I am your sincere friend. Are you willing to hear me to-day?" "Oh yes," was the general reply, and all immediately crowded around me. I then continued: "You murmured yesterday, and complained of the loss of your worldly substance, and by so doing you have sinned against your Creator and your Saviour; for remember that it is He alone who has mercifully preserved your lives. Surely it is your duty to bow before Him in humble gratitude for this signal proof of His goodness. The property which He has taken from you was in reality His own, and was only lent to you for a time. And has not the Master a right to do with his own what he sees best? He has saved your precious, your immortal souls; and has thus allowed you further space for repentance unto life eternal. And now, my friends, say, were you prepared to die in the state in which it has been the Lord's good will to spare you? Answer the question for yourselves, Where would you be now, had you been left to perish?" All who heard me, young and old, Protestants as well as Roman Catholics, burst out into loud lamentations,

and eagerly requested me to pray with them and for them. I did so, and afterward read to them the 25th, 93d, and 103d Psalms, together with several passages from the Testament treating of free and full salvation purchased by the blood of Jesus Christ. On hearing these glad tidings, many actually wept for joy; nor could I myself refrain from tears on seeing so remarkable an instance of the influences of the Holy Spirit manifested on their hearts. At the close of my address, some of them told me, with signs of the deepest regret, that they had lost their Bibles, and they feared there was no one in the place in which they then were to supply them with others. It was delightful to be able to remove their apprehensions in this respect. "Some Christian friends," I said, "have enabled me to provide against this loss;" and eventually I distributed 50 German and 33 Dutch Testaments among these poor shipwrecked people. It would be difficult to describe the joy of those who became the recipients of your bounty; and one young man was heard to exclaim, "Surely we have now no cause for complaint, since the Lord has bestowed upon us a thousand times more than we have lost!" The Dutch in particular evinced the deepest gratitude, and cried out "Is it not a wonderful proof of the mercy of our God, that He has enabled us to find, in a strange country, His sacred Word in our own tongue?" They added, that the glorious work of the British and Foreign Bible Society, to whose bounty they were so much indebted, ought to be made known throughout the whole world; and that, on their arrival in America, they themselves would publish an account in the newspapers of what had been done for them by its Agents, and would write to their friends in Holland to make it known there also.

A Colporteur related the following narrative to a friend with whom he was travelling of the

*Destruction of a Testament turned to a Blessing.*

"Do you see that pretty spot a little lower down?" asked he. "Well," he continued, "we have a number of good friends there; but the manner in which we acquired them is well worth noticing. When I first visited the village, I met with but a cold reception. I succeeded, however, in selling one Testament to a



female, and the following are the adventures which I was afterward told my little volume experienced. The woman who had bought it of me shewed it to the Curé, who forbade her reading it, telling her, at the same time, that it was only fit for being cut up. On this assurance she gave it into the hands of her little girl, together with a pair of scissors, to be cut to pieces for her amusement. The child immediately fell to work, and in a very short time destroyed seven or eight pages, when she became tired of the monotonous employment. The following day, having occasion to visit a sick neighbour who was confined to her bed, the child took with her the mutilated Testament, intending to cut out some new devices during her stay. The invalid happened carelessly to take up the book of her little visitor, cast her eyes on the first page that presented itself to her, and was perfectly astonished at what she found there. In short, the more she read, the more she became interested in its contents; so that at last she determined, if possible, to obtain possession of what still remained of the volume. This was soon effected, to the satisfaction of both parties, by her making the child a more agreeable present. From that moment she could find no pleasure but in reading the Testament. The Lord was pleased to touch her heart; the truths of salvation were revealed to her; and she became a Missionary among the neighbours around her. A quick search was made after the Colporteur, who was soon found, and a goodly number of perfect copies of the Sacred Volume were purchased of him; and from this small beginning has resulted a movement which is obtaining daily more consistency, and by which many souls are being led to the foot of the Saviour's Cross."

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## Western Africa.

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CHURCH MISSIONARY SOCIETY.

MOUNTAIN DISTRICT.

GLOUCESTER AND LEICESTER.

THESE Stations remained in charge of the Rev. J. F. Schön until his departure for England with Messrs. Jones, Smith, &c. To supply Mr. Schön's place, Mr. W. Parkin, as we have already mentioned, was removed to Gloucester; the Schools at Leicester continuing, as heretofore, to

be attended to by Mr. M. T. Harding. The ministerial duties of the two Stations were assigned to the Rev. N. Denton, of Regent. We make two or three extracts from Mr. Schön's Journal. He thus writes, in his Journal for the Quarter ending Dec. 25, of several

### *Hopeful Deaths.*

One of those who have entered into their eternal rest was an interesting character. A great change had evidently taken place in him during the last six months, and prepared him for the solemn exchange of time for eternity. When I arrived at this Station he enjoyed good health, and was labouring as a mason at my house. He had enjoyed peculiar privileges, having been one of the Institution boys of Leicester: if these advantages seemed to have been lost on him for a time, his state of mind during his illness proved the contrary. He died a believer in the Saviour, and as one who had breathed the spirit of adoption.

Another finished his earthly career after several months of severe suffering, during which time he had become ripe for glory. He longed for the hour when he should be delivered from *the body of sin*, and enjoyed Christian Communion very much.

The third was a woman, who had been suffering for fourteen years, deprived of the use of her legs, and partly of her hands. She, too, has entered into rest, and is now enjoying *the end of her faith, even the salvation of her soul.*

### *Translational Labours.*

Of these, which have frequently been mentioned, Mr. Schön reports—

My ministerial labours have occupied a greater portion of my time than during the preceding quarter, so that I have not been able to devote much time to my translations, although they have never been laid aside. I have nearly finished the Acts of the Apostles, and have gone through all the rest of my translations, collecting various particulars of the language.

REGENT.

The Rev. N. Denton continues in charge of this Station, and from his Journal we make a variety of extracts.

*Remembrance of the late Rev. W. B. Johnson.*

Dec. 28, 1846—In a friendly meeting with some of the Communicants, the Schoolmasters, and Visitor, this evening, I heard much interesting information respecting the late Rev. W. B. Johnson, many of whose sayings and doings, his sermons, and indeed his whole character, are still vividly impressed on the minds of the people, and fresh in their memories. One of them told me the last hymn which he gave out previous to his final departure. After they had related many interesting facts, I read to them some extracts from Mr. Johnson's Journal, which appeared a short time since in the "Churchman's Monthly Review." These extracts exhibited, in a remarkable manner, the same facts in almost the same language, and called forth the liveliest expressions of agreeable surprise. It may be safely said of him, that he *rests from his labours, and his works do follow him.*

As the above is the only passage that we give from Mr. Denton's Journal for the quarter ending December, we are glad to give a view of the Station by the Rev. J. Beale. He writes—

Dec. 27—Having been much pressed with my duties, and not in good health, we accepted the kind invitation of Mr. Denton to spend a few days at Regent. I had the pleasure of preaching to his very large and most attentive Congregation. I always enjoy our beautiful Liturgy at this Church, where the voices of the people, as far as earth can imitate heaven, are like *the voice of many waters.* Could many of the cold-hearted worshippers of our own favoured land hear and see this Congregation, I am sure they would be ashamed of themselves.

On the following evening we supped with Mr. and Mrs. Denton and their Native (gratuitous) Helpers, twelve in number. They gave us long and animated descriptions of their former Minister, Mr. Johnson, the Apostle of Regent. It was very gratifying to see the deep general interest which they still feel in that man of God. According to their account, he was one of the most indefatigable Labourers that ever came to Africa, while a very peculiar Divine Influence rested upon all his ministrations. One of them observed, "As soon as he opened his mouth, the word goes clean through in your heart."

Another, in attempting to account for it, well said, "It was the time of the Spirit." May the Lord raise up and send forth many such men!

*We resume Mr. Denton's Journal—Encouragements from the People of Aku Town.*

March 1, 1847—I this evening visited the people in Aku Town. For some time past I have been much pleased and encouraged to observe how gladly the Yorubas in this town avail themselves of the religious privileges afforded them. Their regular attendance on the Means of Grace, and their perseverance in learning to read, have convinced me that any labour we bestow on them will not be in vain. I have therefore wished to give them opportunities of learning to read in addition to those which they enjoy in the Sunday School. The plan proposed is, that they should meet on Tuesday evening at half-past four o'clock, to receive one hour's instruction, and then a short exhortation from the Schoolmaster.

As they were much interested in the recent intelligence from Abbekuta, I took the opportunity of relating to them the substance of what is contained in the "Church Missionary Record" on that subject. When they heard of some of Mr. Marsh's family giving up their idols they exclaimed, "Thank God! hope they all go do it."

*Hopeful Candidates for Baptism—Providential Dealings with Liberated Africans.*

March 12, 1847—I received a Candidate for Baptism, a young man of the Yoruba Tribe, whose mind seemed to be impressed with a strong sense of his guilt in the sight of God. Before he left his own country he had been an adulterer, a robber, and a backbiter; and yet God had spared him. After he had been sold for a slave, he was kept in chains for a whole year before he left the coast. He had passed through many troubles, he said, and yet God had brought him to see this day. When he now thought of all these things, he wondered why he had not sought instruction before, and could not defer it any longer.

In reflecting on the great success which has attended Missionary Labours in this Colony, and remembering that the success has been chiefly among the Liberated Africans, it has often occurred to me that the sufferings undergone by the Negroes

before their landing here, and the merciful deliverance wrought out for them in being brought to this Colony, have tended very much, in the providence of God, to prepare their minds for the reception of the Gospel. Many of them arrive, as it were, with their hearts broken—with such a simple, humble, docile spirit, as we do not find in those who are born here. And the blessings which they enjoy here, compared with their former sufferings, have, I believe, melted many a heart into a grateful surrender of itself to God. To Him be all the praise whose prerogative it is to bring good out of evil!

BATHURST AND CHARLOTTE.

Mr. F. W. H. Davies continues in charge of these Stations, and in his Report for the Quarter ending December gives the following

*General View.*

There is still an increasing desire in the people of these Stations to receive spiritual instruction. The answers which they give to my many questions, when attending their respective classes, is a proof that many of them are daily growing wiser in the things belonging to the kingdom of God.

The Day and Sunday Schools, on the whole, are going on well.

SEA DISTRICT.

KENT.

No change has occurred in the Labourers at this Station; but part of Mr. Bultmann's District, as we shall presently more fully explain, has been erected into an independent Station. Mr. Bultmann notices, in his Journal for the Quarter ending December, the

*Willingness of the People to Contribute toward their Children's Education.*

Oct. 5—I held the first Missionary Prayer Meeting since the dry season, and explained to the people the views of the Society with regard to the necessity of the Liberated Africans eventually maintaining their own religious teachers independent of any foreign support; and told them that, in furtherance of this view, the Local Committee had decreed the school-pay to be raised from a halfpenny to a penny per week. I am happy to say that they paid from that very day with the utmost readiness, so that the collec-

Oct. 1847.

tion for this Quarter exactly doubles that of preceding Quarters.

No Report for the Quarter ending March has been furnished, in consequence, we regret to say, of Mrs. Bultmann's ill-health.

TUMBO AND RUSSELL.

*Condition of the People—Prospects.*

As we have already mentioned, Mr. Young will in future superintend these Stations. He will reside at Tumbo so soon as a house can be completed for him; and if he should be able to leave Waterloo before that can be effected, there is a house at Russell which would be sufficient for a time, and in which, indeed, he has already sojourned. Even during his residence at Waterloo he will visit his new sphere as often as he may be able. He thus writes, in a Letter dated March 8, 1847—

The new District just laid out for me is about eight miles in length, and two miles, along the sea-coast, in average breadth. It contains ten hamlets, and the population is about 1500 souls. At the two largest hamlets, Tumbo and Russell, the Society has a School. I have resided at Russell, in the house built for the Native Schoolmaster. I am now building a School-house there; and am making preparations for a new one at Tumbo, the present School-house being in ruins. I find it hard work to get the people to help me with materials. The poor people are in great spiritual darkness, the majority living in small huts in the bush. These are Pagans, having their fetishes at the principal entrance of their place: they are literally, many of them, living in a state of nature and polygamy—*having no hope, and without God in the world.* They keep no Sabbath. The Lord has promised, *The Gentiles shall come to Thy light,* and He will bring them into His fold. My duty is to go and teach His Gospel to them, and leave events with Him.

In a later Letter, March 22, Mr. Young gives some further particulars, in some respects of a more encouraging character. He writes—

The Liberated Africans at Tumbo, who are principally Yorubas, are, in their general character, lively, active, and more intelligent than the Aborigines of the

place, who are Sherbro. These are Pagans, and are sedentary, filthy, and ignorant: they possess an extreme apathy toward the Gospel of Christ. Their children are wild: the Schoolmaster has followed them into the bush to bring them to School; but we cannot keep them: we lose them in the thicket again.

At Tumbo and at Russell I can say that the Gospel light is dawning in the minds of the people. I hope the work of Divine Grace is begun in the hearts of a few. These two places have been occupied as Missionary Stations for about three years.

The neighbourhood of each of these places is in great spiritual darkness. There are about eight small hamlets, beside a few isolated houses in the thickets, containing about 600 souls, living in Heathenism. They are principally Sherbro and Cussos, and form a very interesting and important field of Missionary Work. For some time to come they can only be attended to by itinerating visits, for their hearts are bound to their idols, and superstitions, and vanities. They worship fish, ants, stones, &c., and cannot be persuaded to go to a Place of Christian Worship. I have visited nearly every one of the places in the District, and in none of them do I find any disposition to receive the Gospel of Jesus Christ. I desire to hope in God, our Saviour, that even this moral wilderness and desert, through His blessing on the labours of His servants, shall blossom as the rose. There is nothing too hard for the Lord: the word and promise of His grace and mercy shall be fulfilled in bringing men from darkness to light, and from the power of Satan unto God.

#### TIMMANEE MISSION.

##### *General View.*

We have already mentioned that Mr. Parkin was compelled to leave Port Lokkoh, so that the Rev. D. H. Schmid was left the only European Labourer there. We regret to be obliged to confirm the discouraging account given in the Report of the Sierra-Leone Auxiliary as to the fruits of this Mission. In a Letter dated March 8, 1847, Mr. Schmid writes—

To speak of great promise I dare not venture: there are two or three who seem to be promising youths; but even with regard to them I am compelled to be

cautious in my expectations: the blade springing up may become wheat or grass. The number of our children is reduced to 30; 12 of whom are Port-Lokkoh Timmanees, 6 Magbelih Timmanees, 3 Bulloms, and 9 from the Colony. Some of the children were taken from us when their parents thought our situation dangerous on account of the suspected war of the English with the Bulloms, and others I have been compelled to dismiss for misconduct. Several of the remainder have applied for Baptism, with whom, together with our crew,\* I spend an hour and a half on Tuesday and Thursday evenings, explaining to them the Church Catechism.

On Monday, Wednesday, and Friday evenings I have my Schoolmaster, Wm. Macaulay, with whom I am reading the Greek Grammar and New Testament, wherein he is making satisfactory progress.

My time, in general, is well filled up with studying Timmanee, visiting people, preparation for Divine Services, and the superintendence of almost every trifling work in our premises. Our labour is a sowing with tears: may it soon turn into a harvest of joy!

##### *Excursions into the Interior—Proposition for removing the Station.*

The discouraging circumstances of the Timmanee Mission have led Mr. Schmid to consider whether there may not be special adverse causes in operation at Port Lokkoh, which might be avoided by removing the Mission to another locality in the Timmanee Country. About a year ago, therefore, he made an excursion to the Mapanta-Timmanee Country, in company with Messrs. Parkin and Nicol. They started from Port Lokkoh in the morning of the 13th of October, and in the evening halted at Magbelih, having performed the journey, about thirty miles, on foot. On the next day the Missionaries went to see Ali Kali—who was endeavouring to negotiate a peace between Maliki Bunduh, King of the Mapanta-Timmanees, and Mahomeduh Bunduh, on the Rokelle side—and by him were introduced to “se-

\* This Mission requires a boat.

veral Kings of the neighbouring countries," who were at Magbelih for the like purpose. Mr. Schmid's account continues—

On the 15th we left Magbelih for Rokonn, the first town of the Mapanta-Timmanees, about three miles distant from Magbelih, in a small canoe, accompanied by some people of Magbelih, and a man whom Ali Kali sent with us to introduce us to Maliki, who is residing at Rotattah, the chief town of Mapanta.

About 11 o'clock we reached Rokonn, where the people welcomed us. Here Mr. Parkin, who had been ill, felt himself too much fatigued, and resolved upon returning to Magbelih, while Mr. Nicol, myself, and our people, went on to Rotattah, which we reached just before sunset. The town—which is distant from Rokonn about twenty miles—contains about 900 or 1000 inhabitants, and is surrounded by a strong mud wall, from whence it has derived its name—*otattah*, a wall. Without the town are four small watch-houses, also fortified by a wall, to prevent attacks from an enemy.

The Mapanta People will not allow a Mahomedan to settle among them, which, in my opinion, is no small advantage for Christianity. Maliki himself is a sharp-looking man, about 45 years of age, exceedingly rich, and highly esteemed. He was greatly pleased to see a White Man coming to him, though I was not the first who had visited his country. Mr. M'Cormack, Police Magistrate in Sierra Leone, had been there a short time previously, and acted, in addition to his secular duties, as a faithful Missionary, speaking to the people about erecting a School. One of Maliki's old people said to us, "The words which Mr. M'Cormack spoke to us have gone deep into our hearts: we cannot forget them."

On the 16th we were called to appear before Maliki, who had assembled the people to hear what our object was. On entering his house, we were welcomed by him and all his people, and I told them that my first object was to see Maliki; my second, to ask for children for our School at Port Lokkoh; and my third, to ascertain how a Missionary would be received, if he were to settle among them, to teach them and their children the way of God. Mr. Nicol followed me, telling them that his own father was a Timmanee, wherefore he considered himself as

their countryman, and explained to them what White People had done for him, which had a very good effect. After a short pause, Maliki, and some others, spoke, saying that our purpose was very good; that White Men knew and loved God more than they; and that they would be very glad if their children could be trained up in White Man's way. They also told us of what Mr. M'Cormack had said to them. In conclusion they said, "We cannot give a decided answer about the two questions, before we have called a private assembly—which we shall do to-day, in a neighbouring town—to consult about it." Maliki then invited us to rest at our house, or to see the town, until they should be able to tell us the results of their council.

On the next day we were called to hear the decision, which was, that the distance between Port Lokkoh and Rotattah was too great to send their children, and they could not yet permit the erection of a School, as Bey Simerah, the head King, was not informed of it. If we would ask Bey Simerah, and settle at Rokonn, they would speak to him too, and send all their children, for they knew very well that White Men came to make their country good. I cannot but acknowledge that what they said was reasonable. "By and by," they said, "all will be ready for you." On leaving, they heartily shook our hands, and Maliki said to me, "We fix our eyes upon you; and if you do not come, we shall send you a letter: we like White Men among us."

About seven o'clock we left Rotattah for Matannah Furih, about eighteen miles distant. The road was pleasant, being newly made through the bush and fields of cassada, which was growing in great abundance, the soil being very good. At noon we reached Matannah Furih—a fortification, like Rotattah, but containing more inhabitants.

Having entered the town, and inquired after the Chief, we were told that he was in a neighbouring village, on account of ill-health; but that if we had any thing to say, we might give a small present, and have the people called together, which we did. When the people had assembled, we informed them of the object of our coming; and it was truly gratifying to see and hear how pleased they were, the women shewing their applause by clapping their hands. One said, "I have three children, and my brother has four:"

another, "I have two:" and, "We will give you all our children," was the voice of all together. "The Lord may bless you, White Man: you come to make our country good." After the court was over, as we had fixed to be at Magbelih on the next day, the Lord's Day, we hastened to leave. Before passing the wall of the third town, the son of the Chief came to say that his father wished to see us, as sickness prevented him from coming to us. "Though sick now," said he, "yet, when you come to make a School here, you will see that I shall do much for you." We had left him, and gone on some hundred yards, when his son ran after us, stating that his father wished us to stay over night, because Magbelih was far away, and he was afraid we might get into trouble, the way lying through bush and water. We thanked him for his kindness, but pressed forward, and reached Magbelih about nine o'clock at night.

The result of this excursion was considered to be so far favourable, that the Committee of Missionaries requested Messrs. Schmid and Ehemann to go to Masimerah, about 50 miles beyond Magbelih, to ascertain whether Bey Simerah would be inclined to countenance the entrance of Missionaries into his territory if it should eventually be decided to establish a Station at Rokonn. Messrs. Schmid and Ehemann accordingly left Port Lokkoh on the 5th of January, and arrived at Magbelih in the afternoon. On the next day they write—

We crossed the Rokelle River, and from a hill had a beautiful sight of Magbelih and its vicinity. Before us lay Magbelih, at the foot of a hill about 400 feet high, which was backed by another about 600 feet, while toward the east were two ranges of mountains covered with timber, between which the Rokelle takes its rapid course. Many people at Magbelih expressed great desire to have a School and Missionaries among them. The whole country hereabout is undoubtedly healthier than either the Colony or Port Lokkoh, as the state of the people's health sufficiently proves.

On the 8th the Missionaries approached Masimerah, and a messenger was despatched, according

to African etiquette, to ascertain whether the Chiefs would come to them, or whether they should go to the Chiefs. The latter was determined on, and the account proceeds—

Arrived at Masimerah, Pah Yokeh, son-in-law of Bey Yoloh, had to go before us to Bey Yoloh, to announce our arrival, and to ask whether he would receive us, which was answered in the affirmative. Bey Simerah, who is King over the country with Bey Yoloh, had gone five miles higher up, to Rofunk, on account of his health. On our entering the yard, Bey Yoloh, sitting upon his chair, welcomed us in a friendly manner. He is indeed a giant-like man, about 65 years of age, and in former times must have been a terrible warrior. His grey beard gives him a venerable appearance, while his neck is adorned with a chain of beads interspersed with leopards' teeth, to show his fearlessness. On seeing us, he gave us a sign to sit down, and rang a kind of bell twice, to intimate to his people that they were to listen to what we had to say. We told them plainly that we had come to their country to preach the Word of God, to teach their children, and to shew both old and young the only right way to heaven. Further, I spoke to them about my journey to Rotattah and Matannah Furih, and the willingness of the people to receive us, if we could but obtain the sanction of Bey Simerah and Bey Yoloh to settle at Rokonn. Bey Yoloh, with his Chiefs and people, received our message gladly, saying, "We all receive you: we are glad to see you among us: there will be no hindrance in the way;" but adding, that we must hear from Bey Simerah too. We now declared that we wished to go to Rofunk, to see Bey Simerah, of which they approved. When we were about to leave, they pressed our hands hard, wishing us the blessing of God, and saying, "All will be glad to see you in our country." On our leaving, an old woman, the grandmother of one of our children at Port Lokkoh, presented me with a mat, to express her thanks for what had been done for the boy there.

We arrived at Rofunk about five o'clock in the evening. Bey Simerah received us in a friendly manner, and spoke to the same effect about our object.

Jan. 10: *Lord's Day*—This morning Bey Simerah called the Chiefs and old

people from Masimerah and its vicinity together, and brought before them our object, which occupied nearly the whole day, but was unanimously accepted with great joy. The result of the meeting was, that all is to be ready for us to settle at Rokonn, or where we like in their country.

A further "palaver" was, however, to be held among the Chiefs, and the Missionaries were directed to see Pah Kombuh, at Rokonn. They reached Rokonn on the 12th, and write—

The Chief received us with great civility. After we had brought our object before him and his people, he, with his counsellors, said, "We shall receive you gladly wherever you like to sit down: you may choose the place. As soon as I hear from Bey Simerah, Bey Yolah, and Pa Maliki, I will let you know, and give order to my people to clean the place: we like to have White Men among us." He himself was trained up by the late Governor M'Carthy, and appears to be a man of decided character.

On the next day the Missionaries reached Port Lokkoh. Mr. Schmid observes, at the end of the March Quarter—

The people at Rokonn and its vicinity, chiefly the Mapanta-Timmanees, are certainly desirous to receive Missionaries, to get, as they say, a new mind, and especially their children instructed. Pah Kombuh has twice sent messengers to me, asking whether and when we intended to come. He has cleared the place for our settlement. I sent him a Bible, which he gladly accepted, and informed him that I am waiting for the Society's decision.

#### *Idolatry of the Yorubas.*

The following passage is from the Journal of Mr. Maxwell. We insert it here, because it has no bearing upon his labours in the Grammar School noticed in our last Number.

Oct. 11, 1846: *Lord's Day*—At the close of the Afternoon School, a Yoruba Man, whose house is in the neighbourhood of the Grammar School, spent a few minutes with me. Among other subjects, we conversed upon Idolatry as practised in his native country. So deeply, he observed,

are his country people sunk in their superstition and idolatry, that were not the preaching of the Gospel the instrument of God's own appointment for the restoration of lost sinners, he should doubt the probability of any success the Messengers of the Cross may have achieved who have gone thither, and all attempts for the conversion of that people as ineffectual. He informed me that, when in his country, he had five images, which were representations of some deities that he believed to exist; that his family was notoriously idolatrous; and that the number of idols in the possession of any individual might be increased according to circumstances—the insufficiency of one idol to save in time of sickness or danger necessarily admitting the adoption of more. Hence the awful fact that *there be gods many, and lords many*, a fact demonstrative of the significant appellation assumed by the Devil in the Gospel—*My name is Legion*.

My informant further observed, that if a man, woman, or child is sick, and the means used for the recovery of such an one be ineffectual, the conjuror must be consulted—but not without some sacrifice—to know whether the affliction is from God, or whether it is from man, and what measure should be adopted to procure deliverance. If the sickness be an affliction from either, an image of some shape must be erected, whose favour the sufferer entreats, and prays to it for interference on his behalf. If, after the erection of the image, the man, woman, or child still continue to suffer, the conjuror is again consulted at some more enormous sacrifice, and the sufferer, or his family, is directed to procure the representation of some supposed deity of a superior preserving power. If, on the other hand, the sufferer is in any wise benefited when he is said to be under the protection of, and seeking deliverance from, the deity to whom he first applies, then his affliction is asserted to be from him. He is therefore propitiated, and some ceremony is performed, accompanied with presents of fowls and kola-nuts. The inability to save of any supposed deity, symbolized by an image of any description, leads to the adoption of another; although the worship of one image does not in the least affect the worship of another. Be they six gods, or more, the last adopted in no wise creates contempt or disregard in the possessor toward the rest. Due homage is alike ren-

dered to all, and equal sacrifices offered to them continually.

There is another species of idolatry practised in the Yoruba Country, viz. iron worship. Few deities are more dreaded than the god of iron, whose province is, it is believed, to preside over metals, agricultural implements, and instruments of war. Previous to the undertaking of a military expedition, it is customary with the people to assemble in a house consecrated to this deity. There they bring their swords, hoes, and other materials of iron, which they place together in a great heap: this deity is represented by that heap, which is then named Oghung. The people then bow down to it, declare their dependence for assistance in the field upon the god of iron, and acknowledge and supplicate his preserving power. After this, each man takes from the heap what belongs to him, and returns home, when he is considered prepared for the field. The god of iron is so peculiarly dreaded, that, except on some serious and important occasions, his name is not called upon in oaths.

When our conversation had ended, I observed how mysteriously God sometimes works in bringing good out of evil. I endeavoured to illustrate this by the fact of Africans being liberated, not only from the evil, the great, incomparable evil, of fleshly bondage, which it had been their lot to experience; but also from the spiritual slavery of sin and the devil, in being brought to a Gospel Colony, where they are mercifully made to enjoy the liberty of the sons of God. The man confessed the goodness and the gracious intentions of God in all His providential dealings toward him. He is a consistent man, of the first class in our Sunday School, and has at heart the welfare of his countrymen. He often visits them, and seeks their conversion; and with him I frequently speak freely upon the things of God.

#### ABBEKUTA.

##### BADAGRY.

##### *General View—Services—Schools.*

Without much variety of incident the Missionary Work at Badagry has been steadily pursued by the Rev. C. A. Gollmer and his Native Assistants. Mr. Gollmer preaches morning and evening, and Mr. Marsh holds Service under the tree, often having a large Congregation. That there is

at least a sound beginning of a Native Church may be hoped from a fact recorded by Mr. Gollmer. He says—

*Oct. 2*—By the "Wonderful" I have sent a contribution of 13*l.* 9*s.* 6*d.* to the Rev. T. Peyton, toward the intended new Church at the west end of Freetown. It affords me pleasure to add, that nearly one third of the amount has been cheerfully contributed by my little flock.

The inhabitants of Badagry are chiefly Popoes, and evince great indifference to the message of the Gospel. Mr. Gollmer writes at the end of the Christmas Quarter—

The Popoes here still kept aloof from the Means of Grace, it being seldom that one comes voluntarily to hear God's Word. On the other hand, the Yoruba People draw nearer to us. Several of them have been added to the class of Candidates for Baptism during the Quarter, while others are not far off.

At this time the average attendance on Public Worship was, including children—Lord's-Day morning, 60 to 70; evening, 70 to 80; Thursday evening, 60. The number of Communicants was 16, and of Candidates for Baptism, 14.

A Quarter later Mr. Gollmer reports—

Our Services have been attended rather better than usual, though the hearers are not at all steady. Our School is encouraging. I have been enabled to add eleven boys to the number of our boarders, so that we have now twenty-four. The two eldest read pretty well in the New Testament, and have also begun to write. The others go on pretty well. Their general conduct is good, though there are many little things which try one. I have many times observed several on their knees before retiring.

The following graphic description of the Missionary Aspect of Badagry is by Mr. Marsh, at the end of the March Quarter—

I have had many an opportunity to converse with the Natives; but the inhabitants of Badagry are dead to any thing like God. They indeed allow me to speak with them, but they always shew me at the conclusion that they care more for their food than all our persuasions. They do not seem to plead so much in



favour of their idols as for themselves.

As for the Mahomedans, they are already sure of heaven; so that they, in their opinion, need no other system. The heathen regard them very much for their pretended ability to prophecy and write charms, with which they encourage the heathen in all sorts of vice—as, kidnaping, burglary, incendiarism, &c. By deducing this poor ignorant people the Mahomedans are mostly made rich, because they are paid for telling these abominable lies.

Unpromising as this account is, Mr. Marsh mentions one pleasing feature, in his September Report—

Another class with whom I have frequently to do is the Egba Tribe, who come in numbers from Abbekuta for the purpose of trading. These are more attentive to the word spoken: they generally come to our Chapel in the Mission-yard, and also attend under the tree in the town.

With regard to the Schools, it may be mentioned that Possu, the principal Chief of Badagry, has sent two pupils, one of them his own son. This is the more encouraging, as Possu had not previously behaved well toward the Missionaries. A son of the Chief of Ajido is also in the School. Beside the 24 boarders there are 18 day scholars, the sons of Sierra-Leone emigrants. A Sunday School is also in operation, attended by about 24 persons, chiefly from Sierra Leone. Some idea of the adverse influence of the heathenism of the place may be formed from the following passage in Mr. Gollmer's Journal—

Oct. 24—An Abbekuta Man, at present residing at Mo, who promised to bring his boy to School, came to day with the following apology. "The boy," he said, "was obtained with great trouble. I implored Shango"—the god of thunder and lightning—"and made a vow, that if he would give me a son I would pay five heads of cowries and dedicate the child to him. Now this I have not yet done, but wish to do it at once, lest Shango be provoked, and bring a disease upon the child which may cost him his life. If my paying my vow to Shango does not spoil the boy for you"—i. e. if he can learn after it

—"I will bring him immediately afterward." I and two of my Native Assistants had a long conversation with the man, telling him, in the plainest words possible, that neither Shango nor any other idol could give children, could be provoked, or bring any disease on the boy; but the man, never having heard any thing but in favour of his national gods, defended them and their power most obstinately. We hope, however, as he is a sensible man, that all we said will not be lost.

#### *Labours of Native Teachers.*

In labouring among a mixed population like that of Badagry, considerable advantage is derived from the fact of the Native Teachers being of different Tribes. Mr. Gollmer writes at the end of September—

Mr. Marsh visits the Mahomedans, Mr. Philip the Sierra-Leone and Egba People, Mark Willoughby, my interpreter, the Popoes, George William the Yorubas, and I myself visit all, as far as my time and strength permit. I cannot omit stating here that our Native Helpers are of great service to us, and a great blessing to the people.

The labours of these Assistants are not confined to Badagry, but are made available for the neighbourhood. Mr. Gollmer relates—

Oct. 7—This evening one of my Native Agents returned from visiting the Chiefs and people at Ajara, Bedu, and Itoun, whither I sent him in the morning. He told me that he translated to the people the Religious-Tract Society's excellent Tract, headed "Plain words for those who can read but little," and invited them to come to us when they come to town, and hear God's message. He also begged them to send their children to School.

Mr. Philip has been removed by death, as we shall more fully notice in a future Number.

#### *Missionary Journey to Abbekuta and other Towns.*

It will be in the recollection of our readers\* that in December 1845 Mr. Gollmer made an unsuccessful attempt to visit Okeodan and other large towns at some little distance from Badagry. Subsequently the

\* Vide p. 440 of our Number for October last.

road was closed in consequence of hostilities between Poka and Okeodan, and Adu and Badagry, and was not re-opened for some months. In the meantime Mr. Gollmer became acquainted with an old man from Adu, through whom he made known to the inhabitants of Adu &c. that he was desirous to visit them, a proposition which gave general satisfaction. Mr. Gollmer writes in October—

To keep up the friendly feeling, to ascertain more fully whether the Chiefs and people were really so desirous of seeing me, to learn whether I could go there with safety, and to afford them an opportunity of hearing something of our message, on the 19th instant I sent my interpreter, accompanied by two of our labourers and Wawu's head messenger, to Adu, Okeodan, Igbeji, and Idoggo\*, from which towns they to-day returned. They were received in the most friendly manner, and Chief and people asked them to tell me to come soon, as they much wish to see me. The people at Idoggo, it appears, to whom my Interpreter spoke last Lord's Day, listened with great attention, and expressed themselves astonished at the new things their countryman told them.

While my messengers were on their way home, a party of Okeodan People kidnapped some eight or nine Abbekuta People on their way to Badagry. No sooner had Olu, the Chief at Idoggo, who seems to be the head among the Chiefs in those towns, heard of this, than he sent to Okeodan, saying, "A few days since the White Man at Badagry sent a messenger, informing us that God is displeased with us on account of our evil works, and yet you do it again! Surely I will punish you." Olu, I hear further, from Abbekuta, has taken the persons from the menstealers, and sent them back to Abbekuta; but whether the robbers were punished, or in what way, I do not know.

In any case the interference of Olu was most remarkable, and augurs well for the probable future influence of the Gospel.

*Departure from Badagry, and Visit to Adu.*

Having thus prepared the way, Mr. Gollmer took advantage of the holding of a Committee of Missio-

naries at Abbekuta to visit Adu, &c., on his way thither. He started from Badagry in the morning of the 15th of December, and in the afternoon arrived at Adu, the Chief Ikoko, or Koriko, receiving him as his guest. His servants, bearing his baggage, narrowly escaped being plundered by an armed party of Ottas, who were only quieted by the interference of the Chiefs. Mr. Gollmer gives the following account of the present state of Adu, and his visit to the head Chief—

Dec. 16.—I went to look at the remains of the late Egba Encampment\*, but was greatly surprised to find that it had been converted into a beautiful cornfield, leaving hardly any vestige of its former state. I next visited the town, which I think is about as large as Badagry; but the many ruined houses shew that it must have ranked among the larger towns, before the siege by the Abbekuta People. The population is a mixture of Adus, Ottas, and Gbessas, all three tribes being equally numerous. They do not always live together in peace, and seem to be exceedingly superstitious. Not only is the great god Odua, or Obbatalla, famous far and wide, but here is also the seat of the numerous worshippers of the River Yeruwa; and it seemed to me that all, small and great, are dedicated to either the one or the other, each having his distinguishing badge. Adu might one day be found a desirable spot for a Mission Station, it being a day's journey from Badagry on the road to Abbekuta. The Adus professed to be most willing to receive a European among them, but much good cannot be expected from the Ottas; beside which, their being so very superstitious would no doubt prove a great barrier for a long time.

Toward noon the head Chief sent to say that he was ready to see me. I accordingly went, accompanied by several of the elders. The Chief, a middle-aged, spirited man, soon made his appearance, wrapped in a common white cloth. After the usual salutations, the Chief said that he was sorry he could not shake hands with me, as he was worshipping to-day, and wished I would stay longer, that he might have a good long talk with me.

\* Formerly spelt Ibeji and Dogo.

\* Vide our Number for March 1846.

Having replied to this, I informed him of our object in coming to this country, which seemed to strike him, he now and then looking at three fetish priests sitting close to me. After a lengthened visit I took leave.

During the night Ikoko's house was discovered to be on fire. This was thought to be the work of the Ottas, either to revenge themselves for their disappointment in reference to Mr. Gollmer's baggage, or to create another opportunity for plunder, in which they were again disappointed.

*Robbery of Mr. Gollmer at Okeodan.*

On the 17th Mr. Gollmer proceeded on his way to Okeodan, and at Ishagbo, a village nine miles north of Adu, was met by an escort to conduct him forward. Within a very short distance of the gate of Okeodan, however, the party was stopped by some Ottas, one of the tribes inhabiting Okeodan, on the plea that they had not been consulted in reference to Mr. Gollmer's visit. The Journal proceeds:—

After the dispute had lasted for more than an hour, and it seemed likely every moment to come to shedding of blood, the people contending with their swords drawn, I tried a third time to return; but I and my people were so surrounded that it was utterly impossible to move either forward or backward. At this crisis Bangudu, a head warrior of Okeodan, sent some of his soldiers to fetch me into the town. These men, having forced their way through the multitude, came up to me with their drawn swords, shouting, and commanding me to mount my horse and proceed.

I first proposed to return, as I was afraid blood might be shed if I proceeded, for the people seemed quite infuriated; but the soldiers said, "No," and made way with their swords, yet so as to hurt none, one holding the bridle of my horse on this and the other on the other side. As soon as I had entered the gate, a fine broad street, lined on either side with thousands of people, opened to my view. The gazing of the people, but especially the thought that they were all in darkness, much affected me. While I thus with fear and trembling entered the town, and meditated on the welfare of the peo-

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ple, a party of the discontented suddenly rushed upon my people, and knocked down their boxes and other things, which some carried off, while others attacked my servants themselves, and cut and tore away from them whatever they could lay hands on. One of my men was kidnapped, and four wounded, in the struggle, because they would not be robbed of all. I began to fear the worst, when I saw myself wholly forsaken, with the exception of the King's Messenger and another lad, who begged me to hasten to the King's house; when I saw neither my interpreter, messenger, nor servant; when I, on looking behind, saw some of my things strewed about in the street, and my people in the hands of an enemy; and especially when one of my most confidential and faithful men came into the Chief's house with his face covered with blood. The sight of these wounded men touched my inmost soul, and I could not help shedding tears. My anxiety was, however, greatly alleviated when I saw one after the other of my people come in, though robbed of all, and observed that none of the wounds were fatal.

The poor old Chief, who sat all the time I dressed the wounds, and for nearly an hour afterward, not four yards from me, seemed as if petrified by what had taken place, so that he was unable to speak a single word.

Dec. 18—A great many Natives have been to-day to sympathize with me and my people, and almost all have begged me not to be vexed, but to leave all the matter to God, who will reward me. The old people seem much concerned, and I am told that the subject was talked over all last night, in about five different courts. Late this evening my messenger returned from Igbeji and Idoggo, whither I sent him in the morning, to inform the Chiefs of those places of what had taken place, and to consult them respecting my position—whether I should return to Badagry, or whether I could with safety come to see them. Both Chiefs were extremely angry on account of what the Okeodan People had done to me, and sent a messenger to the Chiefs, saying that they had better kill and eat me at once, for what they had done was worse than eating me. With me they sympathized, and again invited me to come.

Eventually some of Mr. Gollmer's property was returned, but the loss

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was still considerable. It seems that Mr. Gollmer's treatment was caused by his having been deceived as to the position of the Chief to whose house he proceeded. Although, in fact, the head Chief of Okeodan, his authority was merely nominal; the real power being lodged with Bangudu. This man felt himself aggrieved at the supposed disregard shewn toward him, and hence did not exert himself to keep the people in order, which it seems he might have effected. At length he visited Mr. Gollmer, at his earnest request, and went with him into the town. Mr. Gollmer relates, on the 21st—

He took me to several of the Chiefs, and then to his own and one of his brother's houses. These premises are by far the largest I have ever seen in Africa—one occupying several acres of ground—and are inclosed by houses, having a large yard in the centre. The concourse of people when I got outside the old Chief's house was very great: I think there must have been several thousands in the market-place when I passed by. I cannot say that I have seen Okeodan; but from what I have seen and heard, I can say it is a fine large town, containing perhaps 18,000 or 20,000 souls. The situation is beautiful, and apparently salubrious. It would undoubtedly make a capital spot for Missionary Operations, though the different tribes of which it is composed, being of such different characters, might prove disadvantageous.

*Departure from Okeodan—Friendly reception at Igbeji.*

On the next day Mr. Gollmer proceeded on his journey, and thus writes—

Never was I more thankful to God for His mercy, than when I was again in the open field, on my way to Igbeji. Having crossed the Yeruwa, and passed through bush and farm alternately, I arrived, after a four hours' ride, at Igbeji, where the Chief and people received me in a most friendly manner, sympathizing with me and my people on account of our affliction at Okeodan, and treating us most hospitably. I soon felt at home among them, they being Popoes, like the Badagrians. The Chief very much wished me to stay a week with him; but this was impossi-

ble. In the evening I visited several of the principal men, who almost all blessed me, on some of my people telling them that I belonged to the English Nation, who bring the slaves back to their country. I met at Adu two, at Okeodan ten, and at Igbeji one Sierra-Leone Emigrant, who, without exception, shewed great affection and gratitude for what had been done for them at Sierra Leone. Several of them declared, before large assemblies, that I was their father, who brought them back to their own country, which had a good effect on many.

*Dec. 23*—I again went to see the Chief, and acquainted him with the object of my visit, to which he replied in a sensible and pleasing manner. Igbeji is another good-sized town, though not quite so large as Badagry. I think a Missionary would be well received; and the people seem not to be so superstitious as the Popoes in general: this one can soon see, they not having such a numberless host of fetish all about in the streets as at Badagry.

*Arrival at Idoggo—Specimen of African Royalty.*

About nine o'clock A.M. I took leave of the friendly Chief, and proceeded toward Idoggo, which I reached after an hour and a half's ride. Having waited for about an hour, the Chief sent word that I should go to him. I forthwith went, and found a novel-looking, middle-aged man, reclining on a leather cushion, in an open alcove, dressed in a velvet robe, and surrounded by about twelve of his wives. After the usual salutations, I was asked to take a seat on the King's stool, or throne—a seat made of strong black hairy skin, in the shape of a large band-box, about eighteen inches high. On this occasion nothing passed but the usual reception ceremonies.

In the evening several elderly persons expressed themselves very willing to hear God's Word, and said, that if I only would stop with them they should soon believe. These people are of the Yoruba Family, and, though Polytheists, are more susceptible to the Gospel than the Pantheists along the coast.

*Dec. 24*—This was a grand day for the Chief and people at Idoggo. The Aboni, or Members of Council, had been assembled during yesterday and to-day, and this morning the Chief went in state to the Aboni-house, or Council-house. Attended by a large retinue from thence, he came to pay me a visit in all his regal

splendour. He wore a crown and sceptre of exquisite workmanship, small beads, of all colours, being wrought in, in a most tasteful and beautiful manner. To the crown there were annexed tassels of coral, which formed a veil, and covered all his face. His velvet robe, in which he came, he changed for a red silk one, in which he walked home.

In the evening, according to appointment, I went to pay him a visit; but was much grieved at finding the whole of his inner yard full of his people, wives, children, warriors, &c., all dancing in a most ugly manner. The Chief himself was very busy; for, as I was told, he had given a dinner to the whole town. After some time he made his appearance, but soon went away. This he did four times, every time appearing in a different velvet robe. The noise was so great, that it was impossible for me to say any thing; and as I could find no pleasure in looking on at the poor people, who rejoiced, no one knows what about, I proposed moving; but the Chief begged me to remain a little. He himself now began to dance; but soon gave it up, and called me into a more quiet house, where I had a lengthy conversation with him and his people.

On the next day, in order to reach Abbekuta before the Lord's Day, Mr. Gollmer pushed on, and arrived at his destination on the 26th. After a pleasant sojourn of rather more than a fortnight, he left for Badagry on the 12th of January, and arrived there on the 15th. He was much encouraged by the Missionary Aspect of Abbekuta, but deeply felt, that, in so large a town, it would be desirable to plant a much stronger aggressive force.

*Visit to Porto Novo, or Ajashe—Willingness of the King to abandon the Slave-trade.*

We have before mentioned Porto Novo as being the residence of Domingo, a noted Slave-dealer; and we have now the pleasure of relating the first step toward the introduction of legitimate traffic—the sure precursor, so far as man can see, of the decline and fall of the Slave-trade. Mr. Hutton, a merchant trading at Badagry and other places on the coast, proposed to visit Ajashe,

and invited Mr. Gollmer and some other gentlemen to accompany him. Mr. Gollmer writes—

*Jan. 25*—We left Badagry this morning in two boats, and arrived at Ajashe after a seven hours' passage. The river Ossa is certainly a beautiful sheet of water; but the banks not relieving the eye with villages and cultivated spots, they being lined with forest and underwood, the journey was rather tedious. On our arrival we were kindly received by the man deputed by the King to receive strangers; but were obliged to sleep in our tents.

*Jan. 26*—This morning we had a long walk all over the town, which seems to be somewhat larger than Badagry: it is, however, difficult to say, the houses not being built close together as at Badagry, but having parcels of unoccupied ground, and many large and beautiful trees, interspersed, which make the place look very rural and romantic. The town is built close to the river, and the soil is a reddish clay, with which the houses are built. The permanent inhabitants are Popoes; but the strangers residing in the town are almost more numerous than the Popoes, and are principally of the Yoruba Nation. The Popo People seem to be much more superstitious than the Badagrians, numberless fetish being seen everywhere in the town. Two skulls, stuck on poles, one in the market-place, and the other in one of the principal streets near the King's residence, attracted our notice, and we were told that they were the skulls of two thieves, who were executed on account of their habitual stealing; and, to warn others, their heads were stuck up in these public places. Toward noon the King sent to say that he was ready to receive us, and we accordingly went to pay our respects to the much-talked of man. On approaching his residence, we were somewhat surprised by a volley of musketry suddenly discharged in honour of the visitors. After the soldiers had shewn off a little, we proceeded, headed by our national flag, and under the incessant firing of heavily-loaded muskets, to the spacious premises of the late King, where the present King will soon take up his abode in a large and beautiful native house, which he is at present building. The King, who soon made his appearance, without any show whatever, received us in a very friendly

manner. After the usual salutations, I informed the King that it was I who had sent messengers to him, and intended to visit him, some time ago; upon which he rose and thanked me. Visitors prevented any further conversation.

Jan. 27—Early this morning the King sent for Mr. Hutton to his private residence near the town, saying that he was anxious to speak with him. In accordance with Mr. Hutton's wish, we all went; but too many people being about the King, he requested Mr. Hutton to accompany him to one of his secret rooms, where they had a full three hours' conversation together. At last we were all called in, and Mr. Hutton told us that all their conversation was for good. The King desired him to establish a factory, as he did not like the Portuguese Slave-trader. The King very much wished us to stay until to-morrow, but we could not do so. An immense number of people assembled at the wharf, and shouted much when we bade them farewell. Ajashe is a very eligible town for a Missionary Station, and the King and people seem quite willing for Englishmen to come and live with them. Two Missionaries, one devoted to the Popoes and the other to the Yorubas, would find abundance of labour. In the absence of these, one or two of our pious Liberated Africans from Sierra Leone could do much preparatory work.

The following passage in Mr. Gollmer's Journal confirms the favourable impression made by the King's conduct:—

Feb. 10—This morning I sent Mark Willoughby to Ajashe, to present a chair to the King, who was so kind to us the other day. While Mark was at Ajashe he discovered the Society's canoe, which was stolen from under a shed in front of our premises last September, and which a few days ago was sold by the thieves to one of the Slave-trader's agents. At the time the canoe was stolen I sent to the King of Ajashe about it, and he then promised to restore even a plank of it, should he see one. To-day, therefore, Mark told him that the canoe was in his creek, and requested that he would get it back again for me. The King, having ascertained the correctness of the matter, forthwith ordered that the canoe should be delivered to me by one of his confidential men, which was accordingly done.

#### *Agricultural Operations.*

On this subject Mr. Gollmer relates—

Feb. 11—During the last few weeks I have had the greater part of the piece of ground in front of our premises cleared, it having become, during the time of the inundation, nearly a wilderness. To-day I had a large piece sown with rice, intending to grow Indian corn, native herbs, sweet potatoes, arrow-root, shoots of cabbages, &c., on the remainder. The rice I have had sown with a view to raise part of the victuals for our boarders. The arrow-root, &c., will be useful for ourselves and sick Natives. The arrow-root which we planted last year produced about twenty-five heads of prepared arrow-root, and two basketfuls of seed, which we shared among ourselves. On the lots of my people nearly the same is growing as on my lot. The passers-by look at it and praise it; but to do likewise is too much for them while the Slave-trade affords them a comparatively easy way of living. Last year, the cowries with which Mr. Crowther, by the benevolence of the late Sir T. F. Buxton, was enabled to encourage agriculture, had certainly a good effect; but this year, not having any cowries at my disposal for this object, I fear some will slacken. The people at Abbekuta are much more industrious: many are regular farmers.

#### *Cheering Christian Liberty.*

Two special instances of this kind are recorded by Mr. Gollmer. On the 24th of January he writes—

Mr. — kindly paid me a visit this afternoon, and presented to our school-children, as a Christmas-box, 10 heads of cowries = 2l. 10s. In addition to this, he gave 25 strings = 2s. 6d., to each of our three Monitors, and promised that his Factor here should continue the present with the return of the season. Mr. — also informed me that he intended to present 50 heads of cowries to our Badagry Mission, and another 50 heads to our Abbekuta Mission, which 100 heads = 25l., I should receive in the course of a few days from his Factor; requesting, at the same time, that I would not let his name appear as the donor, but say, "From a friend."

And again, Feb. 12—

I would here acknowledge the receipt of two boxes of useful and valuable apparel, which some kind friends at home

have sent for our dear children. Gifts like these are to us tokens and pledges of Christian faith and love; yea, they are, if I may say so, messengers from home, which testify to us that there is a Moses with uplifted hands, which greatly comforts and strengthens us in our fight.

*Heathen Superstition and Cruelty.*

Here, alas! we might multiply instances; but the following must suffice:—

Oct. 25, 1846: *Lord's Day*—A poor woman, whom the inhabitants termed a witch, was shamefully and cruelly put to death. Her body was dragged around the town according to custom, and was then carried under the tree where I discourse with the people. Here they placed the corpse in the centre, and performed their superstitious ceremonies, beating drums and dancing. In consequence of this I removed to another tree, where I kept the Service as usual. Some of the witch-catchers were present when I read the Ten Commandments: they were angry at the reading of the sixth—*Thou shalt do no murder*: they grumbled, and left the meeting immediately.

Very frequently poor people suffer death for witchcraft in this place. There is a scaffold erected for this purpose, on which they expose the body after having it dissected. From the scaffold they take the parts of the body with their hands, and dance around them; after which they again place the pieces of the body on the scaffold, where they remain to be devoured by vultures, which are very numerous in this country.

[*Mrs. W. Marsh.*]

Oct. 26—While I was on the beach with our schoolboys, two men came to offer a sacrifice to the sea, consisting of a few vegetables, fifteen cowries—not quite a halfpenny—one egg, one yam, a little dog, and a black pigeon. The vegetables, cowries, egg, yam, and the rump of the dog—which they killed, and sprinkled the blood over all the offering—were deposited near the surf, while the head of the dog was carried home, and the pigeon thrown into the surf alive. Immediately after the men had done, they washed their hands in the salt-water, and returned home in great haste. They had not, however, left the beach, when several of our boys, who had watched the process, ran for the cowries and the half-dead pigeon, which they took home. A short time ago Mr.

Marsh also delivered a pigeon, which had been offered in a similar manner, from perishing in the surf. I have inquired into the meaning of these sacrifices; but have received no satisfactory reply.

[*Rev. C. A. Gollmer.*]

We close our account of Badagry with the following notice of the

*Redemption of the Rev. S. Crowther's Unole from Slavery.*

On the 26th of October Mr. Gollmer received information that a native named Shano, a brother of Mr. Crowther's mother, had been brought from the interior as a slave, and was about to be sold to Domingo. Mr. Gollmer immediately took steps to ransom the poor man, the price asked for him being forty-one heads of cowries, or 10*l.* 5*s.* On the next day Mr. Gollmer relates—

This morning Shano was brought to me, the first White Man he had ever seen, and with much anxiety replied to my numerous questions, not knowing what would be the end of all this, or rather not believing that he was about to be redeemed. I soon satisfied myself that he was a relative of Mr. Crowther, and paid the forty-one heads of cowries to the persons who brought him.

It appears that Shano heard, some time ago, that Mr. Crowther had returned to this country, and, being very anxious to see him, left the place whither he fled when Mr. Crowther was captured, to pay him a visit here. Within two days' journey of Abbekuta, however, a party of twenty men suddenly fell upon him and six others—among them a younger brother of Shano—and eventually overpowered and captured them. These robbers sold Shano for 2*l.*, and he was afterward sold to Abbeokuta for a somewhat larger sum. At Abbekuta he was detained for a short time, and was then sold here for about 8*l.* 15*s.* I am happy to be able to add that I obtained here as much as 5*l.* 17*s.* 6*d.* toward the 10*l.* 5*s.*, and I learn that a donation of 1*l.* 5*s.* at Abbekuta has reduced the deficiency to 3*l.* 2*s.* 6*d.*, which, if no other friends step in, will have to be defrayed by Mr. Crowther.

On the general question of slavery Mr. Gollmer writes, on the 29th of February, after mentioning some

efforts of Domingo to make friends of the Badagry Chiefs and people—

Some of the people may be heard to say, "The Portuguese come to make the country good; but the English spoil it." I am happy to say, also, that many of the people are convinced of the contrary. That these slave-traders are a great barrier to our work I need not say: we groan under the burden, and pray that this curse may soon be removed. I am convinced that nothing will put an end to it so much as the Gospel and lawful traffic.

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WESLEYAN MISSIONARY SOCIETY.

WE regret to state that Mrs. Parsonson has returned from the Gambia in a very enfeebled state of health. Mr. Parsonson's sense of duty would not allow him to leave his work in order to accompany his afflicted wife. The sacrifice which Missionaries are often called to make in the prosecution of their high calling entitle them to the sympathy and prayers of the Church of God.

*Extracts from the Journal of the Rev. George Parsonson, St. Mary's, Gambia.*

*Wednesday, March 3, 1847:* M'Carthy's Island—By the good providence of God, I am brought here in safety. We arrived last night about 9 o'clock.

*March 5*—I have been very busy with the affairs of this Society. I had a most refreshing season at the Prayer-Meeting; after which I met two classes for tickets. Oh, how much we need an outpouring of the Holy Spirit! I rejoice in what I behold of His operations among the people; but we want a deeper work. We have too much formality and merely nominal Christianity. Lord, sweep away every hindrance to thy work, and glorify the house of thy glory!

*March 7: Lord's Day*—I was pleased with the Sabbath School. The number in attendance is not great, but none of those who come are adults. The children are much improved in singing, in which they do great credit to their Master, and render good service at Divine Worship: they are also very ready with the answers to the questions in the Conference Catechisms. At five P.M. I baptized the infant of one of our members, and preached.

*March 12:* Nyanimaru—About eleven P.M. on Wednesday, accompanied by Wil-

liam Sallah, I left M'Carthy's for Ngabantang. About six P.M. we rested, when I met Mr. C. F. Pitman, an English Trader, who was just returned from Ngabantang. He informed me that Santigebe had rebuilt the walls of the Mission House, and was replacing the roof, and that he wanted planks for the doors and window-shutters, and had commissioned him to proceed to M'Carthy's Island in order to procure some in exchange for ground-nuts.

At five, this morning, William Sallah, myself, and two canoe-men, set off on foot for Ngabantang. We arrived about half-past seven, and found Santigebe sitting, surrounded by his people, in front of the Mission House, looking at the workmen putting on the roof. He held out his hand, and seated me by his side; and, after some time spent in inquiries after friends, he told William Sallah to tell me he wished me to follow him to the palace. It is built of mud, but does much credit to the King, and shews an advance in civilization which few Chiefs around manifest. When seated, I asked him why he wished to see me. He said, as the house was burnt down, he thought I should send men and materials to rebuild it; but as I was not at M'Carthy's, but at St. Mary's, and could not come when he sent for me, he had commenced, and, if God helped him, (an expression very common among the Africans who are at all tainted with Mahomedanism,) he would try to finish the house; "which," said he, "I do, not for myself, but for you. If I had not done it, the Committee might think I was not able to do it, or did not wish it to be rebuilt; but I have done it so far, and, if God help me, I will finish it; and I think it will be better than the first, only I want planks." I told him I had written to the Committee, and should write to them again, and tell them what he had done, and let him know the result: that I should be very glad if he and his people would give their hearts to God. He said, "What you say is very good. While I live I not want the Mission House to break: when I die, if they (the Committee) like, they can break it." After some time, he left us, saying, "I must go and look at the carpenters." During the conversation, Santigebe presented me with five kola-nuts, a mark of great esteem in this country. Many were the "seritahas," "Are you come?" and the "bagamagahams," that is, "Have you peace?" we met with from the people, and many of



the children came to see me with smiles on their sable faces.

About ten A.M. we left again on foot : the heat from a vertical sun was extreme. A Mandingo Maraboo, from Bondou, accompanied us. I endeavoured to beguile the way, and improve the time, by entering into conversation with him, William Sallah interpreting. I contrasted God and Satan, the Bible and the Korân, Christianity in its effects and Mahomedanism ; and then appealed to his knowledge and conscience as to which was best, and most likely to be true. He confessed Christianity was superior ; and said he should like to sit down and be taught the good and right way. I felt it good to preach Christ and Him crucified, even to a solitary Mandingo Maraboo in the Desert of Africa. May the Holy Spirit write upon his mind the truths he heard, and make him wise unto salvation through faith in Christ Jesus !

### India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

SUVISHESHAPOORAM DISTRICT.

THE Rev. E. Sargent, who has charge of this District, has been appointed, to the Tinnevelly Institution during Mr. Pettitt's absence from India. Mr. Sargent's usual duties will be, in the meantime, undertaken by the Rev. C. J. Rhenius, whose arrival in India we noticed in the Recent Intelligence of our Number for January 1846.

*Report, for the Year 1846, by the Rev. E. Sargent.*

Though unable to announce any considerable accessions from Heathenism, it is a subject of thankfulness that I am enabled to state that there has been no apparent falling-off in the progress already made by those of whom we have before expressed good hope, and no decline in the attachment which they entertain toward Christianity.

The mere external effects of Christianity are obvious to all who may travel in these parts, and pass through the various Christian and Heathen Villages. The women, especially, seem to be rapidly rising above their heathen neighbours in intelligence, and in some approaches to civilized social life ; and they are, in most

instances, in advance of the men in their respective Congregations. They are known, in many instances, to have been the stay of a Congregation, when, from the pressure of some external temptation, their husbands were hesitating to backslide. Although a Native may never consult his wife as to any worldly engagements, yet, in matters of a religious character, I imagine they pay no little deference to their opinion and expressed wish ; and it is especially necessary on this account to use our best efforts in Native-Female Education ; giving, if possible, such a tone and character to the minds of those who are now children, that they may act as leaven in the mass of their own people, and carry them forward toward a higher standard of Christian intelligence, morals, and godliness.

I shall conclude my Report with an account of the villages respecting which I have not before spoken.

Nallammalpooram.—About twenty-six years ago, six families in this village for the first time placed themselves under Christian Instruction. From several causes they went back after a short time, and remained in this state for about five years ; after which, seventeen families renounced Heathenism, and have remained firm to this day. These have been joined yearly by others, so that the present number is forty-nine families. There are still about forty heathen families in the village, who are on the best terms with our people, and will, I trust, not long hence join with them in acknowledging the same God and Saviour. We have here a Girls' School, which is regularly attended, the boys attending the School in the adjoining village. There are several in this village of whom I entertain the pleasing hope that they are servants of the Lord Jesus.

Adjoining this village is Kumaranvilei, which contains about the same number of Christians and Heathen as Nallammalpooram. These people have now been under instruction about eleven years ; but they have given little evidence of their sincerity, and are far from manifesting the desire for the ordinances of the Gospel that they ought. On the open ground between these two villages we have succeeded in building a substantial little Church, which, in the midst of a wild sandy desert, presents a very pleasing appearance. A few hundred yards to the east is a heathen village, which our Christians often call Samaria, it being generally

the resort of grave offenders against the discipline of the Church, and of those who wish to avoid all intercourse with us.

DOHNAVOOR DISTRICT.

The Rev. E. Dent continues in charge of this District, and has furnished the following

*Report for the Year 1846.*

Though I cannot report any great increase to our numbers, either from among the Heathen or Mahomedans, yet it is a source of gratification that some are growing in grace, and others in the knowledge of God; and that all are unhesitatingly taught that *there is none other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ.* During the ten years that I have been in charge of this District, there has not been, to my recollection, any time in which adults have pressed forward so much for the ordinance of Baptism as in the year now past: the number received is 84. My Communicants, also, have increased, and some, I can testify, *adorn the doctrine of God our Saviour* by their consistent life and conversation. The Lord's Supper has been regularly administered, both at Dohnavoor and Edeiyenkoollam. Nothing has arisen to break the harmony and peace that exist among our people; and, in consequence, they have been enabled to learn the Word of God, and to attend to the exercises of Religion, without interruption, to our great joy, and their own edification.

At Parpulankoollam we have a Congregation of 134 persons, and a School containing 48 children. These people are of a different class from the other Shanars in the Mission: they may eat together, but will not intermarry. The men and women have a more pleasing appearance than Shanars ordinarily have: they are decently habited, and, being chiefly landholders and cultivators, are respectable in their demeanour. Nor can I speak in less commendable terms of their regular attendance on the worship of the Sanctuary, their willingness to hear the Word of God, and their readiness to learn the appointed lessons.

In the village of Adeikalapooram there are settled 25 families, containing 96 souls. They lately made a grant of 100 rupees toward building a Church and Catechist's house, and for digging a well. Every prospect before us is encouraging, and raises our expectations as to the fu-

ture. All that we now seek and need is, a copious effusion of the Holy Spirit's influence, that the instruction imparted may be accompanied with power to the hearts of the hearers.

NULLOOR DISTRICT.

From this District, which remains under the care of the Rev. P. P. Schaffter, no Report has been received; but in a Letter to the Rev. J. Tucker, dated Dec. 14, 1846, Mr. Schaffter gives the following account of the

*Opening of a New Church at Avidainadanoor.*

This event took place on the 2d instant; and I hope will be long remembered by, and prove a blessing to, both the Christians and Heathens of that and the neighbouring villages. The Church itself, built of mud walls and with an olla roof, is an humble but exceedingly neat building, and large enough to contain 350 people. The Rev. T. G. Bärenbruck came to take part in the Services.

Soon after seven o'clock in the morning the Natives from the surrounding villages, both Heathen and Christians, began to assemble near the Church, and the number gradually increased to a considerable crowd. At eleven o'clock the Service began; and, after the reading of the prayers, Mr. Bärenbruck gave us an edifying sermon from Genesis xxviii. 22. Then three of our Native Christians spoke on subjects which I had previously prepared for them. One was—"As Churches will be of no real avail, unless the Word of God be preached in them in its purity, and the Holy Spirit give efficiency to the same, to the awakening, justifying, and sanctifying of sinners, let us earnestly pray to the Lord, that He may graciously bestow His Spirit, both on the preachers and hearers of His Word, whenever assembled in these Churches."\* Then I gave a short address, in which I exhorted the Christians to walk in a manner worthy of their high vocation, by doing all the good they could to the Heathen, and by leaving off complaining of the injuries they might receive from them. I told the Heathen, also, that the Gospel, and all other Christian Laws, united in asserting the most perfect religious freedom to every one; and that,

\* Reference is here made to four other Churches recently erected within the District.

therefore, those who told them that any influence beside the preaching of the Gospel would be exerted to make them Christians spoke falsehood, and ought not to be attended to. We concluded the whole by the marriage of Matthew, Reader in Avidainadanoor.

The sight of this large assembly was truly cheering. The Church was as full of Christians as it could contain; and crowds of people, chiefly Heathen, stood at the doors and windows, as they could find no room in the Church. Notwithstanding the great number, there was not the least confusion: perfect order and silence prevailed, and every one seemed anxious to collect every word that fell from the lips of the speakers. Soon after the Meeting, several Heathen came, and expressed, in an apparently open manner, the satisfaction they felt at what they had seen and heard. Among them were a few bitter enemies to Christianity, who, during the outbreak, had been very zealous in spoiling the houses of their Christian relatives. We exchanged a few friendly expressions, and parted with as kind feelings as could be expected under existing circumstances. I hope that this Meeting will have produced some good effect, both on the Christians and Heathen, and will have served, in a measure, to remove old hatred, and to promote better feelings between them, at least for a time.

I spent the four following days in visiting other Congregations. I found here and there great reason for encouragement. I baptized twenty-two persons, and administered the Lord's Supper both at Melvisivasapooram and Kaliyanipooram, about twenty people being present on each occasion. Everywhere I found the Christians and Heathen on more friendly terms than I had seen them for more than two years. The immense falling away from Christianity, in consequence of the troubles occasioned by the unjust release of the prisoners, and by the exclusion of many from the Church on account of wickedness, and of their refusing to conform to our rules in marriages, &c., have reduced the number of Christians in the [new] Congregations to a third of what it was before the outbreak; and it may become still more reduced, for there are still evidently many unworthy professors in the Congregations. Still, favourable indications lead me to believe, that, whatever fluctuations may take place,

Oct. 1847.

Christianity has broken through, and with the help of God, will keep its ground in those parts for ever. Many others of the new Inquirers have subscribed most cheerfully and liberally for the erection of Churches. Some evidently learn the Word of God with pleasure, and manifest great desire for Baptism, and great detestation of idolatry and other things connected with Heathenism. A good number, both from Kuruvankotei and Kurippenkoollam, walk every Lord's day, from a considerable distance, to Nulloor, to attend upon the Means of Grace. Among them is always good Gnanamuttoo of Kuruvankotei, seventy years old. By taking all this trouble to attend upon the Means of Grace, at a time when Christianity is not held in honour in their respective villages, these people certainly shew that they are in earnest about the salvation of their souls.

By all that I have said it will appear that things in this Mission are in a much more settled state now than they were a few months ago; that Christianity is still progressing; and that, though we have some trials, we have also many encouragements.

#### PANEIVADALEI DISTRICT.

This District is under the charge of the Rev. C. J. Taylor. No Report has come to hand; but, during a visit to some of his Congregations, he thus describes, in his Journal, the

#### *Baptism of Seventeen Adults.*

Nov. 4, 1846—During the Morning Service at Rengasamuttiram, I had the privilege of baptizing 17 adults, who have for some time past given much satisfaction by their consistent walk and improvement in spiritual knowledge, with 11 of their children. This little Congregation I now trust is firmly planted: may it be watered with the continual dews of the Almighty's blessing!

#### PANNEIVILEI DISTRICT.

The Rev. J. T. Tucker continues in charge here, and has furnished an interesting

#### *Report for the Year 1846.*

There is good reason to believe that the Gospel is gaining ground, as well in the minds of the Heathen, and among those who have recently placed themselves under Christian Instruction, as in the hearts of the more established Christians throughout the District. A few draw-

backs have taken place; but, on the whole, Christianity has made a good advance.

In the course of the year it has pleased God to lead upward of four hundred souls to renounce the abominations of Hindooism, and profess themselves worshippers of the one true God and His Son Jesus Christ. Most of these have, ever since their forsaking of Heathenism, shewn a desire and resolution to remain firm to their new faith.

Mr. Tucker then gives a mournful account of the backsliding, through fear of persecution, of the village of Mangalapurthy. There was, however, this pleasing feature in the case—that the women, after using their best efforts to dissuade their husbands from rejecting Christianity, refused, with one exception, to join them in sacrificing to devils. The Report proceeds—

The people who withdrew from us last year at Kongalarayapurthy have repented of their folly, and been received again into the Congregation; and not only so, but about a hundred and twenty more of the Shanar Caste in that village have renounced Heathenism, and become worshippers of Christ.

Our readers will remember the account of the Kongalarayapurthy backsliders in our Number for December last. It would appear that it has pleased God to hear the prayers requested by Mr. Tucker for their restoration. The following notice of their re-admission to the Church occurs in Mr. Tucker's Journal—

June 13—I went in the evening to Kongalarayapurthy, in which nine families about six months ago rejected Christianity. Since then these same people have professed to repent of their grievous sin, and have begged me, several times, to re-admit them into the Congregation. I consented this evening to do so; but at the same time gave them to understand, that, as a token of repentance, they must, before God and the Congregation, make an open confession of their particular sin, and beg for mercy through the merits of our Lord and Saviour Jesus Christ. All this they did willingly. The stone to which they had during their relapse offered sacrifice was brought by them, and made a step at

the entrance of the Church; so that they must now tread upon their degraded idol every time they enter the House of God.

June 14—I administered the Lord's Supper to-day for the first time in this village: 23 Communicants attended.

We resume the Report—

One hundred and seventy-one persons, including men, women, and children, have been admitted into the Congregation by Baptism, and fifty-eight persons received as Communicants.

The Catechists and people have shewn a great degree of willingness to aid the several Societies established in the Mission.

Nine additional Schoolmasters have been employed; so that I have 30 Schools, and 966 children, some Christians, some Heathen, some Mahomedan, and some Romanists. I must not omit mentioning the promising state of Mrs. Tucker's Girls' School, in which there are 22 boarders and about 60 day-scholars, making altogether about 80 Christian Children.

In the present mud-built Church at Panneivilei I meet a Congregation of 500 souls every Lord's Day, and proclaim to them the glad tidings of salvation. Should it please God to permit me to finish the new Church, I shall have the privilege of preaching to about 1000.

#### TRAVANCORE AND COCHIN.

The Society has four principal Stations in Travancore—Cottayam, Pallam, Mavelicare, and Allepie, situated within about thirty miles of each other; and Trichoor, in the territory of Cochin, eighty miles to the north of these. There are also, connected with the principal Stations, several Out-posts. The inhabitants are Hindoos, Mahomedans, Romanists, or Syrians; and to all is addressed the message of the *common salvation*.

#### COTTAYAM.

##### *Cottayam College.*

In the Recent Intelligence of our Number for August 1846 the death of the Rev. J. Johnson, who was associated with the Rev. J. Chapman in the conduct of this College, was announced. Mr. Johnson had acted as Tutor with much zeal and ability, as well as with true Christian Sim-

plicity of character. His duties have been since discharged by Mr. Thomas Spratt, educated at the Madras Institution.

No Report of the College has lately been received; but on Easter Sunday last one of the Students, Mr. Jacob Chandy, was admitted to Deacons' Orders by the Bishop of Madras.

We may mention here, although it is not in connection with the College, that, on the death of Mr. Johnson, his widow, a daughter of the Rev. H. Baker, determined to remain at her post, and to carry on the Native-Female School on an enlarged scale, so as to form a Normal Establishment.

*Cottayam Village District.*

The Rev. B. Bailey continues to perform the duties in the Church, and to superintend the Schools and Catechists connected with the Congregation. He has also the management of the Printing Press. In addition to his translations of the Scriptures and Prayer Book, he has now completed a Malayalim Dictionary, which will prove of essential service to future Missionaries in the acquisition of the language and in translations.

*Cottayam District.*

This District, which was under the charge of the Rev. H. Baker, sen., who now labours at Allepie, is superintended, for the present, by the Rev. H. Baker, jun., in addition to the Pallam District. He writes, in a Letter dated July 11, 1846—

It is with no ordinary feelings that I write respecting this place. My dear Brother, the late Rev. J. Johnson, spent much of his strength in raising up the Congregation\*, and, had it pleased God to spare his life, I doubt not his labours would have been abundantly blessed. I have visited the Schools, and found the children well taught as far as they have learned. Two of the Readers in this District are most efficient men, having

\* On the removal of Mr. Baker, sen., to Allepie, Mr. Johnson took part of the Cottayam District, especially the Congregation at Olasa.

been many years in the Mission Service; and I hope, by their assistance, and with God's blessing, to continue progressing. They teach the Congregation, and occasionally go out to read the Scriptures.

At a later date, Oct. 9, Mr. Baker regrets that he had not been able to attend to the District as he could have wished; but expresses his belief that the Mission had not "gone back materially, if at all." The attendance at Church amounted to 80 or 100, with a few Heathen.

PALLAM.

The Pallam District remains, as we have just intimated, under the superintendence of the Rev. H. Baker, jun., and his communications furnish the following

*General View.*

Much opposition has been manifested by the Roman Catholics and the Heathen; but yet the progress of the Truth is encouraging. In his Letter of July the 11th Mr. Baker writes—

You will observe that we are steadily increasing in numbers, and some of my people, I hope, in faith and Christian experience. There are in the Pallam District four regular Congregations, viz. Pallam, Collatta, Vellatoorthe, and Changnacherry. There is a Reader at each of these places to instruct and catechize the adults, and Schoolmasters in charge of the children. The Members of the Church of England in the District amount to 395, and the children in the Schools to 398.

In the later communication, Oct. 9, Mr. Baker reports—

The several Congregations do not progress in their knowledge of such duties as they owe their God and neighbours as I could wish. In numbers they continue much the same as last Quarter. The Readers continue to teach them in their houses, and many of the Pallam Congregation attend our Family Prayer. At Collatta, many who were cold-hearted have become active; and on Lord's Day the Congregation assembled for worship averages about 80. Vellatoorthe Church will, in a fortnight, be available for Divine Service. Timber has been procured, and sawing commenced, for the Church at Changnacherry. I hope to commence the

foundations in a week or two. Many families profess a willingness to join at this place as soon as we shall be established in it.

Mr. Baker then notices the commencement of a Station at Ericarte, and pleads for assistance in his duties. After mentioning that the number of Scholars had been as high as 450, he says—

I conclude, trusting that as of old the messengers of the Gospel prevailed through the prayers of the Church made for them continually, so we may find the prayers of our friends prevail much in our behalf.

MAVELICARE.

The Rev. J. Hawksworth has continued in charge of the Mavelicare District, assisted by the Rev. G. Matthan. In April last Mr. Matthan received Priests' Orders at Madras, and shortly afterward returned to his Station with the Rev. J. Chandy, who will now take part in the labours of the District. Mr. Hawksworth has given a comprehensive view of the Mission in his

*Report for the Half-year ending June 30, 1846.*

There are in this Mission 225 families in connection with our Church. These are divided into six Congregations—Mavelicare, Mallapalli, Puwatoor, Chenganore, Kodawalanya, and Thalawadie.

The Mavelicare Congregation contains forty-six families; and seven heathen have been baptized, and five Syrian Families have joined the Congregation, during the past half-year. Heathenism seems to possess here every advantage for maintaining its ground. When heathenism falls here—and it will fall—it will be seen by whom it has been overthrown. The Lord alone shall be exalted in that day.

Mavelicare lies just on the skirt of the low rice-grounds which stretch westward to the sea. At times during the monsoon this part of the country is completely inundated by swollen mountain streams. Beginning at Mavelicare eastward, the ground rises, and hilly jungles, interspersed with patches of cultivation, overtop each other till they reach the Ghauts. Four of the five Out-stations of the Mission lie among these hills.

Of these, Mallapalli is most distant.

The Congregation there is superintended by a Catanar, and contains eighty families. These are chiefly agriculturists, cultivating rice, gram\*, and sugar-cane. The country is mountainous, to a great extent covered with jungle, and infested with the elephant, tiger, leopard, and wild hog. Mallapalli is distant from Mavelicare about twenty-four miles NNE. During part of the year the entire distance may be travelled by boat or canoe; but in the dry season it can only be reached by a wearisome road through the jungle, difficult to travel, and at times dangerous. Having occasion to visit this Station in the month of February, I got into a canoe about eight o'clock one evening, and after proceeding as far as I could up the then shallow stream—in the monsoon it is both deep and rapid—the men prepared to carry me through the jungle on a rude contrivance formed of two bamboos and a chair. However, we were prevented starting till day-break by the entreaties of a Heathen who resided on the bank of the river, and who represented the way as being unsafe to travel by night; adding, that two men had been killed by wild elephants very recently—I think he said that week—in the jungle through which we were to pass. I lay down in the canoe and slept till morning, when we started, and had not gone far before I was reminded of the watchful care of our Heavenly Father. There was a break in the jungle—a piece of open low ground—and here we found that an elephant had been very recently. The ground was much trampled, as though the elephant had been excited; and from the foot-marks, which were quite fresh, it was evidently a very large one. A peacock was feeding a short distance off. The jungle had lately been fired, which rendered it more accessible, yet the road was so narrow that I was obliged to walk most of the distance, and reached Mallapalli soon after noon, very hot, and with a severe headache.

The Church is a large, substantial building; but not yet plastered, and only thatched with leaves of the cocoa-nut tree. Most of the timber has been procured.

The attendance at Church is good, and there appears to be great interest taken in the Services: if there is but little music in the singing, there is no lack of fervour.

Puwatoor is a newly-formed Out-station—distant, by boat, about fourteen

\* A species of vetch.

miles. Here are twelve families in connection with our Church. The little Prayer-house stands on a rock abruptly rising from the rice-grounds, and is about two miles and a-half distant from the Church of the late Maramana Malpan, whose memory will long be cherished. Beside our own people, we have many occasional hearers, who listen attentively. The Syrians in this neighbourhood have been much better instructed than any other Members of that Church in the country, and are far superior in intelligence, freedom from superstition, and purity of life. It is cheering to know that the Scriptures are extensively read, often quoted, and by some studied with delight; and that our collection of Family Prayers is used and valued. Religious Truth is, I believe, spreading among the Members of the Syrian Church, and the force of it is being increasingly felt by some. Yet that Church is spiritually dead: it gives no sign of revival. There are at present three Metrans in Malabar, and another has arrived at Bombay. The only one possessing authority is daily engaged in ordaining children—children of five years old—for a stipulated fee!

Chenganore is a populous district between Puwatoor and Mavelicare, about eight miles distant from us. The Congregation consists of 23 families; some of whom have been in connection with our Church several years, and, up to the present time, have had Service every Lord's Day in a small School in the middle of a paddy-field. We are now building a Church. There are two Schools here. There are also several Heathen Temples, and a large Syrian Church, to which ten or twelve Priests are attached. Most of these Priests are said to be very poor, in consequence of a great falling off in the offerings for the dead.

Kodawalanya is the nearest Out-station to Mavelicare. There are here forty-nine families belonging to our Church. The little Church is a very comfortable building, situated on the brow of a hill. There are a Scripture Reader and two Schoolmasters, one of whom was led, by heavy affliction, to seek the consolations of Religion, and then to exert himself to make known the same to others.

Respecting Kodawalanya Mr. Matthan makes the following remarks in his Journal, July 1846—

The Congregation is entirely composed of persons from the Syrian Church. Though about fifty families of the Nairs live in this place, no instance of conversion has yet taken place among them, nor has even a desire been manifested on the part of any to inquire after truth. I had an opportunity of seeing some of these people, and speaking to them on the subject of Religion. The work of God appears to be secretly going on among them: their prejudices in favour of caste and idolatry are being loosened; their veneration for the local deity is diminishing; and the truths of Christianity are even obtruding upon their knowledge and belief. God in His providence has been turning many events in this place to the exposure of the vanity of idols, and the shame and confusion of their votaries. The hold, however, which Satan has over the minds of this people, is too strong to be loosened, without the interval of a long period.

Mr. Hawksworth's Report proceeds—

Thalawadie lies about ten miles to the north-west. Here we come into immediate contact with Popery as well as Syrianism. The Mission Compound is situated between two large Churches belonging to the above-named respective systems. Our people have consequently to bear testimony against both parties, and suffer their united opposition, in addition to that of the Heathen. Sixteen families are in connection with our Church here. They have two Services every Lord's Day, in a small Chapel enclosed with bamboo mats and thatched with ollas. There are two Schools, attended by the children of Syrians, Romanists, and Heathen, in addition to those of our own people.

In each of these Stations the Gospel is preached Sabbath after Sabbath, and attentively listened to. The admirable Services of our Church are used, are understood in their natural sense, and prized for their soundness and suitability. The Lord's Day is kept holy, and daily prayer is *wont to be made* by many; some of whom, I am persuaded, have been taught to pray. It is true that the people of this land still *sit in darkness—a darkness which may be felt*; and hard is the heart which cannot grieve at their sad state. It is true that man's spiritual enemy

reigns here; but it is also true that the watch-fires of another party have been lit, and are burning. May they fast increase, till the whole country shall be dotted over; until the darkness of the land shall be dispelled; and may the banner of the Cross be not only everywhere displayed, but its attractive power be felt, and a people be drawn out and prepared to receive Him *whose right it is to reign!*

During the past half-year a little work in Malayalim, intended chiefly for our Scripture Readers and other well-educated Natives, has been carried through the Press.

*Formation of two new Out-stations.*

In a Letter dated Feb. 4, 1847, Mr. Hawkworth gives a Report for the half-year ending December 31, 1846; the chief feature of which is, an account of the formation of Out-stations at Krishnapooram and Karakil, south and north of Mavelicare. Mr. Hawkworth writes—

They cannot be said to be fairly settled, inasmuch as at present, although there are in each of these places attached members of our Church, we have no better apology for a building than an old School erected on sufferance.

At Krishnapooram the Congregation is composed entirely of Converts from heathenism. The way in which these men were led to embrace Christianity serves to shew how noiselessly and unobserved, yet how effectively, the Gospel often wins its way. An old man, a Heathen, received a copy of the New Testament, printed at Cottayam, from a Syrian. He read, and became deeply interested; conversing, as opportunities offered, with Syrian Christians. At length he met with some of our people, who conversed with him on the doctrines of the Gospel. He communicated what he heard and read to others—his heathen neighbours—and at length began to come to Mavelicare Church, nearly ten miles distant, bringing one or two Heathen with him. Up to that time he had never spoken to a Missionary. I soon noticed the old man in Church, and found that he was regular in his attendance. Subsequently he came to the bungalow and told me his simple tale, expressing an earnest wish to be baptized. On questioning him, I was sur-

prised to find that he was, to a great extent, familiar not only with the facts, but also with the doctrines, of the Gospel. He was looking to Christ as the one mediator between God and man, as the friend of sinners, and seemed desirous to speak of him not merely as THE Saviour, but as HIS Saviour. He appeared to see the necessity of the Holy Spirit's sanctifying influence to *create in him a clean heart, and renew a right spirit within him.* This was the impression left on my mind at the time, and his subsequent conduct has confirmed it. His efforts to stir up his neighbours were made effective. He induced several Heathen to come with him regularly to Church, as well as to hear and read for themselves. They, too, became very desirous to renounce heathenism; and the number of those who have already embraced Christianity is fifteen. Of these, a fair proportion attended Church at Mavelicare during the whole of the moonson. A weekly journey of nearly ten miles, through the heavy rain, was surely a proof of their being in earnest about something. There are at present nine Candidates for Baptism at Krishnapooram.

Karakil is about twelve miles north of Mavelicare, and close to the town of Tiruwalla, the head Station of a District. It lies between Thalawadie and Mallapalli—a sort of connecting link between the two. On first coming here, being fully occupied with this already extensive Mission, I declined taking any steps toward forming an Out-station at Karakil. The people, however, came to me at Mavelicare several times, followed me to Thalawadie, went and sent to Mallapalli, and got our people there to intercede for them; and, in fact, became so importunate that I was ashamed to refuse them a School, in which a Scripture Reader might every Lord's Day take the duty. The eight families who have joined us are, I believe, now firmly attached, and the School is flourishing; but the people are dispirited because they have not even a burial place, and the School is liable to be removed at any time. The individuals who have joined us here are Converts from Syrianism, and have hitherto attended a comfortable Church near at hand, and had a resident Catanar among them. On joining us, therefore, they are exposed to a trial—very different, certainly, from what the Heathen



suffer, but yet of peculiar force and bitterness to themselves.

The other Congregations in the Mission are going on steadily, and, especially Kodawalanya and Thalawadie, are increasing in numbers.

## New Zealand.

WESLEYAN MISSIONARY SOCIETY. ·

*Advance of Christianity among the New Zealanders.*

IN a Letter from the Rev. James Buller, dated Tangiteroua, Kaipara, it is said—

With a high degree of satisfaction I returned home yesterday from a visit to my people at Okaro, at the heads of the river. Among that little community of Native Christians I trust the Lord is deepening His gracious work. With the conduct and spirit which they manifested during my stay with them I was never more pleased. Many wept during our Religious Services; and this is a scene, until lately, new to us in our New-Zealand Congregations. Their beautiful Chapel is one proof among many of their attachment to God's Service, and their apparent affection for their Minister not one of the least. I felt it profitable to meet the classes: I had much pleasure in explaining many passages of Scripture proposed for that purpose. Oh that God may preserve this little flock unto eternal life! It was particularly gratifying to me to observe the godly jealousy which they exercise over themselves in their occasional intercourse with the shipping that enters the harbour, and certain parties in the neighbourhood that are *enemies of the cross of Christ*.

One of them, the other day, applied to a certain individual for an inconsiderable payment for a quantity of trees which had been taken from his land without his consent, for the purpose of repairing a vessel. In reply, he was informed that a loaded cannon would be the payment, did he venture to come again for it. "Why do you thus threaten me?" was the dignified rejoinder of the young man: "I have made only a reasonable request of you. I thought you were a gentleman; and as I understood that gentlemen did not make use of bad language, I supposed our conversation would be good; but now I

discover that you are like other evil Europeans."

As I was spending several days there, I embraced the opportunity of going across to the rivers Otamatea and Oruawaro. On the latter of these I visited a small party, who, until lately, were connected with the Popish Priest, and who had paid them another visit but a few days ago. It appears that one of our people, a very steady man, who lived among them, becoming wearied with their evil practices, determined to remove elsewhere. At this abandonment by their relative they pretended to be offended, and applied to their Priest, on his next visit, to defend them against the reproaches of the Missionary Natives. The Priest immediately accompanied them to one of our Church Members. He desired to know why he slandered his religion and his followers. The old man said, "I am very ignorant: I cannot read. I had rather you had gone to one who knows better than I do; but I can tell you this—I can tell you what I was before I listened to the Missionaries—a polygamist, an adulterer, a murderer; but now I am taught to fear all these things because they are sinful. Such is the teaching of the Church to which I belong. Now I am ignorant about your Church; but do you say that it is right for your people to tattoo themselves, to break the Sabbath, to fight, and to regard native superstitions?" The Priest could not defend such practices. His followers were disappointed and chagrined. The Priest made a somewhat precipitate retreat when Paratene threatened to keep him in conversation for the whole night. The Popish Party declared they would at once forsake the Priest and his religion, since he was unable to defend them against Paratene; and they have not since attended to his ceremonies. This happened some months ago; and as several of them have united in worship with our people, and solicited some books, I very cheerfully supplied them from the stock I had brought with me.

On returning by way of Otamatea, I called for William Stephenson Tehawato and his wife. Their little residence, though solitary, wears an air of neatness and civilization quite in agreement with their personal appearance, and far in advance of the generality of their countrymen. A very minute and correct de-

scription of this place is to be found in the "Missionary Register" for September 1843, p. 424, by Mr. Colenso, of the Church Mission, who called there when returning from a journey to the southward. William Stephenson has been connected with our Mission from his childhood, and is a very intelligent and steady young man, and lives much in European style. I married him, nearly three years ago, to a sister of Pomare, of the Bay of

Islands. His vines and other fruit-trees promise well. He has lately possessed himself of two head of cattle, which I strongly recommended him to take care of, as he has a fine run, and they will prove a source of future wealth. William and his wife accompanied me in the boat to Okaro, to spend the Sabbath there with the people; and on the following day we were also joined by those from Oruawaro.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*University of Oxford.*—Summary of Members in January 1847, the first column denoting the total number on the Books of each College, and the second the number of those who are Members of Convocation:—

Christchurch.....964 .. 526	Lincoln.....199 .. 104
Brasenose.....422 .. 232	Magdalen.....181 .. 138
Exeter.....407 .. 213	Pembroke.....179 .. 83
St. John's.....307 .. 154	Merton.....170 .. 90
Oriel.....353 .. 178	New.....169 .. 88
Balliol.....311 .. 148	Jesus.....141 .. 61
Wadham.....317 .. 140	Corpus.....131 .. 96
Trinity.....295 .. 147	All Souls'.....110 .. 82
Queen's.....265 .. 160	St. Edm. Hall.....107 .. 59
Worcester.....279 .. 144	St. Mary Hall.....89 .. 24
University.....247 .. 117	New Inn Hall.....63 .. 15
Magdalen Hall,208 .. 92	St. Alban Hall.....21 .. 8
<i>Total Members on the Books.....5930</i>	
<i>Total Members of Convocation.....3093</i>	

*University of Cambridge.*—Summary of Members in January 1847, the first column denoting the total number on the Boards of each College, and the second those who are Members of the Senate:—

Trinity.....2127 .. 1206	Magdalen.....202 .. 117
St. John's.....1320 .. 713	Clare Hall.....196 .. 114
Queen's.....337 .. 151	Jesus.....197 .. 113
Calus.....334 .. 168	Trinity Hall.....155 .. 83
Christ's.....315 .. 147	Pembroke.....129 .. 73
Corpus.....284 .. 134	King's.....125 .. 104
Emmanuel.....263 .. 144	Sidney.....118 .. 63
St. Peter's.....237 .. 128	Downing.....60 .. 37
Catharine Hall,237 .. 96	Com. in Villa.....6 .. 16
<i>Total Members on the Board.....6638</i>	
<i>Total Members of the Senate.....3577</i>	

*Church Miss. Soc.*—On the 29th of September the Instructions of the Committee were delivered, at the Society's House, to the Rev. Niels C. Haastrop and Mrs. Haastrop, and the Rev. John Warburton and Mrs. Warburton, on occasion of their return to the West-Africa Mission; to Mr. John N. Ashwood, Surgeon, on occasion of his appointment as the Medical Adviser of the Society's Missionaries in that Mission; and to Mr. John Bensley, on occasion of his appointment as the Superintendent of the Society's Printing Establishment at Palamcottah, South India. The Instructions having been acknowledged by the Missionaries, the Rev. J. W. Weeks, formerly a Missionary in West Africa, addressed to them a few words of

counsel and encouragement; and the Rev. J. Hill, B.D., Vice-Principal of St. Edmund's Hall, Oxford, commended them in prayer to the protection and blessing of Almighty God—On the 6th of October the Rev. Messrs. Haastrop and Warburton, and their wives, with Mr. Ashwood, embarked for Sierra Leone, and sailed from the Downs on the 8th of October. The vessel was spoken with off the Scilly Islands on the 11th. The Rev. C. P. Farrar, and Mrs. Farrar, left Bombay on the 29th of May, and arrived at Dover on the 1st of October (P. 368)—The Rev. R. Woodman, on account of ill health, and Mrs. Butler, widow of Mr. D. Butler (p. 208), arrived in London on the 1st of October.

*Wesleyan Miss. Soc.*—On Monday, August 23, the Rev. Jabez Bunting Waterhouse, and the Rev. Benjamin Chapman, and their wives, embarked, the former for Hobart-Town, and the latter for Sidney. Mr. Chapman was for some years a Missionary on the River Gambia, in Western Africa.—The Rev. Thomas Dove embarked for Gibraltar on the 27th of August.—The Rev. George Chapman, formerly of Coomassie, and the Rev. George Kevern, formerly of the Friendly Islands, have proceeded respectively to Boulogne and Calais, where it is hoped they will find suitable spheres of usefulness, and at the same time recruit their health, which had greatly suffered in their former distant foreign service.—The Rev. John Jenkins, formerly Missionary in India, embarked with his family on the 10th of September, for New-York, on his way to Montreal, in Canada—and the Rev. William Ritchie, formerly Missionary in West Africa, and in the West Indies, for Bermuda.

*London Miss. Soc.*—The "John Williams" has set sail for her second voyage. A Valetictory Service was held on the 5th of October.

### INDIA WITHIN THE GANGES.

*American Board.*—Mr. Robinson of the Siam Mission died on the 3d of March on his voyage home. Mrs. Robinson arrived in the United States on the 16th of April.

### WEST INDIES.

*Bapt. Miss. Soc.*—Mr. Abbott sailed from Falmouth on the 1st of August, on account of ill health—Mr. Jones baptized at Belle Castle 20 persons on the 9th of May.

# Missionary Register.

NOVEMBER, 1847.

## Biography.

### OBITUARY NOTICES OF TWO PIOUS AFRICANS,

CONNECTED WITH THE SIERRA-LEONE MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE Rev. Samuel Crowther, of Abbekuta gives in his Journal the following notice of the death of two pious Sierra-Leone Christians who died at Abbekuta.

August 31, 1846—I buried William George, a member of our Church, from Hastings, who died yesterday. He was among the party who met us on the bank of the river, to welcome us on our arrival. During his illness his relatives used all means to persuade him to make country-fashion, that he might recover; but William George was firm in his determination not to have any thing to do with the worship of false gods: he believed in Christ, and in Him alone he put his trust, and in no other. His wife Nancy, who was as faithful, had made up her mind not to admit any one to make country-fashion for her husband, although she should lose him who was so dear to her. In consequence of their stedfastness in their Christian Profession, they were deserted by their relatives to bear their troubles between themselves. Mr. Townsend and myself went to visit him, and entertained some hopes of his recovery. He said he had no other master beside Jesus Christ, and that he hoped he would be supported to the end. He then told us what trials he had to endure from his heathen relatives, but he stood firm, and bore all patiently, praying for their enlightenment.

Some time after our first visit George was taken ill again. We went to visit him the day before his death; but he scarcely knew us. We prayed with him, and recommended him to the hand of the Saviour in whom he trusted. His poor wife is indeed deprived of her second self, a beloved and affectionate husband, and faithful partner. As she finds no society in the company of her heathen relatives, she frequents our house, where she passes her time more agreeably in the company of Christian Friends.

Nov. 1847.

Although many of the Sierra-Leone People have fallen back into the practice of the Heathen, yet there are some in whom the vital spark of Christian Principles has been hid, which cannot be put out though beaten by the floods of sharpest temptations. Truly, in every country, and among every people, the Lord has reserved unto Himself a few *who have not bowed the knee to the image of Baal.*

Sept. 24—I buried Lucy Taylor, a Sierra-Leone Christian, who came to this country not long ago, with her husband and three children. She was taken ill about four months since, but we knew nothing of it till she was reported dead. From her brother and two sisters I received the following account of their sister's faith in Christ her Saviour. They said that when she was taken ill they proposed to make country-fashion for her, that she might recover; but she refused. They begged her, and tried to shew her the benefit they hoped would result from it, but she still refused, and said she did not care for her recovery so much as to die in peace. She told them that since she had been separated from them she had never made any country-fashion; that she was taught better things in the country where she was liberated; and that the God whom she worshipped there, and who had protected her till she came again to this country, was able to make her well if He saw fit. They said she folded her hands, lifted up her eyes, and said something in the English Language which they did not understand; but they always heard her call the name of Jesus Christ. They secretly took three country-fashions for her, viz. Shango, the god of thunder and lightning, Oshón, and Obbatalla; but when

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Lucy perceived it she was grieved, and begged them to desist from their purpose, as she desired to die trusting in Christ, and not in country-fashion. They then put the country-fashion aside, and in a short time Lucy breathed her last. The Sierra-Leone People took the management of the funeral, so the country people had no room to make any country-custom. This mournful occasion afforded me an opportunity of speaking to the people assembled of the vanity of worshipping those gods which cannot save nor deliver in the hour of death.

While we have to lament the fall of

many Sierra-Leone People who have adopted the practices of the Heathen—tatooing and dedicating some of their children to false gods, some of the men taking more wives, and some of the women deserting their lawful husbands—yet we may take courage that God has preserved others from *the corruption that is in the world through lust*. Those who have forsaken Christ could not have been His disciples indeed, even in Sierra Leone. *In this the children of God are manifest, and the children of the devil*. May the Lord convince them of the error of their way, and bring them into His fold again!

### BRIEF MEMOIR OF EDWARD PHILIP,

A NATIVE SCHOOLMASTER AT THE CHURCH MISSIONARY SOCIETY'S STATION AT BADAGRY, WEST AFRICA.

WE lately gave our Readers (p. 369) an account of the death of Nathaniel Attarra, a promising African Youth; and we now lay before them a few particulars of Edward Philip, a Native Teacher at Badagry from the commencement of the Abbekuta Mission. The importance of Native Agency in effecting any considerable aggressive movement on the dark interior of Africa renders these dispensations peculiarly painful and mysterious; but the Christian will submissively bear in mind that **IT IS THE LORD**. Our information is taken from the Journal of the Rev. C. A. Gollmer, who writes—

March 13, 1847—This morning, about 8 o'clock, Mr. Marsh came hastily up to me, apparently much alarmed about something, and said, "Please, Sir, come and see." "What is it?" I inquired; to which he, in a stammering manner, replied, "I do not know: please come and see." I immediately followed him to Mr. Philip's house, in our premises, and found our dear friend Philip breathing his last. Mr. Marsh, much concerned, asked, "What can we do?" I told him to get some warm water, that we might rub his body all over; but while we were busy about it, his spirit took its flight to the heavenly regions, where he no doubt was owned by Him whom he loved while on earth.

It appears that Mr. Philip had, for some years, been afflicted with epileptic fits; but on the evening preceding his death he was at Mr. Gollmer's house in good health and spirits. Early in the morning of the 13th, however, he went to a native doctor, who had attended him for a month, and took some medicine. On

his return home it immediately became evident that the dose had been too much for his already weakened constitution, and the attempts to relieve him proved of no avail. Of his general character, Mr. Gollmer gives the following cheering account—

Mr. Philip was brought to Sierra Leone in 1827; was taught in Hastings School; admitted to the Fourah-Bay Institution in 1840; baptized by the Rev. J. F. Schön on the 12th of January 1841; placed as Assistant Schoolmaster at Charlotte in January 1844; and joined our Mission in December of the same year; since which time I have been intimately acquainted with him. It is but due to his memory that I should express the high opinion I entertained of his Christian Worth. He was a living member of Christ's body, blessed with a large measure of faith, love, peace, meekness, and contentedness, which fruits of the Spirit evinced themselves in his daily life. He was a clever Schoolmaster, his method of teaching being lively, easy, friendly, and yet instructive. The children all loved

him much. Moreover, he was a great blessing to many people: he used, like my other Native Helpers, to visit the people, and read to them God's Word. A short time ago a young woman, whom he found chained up because she wanted to drown herself, became so changed, by his instrumentality, that the chains could be removed without any fear, she being convinced of the sin she would commit. We have lost much; but our loss is his gain: he is now undoubtedly free from all infirmity, and enjoying the presence of the Lord.

The Rev. H. Townsend corroborates Mr. Gollmer's view of Philip's character, and notices the strong prejudice existing in the Yoruba Country against epileptic persons, alleging this as a reason why he was stationed at Badagry rather than at Abbekuta. He writes, April 27—

We are sorry to report the loss which our Mission and the Society have sustained in the death of Mr. Philip, whose diligence, ability, and unfeigned piety had won the esteem of all. He was appointed to labour at Abbekuta; but in consequence of his being subject to epileptic fits we were obliged to forego his assistance here. A strong prejudice exists in the minds of the Natives of this country against epilepsy; so much so as

to cause them to shun the presence of one liable to it, and to deny the common assistance of humanity. A few weeks since a young man fell down, I believe in a pool of water, and died in an epileptic fit in the presence of some people, and his body was left unburied where he died, through their fear of this disease. With a knowledge of this strong aversion, we felt that we could not, consistently with our duty, in this early stage of our work here, call for his assistance; which, from a knowledge of his ability and piety, and our great need of the services of a Schoolmaster, we deeply regretted. I believe the Brethren in Sierra Leone were ignorant of his having the disease, and also of the prejudice existing against it, at the time of his appointment to this Mission.

The Rev. S. Crowther adds—

Mr. Philip's qualification as a Schoolmaster was such as we could wish: he was of a lively disposition, apt to amuse children at School, patient in teaching. His Christian Conduct was exemplary.

Mr. Gollmer relates—

March 14, 1847—This morning, after I had preached from Psalm xc. 12. to a very large Congregation, who attended the funeral, we committed the remains of Mr. Philip "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."

## Proceedings and Intelligence

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 417 of our Number for October.)

##### TAHITI.

##### *Contrast presented in Tahiti.*

WITH regard to Tahiti, what can I say which will correspond with the feelings of this Meeting? Alas! there all the scene almost is dark. But the conduct of the Christian Refugees is a noble evidence of the power of Christianity over the hearts and minds of men. Look at that Sabbath scene among the mountains: behold that harassed and persecuted remnant: see how there has descended over their assembly the calmness of holy repose and the smiles of a heavenly host! Behold there the evidence of a peace which passeth all understanding, which the world cannot

give and cannot take away; and then look down upon that town possessed by a so-called civilized people. Mark those scenes of horrid debauchery; listen to those sounds of revelry and blasphemy; see the orgies of infidelity there rampant; and tell me, ye sages, ye philosophers, that dream of the perfectibility of the human species! ye men that long for the emancipation of your race from what is bad! which is the savage and which is the civilized? which is the Heathen and which is the Christian? And if you give your suffrage, as I think you must give it, in favour of the patriots on the hills, then I claim from you your suffrage and support

in behalf of the great cause which has been the instrument, in the hand of God, of teaching these once degraded, infuriated savages to keep holy the Sabbath, and to give a lesson to the highest-civilized nation of Europe.

[*Rev. Dr. Alexander—at Lond. Miss. Soc. An. Prospects in Tahiti not hopeless.*]

The tone of the Report, with regard to the prospects of Tahiti, is somewhat sombre and mournful. I fear that there is for this but too good ground; and yet, will the Meeting sympathize with me when I say I am not disposed to give up that cause? I look back upon the history of my own country, and I find there was a time when the people of God there were a poor and a persecuted remnant, when their cause seemed as dark and as desperate as that of the patriots of Tahiti. They were driven from their sanctuaries and their homes: their old men, their wives, their children, who could not follow them to the mountains, were seized by the brutal soldiers who traversed the country, and were murdered in cold blood. Men had to seek their spiritual food at the peril of their lives; they had to maintain their retreats by continual conflict; they had to worship their God with the sword at their side, and the musket in their hand; and to spread the elements which commemorated a Saviour's dying love under the broad eye of heaven; and to perform their sacred Services in the open air. All seemed dark, and, as the year went on, every day seemed darker than the preceding. To the human eye every thing seemed lost and hopeless; but the men of the Covenant were men every inch of them. The time of their deliverance came, and after the darkness there was the dawn, and the enemy retreated before them, partly vanquished by their valour and partly ashamed of himself; and then they came forth from their hiding-places, with that old banner torn and soiled, but not dishonoured, in their hands. When I think of these things, I am not disposed to despond of Tahiti and Tahitian Patriots. I remember their cause: it is the cause of truth, and virtue, and freedom; and I lay to heart that this is always, sooner or later, the winning cause. Am I too sanguine? Perhaps I am. But how can we give thee up, O Tahiti? the land of so many prayers—the scene of so many successes—the cause of so many thanksgivings unto God—the land which we have been permitted to point to as the great triumph

of our Missionary Work, as the great pyramid of our Missionary Operations—the land, part of whose dust belongs to Heaven, and is destined to shine in immortality.

[*The Same—at the same*]

*Designs of the Papists, and the Remedy.*

Perhaps our greatest want at this day is a more abundant diffusion of the Holy Ghost. Pray, Christian People! pray, and you will take hold of the strength of God. Pray, and you will secure upon your own souls an effusion of heavenly, transforming, sanctifying influence. Pray, and you will bring succour in the time of trial, guidance in the day of perplexity, and power to guide you through the chequered scenes of life. Pray, and your enemies shall be at peace with you; and these wars, and rumours of war, shall turn for the furtherance of the Gospel. I am quite of opinion that persecution, or rather oppression, like that which has been endured in Tahiti; the massacres which have taken place at Madagascar; and the trials in the southern islands of New Zealand, as well as in South Africa; are giving us a far more clear and distinct view, and a far better understanding, of the errors of Popery. The tendency of the English Mind in this day is certainly rather to connive at Popery, to apologize for her oppressions, and to give the right hand of fellowship to that system of which it was publicly declared not long ago, in the House of Commons, that it would not rest till Protestantism was destroyed. It is well known that Tahitian Oppression has done more to unite Christian Churches on the great question of opposition to Popery than any thing which has occurred within the last twenty years. Now, if this be the result—if all the Churches of this land are benefitted by your sorrow—you will rejoice, and we will rejoice with you.

[*Rev. J. Rattenbury—at the same.*]

*The Issue of Events at Tahiti may yet be favourable.*

I do not despair for Tahiti; but I must tell you, that only yesterday there appeared in the papers a letter from Valparaiso telling us that the Tahitians had been compelled to surrender to France. The French have broken in on the mountain-fastnesses; they have destroyed their means of subsistence by destroying the vegetation of the country: the Natives have surrendered to them, and they have yielded without resistance. Their surrender has been as peaceable and man-like, therefore, as their stand in the

mountains was as in itself brave. I do not mean to say that I sanction standing to arms at all; but I can easily see the manhood of the spirit which draws itself off into the mountains, and, remaining there, desires to be free rather than participate in the slavery and the corruption of a better and secure position below. But what could the people do when their means of subsistence were destroyed? It would have been folly to have remained there to starve—to have resisted when the resistance was totally useless. The French had nothing to do but to pour in their fire, and they would have been annihilated. They have taken, therefore, the wisest course; and now let us look to the men that made that stand upon the mountains. Who knows but that they have come down to expose, by the contrast, the corruption of the French, and to throw the weight of Tahitian Christianity into the scale against the corruptions of civilization. Who knows but that, even now, these confessors, and almost martyrs to the Faith, may not be winning souls to God, even from among

their invaders, till at last they have occupied the position of the sanctified and the free. Let it be remembered that Tahiti is worth nothing to France. The expense of Tahiti is 100,000*l.* a year, and there is no return whatever. How long will France bear that? How long will France continue to send her population to the antipodes for nothing? How long will they like to be banished to the South Seas? How long will they like to put up with this expatriated condition, their own fair France separated from them by the diameter of the globe itself? If, however, we leave this in the hands of Divine Providence, we can look to the Report, which tells us that our Missionaries still are there—still we are represented in the mass of that people; and the men who communed with them on the mountain can also commune with them in the plain and in the town; and then the principles which they have been taught will sustain a consistent profession on earth, and give them a better meetness for heaven. I see, therefore, nothing connected with Tahiti to dispirit us. [Rev. J. Burnet—at the same.

## CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1846—47.

*Issues of Books and Tracts from April 1846 to April 1847.*

Bibles .....	117894
Testaments.....	81390
Common-Prayer Books .....	286133
Other bound Books and Tracts .....	3377187
Total.....	<u>3,862,604</u>

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions .....	14709	10	11
Benefactions .....	4406	6	0
Legacies .....	3964	11	3
Dividends and Interest.....	5586	4	4
Rent .....	178	18	11
	28845	11	5
Charged to Bp. of Colombo, 1846,	217	14	8
On account of Books sold.....	64702	2	1
Total.....	<u>£ 93765</u>	<u>8</u>	<u>2</u>

## Payments of the Year.

Books, Paper, Printing, Binding, and Charges .....	61702	2	1
Books issued gratuitously.....	2611	11	10
Books for Committee and Office,	61	15	5
Books on Account of Special Requests .....	392	5	0
Copyright &c. of Tracts.....	115	4	8
Grant on Account of Newport Charity School.....	48	8	2
Ditto, Negus's Charity.....	20	0	0

Ditto, East-India Mission.....	465	14	1
Ditto, Foreign .....	6548	10	0
Ditto, Churches, Chapels, Colleges, and Scholarships .....	3962	12	0
Foreign-Translation Fund .....	2000	0	0
Printing abroad .....	525	13	0
Scilly Missions, Pensions.....	200	2	6
Anniversary of Charity Children,	50	0	0
Duty on Legacies.....	19	13	0
Advanced for General Literature,	400	0	0
Annual and Monthly Reports..	961	4	7
Office Expenses, Repairs, Postage, Taxes, and Stamps .....	712	6	7
Salaries to Secretaries, Clerks, &c. 1807	10	0	0
Purchase of Exchange Bills.....	4079	7	6
Total.....	<u>£ 89,684</u>	<u>0</u>	<u>5</u>

*Introductory Remarks.*

Since the foundation of the Society in 1698 there has perhaps been no year in which it has made greater exertions toward advancing the objects expressed by its name than in the year just passed. The Society's recent operations can scarcely fail to raise in the minds of its friends and supporters feelings of gratitude to Almighty God, who has preserved it for so many years, and vouchsafed to render it an instrument in advancing the kingdom of His Blessed Son; not only in populous and destitute districts of our own country, but in all

the Colonies and Dependencies of the British Empire.

*Sale of Books.*

The sale of Books and Tracts in the Retail Department of the Depository, Great Queen-street, amounts to the sum of 16,255*l.* 12*s.*, being an increase of 226*l.* 14*s.* 2*d.* over last year. And it is satisfactory to find that the issue of publications at the Society's Depository in the City, No. 4 Royal Exchange, Cornhill, has increased each year since its establishment.

*Foreign and Colonial Grants.*

The Bishop of Toronto speaks of his diocese as "the great reservoir of emigration from the United Kingdom;" and says, in allusion to a grant of books lately voted for the use of emigrants to Canada West—"The hundred pounds' worth of books will be of essential benefit; and I will take care that the emigrants, of whom we expect an immense number this season, shall have the preference." This grant has been furnished from the fund of 1000*l.* voted in June 1846 toward a supply of Bibles, Prayer Books, and Books and Tracts, for the use of emigrants.

It has appeared, from applications made by Clergymen for aid toward building and restoring Churches in Canada, that a large proportion of their congregations has been derived from Great Britain and Ireland, and that the inhabitants had themselves done what they could, before they sought assistance from other quarters.

The sum of 800*l.* has been voted for the Madras Diocesan Committee, and especially for native education in Southern India: while in the destitute Missions of the Western Districts of Canada the tribes of aboriginal Indians have obtained from the Society, through their pastors, assistance toward rendering worship to God in suitable buildings, and offering up in their own tongue prayers and praises in the Liturgy of our Church.

With an anxious desire to promote education in the Colonies, and to strengthen the hands of the Colonial Bishops in their well-considered schemes for training native and resident candidates for the sacred ministry, the sum of 500*l.* has been placed at the disposal of the Bishops of Cape Town, Melbourne, and Newcastle, respectively; and 800*l.* at the disposal of the Bishop of Adelaide (who has at present the charge of Western Australia

also); and each has been informed that the Society will be disposed favourably to receive an application from him for aid toward the erection and endowment of a College, School, or such other Institution as may permanently promote Christian Knowledge in his diocese, to the further extent of 2000*l.*

The Board has been forward in affording aid to the plans for conveying the blessings of Christianity to the inhabitants of Borneo, and the Malayan Archipelago in general. The Board not only made a grant of 300*l.* toward the present purposes of a Church, Mission House, and School, at Sarawak, Mr. Brooke's settlement in Borneo, but also held forth a prospect of future assistance when it should be required.

The Board has granted 25*l.* toward the erection of a Church, and also Books and Tracts, to Mr. Williams, of Mineral Point, Wisconsin, North America.

*Miscellaneous Notices.*

The charitable grants of Books and Tracts voted at the Monthly Meetings, it may be observed, increase each year, and the gratuitous supplies increase also. These grants, however, are now, for the most part, met by an outlay, on the part of the applicants, to an amount, in Books from the Catalogue, equal to that bestowed by the Board. This principle, which the Standing Committee, in many cases, adopt as a condition of a grant, is found to operate very beneficially.

Nearly 200 Schools have been assisted by the Society with gratuitous grants of publications during the year; and about 150 Lending Libraries have been established or augmented by donations of Books.

Upward of 100 sets of Books have been presented by the Board for the performance of Divine Service in new Churches, Chapels, and licensed School-rooms.

1. From the fund of "Clericus" (the late Archdeacon Owen):—Numerous applications having been made for supplies of Books and Tracts, for the use of soldiers, publications have been voted, not only for the general benefit of troops in Barracks, but also for the sick in Military Hospitals, and in behalf of Schools for adults, as well as for the children of soldiers, in connection with the garrisons.

2. For the use of Railroad Labourers:—The case of these men, who now constitute a large section of the labouring



population, has of late engaged the serious attention which it deserves; and the Society has contributed, on the application of the Chaplains, or of other duly-authorized persons, Bibles, Prayer Books, and suitable Books and Tracts for Lending Libraries, or for distribution among the labourers.

3. For the use of convicts in their passage from this country:—The great and almost incalculable benefit conferred on such persons, by a judicious distribution of publications among them, may be shewn by a Letter lately received from the Chaplain on board the convict ship "Palmyra":—"Having, by God's blessing, safely concluded a long and perilous voyage, I embrace the earliest opportunity of tendering you my grateful thanks for the ample selection of Prayer Books and other publications kindly granted by your Society, for the use of the 300 convicts under my superintendence. With feelings of much satisfaction, I desire to testify, that the object for which these books were presented was greatly attained, as fully evinced by their conduct during the voyage."

4. For Libraries attached to Literary Institutions in connection with the Church:—The object of these Associations is to afford instruction to adults, especially to the operative classes, in the general branches of useful knowledge; and to make all the knowledge communicated subservient to true Religion.

5. Several communications having been received from District Committees in Wales, relative to the prices of the Welsh Bibles and Prayer Books, it was agreed to reduce considerably the charges for these books. Welsh Bibles and Prayer Books may now be had at prices corresponding with the prices of those in English. This reduction cannot but be attended with a heavy pecuniary sacrifice; but, under the circumstances of the poor in Wales, the outlay may be considered as well bestowed.

*Foreign Translations.*

The Report of the Committee for Foreign Translations was given at pp. 376—381 of our Number for September.

*Ireland.*

There have been granted 500 small Prayer Books, and 200 Prayer Books of a larger size, for distribution in Ireland, on

the application of the Church-Education Society of Cork, Cloyne, and Ross, forwarded by the Dean of Cork.

*Scotland.*

The Board has granted Bibles, Testaments, and Common-Prayer Books to the value of 100*l.*, and some other grants, beside 20*l.* toward a Church in Blairgowrie, Perthshire.

*Concluding Remarks.*

It is earnestly recommended, not only that Members and District Committees should endeavour to promote its interests to the utmost of their power, but that steps should be taken for the foundation of Parochial Associations as Auxiliaries to District Committees, in attaching friends to its cause, and raising means for its more extensive usefulness. Parochial Depositories of Books and Tracts, furnished from the District Committees, and under the superintendence of the Clergy, might be formed in connection with such Parochial Associations, for the advantage of all classes, especially of the poorer population. Thus would the benefits of the Society become more widely diffused, and its objects and operations more generally known.

The Society has reason to feel thankful, on a review of its transactions for the past year, that it has been able to afford so large a measure of assistance to the Church, at home and abroad, in her great work of extending the Redeemer's Kingdom on earth. The reader of the foregoing Report will have observed with pleasure the vast extent of the Society's operations, and noticed the number and variety of objects toward which its efforts have been directed. He will have seen that its exertions are not confined to one nation or language, but that it promotes the knowledge of saving truth as widely as its means extend.

If the details of a single year exhibit such a result, how great would the Society's labour of love appear, could the product of its services for one hundred and fifty years be reckoned up! How important must it be that its means of doing good should increase with the increasing necessities of the Church; and that many more friends of pure Religion should, by associating themselves with this Institution in its truly benevolent work, assist in rendering the knowledge of the Gospel as universal as the wants of the human family; so that all may

know the Lord, *from the least even to the greatest.*

PRAYER-BOOK AND HOMILY SOCIETY.

THIRTY-FIFTH REPORT.

*Issue of Tracts and Books.*

THERE have been issued from the Depository, during the year, 20,642 bound Books and 51,745 Homily and other Tracts.

*New Publications.*

Your Committee have published the Liturgy arranged in the order in which it is appointed to be read on Sundays. A nearly similar plan has been pursued with respect to the German Prayers.

*Visits to Ships in the Port of London.*

In the river and docks of London, from April 1845 to March 31, 1846, 34 selection of Prayers in German were sold on board ships: from April 1846 to March 31, 1847, 302 copies were sold. In the former period there was a total of 1532 Prayer Books sold, in English and German; and in the latter period, 2577; making an increase in the sale of nearly 1000 Books.

There have been visited or revisited, in the London River and Docks, during the year, 3443 ships and other vessels: of these, 1022 were spoken with particularly; and of these, the commanders of 426 of them are reported to hold Divine Worship on board, either regularly or occasionally, and 596 neglect the duty. During the same period, 2275 English Prayer Books, 302 in German, 4 Books of Homilies in English, 2 Family Prayers, 7 Selection of Prayers in Spanish, and 10 Selection of Homilies in Danish, have been sold to seamen on board ships; 614 Books of Select Homilies, and a considerable number of Homily Tracts, in English and in German, have been gratuitously distributed for the use of the crews.

It deserves to be mentioned, as a subject of deep thankfulness, that on two occasions only, during the past year, have the Society's Agents met with marked incivility or open opposition, in their aggressive work of visiting the ships in the London river. Such unkindness, indeed, now only forms an exception to the general manifestation of thankfulness, of gratitude, and of a willingness to help forward the Society's work of benevolence.

There have been distributed gratui-

tously, during the year, on board emigrant and convict ships, 373 Prayer Books; 370 Books of Family Prayers; 579 Books of Select Homilies; 844 copies of the Collects and Catechism; 550 copies of the Baptismal Service, as a Tract; and 4150 Homily Tracts; amounting in value to 92*l.* 18*s.* 2*d.*

The books distributed exclusively among the emigrants who have embarked on board the ships chartered by the Government Commissioners, bound to South Australia, amount in value to more than 50*l.*

It may here be justly stated, that the great care taken by the Government Commissioners, and their Agents, to secure the comfort of the emigrants who leave the country of their nativity for an abode in South Australia; and the encouragement given to your Society to promote a zeal for religious instruction among them, and a due attention to the Means of Grace during their voyage of about four months at sea; encourages the hope, that the new Colony now forming in that part of the world will ultimately become a strong arm of the British Empire. But it is evident that a special fund is needed to support this Missionary Branch of your Society's operations.

Many encouraging circumstances have occurred to the Visiting Secretary while occupied in distributing Books, Homilies, and Tracts among the crews of the numerous vessels in the Port of London, and leave good reason for concluding that much good is accomplished by his labours.

*Out-Ports.*

A correspondence has been entered into, and preparations made for supplying her Majesty's ships in Ordinary at Sheerness and Chatham with Books.

*Ireland.*

Some Books and Tracts have been sent to Ireland, but the Report does not state the numbers.

*Funds.*

The Committee have the pleasure of stating that they have a small balance in hand, instead of having to record a depressed state of the finances, as for several years has been the case. The Receipts are 2945*l.* 4*s.* 6*d.*

*Concluding Remarks.*

In the contest which is already going on, the Prayer-Book and Homily Society, as the assertor of truth, is called on to bear its part. The contest, though fierce, may be short, and cannot be doubtful; for it is not truth, but error that must ultimately suffer when those two great principles are fairly brought into collision.

It will then be with error as it was with the image which Daniel beheld, when the stone cut out without hands smote it on the feet: it will be broken in pieces, and scattered toward the four winds of heaven, and no place shall be found for it any more. We gird ourselves, therefore, to the battle with something more than hope—with assured confidence of victory. The unwholesome exhalations engendered in darkness may obscure the beams of the sun as he first appears above the horizon; yet long before he has reached his meridian height they have passed away, and the orb of day—a faint emblem of the Sun of Righteousness—travels on in his greatness, diffusing life and warmth and comfort on every part of God's creation, on which his light shines and his glory rests.

*EASTERN-FEMALE EDUCATION SOCIETY.**Summary of the Thirteenth Year.*

ON the completion of another year, the Committee rejoice in presenting an encouraging Report of its proceedings; and while they offer their thanks to the friends who have sustained their exertions, they call on them to unite in rendering praise to the Giver of every good gift, for the bestowment of abundant blessing, and for the guidance and direction which their responsible work eminently requires.

Two of their Agents have returned—Miss Thornton, who, in consequence of circumstances alluded to in the last Report, decided to leave Batavia, after eleven years' service; and Miss Hanson, compelled to quit Caffreland, with other Missionaries, on the breaking out of the war: her labours being suspended, she returned home, after spending seven years in South Africa. Two ladies have proceeded to their respective destinations:—Miss Keil, the Agent of the Berlin Society, sailed in September, and is now assisting Mrs. Lippe in her Native School at Rottenpore; and Miss Hehlen,

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introduced by the same Society, having gone through the usual valuable training at the Home and Colonial Model School, was recommended to the Church Missionary Society, and was appointed to Sierra Leone, where she has commenced her labours with encouraging prospects.

The Committee make mention of two important Missions which they have been permitted to undertake. They have long desired to send an Agent to China; and at the very time that they heard of their friend Miss Aldersey needing assistance in her Chinese School at Ningpo, an offer of service, with special reference to that country, was received from Miss Selmer, a native of Stockholm. After much intercourse with her, they decided on appointing her to the important work, and she sailed in April, under the protection of Dr. and Mrs. Hobson. Miss Aldersey welcomes the announcement of this appointment with much satisfaction, and gives an encouraging report of her School, which contains 27 Chinese Girls. The West-London Auxiliary having requested the Committee to send an Agent to Jerusalem, with the promise to support her, a correspondence was opened with the Bishop and other Christian Friends, which resulted in the determination to accede to their request; and Miss Harding, a lady whose experience eminently qualifies her for the work, is on the point of embarkation. Another Agent, Miss Hadrick, has recently sailed to Singapore, to take charge of the female branch of a School founded by Sir Stamford Raffles, to which she is appointed on application from the Committee of the Institution.

The Receipts of the year are 184*l.* 13*s.* 3*d.*; and the Payments 185*l.* 8*s.* 8*d.* Grants of money to the amount of 248*l.*, and of school and working materials to that of 80*l.*, have been made to various Missionary Schools. The value of work sent abroad is estimated at 480*l.*

*South Africa*—Circumstances in the early part of the year appeared likely to impede Miss Tunstall's labours in Cape Town; but, by the last account, she was enabled to pursue them with renewed strength and zeal, and the Committee have resolved to grant her an annual sum for the remuneration of two Monitors, who, while assisting her, will be trained for future usefulness as Teachers. Miss Har-

3 N

vett, at Wynberg, has taken possession of her new School House, which has been rebuilt after its destruction by a hurricane. There are 55 girls in the School, who have made commendable progress. Her instruction of the negroes, who requested her to teach them, has been much blessed; 15 have attended, of whom 5 can read the Testament: the rest are advancing, and she has had the happiness of seeing three publicly give themselves to the Lord in baptism.

Notwithstanding the proximity of Graham's Town to the seat of the Caffre War, Miss Pitchers has been able to continue her School without interruption, though not without alarm. The attendance has been about 135 daily, and the affection of the children affords their Teacher much encouragement. Miss Harding has been passing through very painful discipline: on the first outbreak of the war, she was compelled to leave Tyumie Vale, with eleven of her household, to flee for refuge to the Kat-River Station, and soon after to the nearest military post, enduring much privation, from the want of accommodation and the scarcity of provisions, with a patience and fortitude which do honour to the grace of God in her. Having subsequently been invited to join Mr. and Mrs. Laing, of the Free-Church-of-Scotland Mission, at Fort Armstrong, Miss Harding has been diligently employed, beside instructing her own boarders, in teaching the children of the Caffre Refugees, a large number of whom were assembled in the camp. Miss Helmore, whose departure was announced in the last Report, safely reached South Africa, and was met by her brother, whom she accompanied to Lekatlong, where a large opening for usefulness was before her, in the conduct of an Infant School containing 140 children.

*Singapore*—The health and labours of Miss Grant have been mercifully sustained during another year; and she is encouraged in her work, by decided proofs among her pupils of the purifying effect of the Gospel, although none have at present followed the example of Chunto and Hanio, in public profession of love to the Saviour.

*Borneo*—Miss Poppy has returned, with Mr. and Mrs. Youngblood, to her former Station, Karagan, where she is endeavouring to convey to the poor Dyaks some knowledge of spiritual things, going from village to village to collect the few children who will be induced to learn,

often under great discouragement from their apathy, but strong in the faith of God's promise, *My word shall not return unto me void.*

*Orissa*—Miss Collins has been called to pass through much affliction, in the failure of her health for some months; but she is enabled to testify that she has never once regretted having gone to India, and that she was often consoled during her illness by the affectionate sympathy and earnest prayers of her pupils on her behalf. Three of them have married during the year; and the present number in the School is 33, of whom 5 have given evidence of conversion.

*Bombay*—Mrs. Willing continues in charge of the female branch of the Military Orphan Asylum, and has 170 children under her care. Application has been received from the Committee of the Institution for assistance in her arduous duties, but at present no suitable individual has been found for this service. The Annual Report of the Bombay Education Society bears the following testimony:—"The education of the girls under Mrs. Willing's able management has continued to advance throughout the year: there has been, in all the classes, a steady progress, and most especially in their knowledge of the truths of the everlasting Gospel: the girls in the upper classes have grown, too, in the peculiarly feminine qualifications of a meek and quiet spirit."

*Madras*—The attendance in Miss Austen's School has ranged from 20 to 24 daily, with a somewhat larger number in the Sunday School. It has afforded the Committee lively pleasure to hear the personal testimony of the Rev. J. Tucker to her Christian Character and useful labours during her nine years' residence in Madras. Miss Giberne continues her important labours in the Native Normal School at Tinnevely with much encouragement: the Committee have earnestly desired to send her an Assistant, but at present no suitable Agent has been accepted. The Orphan Boarding School at Bangalore, containing 28 girls, continues under the charge of Mrs. Johnson, late Miss Macklin, who has laboured there upward of seven years; and it affords the Committee pleasure to state that, while her immediate connection with the Society is dissolved, she pursues her Missionary Efforts with unabated zeal. In March, five of her girls were baptized, after giving hopeful evidence of true conversion.

*Ceylon*—The examination of the Central Normal School, under Miss Douglas's charge, conducted by the Bishop of Colombo, afforded satisfactory evidence of the progress of her pupils, who are 80 in number. The Committee are thankful to report Miss Hansford's merciful restoration to health. An arrangement has been made for her removal to Kandy, where she will take charge of a large School under the superintendence of the Chaplain, M. Von Dadelzen, and much enlarge the sphere of her usefulness. Miss Burton has a gradual but steady improvement in her School at Galle, and the dawn of spiritual inquiry among some of her pupils. In addition to her School, she has an evening class for elder girls and a weekly Bible Class, but finds much difficulty in overcoming the general prejudice against education.

#### *Concluding Remarks.*

In conclusion, the Committee entreat their friends to observe the enlarging sphere of the Society's labours, and the increasing demands on its resources. Each of the new Stations, Ningpo and Jerusalem, requires that the salary of the Agent be provided from home; they have acted on the provision in their rule, for "cases presenting special claims," and are assured that their resolution to enter on those important fields of labour, to which Divine Providence has opened the way, will be approved by all the Members of the Society; who, while they unite in praising God for this and all other tokens of His gracious acceptance of their work, will not forget that there is a proportionate and increasing claim on their zealous and prayerful exertions.

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## Continent.

### UNITED BROTHERS.

THE Synodal Committee, in their last Annual Account of their proceedings, give the following

*Survey of the Missions for the Year 1846.*

On reviewing our Missionary Work during the past year, our prevailing feeling is that of gratitude for the benefits and blessings with which the Lord has accompanied our weak endeavours. Compared with former years, the number of removals by death among our Missionaries has been small, only four having come to our knowledge; though afflictive visi-

tations of sickness have not been wanting, especially in our tropical Stations.

We would repeat our cordial thanks to all the friends and Societies which have lent their willing aid to the work by subscriptions and donations of whatever kind. May the Lord, who loveth a cheerful giver, requite them all with His blessing! These contributions are valued by us, not only as a needful aid for the prosecution of our extensive work, but also as a proof of the more general interest which is felt in the extension of the kingdom of God, and which we regard as one of the most auspicious signs of our times.

It is truly a great work of the Lord which we see in our days. The rapidly advancing extension of His kingdom, and the zeal displayed in His cause in Protestant Christendom, are evident proofs to us, that, notwithstanding all the opposition which is made to the Gospel, and the open apostasy of many from Christ, the Lord has not yet forsaken His Church: we hail in these the assurance of final victory, and the dawn of a brighter day. The basis on which we ground our work remains unchangeably the same; our message to the Heathen is still Christ and Him crucified, as the only method which experience has sanctioned for turning *them from darkness to light, and from the power of Satan unto God*, and impelling them to renounce the unfruitful works of darkness, and *walk as children of the light*. We have often dwelt, in former communications, on the important work which still remains for us, viz. the education of youth. Gladly as we would pass on to tribes that are as yet buried in heathen darkness, we cannot forsake those already gathered, until, by the gradual training of National Assistants, we have enabled them to dispense with our services. The establishment of an Institution in Antigua for this object has already been announced as in contemplation, and we have received contributions toward it from various quarters, for which we return sincere thanks. No small encouragement is afforded by the excellent fruit borne by the similar Institution at Genadendal, in South Africa. In the course of the year, several hopeful pupils have been stationed not only in the Schools of our Hottentot Congregations, but in out-posts too remote to be served by our Missionaries. They attend in such places to the regular school instruction, and to Divine Worship, under the

direction of the Missionaries, who visit them from time to time. In this manner provision has been made for the Free Negroes in the Cedar Mountains on the Elephant River, who, some time ago, sent in a pressing request for Teachers. Three boys have also been received into this Institution from different Caffre Tribes, in the hope that they may one day become useful amongst their countrymen.

Proposals are made to us, from time to time, with reference to the establishment of new Stations, which we shall not overlook. At the Synod of the Brethren's Unity, which is to assemble in the year 1848, the consideration of our whole Missionary Work, especially with regard to this subject, will form a prominent part of its deliberations; and, as a preparation for it, the Unity's Elders' Conference have commissioned Br. John Gottlieb Herman, who, previous to his departure, was consecrated a Bishop of the Brethren's Church, and Br. William Mallalieu, Agent of the Missions in London, to undertake a visitation to the West Indies, in order to gain a thorough knowledge of whatever may be useful in these deliberations.

*South Africa*—The Congregations have claimed our especial sympathy, exposed as they have been, since the outbreak of the Caffre War, to the incursions of that savage race. This remark applies especially to Enon and Shiloh, both of which have been more than once in imminent danger of destruction by the invading hordes, but have been thus far marvelously preserved from injury. Grateful for the signal preservation already experienced, the Missionaries rely on the protecting care of God for the future, and earnestly commend themselves to our prayers. At best, the Gospel makes but slow progress among the Caffre Races, their deep and ingrained superstition and immorality placing serious obstacles in the way; and our Missionaries might well lose heart, were it not for the firmness and faithfulness of the few who are really converted. Nor have our Congregations in the western part of the Colony been unaffected by the war, the most able-bodied of the male inhabitants having been drafted into the army, which they set out to join, after an affecting parting with their families, and being commended to the blessing of God.

The Leper Hospital at Hemel-en-Aarde has been transplanted by Government to Robben Island, and Br. Lehman has been allowed to follow them thither at

their own request. A Church and dwelling-house for the Missionary have been built at the expense of Government.

*British West Indies*—The Congregations have gradually become very numerous. In the first beginnings of the Mission, when great obstacles were often interposed to the conversion of the Negro Slaves, and the profession of the Gospel was attended by reproach, the Congregations were smaller, but they consisted of sincerer members. Yet this more general dissemination of the Gospel, as exemplified already in the Apostolic age as well as in later times, and without which Christendom would never have reached its present extension, no doubt belongs to the Divine Plan; and it is the duty of the Missionary to scatter the good seed wherever he has opportunity, even though a portion of it falls on barren soil. We must not, however, neglect, as far as lies in our power, to combine with this public preaching a faithful care of individual souls; we then may leave the final separation of the tares from the wheat to the Lord of the harvest.

*Danish West Indies*—The commencement of the Schools for Negro Children in St. Thomas and St. Jan, on the same plan with those in St. Croix, was waiting for the return of His Excellency, Governor-General Von Scholten, from Europe. Meanwhile, the Missionaries were very anxious to bring the Sunday Schools into train, in order, in some measure, to meet the wants of the Negro Children, who enjoy the benefits of the Day Schools only till their eighth or ninth year. A Schoolhouse for this purpose has been erected at Friedensberg.

*Surinam*—We have received the painful intelligence of the departure of Br. Treu, President of the Mission Conference there. A short illness led to his happy consummation on the 23d of March, after a faithful service of fifteen years in this Mission, during which he gained the universal confidence of his colleagues, and of those entrusted to his charge. A new edition of the Negro-English Testament and Psalms, prepared by him, has been printed at the joint expense of the Netherland and the British and Foreign Bible Societies. After his departure, Br. Tank undertook the Presidency of the Conference. The past year has been a very trying one for the whole Colony, owing to the continued drought, and the consequent scarcity of provisions and

water for domestic use. There are still various impediments in the way of our Missionary Labours, arising partly from the distance at which the plantations lie from each other, and the want of central preaching places, and partly from the social state of the Colony, and the influence of the slave system. It is our earnest prayer, that the signal blessing which the Lord has hitherto laid upon this Mission, upon its temporal as well as spiritual concerns, may not be withheld in time to come. A wide field is still open in Surinam for the spread of the Gospel, for our Banbey Mission includes but a small proportion of the Free Negroes. The Conference in Surinam have applied for a large reinforcement of their numbers; and ten Brethren and Sisters have, accordingly, been called to that service. This company, the largest that has been sent out for many years, assembled at Zeist about the middle of October, and, according to the last accounts, were preparing to set out on their voyage from Nieuwendiep.

*North-American Indians*—The political differences subsisting between different parties in the Arkansas, occasioned us some anxiety respecting our Cherokee Mission. We were therefore the more gratified to learn that a fresh awakening had taken place among the heathen inhabitants, in the neighbourhood of Beattie's Prairie, or Canaan, and New Spring-place, and that our Missionaries had been cheered by distinguished manifestations of Divine Grace. "*The work of the Lord,*" they write, "is daily advancing in our neighbourhood, and the Lord hears our fervent prayers beyond our utmost expectation."

*Delaware*—Encouraging accounts of the progress of the Gospel have also been received from the Congregation at Westfield in the Mission Territory. We were at the same time grieved to hear that the extreme unhealthiness of this Station, owing to yearly inundations, calls for a change of its locality. In the preceding year, Br. Miksch departed in consequence of the epidemic fever engendered by this cause; Br. Bachman is likewise ailing on the same account; Br. Ochler, who was called this year to his assistance, is suffering under the same malady; and his wife was called home July 31st, at the age of only twenty-five years. Under these circumstances, our Missionaries were induced to re-

pair for a while to Bethlehem for the recovery of their health. It remains to be considered what steps can be taken for the maintenance of this Mission. From New Fairfield, also, in Upper Canada, we received the distressing intelligence of the early departure of Sr. Regenaas, who was only in her twenty-seventh year, and had just entered on the Missionary Service. Thus, likewise, young Sr. Wolter was unexpectedly called home to the Lord in the beginning of this year, at Emmaus, in St. Jan, whither she had been called only half a year before.

*Labrador*—The past winter was one of heavy trial, both as to spirituals and temporals. Transgressions of various kinds had occurred among the Esquimaux; and at Hopedale and Hebron several persons had left the Congregation. The weather was very unfavourable for their fishery, and, at Nain especially, there was much distress in consequence.

*Greenland*—The weather had been milder here, and there was no scarcity of provisions. Our Missionaries in these northern Stations are very thankful for the proofs of brotherly love which are sent by many friends for themselves and their charge, and which are of great service in this ungenial climate. It is not to be expected, that our Mission can make much further progress on these thinly-peopled coasts, where few Heathens yet remain. Several families have this year removed from the inhospitable shore of East Greenland to the neighbourhood of Fredericksthal, and gave good hope of their conversion. Less disposition was shewn by the Heathen of Northern Labrador, who occasionally visit Hebron for trade, to attend to the exhortations addressed to them. The instruction and religious training of both Esquimaux and Greenlanders, and the eradication of their heathen vices and superstitions, is rendered extremely difficult by their wandering mode of life. Though gifted National Assistants are not wanting among them, yet they will never be able to do without the care of European Missionaries; for, in many respects, they remain always children. Yet, notwithstanding all defects, undeniable proofs of the power of the Gospel, and of the silent operation of the grace of God, convince our Brethren that their labour is not in vain in the Lord, and tend to sustain their faith and courage.

The number of Brethren and Sisters engaged in our 61 Stations, amounts at present to 282, eight more than at the close of the preceding year.

May the Lord continue to be with them, and grant them strength to persevere, and to endure the hardness inseparable from their calling, and give their testimony entrance into many hearts! We commend them and ourselves, with the whole work of God, which has been committed to us, to the continued remembrance and prayers of all who love the appearing of our Lord Jesus Christ.

#### BIBLE SOCIETIES.

##### PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Forty-third Report of the B F Bible Society.

#### *France.*

Mr. De Pressensé says, in his Report—

The year which has just expired has been abundant in labour—in fact, more so than almost any that has preceded it; while it has been marked both by the success and the difficulties which have attended our operations. Never before had our Colporteurs more need of encouragement and of being stimulated to perseverance in their work. Often when at a loss to suggest the means for overcoming difficulties, which, on the whole, appeared to me to be insurmountable, all I could do was to cheer our poor friends with the words, “Forward! Forward!—God is for you, and who can be against you?”

And of a truth it must be owned that God has been with them, since of the 128,133 copies of the Holy Scriptures which have been issued from your dépôt in Paris during the past year, 111,581 have been put into circulation through their means. During the past year, your Society has employed in this country 110 Colporteurs. I may further observe that, as usual, seven-eighths of our Agents have once been Roman Catholics.

These friends have had not only to contend with the usual difficulties, but also with one of a novel character, which renders the position of some very critical, and at times even dangerous. For months past, in three or four of our Departments, on every side, and at all times of the day, conflagrations manifest themselves in the

country, which are evidently to be attributed to design. It is said, that in many cases these fires originate with the owners of the houses which are burned, and that an infamous speculation is at the bottom. People pretend that the proprietors get their houses and premises insured for a sum far above their real value, and that a fire enables them to realize a handsome profit. In some degree to guard against them, the country people arm themselves, and exercise the severest vigilance, more especially against strangers who happen to be travelling on foot. This vigilance extends itself very particularly to our Colporteurs. One of them, obliged by the nature of his calling to visit different houses, at length became an object of suspicion; and if a new fire had occurred in the district through which he was travelling, he feels sure that it would have been at the risk of his life for him to continue any further time there.

In fact, we can scarcely fancy the accumulated disasters which have recently befallen this country, especially in the rural districts. Epidemical diseases of various kinds, which in certain localities have been more fatal than even the cholera, by their malignant intensity, have brought the greatest misery into a considerable number of families—a harvest far below the wants of the population, which has already caused a dearth in the first articles of subsistence, and among the rest in bread, has brought the deepest distress upon multitudes of people—and fearful inundations in several of our departments, have devastated large portions of the country.

Never, do I believe, have we been in circumstances more unfavourable for the Bible Cause in France, than during the present winter. Never, do I think, has the opposition of the Romish Clergy been more violent than at present. The members of that body publicly announce that they will no longer permit the Colporteurs to have any dealings with their flocks.

But if their sufferings abound, so also do their consolations. Mr. De Pressensé writes—

At the beginning of the present year, one of our Colporteurs paid a visit to a village of very secondary importance. His offers to sell the Scriptures were everywhere met with the reply, “How absurd to expect us to purchase a book, when in



a very short time we shall not have money sufficient to buy bread." The Colporteur thereupon endeavoured to set forth the excellence of his book, and, from the reading of several verses, to shew that in trials something more than human consolation is absolutely requisite. His address was listened to with marked interest; but still the reply was, "All this may be well, but what are we to do when we have no money wherewith to buy bread? the reading of passages from your book will not satisfy the baker!" The history of the widow of Sarepta, to which the Colporteur especially referred, made a deep impression on all his hearers, who seemed at length to understand that faith and confidence in God furnish resources, which human prudence and foresight are unable to do. The Colporteur then inquired, if, in the prospect of their being left without pecuniary means, they had come to a fixed determination to avoid every unnecessary expense in eating and drinking; and whether they were certain that they would not unnecessarily expend more than the value of a Testament. By thus putting the subject home to their consciences, no less than eighty-three inhabitants of the village purchased, on the same day, copies of the Sacred Volume; and what renders the fact the more important is, that among these eighty-three persons there were some who were already living on diseased potatoes.

The Report informs us—

The last Report of the French and Foreign Bible Society states that their issues had been 28,638 copies, and their receipts 46,034.58 frs. Your Committee have had much satisfaction in making a grant of 500*l.* to the Society. They were the more induced to make this grant from the appeal contained in a Letter from one of the Secretaries, in which he says:—"At the last Meeting of our Committee, a considerable discussion arose on the Letter of the Cardinal de Ronald, Archbishop of Lyons, addressed to his Clergy, in which he suggests, as the most efficient means of combatting the Proselytism of Protestants, that they should adopt certain measures, laid down by him, for preventing the dissemination of the Scriptures among their parishioners. This Letter, which has been very extensively circulated through the Public Journals, is brought before the eyes of an immense majority of the French Priests throughout the kingdom. Scarcely had the Letter

of the Archbishop of Lyons produced its anticipated effect, than the Encyclical Address of Pius IX. made its appearance, renewing the interdictions against reading the Bible, and the attacks on Bible Societies, to which the Encyclical Letters of preceding Popes have already accustomed us. These documents, in France, oppose a very serious obstacle to our work. They serve for a warning to the Clergy, and as every Priest at present risks losing his parish, through the Holy Scriptures, they preach openly against the Sacred Volume, and recommend the people to reject it."

To the Protestant Bible Society of Paris 500 Testaments have been granted. The issues of this Society, according to its last Report, were 236,286 copies.

The revision of the Breton Testament has been completed at Morlaix, by the Rev. Mr. Jenkins, and an edition is now printing, at the expense of your Society, at Brest, which is to consist of 3000 copies.

The Messrs Courtois, of Toulouse, write:—"Though we do not correspond with you as often as in former days, our deep affection and regard for your Society remain the same. We do all in our power to help the Colporteurs whom you employ to circulate far and wide among our countrymen the Bread of Life. You, who are blessed with the almost universal possession of the Holy Scriptures by every family—you can but little conceive what gladsome light one single Testament will spread sometimes in a whole village."

#### *Switzerland.*

Lieutenant Graydon, mentioned in the last Report, has continued his zealous labours in different parts of Switzerland, and with very marked success; the more marked when it is remembered how much the Swiss Bible Societies have already accomplished, and when to this is added a consideration of all the evils with which several parts of that country have been afflicted. Your Committee have entrusted much to him, and he has proved a faithful as well as an able steward. Your Committee have felt it right to acknowledge his services by a gratuity of 100*l.* At the close of the year, surveying his past proceedings, he says:—"I trust that the expenses incurred are amply compensated by the pretty wide dissemination of more than 13,000 copies of the Testament, paid for most cheerfully by every one. This number might have been greatly aug-

mented: the trips I made were experimental: prudence or economy prevented my going to more places. Many Roman Catholics purchased copies from myself, although I rarely neglect declaring their religious system to be the very mother of abominations."

There have been forwarded to him during the year 500 English Testaments, 1000 German, and 2000 German Testaments with Psalms; and on no part of their proceedings have the Committee reason to look back with greater thankfulness. The copies have been sold at the cost price. The political and religious state of many parts of Switzerland is truly appalling, and it is surely no little matter, at such a time, to have scattered so much good seed.

#### The Report of the Basle Society states—

In the course of the year a new edition—the forty-fifth—of the Bible (3000 copies) was printed; and 5000 copies of the Gospel of St. Luke, with the Psalms. The new edition of the Tooloo Testament, published by our Missionaries at Mangalore, was chiefly supported by the Basle Bible Society. The issues from the dépôt amount to 10,830 copies.

#### Dr. Pinkerton reports—

Pastor Glinz, of St. Gall, has circulated 6151 copies since June 1839. The Zurich and Aarau Society have distributed 19,454 copies since its commencement.

The distributions of the Berne Society last year were 2855 copies, of which 494 were disposed of by their Colporteur. They have recently engaged a second Colporteur; and though they have had upward of 1000 copies of the Scriptures from us this year, they are obliged to beg for a fresh supply of 215 Bibles and 200 Testaments.

#### *Belgium and Holland.*

In Belgium 8593 copies have been issued from the dépôt during the year, and 152,088 from the year 1835. There have been seven Colporteurs employed. In Holland 45,492 copies have been issued from the dépôt during the year, and 179,135 from the year 1844. There have been eight Colporteurs employed.

There have been sent from this country, for the supply of the dépôts under Mr. Tiddy's care, at Brussels, Amsterdam, Breda, and Cologne, 2576 Bibles, and

4799 Testaments, in English, German, Spanish, Italian, Hebrew, Hebrew and German, Greek, Latin, and other languages.

There have been shipped for Africa 5000 Dutch Bibles and 5050 Dutch Testaments, printed under the superintendence of Mr. Tiddy at Breda; but these form no part of the issues reported by him.

Mr. Tiddy remarks in his Report:—

The volumes sold have been, for the most part, purchased by persons who once possessed the Scriptures, but who had been induced by the Priests to give them up, or to destroy them. The Colporteurs are repeatedly told by persons who buy of them: "We once had this book, but our Priests persuaded us that it was a dangerous one, and we destroyed it; but now we see our error, and we purchase the Testament to read it." Such a conversation took place a short time since in the town, where, a few years ago, the inhabitants dipped a Testament in turpentine, and, after setting fire to it, paraded the town, with the burning book stuck on the end of a long pole.

#### *Netherlands.*

The Society has distributed 17,425 copies, and printed 30,000 copies of the Testament.

#### *Germany.*

Dr. Pinkerton reports:—

Our issues of the Scriptures during the year amount to 62,563 copies in German, Polish, Hungarian, Hebrew, English, &c. The net amount of proceeds, after deducting the expenses of freight, duty, and postages of letters to Correspondents, is 2172*l.* 14*s.* 4*d.*, the largest amount of proceeds that we have ever had.

There have been 42,050 volumes printed, and 31,000 are in the press.

The *Saxon Bible Society* has distributed 7560 copies of the Scripture, and has employed three Colporteurs.

The *Posen Bible Society* has distributed 2621 copies.

The *Leipsic Bible Society* has last year given out a Report of their issues during the past five years, viz.—2102 Bibles, and 1577 Testaments.

The *Strasburg Bible Society* has supplied no Report for the last year.

The *Bavarian Bible Society* in Nürnberg has distributed last year 6474 Bibles, and

1262 Testaments, and 202 copies of the Psalms.

The *Württemberg Bible Society* has issued during the year 14,570 Bibles, and 4807 Testaments, making the total sum of the distributions of the Society since its foundation 501,085 copies.

Dr. Pinkerton has been engaged in carrying out a measure which had been pressed on the attention of the Committee by some of their own body when visiting the Continent, as well as by others, viz. supplying hotels at the principal watering-places near the Rhine, the landlords of which should manifest a willingness to place in their several apartments copies of the Testament and Psalms, in German and French, an edition of which has been prepared for the purpose. The importance of this measure will be the more appreciated when it is remembered how many travellers on the Continent never have an opportunity of either seeing or reading a copy of the Sacred Volume. Dr. Pinkerton writes:—"A few days ago a French Gentleman, aged seventy-three, came into the dépôt, and purchased a copy of the Testament and Psalms in French and German. He stated that he had met with it at one of the hotels at Homburg, and was rejoiced to find it there. 'He was sure,' he said, 'that this distribution of copies in the watering-places would prove a blessing to many; and if it be considered meritorious,' he added, 'to relieve the wants of the poor, it was a thousand times more so to come to the relief of men's souls, by bringing to them the precious Book of God, that they might be comforted and instructed.'

"This, and other favourable intimations from Baden and Wiesbaden, encourage me to attempt to supply the hotels of Kreuznach and Ems also with copies, as soon as the weather will permit me to visit those places."

#### *Prussia.*

The Central Prussian Bible Society has issued in the year 13,817 Bibles, and 278 Testaments. In thirty-two years the Society and its Auxiliaries have distributed 1,400,000 copies of the Scriptures.

The accounts published on the 1st of October 1844 proved, that between the year 1831 and that period, 235,916 Testaments had been distributed among the Prussian Army. If, therefore, to the above number the issues of the past year, namely, 37,216, be added, it will yield, as the aggregate number of Testaments circulated  
Nov. 1847.

among the troops, 273,132, independent of 1956 Bibles without the Apocrypha.

The *Bremen Society* has issued 22,571 Bibles, 2537 Testaments, and 1625 Psalters, from its commencement.

(To be continued in our next Number.)

## Western Africa.

### CHURCH MISSIONARY SOCIETY.

#### ABBEKUTA.

THE communications which have arrived from Abbekuta, since our former notice of it, shew that steady progress has been made, both in the machinery of the Mission, and in more direct Missionary Work. We left the Missionaries residing in native houses, and preparing for the erection of a Church. They are now, in the good providence of God, possessed of more comfortable dwellings, and have been permitted to open the Church for Divine Service. We give below a variety of particulars respecting these necessary preparations for the permanent carrying on of the Mission, and also as to the people's reception of that message of salvation through Christ alone which it is the great object of all the Society's operations to proclaim. Some of the matters which we shall detail were just mentioned in our previous account; but no particulars had been received. The Missionary Force continues to consist of the Rev. H. Townsend, the Rev. S. Crowther, and Mr. A. Wilhelm.

#### *Position and Geographical Advantages of Abbekuta.*

In November 1846 Mr. Townsend took four observations to ascertain the latitude of Abbekuta. The mean of the four observations placed the town in lat. 7° 8' 30" N., without allowing for a slight index error which was believed to exist in the sextant. Mr. Townsend had no means of ascertaining the longitude, but thought it was 3° 19' E., and the distance in a straight line between the town and Badagry, fifty-six geographical miles. The following pas-

sage is from Mr Crowther's Journal for August—

Abbekuta is the centre of trade in this part of Africa. Lagos commands the water communication by the Ogun river. Badagry market, three days' journey by land from this place, is attended by hundreds every five days. People from Ijayè, Ibadàn, Aggò, Ogbomoshò, and Illorin, large and extensive towns in Yoruba, northward, resort to this place every ninth day by thousands. Kétu, situated about three days' journey westward of Abbekuta, in the boundary line of Dahomey and Yoruba, and Ijebú, eastward, resort to this place in great numbers. All these places, about a day and a half to five days' journey distant, are open to the Missionaries if they can be occupied. Report of our arrival at Abbekuta has reached all the Chiefs of these places, who are all friendly with Abbekuta.

So far, therefore, the situation appears to be eminently suitable for Missionary Operations; and the following extracts will shew that there are no very special obstacles, while there are decided encouragements, arising from the

*Character of the Population and Government—Idolatry and Mahomedanism.*

Mr. Townsend writes, at the end of the September Quarter—

The advantages that this country presents for successful Missionary Efforts may be said to be as follows—A people prepossessed in our favour, and half convinced of the necessity of some change; a desire for instruction, especially in reading and in the English Language, not confined to one sex; a liberal form of government, under which religious toleration is recognised; a population once scattered but now collected in one large town. We might also observe, that the people are agricultural and commercial in their habits, cultivating the soil, and at the same time trading with distant towns. They are also a manufacturing people, to a limited extent; the spinning of cotton being the employment of hundreds of females, and weaving the same into cloth that of hundreds of men. Their native-woven cloths are of greater value, in their own markets, than those brought from England or elsewhere, and are even eagerly sought after in Sierra Leone, and bought at a great price. The situation of

Abbekuta is such, that, if the slave-trade should be suppressed, the town would become a mart for European Commerce, the river Ogun giving it facilities that other interior towns do not possess.

Disadvantages, too, it possesses, such as are common to heathen countries; but, I conceive, in a much less degree than such countries as India and China. The Government of this country is carried on by the aid of a superstition called Oro, the secrets of which are confined to the male sex. The punishment of death is inflicted on the unhappy woman who may become acquainted with the secrets of this superstition, as well as on the individual who may reveal them. Females are led to believe that the noise of a stick rapidly whirled through the air is the voice of their deceased forefathers; and on hearing it they hide themselves in their most retired corners, and dare not come out until it is over. Yet a gradual enlightenment of the female sex would enable them to shake off this as well as other superstitions, and it would die a natural death.

The number of converts to Mahomedanism, who have thrown off the idols of their fathers for another religious system without molestation, is one practical proof of religious toleration. The secrets of Oro they are obliged to keep; but not to engage in any rites connected with it. One individual, convinced of the untruth of idolatry, threw away his idol, and has been almost a constant attendant at our Service for some months past. He commenced learning to read under Andrew Wilhelm's instruction. He had to endure the ridicule of his own family, but nothing further. Several persons are almost constant attendants on our Services, from having attended the Services kept by Andrew Wilhelm. These are encouraging evidences of a disposition to embrace the Truth.

At the same date Mr. Crowther enters into various particulars of the *heavy burdens, grievous to be borne*, which have been laid upon the poor Yorubans by their own priests, or by equally crafty Mahomedan impostors. He says—

People in this country are harassed within and without—by unjust war and kidnapping, as well as by superstitious belief in the power and influence of false gods, and by the craftiness of the priests. The priests rob the people of their money,

cloths, and other property, by promising the credulous populace peace, health, children, and money, which they say it is in the power of their gods to bestow. Instead, however, of peace, they have continual war; instead of health, they are as sickly and subject to death as any other persons; a great many of their women are without children, and others have but very few, notwithstanding their numerous wives and endless sacrifices; instead of being rich, they are continually impoverished, and their priests wander about to beg their subsistence; but still they cannot see that the worship of these things is *vanity and vexation of spirit*. The ready acknowledgment, however, made both by Chiefs and people as to the unprofitableness of worshipping the country-fashion, on our mentioning the disappointments they meet with after expensive sacrifices, shews that their confidence in these things is being shaken, and that many thus worship to avoid the remark of the people that they love money more than their wives and children, and for fear lest their wives should desert them if they do not make country-fashion when they request them.

The people feel there must be a change in their religious system; and hence arises the rapid progress of Mahomedanism, which, in this country, is a more refined system of idolatry. The Mahomedan Priests are not a whit better than the pagans in their wicked practices. What a Heathen Priest fails to perform, the Mahomedan Priest undertakes to execute. They sell scraps of paper to soothe the fancy of the ignorant; they make charms to protect individuals from sickness and death, to keep houses from burning, and the inmates from being hurt by the malicious designs of their envious neighbours; they write out and sell their papers to kidnappers, promising them success in their expeditions; to warriors, they promise victory to their friends and destruction of their enemy: superstitious women apply to them for charms to procure offspring, which charms they tie about their body, as well as charms to give them good luck in their trade, that they may become rich and prosperous in the world. All these deceits the Mahomedans in this country practise in the name of the merciful God and Mahomed His prophet. We beg the Church of Christ would remember the people of this country in her prayers, that our good Lord may soon

deliver them from "the deceits of the world, the flesh, and the devil."

We have entered thus fully into the character and condition of the population at the time of the Missionaries' entrance upon their labours, that our Readers may be intelligently interested for the poor Yorubans, and able to sympathize with the Missionaries in the trials and disappointments they may have to undergo, and that prayer may be made, as Mr. Crowther requests, for the deliverance of the country from the dominion of Satan. We add two passages written at the end of March of the present year. Mr. Townsend says—

The most favourable aspect of the country is the willingness that the people manifest to receive instruction, seemingly in a spirit of inquiry. Frequently persons remain after our Services are over, or come at other times, to ask concerning the things they have heard. In this we feel greatly encouraged. But what are we among so many, to cope with the mighty evils that surround us? Our feeble voices cannot reach far; but we have the Lord our God with us, who works *by the foolishness of preaching* to convert a ruined world.

And Mr. Crowther—

Although our preaching during the Quarter has been more confined to our premises and private houses, yet we have not been silent, nor have we wanted opportunities to unfold to Chiefs and people the principles of our holy Religion. I have had conversation with many persons on religious subjects; and some have seriously asked me what they were to do with their country fashions, for their heart was no longer inclined to worship them. Some who had been forbidden by Ifa, the god of palm-nuts, to work their farms, to ensure their preservation from the bite of snakes or other dangers common in the fields, have been among the inquirers. Those who prospered when they attended to the cultivation of the soil have become poor, and almost beggars, since they have left off their farming occupation. Poor people! they are very scrupulous in the observance of the prohibition of their gods, and adhere to their worship although impoverished by them. I hope the time

is not far distant when they shall hear the Gospel proclaiming *deliverance to the captives of Satan, and recovering of sight to the blind worshippers of the god of this world.*

*Preaching to the People—Encouragements.*

We now give a variety of extracts respecting the Missionaries' preaching, and the reception of their message by the people. At first much inconvenience was felt from the want of a place in which to meet, the native houses of the Missionaries being so confined. Thus Mr. Townsend writes, at the end of the September Quarter—

For want of a better place, we have been obliged to hold Divine Service on the Lord's Day partly under the shelter of a narrow piazza, and partly in the open air; and even under such disadvantages our house is crowded, and our hearers increase every week.

The Congregations have almost always been numerous, many persons being attracted by the novelty, and by the desire to see a White Man. Instances of this will be seen below. Mr. Crowther writes—

*Sept. 27, 1846: Lord's Day.*—Having sent to inform Ogubonna of our coming to preach to-day to the people of his district in Ikijà town, in the afternoon I went. Many people had assembled, much earlier than the time appointed, and Ogubonna was waiting for our coming. All the neighbouring Headmen being called together, and a large assembly collected, I preached to them from Matt. xxviii. 19, 20.

A week afterward Mr. Townsend relates—

*Oct. 4: Lord's Day.*—Mr. Crowther's preaching having been well attended last Lord's-day, I determined to preach in the same place to-day, and was much gratified by a large attendance—I suppose from 400 to 500 persons. I experienced some interruption from their desire to see and hear, and the efforts of others to preserve order.

Our Readers are aware of the African custom of giving and receiving presents on visiting a Chief. The practice is most inconvenient to Europeans of all classes, and the Missionaries have determined to break

through it whenever they can prudently do so. Mr. Townsend mentions the two following instances—

*Oct. 18: Lord's Day.*—This afternoon I went to Apparty's house in order to preach in the open space before his door to himself and the people of his district. A large Congregation assembled, drawn together by curiosity, to whom I was permitted to unfold some of the truths of Christianity. On our leaving, the Chief wished us to receive a present from him; but we had determined to receive no present from any one on such occasions, lest they should think we came to them for gifts, as Mahomedans do.

*Oct. 22.*—I preached in Shokenu's house to a large and attentive Congregation. With considerable difficulty we persuaded the Chief to excuse our taking a present of fowls that he offered us: we took a kola-nut, to shew him that we appreciated his kindness, while we were obliged to refuse his present.

The remainder of our extracts under this head are taken from Mr. Crowther's Journal.

*Oct. 27.*—We went out this afternoon to Osho Ayikodu, of Igbein town. This was the largest, but the noisiest and most unmanageable Congregation we have yet had. It happened to be the time when all the people returned from their farms to attend the yearly customs, and many of the farmers having never seen a White Man before, every one was eager to push through the crowd to have a look at Mr. Townsend. The elders called out for silence, but it was of no avail; whips were used by them to drive the youngsters away, but it was of no use; and, at last, Ayikodu, being very angry at the conduct of the people, took a whip himself to put them in order. I preached to those who were within hearing for some time; but the noise became so great that one scarcely could hear oneself, so I was obliged to conclude. The old people were afraid we were offended at the bad behaviour of the people, and begged us to excuse the ignorance of those who had just returned from their farms.

*Oct. 29.*—This afternoon we went to Olufoko, of Igborè town. The people of this place were very orderly, and I preached to them about the creation, from Gen. i. After we had returned home, the old people were considering whether it was not right to sacrifice a

goat, in order to appease the great God whom they had been so long provoking, because they were afraid of the word I preached to them. One of the Sierra-Leone People, a Communicant of our Church, and son of Olufoko, dissuaded them from doing it, saying that if that was necessary we should have told them; but we preached to them to believe in God, and worship Him alone.

*Nov. 1, 1846: Lord's Day*—We went this afternoon to Oluwoyi, the Chief of Itokú town, and Mr. Townsend preached to a large and attentive Congregation. The Chiefs are very particular to have all the influential Headmen of their districts present before Service commences: if any one is late in coming, one message after another is sent to hasten his attendance: they do this that every one may hear for himself the message which the servants of God bring among them. Oluwoyi expressed himself highly pleased with Mr. Townsend's sermon, the devil, the object of their perpetual fear and constant worship, being the subject of his discourse.

*Jan. 10, 1847: Lord's Day*—The Rev. C. A. Gollmer\* took the Morning Service; reading the prayers in Yoruba, and preaching through his interpreter.

As he was preaching to an attentive Congregation, a man, apparently intoxicated, walked near him, and called the attention of the Congregation; saying that the people had heard enough of our preaching, and that there was another thing which equally demanded their attention; that if they would be assisted in that, all would be well; that they wanted money to carry on their war, to feed themselves, their wives, and their children; these were the things the Egba People were more concerned about. No sooner had he left off speaking, than one in the Congregation replied very much to the purpose. He said that it was they all who established this town of Abbekuta; that every one knew what was good for himself, and every one was at liberty to come to this place and hear the Word of God as long as he was disposed to do so; but if any one wanted money to feed themselves, wives, and children, he should labour for it; and he therefore begged that the preacher should be no longer interrupted in that manner. The Congregation assented to this man's reply,

and our disturber was put to shame: he joined the Congregation for some time, and then walked away in confusion. This is the only interruption of the kind we have met with since we commenced preaching in this place, and the opponent was beaten off by his own heathen countryman, without a single word from any of us. I beckoned to Mr. Gollmer to go on with his lecture, which was attentively listened to by the people.

*Feb. 14: Lord's Day*—Last Lord's Day Mr. Townsend went out to find a place in one of the Sierra-Leone People's houses to hold a Meeting in the afternoon, beside the Services in our premises: such a place not being public, as the houses and streets of the Chiefs, there is no fear of being blamed by their fellow-Chiefs. This afternoon I went out, while Mr. Townsend took the Afternoon Service at home, and preached to a few people who assembled to hear the Word of God. This is somewhat like the way in which the Apostle Paul preached the Gospel. He preached at Corinth in the house of Crispus, in the school of one Tyrannus at Ephesus, and for two whole years in his own hired house at Rome. Wherever the Gospel is faithfully preached, it will be the power of God unto the salvation of those who hear it.

Mr. Crowther's remark respecting the Chiefs arises from the fact of the Missionaries having been obliged, as shewn in the preceding passages, to preach in the premises of the various Chiefs, and from the jealousy of these Chiefs lest their own ideas of precedence should be violated. In addition to the Church, therefore, it has been deemed advisable that preaching-places should be erected in various parts of the town, as explained in the following passage from Mr. Townsend's Journal—

*March 15*—We have determined, d.v., to erect several preaching-places in various parts of the town, in which we may, at stated periods, preach to such as may be willing to hear. We went to Sagbua this morning, to acquaint him with our desire of obtaining spots of land on which to build, in such localities as we should point out. He expressed his approval of our plan, and also his conviction that the Chiefs of the various districts in which we might choose to build would be most happy to assign us lots. It is a subject

\* A notice of Mr. Gollmer's visit was given at pp. 431—435 of our last Number.

for much thankfulness that the Chiefs and people seem to favour our efforts for their instruction, and an occasion of sorrow that we have hitherto been enabled to devote so little time to preaching; but as we have had no one to whom we could assign the oversight of the construction of our dwellings, we have been obliged to do it ourselves, and, being strangers in the country and to its climate, and ignorant of the strength and durability of the building materials that the country affords, our task has been protracted.

*Erection and Opening of the New Church*

In our last notice of Abbekuta it was stated that a Church was about to be commenced. Mr. Crowther thus writes in his Journal—

Nov. 24, 1846—We to-day laid the foundation of our Church, sixty feet by twenty-five, the first that ever was built in this remote part of Africa. *Who hath despised the day of small things?*

The following account of the opening is by Mr. Townsend—

March 21, 1847: *Lord's Day*—We were enabled, by the mercy of God, to open our Church or School-house for the worship of the true God. Humble as our building is, and unworthy of the great work to which it is appointed, it is yet the wonder and admiration of the simple people around us. They look, on being told that it is erected for the worship of God, for some symbol to which adoration might be given—some altar on which a sacrifice might be offered; and go away thinking there is something somewhere, although they cannot see it. A day or two since Sagbua came to see it, and expressed a hope that God's House would convey many blessings to them, and give them many wives and children. The Sierra-Leone people consider the erection of a house for the worship of God to be a sure presage of abundant good to this their native country, an event much to be desired, but scarcely to be anticipated. "Who expected," they say, "to see a Church-House in our own country five or six years since?" I preached on this occasion from John iv. 24: there were about a hundred and fifty persons present.

Mr. Crowther, in his notice of the event, thus mentions a pleasing fact—

Some of the Sierra-Leone People having

rendered gratuitous labour last week in covering our Church, we are permitted once more to enjoy the comfort of keeping Service in a House of Prayer. There were about 160 present at the opening of the Church this morning. May this first Church in this part of the country be an earnest of many others, where thousands of souls, who are at present sunk in heathenish superstition, shall be gathered into the fold of Christ!

*Meeting of the Rev. S. Crowther with his Mother—Redemption of Mr. T. King's Mother.*

In our last account of Abbekuta we noticed that Mr. Crowther had found his mother shortly after his arrival at Abbekuta. Mr. Crowther himself writes, in his Journal—

Aug. 21—The text for this day, in the Christian Almanack, is, *Thou art the helper of the fatherless.* I have never felt the force of this text more than I did this day, as I have to relate that my mother, from whom I was torn away about five and twenty years ago, came, with my brother, in quest of me. When she saw me, she trembled. She could not believe her own eyes. We grasped one another, looking at each other with silence and great astonishment: big tears rolled down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remembered I used to be called by my grandmother, who has since died in slavery. We could not say much; but sat still, and cast now and then an affectionate look at one another—a look which violence and oppression have long checked—an affection which had nearly been extinguished by the long space of twenty-five years. My two sisters, who were captured with us, are both with my mother, who takes care of them and her grandchildren in a small town not far from hence, called Abakà. Thus unsought for—after all search for me had failed—God has brought us together again, and turned our sorrow into joy.

Some time after I was separated from my mother and infant sister at Daddah, one of my relatives managed to steal her away, with the child on her back, from the men who captured us. To effect this, five heads of cowries (value about 1*l.* 5*s.*) were required to bribe some individuals in the bargain, which money was paid by



my brother on the father's side. My sister was purchased for twenty-four heads of cowries (about 6*l.*), which were borrowed, and she was put in pawn for it till the debt was paid. Search was made for me from place to place, but I could not be found; and, about three or four years after my capture, I was given up for lost. Some years after this, my mother, who was taking care of my sisters, was going to a market-town with the elder, who then had a babe about a month old, when they were attacked by a band of kidnapers, and were captured a second time. They were again separated, my mother being taken one way, and my sister, with her babe, another. My sister was redeemed by her husband; but my mother was taken from place to place, till she was brought to Ibadàn, where she was exposed for sale with many others; but, as she was getting aged, she was not purchased. She was then made housekeeper, and at times sent to trade in one of the market-towns. When she was sent by her mistress to one of these markets, she was caught, with many others, by the people of Abbekuta, which was her third capture. At Abbekuta she was sold, and had to serve in bondage for more than five years; when my sisters put as many cowries as they could together, and purchased her for eighteen heads (about 4*l.* 10*s.*) Since that time she has been living with them at Abàkà, to take care of their children.

Thus my poor mother has been suffering since I left this country. Could the friends of the Africans witness the happy meeting of those who have by their means been restored to the bosom of those from whom they were violently taken away, it would, I am sure, rejoice their hearts that their labour has not been in vain, nor their money spent for nought. Could they hear this moment how many thanks are given to them by African Parents, whose minds have been cheered in their declining years by the return of their children from Sierra Leone, they would *thank God and take courage* to go on in their work, which God is singularly blessing, and the effect of which is seen and felt in the interior of this country.

Mr. Crowther's mother remained with him at Abbekuta, but his sisters returned to Abàkà. About three weeks afterward, war was suddenly declared between the two

towns, and the road was closed. Mr. Crowther was thus unable to do more than commit these relatives to the protection of the same Merciful Father who had so remarkably preserved them hitherto. On the 27th of April Mr. Townsend wrote—

The war with Abàkà, in which the Abbekuta People were engaged, has been brought to a termination by the destruction of the town. Mr. Crowther's family were captured, and brought to Abbekuta. I am happy to inform you that he has succeeded in redeeming them all, seven in number, for about 150 dollars. Several friends have come forward, and subscribed rather more than half that sum, to assist in this good work.

We cannot refrain from adding a few particulars of the redemption of the mother of Mr. T. King, our Native Catechist at Freetown, Sierra Leone. It affords a striking illustration of the earnest endeavours of the people to liberate themselves, even from the mitigated slavery of Africa. Hearing that the poor woman was in the neighbourhood of Abbekuta, Mr. Crowther sent for her, but she was for some time unable to come, being in pawn, with her only son, for ten heads of cowries (about 2*l.* 10*s.*). On the 23d of September she visited Mr. Crowther, who writes—

When she was captured in war, her son promised nine heads of cowries (2*l.* 5*s.*) for her redemption; but before the sum could be paid he fell seriously sick. That he might recover, his mother was advised to take country-fashion for him. Ifa, the god of palm-nuts, was therefore purchased for fifteen heads of cowries (3*l.* 15*s.*), which increased their debt to twenty-four heads of cowries. Of this sum fourteen heads were paid, and the son pawned himself for the remaining ten; but he was taken ill again, and was not able to do any thing in the service of the pawnholder, so the mother put herself in his place. As she could not do much work, being an old woman, she was taxed to get 400 cowries every ninth day, in the best way she could, instead of her labour. She had to attend to her sick son, as well as to the demand of her master, and on this

account could not come at our call. The priest who gave the Ifa has since died, and the son for whom it was taken is still sick, and both the mother and son are in pawn and in distress. As it did not appear that the poor woman could ever get out of her bondage, and knowing that Mr. King would not have suffered his mother to continue in her servitude were he here, we agreed to relieve her from bondage by paying the debt on his behalf.

## China.

### CHURCH MISSIONARY SOCIETY.

THE recent incidents of the China Mission have been few, but, at the same time, indicative of a quiet and gradual progress beyond the state of a merely tentative work. All the accounts which have been received from this interesting country tend to confirm the wisdom of the plan by which Shanghai and Ningpo were selected as the primary scenes of the Society's Missionary Labours.

#### *Disturbances at Canton—Safety of the Society's Mission.*

In our previous accounts of the China Mission ample information has been afforded respecting the character of the population, the disposition of the Native Rulers, and the general prospects of the Missionary Cause in each of the newly-opened cities of China. A recently-published narrative of the Rev. George Smith's Exploratory Visit to each of the Consular Cities of China has laid much valuable and interesting matter before the Christian Public, which will render it superfluous for us to dwell any longer at present on the more general features of the Mission.

Before, however, we proceed to give a brief sketch of the Rev. T. M'Clatchie's labours at Shanghai, we are led to notice the recent disturbances at Canton. We allude to this subject, because the accounts which have appeared in the public prints relative to the arrival of a British Expedition before Canton, and the threatened bombardment of that city by our

troops, in the month of April last, have been viewed with serious alarm by many Christian Persons, as likely to throw an impediment in the way of Missionary Proceedings in general in that country. It is necessary to bear in mind that those warlike preparations on the part of the British were produced by local outrages at Canton, originating in the turbulent hostility of the populace toward foreigners. Those disturbances are not, however, likely to endanger permanently the general pacific relations of Britain with China, nor to cause any interruption to the Missionary work in the Society's Stations at Shanghai and Ningpo, which places are nearly a thousand miles distant from Canton, and contain a race of people happily free from the hatred of foreigners which unfortunately distinguishes the mob at Canton.

It is to be hoped that the recent events will, in the end, tend to prevent bloodshed on a large scale, by the timely display of British Power, and to avert—what every friend of Missions must seriously lament and deprecate—a general recurrence of hostilities between the Governments of the two nations.

#### *Labours of the Rev. T. M'Clatchie—Services, Translations, &c.*

Mr. and Mrs. M'Clatchie have continued to pursue their Missionary Labours at Shanghai with commendable diligence, and with more encouragement than could have been expected at so early a stage of the Mission. Mr. M'Clatchie has greatly improved his acquaintance with the language, and is now able to preach with a tolerable measure of fluency in the local dialect of Shanghai. The room in which he holds his Missionary Services continues to be crowded by attentive and intelligent listeners to the Divine Message of the Gospel. He has had the privilege of translating portions of our admirable Liturgy into the vulgar idiom of the place, and every Lord's Day he con-

ducts Public Worship among the Chinese, after the formularies of the Church of England. He is frequently visited by respectable Natives for conversation and discussion on religious subjects; and he has composed a Tract in Chinese, entitled "Conversations between a disciple of Confucius and a disciple of Jesus," in which the common objections and difficulties of the Chinese Inquirers are refuted and solved. On these subjects the following passages will be read with interest. Mr. M'Clatchie writes, Jan. 2, 1847—

Every thing here connected with Missionary Labour wears at present a most favourable aspect. Never before have so many been brought under the sound of the Gospel in this city, and never before has the Religion of "the foreigners" been so much called into notice. The London Society's Missionaries have built a Chapel IN THE CITY capable of holding a very large Congregation. Bishop Boone has also procured a place capable of holding about 300, in which he commenced preaching a few Sundays ago. There is Service at the Chapel of the London Missionary Society thrice during the week; and on Lord's Day evenings large Congregations are addressed in the hall of the new Hospital. I am happy to inform you that God has graciously enabled me to throw my mite into this treasury, and to preach every Lord's Day to as large a Congregation as the room I have at present for this purpose can accommodate. I am looking out for a larger and more public place, as I find now that I can address a Congregation with somewhat more ease than I did on first commencing. I am afraid, however, that I shall find it difficult to procure what I want. If we had more Missionaries here, I think the very best plan would be to build a Church at once; but, as the case stands, I could not recommend this step.

And again, May 29—

My little lodge is now crowded to excess every Lord's Day: the people crowd in, until actually there is not even standing room. Romanists frequently come to hear me preach. A very respectable woman came the Sunday before last, and after Service I invited her and some others up stairs to see Mrs. M'Clatchie, when  
Nov. 1847.

we had some interesting conversation together. On last Sunday she came again, and brought a friend with her to attend my Service. They both seemed interested. I have had a new teacher for a short time, who seems very much interested in the doctrines of Jesus. He asked me to baptize him; but I could not conscientiously do so yet. I told him the necessity of faith and repentance in order to a right reception of that Sacrament, and gave him some books on the subject. He is always anxious to speak about the interest of the soul; but, alas! I know the Chinese too well now to be very sanguine of the result. It is wonderful how deeply the feelings of love and adoration of Confucius are implanted in their hearts. The doctrine of intrinsic righteousness, which he taught, is a sad obstacle to the reception of the Gospel. I have had many conversations on the subject with my teacher, who now confesses that he thinks it untenable; but still there is an evident reluctance exhibited to confess that Confucius taught any erroneous doctrine.

And of his translational labours he states, in the same Letter—

I have now finished the Morning Service and the Collects in the Shanghai dialect. My teacher is very much pleased with the Morning Service, which I completed yesterday, and says that there is not a single expression in it which the Chinese cannot understand. The Rev. C. Gutzlaff's translation of our Liturgy is excellent: nothing can possibly be better. I have taken it as the groundwork of my Shanghai Version. Many phrases, such as "*a broken spirit*," "*the rock of our salvation*," &c., gave me a great deal of trouble; but I have got these ideas in local idiom at last. I am about to send a copy to the other Episcopal Missionaries here, in order that they may criticise it. The change from the local dialect into the literary style can be easily effected at any time, and then it may be read and understood by the whole empire. Mr. Gutzlaff's, however, is quite sufficient for that purpose: my teacher praises it very much. I was not myself aware of its existence until a few months ago: it only exists in MS. as yet.

*Roman Catholicism—Pleasing Case of an Old Woman.*

The following reference by Mr. M'Clatchie to the efforts of the Popish  
3 P

Priests to counteract the influence of Protestant Missionaries at Shanghai will be perused with painful interest by those who view with just alarm the extraordinary endeavours which are now put forth by that Anti-Christian Power, in every part of the world, to extend the empire of the *Man of Sin*, and to regain their former dominion over the nations. In a Letter dated June 25, 1846, the following passage occurs—

A Letter written by the Count de Besi, Apostolic Vicar of Shantung, to the directors of the work in Italy, has just been published: it is dated Nanking, May 13th, 1843. Speaking of his Converts he says—"The return of peace, joined to the zeal of the newly-arrived Missionaries, and, more than all, the blessing of the Lord who blessed their efforts, has so greatly increased the number of Neophytes, that they number 72,000 or 73,000, without including the province of Honán, which is also a part of my vicarate." These Converts, the Bishop says, reside in Keáng-nan, by which, according to the description given, he means the provinces now called Keangsoo and Gnán-hwui, both of which were formerly included under that name. The provinces of Honán and Keáng-nan, according to the An. de la Prop. de la Foi for June 1839, contained, at that time, 40,000 converts; so that, at the least, there has been an increase, from 1839 to 1843, of 42,000—that is, allowing only 10,000 Converts to Honán, and 30,000 to Keáng-nan, in 1839, and taking the present calculation to be only 72,000. The number of Missionaries consists of "four Europeans . . . and ten Native Priests," the latter "for the most part old and infirm." "The zeal of the newly-arrived Missionaries"—*i. e.* those of the four mentioned already, who arrived "during the previous year," 1842—the Bishop tells us contributed greatly to this increase. He, however, does not inform us how these Missionaries acquired the language so as to be able to labour so effectually as soon as they arrived in China. Indeed, speaking not merely of the four foreigners, but including also the ten Native Priests, he says—"These are not sufficient for the ministry of the sick. M. Lavaissiere has, in his district alone, 9400 Christians, and he is able only to visit them once in three

years, notwithstanding his indefatigable zeal and prodigious activity, on account of the infirmities which press upon a Missionary for a great part of the time, and that the Converts are so separated that it is necessary to make many journeys in going from one to the other." If the increase of Converts already mentioned be wonderful, assuredly any one, who knows what the human heart is, will think it even still more wonderful that these should be kept sound in the faith by being visited once in three years. Beside, if it be true that the whole body of Missionaries "are not sufficient for the ministry of the sick," how can those who are in health, and who doubtless form the greater number, be properly instructed? All these difficulties, however, are solved by the unblushing statement of the Bishop with regard to the method by which Converts are made. He says—"We have adopted this, among other resolutions: to erect Schools in all the villages, and to choose in each locality a certain number of pious widows, who, having some knowledge of medicine, may be able, under pretext of administering remedies to sick infants of pagans, to confer Baptism." Such is the account given by the Bishop of Nanking of the conversions which have taken place within his diocese, and of the manner in which some of his Converts are manufactured. Better that the Protestant Missionaries should never be able to point to a single Convert than that they should convert the whole Empire of China by such underhand practices.

Six months later, Dec. 22, Mr. M'Clatchie writes—

The Jesuits here are beginning to take alarm at the proceedings of the Missionaries, and have adopted the old plan of denouncing every thing that savours of God's Word. Not far from this city a placard has been posted up, warning the Chinese against receiving our Tracts, and assuring them that our books are all of the most abominable character—not fit to be read by the people; who are called upon, if they even see any friend reading them, to take them away immediately, and persuade such persons not to have any thing to do with such books. I cannot but hope, however, that some of their followers have been taught of God, and hold the Truth, though in much darkness. A few Sundays ago an old woman came

up to me after Service, and told me that my doctrine was very good, and all the same as her own. I invited her to come into the house and sit down. She said that a friend had told her that a foreigner was preaching every Lord's Day at the South Gate, and that she ought to go and hear him. She replied, that she was not sure that the foreigner's doctrine was the same with her own, and therefore she at first hesitated to go. She afterward, as she said, became curious to know what I really preached; and on coming, in consequence, to hear what I taught, was delighted to find that I belonged to the "Teen choo keaou." I told her that I did not belong to the Romish Religion, and that there was one very essential difference between us, viz. the preachers of that religion taught the Chinese to pray to Mary and to Jesus, and to depend on both for salvation, whereas I taught them that Mary was a mere mortal, who called Jesus her Saviour, and was therefore not to be worshipped; that the precious blood of Jesus could alone save us; and that those who professed the Religion to which I belonged, worshipped Jesus only. "Ah, yes!" exclaimed the old woman: "we are all alike: who can save but Jesus? Jesus is precious. I am poor and infirm here; but in heaven I shall have no sickness, but all happiness. Yes, to pray to Jesus is excellent: on whom can I depend but on Him? I have no friend, no relative, to live with me: I have none but Jesus." I asked this poor woman whether she had been baptized or not; but she could not tell what I meant by baptism. Who can say that this poor old creature is not a child of God, even in the midst of much darkness?

*Reinforcement of the Mission—Appeal for additional Labourers.*

It is with peculiar satisfaction that we are at length able to state that three Graduates of the Universities, in full orders, have during the present month embarked for Shanghai, to strengthen the China Mission.\* One of them, the Rev. W. Farmer, B.A., with Mrs. Farmer, will remain as coadjutor to Mr. McClatchie, who has hitherto had to experience the continued disappointment of long-

deferred hope of aid. The Rev. R. H. Cobbold, M.A., late Curate of Melton Mowbray, where his pastoral labours are held in affectionate and grateful remembrance, will proceed, in company with the Rev. W. A. Russell, B.A., by an early opportunity, from Shanghai to Ningpo, to commence the second Station of the China Mission at that place.

During the temporary detention of Messrs. Cobbold and Russell at Shanghai, the four Missionaries of the Society will form themselves into a Committee for deciding on the plan and the site of a Church at Shanghai, which is to be commenced immediately for the accommodation of the numerous Chinese attendants on Public Worship.

It is to be hoped that ere long a similar place for Divine Worship will be required at Ningpo; and that, with the necessary offerings of gold and silver, the prayers of the little company of the Lord's remembrancers will frequently arise before God on behalf of these our brethren.

It is, however, necessary to remind the friends of the Missionary Cause, that although, at this season of commercial depression, pecuniary offerings are particularly needed to prevent the contraction of the Society's labours through the apprehended diminution of income; yet the services of zealous and well-qualified Clerical Labourers are the chief desideratum in this honourable enterprise. May the Spirit of God raise up many such heralds of the Gospel message from among us, that the grateful praises of many a soul rescued *from death unto life*, and reclaimed from Satan to God, from among the benighted Heathen, may ascend to God in their behalf.

*How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!*

\* Vide the Recent Intelligence in the present Number.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.  
COTTAYAM.

### Female Education.

MRS. HAWKSWORTH, having made personal inquiries into the existing state of female education, reports, in a Letter dated April 15, 1846—

The minds of the people are being opened to perceive their great wants, and they anxiously and earnestly desire that their children may be educated.

Throughout this large Mission I only know one female who can read, with the exception of those who have been educated in Mrs. Peet's School, and are married. Only those who know what a privilege it is to read those precious Scriptures, *which are able to make us wise unto salvation*, can fully understand what a loss these people suffer from not being able to search for themselves. We have now 35 girls in the Boarding School, and for these I plead that we may not be forced to send them away. If mothers in England exercise such an influence over the minds of their children, how very desirable is it that in this country—where the influence of mothers is supposed to be greater—the minds of females should be directed in the right way!

### State of the Syrian Church—Need of additional Missionaries.

The progress of religious light among the Members of the Syrian Church, and the bitter divisions created by the rival pretensions of contending Metrans or Bishops, while the constitution of the Church only allows of one presiding Metran, led Mr. Hawsworth, in a Letter dated March 28, 1846, to describe the Syrian Community as "coming into a transition state. It seems impossible for it to continue as it is. Many, among the Priests and people, long for a better state of things."

These statements subsequently received a very striking confirmation. Mr. Hawsworth received, in September 1846, after previous communications on the subject, a formal document, written in Malayalim, and signed by the Catanar and Churchwardens, and Heads of the Congre-

gation of Maramana, proposing to join the Church of England in a body, comprising 300 families and 1000 individuals, and to make over the church property, which, as they conceive, is under their full controul, to the Society, on condition of having a Missionary stationed among them. This remarkable document states—

The late Rev. Abraham, Malpan, our spiritual father and much-beloved Minister, through the blessing of God and the aid of the Missionaries in this country, was enabled to undertake a reformation of our Church; and by his exertions, preaching, and godly example, he succeeded, to a considerable extent, in removing all errors as to doctrine or practice, and substituting in their place a pure system of religion founded upon evangelical principles. But in the midst of his labours it pleased the Almighty God to take him away from us; and since the day of his dissolution our Church has begun to fall into a state of gradual decline. But this, being not an unforeseen evil, the venerable Malpan had cautioned us to guard against; and as, from the present circumstances of the Syrian Church, he could form no probability of a general Reformation being ever effected, he had also advised us to join ourselves at his death to the Church of England. We have accordingly formed our firm resolution to follow his advice, and with the simple desire to honour our Lord Jesus Christ and promote His kingdom by our conduct and example.

We are not at present able to say what will be the issue of these overtures. The Missionaries of the Society, under the direction of the successive Bishops of Madras and of the Metropolitan of India, have received into the Church of England all those Syrians or Romanists who cannot, with a safe conscience, continue in their own. Such secessions are encouraged, not for the sake of enlarging the borders of our Church, but in the hope of establishing in those lands a pure and scriptural faith and form of worship.

In his letter of Feb. the 4th Mr. Hawsworth strongly confirms the

view of the Syrian Church given above, and earnestly pleads for assistance in entering the important openings thus in God's providence presented. He says—

We greatly need an addition to our number of European Labourers for Travancore. This is our great want, and it is much felt. In the Mission under my charge there is abundant work for two devoted European Missionaries, in addition to all the aid we can hope to receive from our Native Brethren for a long time to come. What is there so desirable—so necessary, humanly speaking—for the healthy working of any Mission as a constant and close superintendence? Even now, this, alas! is out of the question; and how urgent must the demand for more Labourers soon be: the present Congregations increasing, and new Stations—I do not say might, for I believe they must be formed.

Then, the Syrian Church—with its rival Metrans, its ill-educated Priesthood, and its superstitious observances, which many now smile at and discard—is perhaps more than ever *divided against itself*. The contending parties each long for a triumph over the other. No man expects peace, though many earnestly desire it. Meanwhile our Congregations are increasing; and the sound doctrine, purity, and peace which obtain in them form a striking contrast with the present state of the Syrian Church. How desirable, then, that our Congregations should be well superintended, and that we should be prepared to receive all those who, tired with contention, and renouncing their superstitions, may desire to unite themselves to a Church in which the pure Word of God is preached and the Sacraments are duly administered! I may add, that the Church of Rome is on the watch ready to spring on her prey.

#### ALLEPIE.

No accounts have arrived from this Station, which the Rev. H. Baker, sen., continues to superintend.

#### TRICHOOR.

The Rev. H. Harley continues to labour here, and has furnished the following

*Reports for the Year ending Dec. 31, 1846.*

The Report for the first half-year contains the following passages—

The Mission, I feel thankful to say, continues to go on prosperously; both as regards those who have already been brought within the pale of the Church, and those to whom the Word still continues to be preached. I have had several applications from among the Heathen, to be received under instruction: a few of these applicants have removed to the Mission Compound, and commenced to learn our books, and regularly attend the preaching of God's Word.

As circumstances and opportunity have permitted, I have continued my visits around Trichoor, and to the Out-stations. By a little knowledge of medicine, I have been able to gain ready access to many influential houses, and in this way have made known the glad tidings of salvation, or else directed those, who were trusting in a false method of salvation, to the only refuge of a sinner's hope. On several such occasions I have had large Congregations.

With regard to our Congregation, composed as it is of Converts from the Heathen and Roman Catholics, I am happy to be able to state that there is decidedly a growing improvement in regard to spirituality, and readiness to learn the things which tend to growth in grace. I have appointed five persons, well reported, and worthy of trust, to superintend the rest, and give me a report every week. The adoption of this plan I have found to be of essential assistance and service to me, beside of immense benefit to the people, who are evidently improving by it. The Church, which has been opened for Divine Service, has been in general well attended on Lord's Days. The Sacrament is regularly administered every month, the average attendance being 30 individuals.

A systematic course of instruction has been imparted to the Congregation and Readers at stated periods every week, and, I think I may say, with manifest advantage. The wish to extend the knowledge of salvation among the Heathen is one of the fruits observable in those to whom the instruction has been imparted.

The Schools are in general going on satisfactorily. All the seminary boys, and the female children, attend the daily Morning and Evening Prayers, which are conducted like Family Worship. In the morning we commence at a little after eight o'clock, and I read the Confession, Lord's Prayer, and Psalms for the day, and afterward deliver an exposition. In the morn-

ing such of the Congregation as are able attend, and we have in general about sixty or seventy souls present.

The Kunnankoolam and Parinyi Schools I examined in March last, and they are going on well. Kunnankoolam is a highly important Station, composed as it is of upward of 10,000 Christians, who do not, like the Roman Catholics, despise the Word of God.

In his Report for the second half-year Mr. Harley gives a few additional particulars. He writes—

From among the Heathen, we are thankful to say, a few have been added to the Church, while others are still under religious instruction.

We have, however, had to mourn over some in the Congregation who have not walked consistently with their high vocation; while we rejoice over a few who are, we trust, walking in *newness of life*.

I have within the last Quarter preached amidst a class of Heathen residing on the Talapillay Mountains, about twelve miles south-east of Trichoor. I had long had a desire to see them, and in October I was enabled to visit them at their dwelling-places, situated in the densest part of the forest, and adjoining the pits which the Cochin Circar has made for catching elephants. Their huts are situated on the top of a hill, out of the reach of all human society, and are but few in number. The walls and roofs are solely of leaves, and must be insufficient to secure them against the inclemencies of the weather. I saw the Headman among these mountaineers, and made known my intention of imparting to them spiritual instruction, if they should be willing to receive it. The adults did not appear to be anxious for instruction, but did not object to their children being taught. They are all in a state of deplorable ignorance, and are greatly addicted to drunkenness.

The duties of the Readers are chiefly confined to Trichoor, and the neighbouring heathen villages, their residence being at Trichoor itself. They sometimes accompany me, and sometimes go alone to these villages: in this way several Heathen have been brought to the knowledge of the Truth.

*Baptisms—Persecution of a Hopeful Convert.*

The following passages are extracted from Mr. Harley's Journal.

At the end of the September Quarter he writes—

Several Heathen of the Chogan Caste have placed themselves under instruction. Among them was one man, in particular, who has maintained great firmness amidst the persecutions to which his profession has exposed him. When he first came to me with a view of renouncing Heathenism, I found, from the knowledge he had already acquired regarding Christianity from our books, that he was grounded in the principles of our Religion. He had learned the Commandments, Creed, and Lord's Prayer; and I was glad to find that he was already prepared to act up to the spirit of what he had learned. Knowing that the Lord had forbidden the practice of idolatry, he went home and brought to me the idol that he had been in the habit of worshipping, and begged me to destroy it. It was a small, rude, uncouth figure, made of granite. I told him that he had better use it for a stepping-stone, for this was the greatest dishonour that could be offered to such false gods; with which he agreed. He has brought his wife and two children also with him, and hopes to persuade his father and brethren to throw away their idols. At present, his father is much incensed about his wishing to join us, and is doing all in his power to prevent it. Mamen, however, has made up his mind to renounce heathenism, and is unmoved at his father's threats.

August 12—I baptized two adults. One of them was a woman named Parwathy, of the Chogan Caste, who had been under instruction for some time, was grounded in the main doctrine of Christianity, and had thoroughly renounced heathenism. The other adult was a young Nair, named Govenden, who was very stedfast and firm in his adherence to the doctrines he had been taught. The woman had been reclaimed from a wicked course of life, and I sincerely trust has been brought to repentance, and faith in the Lord Jesus Christ.

Sept. 6: *Lord's Day*—I had a large number of Candidates for Baptism, most of whom have been under instruction for some time. Including the infants baptized, the whole amounted to 32, to whom I administered baptism after the reading of the second lesson. I had examined the adults previously for some days, and felt satisfied of their determi-



nation, by God's grace, to renounce the service of sin and Satan. One of the adults baptized was Mamen, to whom I gave the name of Stephen, and his wife was named Lucy. There were three high-caste women of the Soodra Caste baptized, and their children, three in number. The rest were of the Chogan Caste. There are still about 20 Candidates for Baptism, who are under instruction, beside the 32 admitted into the Church to-day.

Jan. 9, 1847.—I went to the house of Stephen, and spoke to his relations on following the profession which Stephen has made. His father has dissolved connexion with him in consequence. Stephen has spoken to him on the subject of renouncing idolatry; but he is quite inexorable. The grace of God alone can overcome his sinful prejudices. Thus it is that the Gospel of Christ indirectly sets a man at variance against his father . . . and a man's foes are they of his own household. Stephen has not only suffered from his relations, but from other Heathen also, who have endeavoured to injure him in his worldly concerns; but I trust that, through God's grace, his sole trust is in the Lord, who is an all-sufficient aid and strength to them who put their trust in Him.

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## New Zealand.

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### CHURCH MISSIONARY SOCIETY.

#### AUCKLAND.

*Failure of the Rev. G. A. Kissling's Health—His Removal to the neighbourhood of Auckland.*

THE Rev. G. A. Kissling having been compelled by a severe illness, the seeds of which were sown during his Missionary labours in West Africa, to leave his Station in Hicks' Bay, and to remove to Auckland for medical advice, the Bishop assigned to him a native charge in the neighbourhood of Auckland, where many Natives reside, and to which still greater numbers, from different parts of the Island, resort, when they visit the capital for the purposes of trade.

The temptations to which the Natives are exposed in Auckland—with its spirit-stores, its theatre, its barracks, and its port—may be easily

conceived. Multitudes have already been infected by a spirit of gambling; professed Christians have learnt to profane the Lord's Day; and the mischief, it is to be feared, will speedily spread through the length and breadth of the Islands. Mr. Kissling writes, in a Letter dated June 16, 1846—

This growing evil may in a measure be counteracted, under God's blessing, by a resident Missionary in or near the town. The Natives are sure to rally around him, and he may thus have opportunities of keeping them away or shielding them from the contaminating influences of vice. Nor will he merely effect a negative good; but, by opening a School and performing Public Service, the same advantages will be afforded to them which they enjoy from their Missionaries at their respective places of abode.

*Congregation—Boarding School—Baptism of Forty Adults.*

Very shortly after his arrival at his new abode, Mr. Kissling commenced such labours as his health permitted. He writes, Sept. 16—

I have now each Lord's Day from 80 to 100 Natives assembled in this neighbourhood, to whom I am permitted to preach the *unsearchable riches of Christ*. Although they are not quite so tractable as my former flocks, yet I trust that after a little time we may understand each other better, and my feeble efforts prove a blessing to their souls.

We have also commenced a Boarding School for native girls. Four have been placed under our care by their parents, and their number promises to increase. To shield these poor things from the numerous temptations which threaten them on every side, and to lead their tender hearts to a saving acquaintance with Jesus Christ, will be our constant endeavour and earnest prayer. We may thus hope to raise up some Schoolmistresses, and helpmates for our Native Teachers, and thus benefit the New Zealanders at large.

In another Letter, dated Dec. 5, Mr. Kissling states—

Since I wrote to you last we have had an accession of six girls from our former School at the Kauakaua, Hicks' Bay. They subjected themselves to a passage of ten days in order to be with their old Teach-

ers, and thus to profit by the instruction which we are anxious to impart. The number of native girls in our Establishment is now sixteen.

Our last Letter from Mr. Kissling is dated Jan. 27, 1847, in which he writes—

I am thankful to say that my health continues sufficiently strong to allow of my continuing my Missionary labours. On the first Lord's Day of the present year Mr. Dudley and myself admitted 40 native adults to the rite of Baptism at the Tamaki Church. It was indeed a season of refreshing to our souls, and I trust to many of the New Zealanders. The Congregations on Lord's Days are numerous attended; and I have thus an opening to unfold the blessed truths of the Gospel, and to check the progress of vice, which becomes daily more formidable to the native population.

— Our Establishment of native girls has been quietly and peaceably carried on.

This School is of course under the special charge of Mrs. Kissling.

#### EASTERN DISTRICT.

##### *Trials of this District—Need of additional Missionaries.*

It has pleased God greatly to weaken the Eastern District by laying His afflicting hand on a majority of the Labourers. The failure of the Rev. G. A. Kissling's health has been already noticed, Hicks' Bay being thus left unprovided for. Mr. J. Stack, of Waiapu, has been also obliged, from ill health, to leave his Station, without any prospect of returning to it; and the Rev. J. Hamlin, of the Wairoa, although at present continuing his labours, is in so weak a state, that it is very doubtful whether he will be able much longer to hold his post. There is no available force in New Zealand from which to supply Labourers for these places, without depriving other Stations of Missionary Superintendence; so that, as Archdeacon W. Williams remarks, the District is "reduced to great extremities." In these circumstances, we entreat the prayers of our friends that it may please God to restore the

valued men at present disabled, or to send forth other Labourers into His harvest.

#### TURANGA.

##### *Translational Labours.*

Archdeacon W. Williams has continued to reside chiefly at this Station, superintending it and the District generally. He is occasionally occupied in Missionary Tours through the District, and last year was absent at Auckland between three and four months, for the revision of the New Testament noticed in our account of Waikato last month. On his return home he found the Natives in a better state than he expected after so long an absence.

Our Readers may remember that about three years ago the Archdeacon spent some months at the Bay of Islands, to assist in the revision of the Liturgy, upon which much time and labour have been spent. The manuscript is now in this country to be printed, and the Missionaries believe that an edition of 20,000 may be advantageously disposed of in New Zealand. Next to the translation of the Scriptures, the Missionaries feel that the Book of Common Prayer is the most important work upon which they could have been engaged. *Report for the Year ending Dec. 31, 1845.*

In our last account of Turanga we gave a Report for the half-year ending June 30, 1845; but we are obliged again to notice this period in a comprehensive Report for the year 1845, furnished by the Archdeacon. Reference is first made to the disturbances in the north—which exercised an indirect baneful influence even in this distant part of the island—and to the injurious effects of the residence of Settlers among the Natives. The Report then proceeds—

Such are the circumstances under which we have now to give a Report of the cause of Christianity in this District. The extent of ground to be occupied is great, being from Hicks' Bay in the north to Palliser Bay in the south; so

that the Labourers who occupy this District have the fullest demand upon their exertions.

The distracting influence which has been alluded to, as well as that *offence* which has ever been attendant on the Religion of Christ, will account for many, who had received the Word gladly, having gone back again; so that in many villages the numbers in the Congregation are not so great as they have been, while those who remain steadfast may be regarded with more satisfaction, they having endured the trial under which others have fallen. Those who have altogether relapsed are not numerous; but there are many lukewarm professors.

The average amount of the Congregations throughout the District is 6060. The number of persons who, during the year, have partaken of the Lord's Supper is 1484. The administration of this ordinance is found to be a powerful means, under God's blessing, of keeping up a right feeling among the Christian Population. It is the universal practice of the Missionaries to converse individually with the Communicants, who thus have an opportunity of unburdening their minds, and of receiving that counsel and advice which their cases may require. The Christian Natives receive further instruction in Bible Classes, and those, for the most part, who avail themselves of this advantage form the chief body of Communicants.

The prospect of the Confirmation which the Bishop proposes to hold throughout the District, beginning from Palliser Bay, is producing, for the time at least, a salutary effect among the people. Those who walk consistently have been under a course of instruction for some months, with a view to this ordinance, and are thus continually reminded of the vows which they have severally taken at their baptism.

The adult baptisms have not been so numerous as in some previous years, for the obvious reason that many have been already received, while a number of very ignorant persons, having been rejected two or three times, have become discouraged, and ceased to attend for instruction. On the 21st of September, however, 132 adults, who had for a long period been on probation, were admitted to the Sacrament, and the number of Candidates is now much greater than during the preceding year; a fact which shews that a favourable re-action is taking place,

Nov. 1847.

though many still *oppose themselves*.

Of the Schools a very favourable Report cannot be given. The number, indeed, is 74, and there is an average attendance of 2500 scholars; but they are principally adults, and their attendance is fluctuating. The scholars are instructed in reading, writing, the Catechism, and occasionally in arithmetic; but those who are able to read, being a large proportion of the Christian Natives, feel that they have acquired all they can expect to obtain, unless it be in a School at a Missionary Station, where they can be better instructed by the Missionary himself. On the other hand, those who cannot read—being generally old persons, or persons of very obtuse intellect—become wearied, after long effort, because they do not reap any fruit from their toil. The instruction of the rising generation is of prime importance; but there are difficulties, from the scattered state of the population, in assembling many of their children in a native village.

The Archdeacon then enters into the question of the native population, which he believes to be decreasing, principally from the prevalence of disease. The Report continues—

The temporal condition of the Natives is likely to be much improved by the cultivation of wheat, which is becoming general among them. It will furnish them with a marketable commodity with which to procure various articles of foreign manufacture, and will give them that addition to their food which they require. The introduction of sheep is also most desirable; but in the few trials which have been made the Native has shewn an indisposition to take the necessary care of them.

Christianity and civilization are intimately connected, though not always united: civilization is constantly found without Christianity, but Christianity will invariably produce a progressive advancement in civilization, because education is an essential part of it, and opens the mind to new pursuits, and creates a wish for an improved condition. There is, indeed, a spurious kind of civilization, which consists in the promiscuous adoption of foreign ideas, in which there is often a larger proportion of evil than good. This is now being forced upon the adoption of the Natives who live in the vicinity of the newly-established towns, and hence the need of Christianity to modify those evils which cannot be prevented, and to fortify

the native mind by the inculcation of right principles, preparing it to reject the evil and choose the good. Such are the objects of the Mission throughout the country.

*Missionary Journeys—Administration of the Sacraments.*

In a separate Report Archdeacon Williams gives the following information respecting some visits which he made during the period described above—

In the early part of October I paid a visit to Uwawa and Tokomaru for the purpose of administering Baptism and the Lord's Supper. The number of Communicants at the two places was 205.

On the 20th of the same month I left home for the south, by way of Ahuriri. Thence I passed through the country to the river Manawatu, into the district which has been occupied by the Rev. O. Hadfield, travelling by the coast through Otaki and Waikanae. It was truly gratifying to see the effect of the labours of that indefatigable servant of God. There is a large body of people professing Christianity, and shewing strong attachment to their afflicted pastor. The most remarkable character I met with was the Chief Rauparaha, respecting whom so much has been said. He has been for many months a diligent hearer of the Word, and gives reason to hope that he will become a sincere believer. From this district I passed on through Wellington, where I met the Rev. W. Colenso, under whose charge the Natives lying between this place and Ohuriri are placed. We travelled together up the eastern coast, and administered the Lord's Supper at Wairarapa, Mataikona, and Porangahau, to 116 Natives, and at Ahuriri to 127. Returning thence to Wairoa, the Lord's Supper was administered to 120 Natives; and again at Nuhaka and Table Cape to 76 Natives. I reached home on the 18th of December, after a journey of about 700 miles.

*Confirmations.*

In a Letter dated Feb. 11, 1846, the Archdeacon thus mentions the Confirmation alluded to in his Report—

The Bishop is at present engaged in a visitation of this part of the island, which will have occupied about five months before its termination. His Lordship was

at this place last month, confirming 460 Natives at Turanga and 260 at Uwawa. This occasion will, I trust, be attended with much good. It has served to stir up the people from a state of lethargy; and I hope that some, at least, may be led to feel the importance of those vows which they made in baptism, and have since renewed. The numbers whom it was judged well to bring forward on this occasion, being those who maintain a general outward consistency of conduct, were about half those who have been baptized.

KAUAKAUA.

The Rev. G. A. Kissling remained at this Station until April 1846, when the state of his health obliged him to remove to the neighbourhood of Auckland, as stated in our last Number. Mr. Stack then superintended the Station, with his own, until the failure of his health compelled his removal from Waiapu. No Report of the Kauakaua has been received since that printed in our Number for August 1846; but in a Letter dated June 16, 1846, Mr. Kissling makes the following observations on his quitting the Station—

The door to my future usefulness at Hicks' Bay is, to my deep regret, providentially closed. I have to quit a sphere of labour in which, for upward of three years, my heart has found delight. I shall no longer enjoy the outward demonstration of a mutual affection which exists between several Congregations and myself. I have to withdraw from a promising Mission Station, which I had the pleasure of forming, and to leave a comfortable home. This, however, I must not enumerate with the rest of my trials, for long experience in my Master's service has sufficiently taught me that a Missionary should seek no home in this present world: he ought only to regard as his home those *everlasting habitations* not made with human hands, where he will find heaven's rest, and joy, and glory.

One consolation still remains—that my successor, whoever he may be, will find materials prepared for his work, and so arranged as to require little more than that he should go on in a similar course to that on which God's blessing has been vouchsafed in time past, *that both he that soweth and he that reapeth may at last rejoice together.*

## UWAWA.

Mr. C. Baker remains at this Station, the population around which is about 1400 souls. Continuing our account from the period last noticed, we now give Mr. Baker's

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

The duties of the Station have been carried on with tolerable regularity during the half-year. The Lord's Day Services have been held with the Natives, morning and evening, together with Morning and Afternoon School. On week-days Morning and Evening Prayers are held; and on Thursday evening a Lecture is added. Bible Classes have been stately held, and the attendance has been very good. A good number of Candidates for Baptism have come forward to be instructed. The week-day Schools, both Adult and Infant, have been continued with little intermission; and the Schools at the different villages have been generally kept up, subject to interruptions from planting and gathering-in the crops.

On the 6th of July the Rev. G. A. Kissling administered the Lord's Supper at the Station to 75 Communicants. On the 5th of October, also at the Station, Archdeacon W. Williams administered the Lord's Supper to 123 persons, and baptized 10 adults and 10 infants; and on the 8th, at Tokomaru, he administered the Lord's Supper to 82 Communicants, and baptized 22 adults and 20 infants.

I have made five journeys to Tokomaru, spending four Lord's Days there; and have, on these occasions, taken the Bible Classes, attended the Schools, and given instruction to the Candidates for Baptism.

I have visited all the villages connected with the Station; and in November spent a fortnight at Turanga, in the absence of the Archdeacon at the southward.

During the latter part of the half-year much time has been spent upon the Candidates for Confirmation, with a view to the Bishop's Visitation in this District. The sick, also, have occupied a considerable portion of my attention.

The attendance of the people upon the Means of Grace has been uniformly good. There have been some cases of immorality to deplore, and great deadness to spiritual things on the part of others has been manifest. Still, there is much cause for

thankfulness. [The Word of God is listened to, and it is *the sword of the Spirit*. The seed has been sown: with the Lord is *the former and the latter rain*. Until the Holy Spirit apply the Word with power to the hearts of the people they will remain barren and unfruitful.

*General Progress of the Gospel—Need of  
additional Labourers.*

In a Letter dated Feb. 17, 1846, Mr. Baker thus writes—

At no period of my experience in New Zealand has there been a greater door open than is open now; nor do I think we ever had a greater prospect of success. There are many places where Missionaries are required; but, where are the men? The whole Missionary Band is very inadequate to the wants of the people. I do not refer to new ground, where the Gospel Plough has never been at work; but to places where the Gospel has been partially preached, and Congregations formed, and then the fair field left, for want of Ministers to enter on the work begun.

The Gospel has already done much in New Zealand. It is, indeed, the only means by which the Natives are converted to God: the only means suited to their case. Praised be God! we have not *laboured in vain*, nor *spent our strength for nought!* Some have been gathered into the heavenly fold, and many are within the Means of Grace, of whom we may hope a good number are true Christians. Others would gladly avail themselves of the means, were they within the compass. What do we want more than the outpouring of the Holy Spirit to make the barren *wilderness a fruitful field*, and this moral *desert to blossom as the rose*.

The Chapels in this District have nearly all been put up by the Natives at their own cost, save the contribution by us of a few nails, and sundry other things. The expense of building, beyond the mere dwellings of the Missionaries, has been very trifling.

And at a later date, July 21—

On the 12th inst. Archdeacon W. Williams administered the Lord's Supper at the Station to 237 Communicants, including 88 from Tokomaru.

The work of God is steadily progressing, if we may judge from appearances. The attendance upon the public and private Means of Grace continues to increase; and I hope there is more earnest-

ness in the pursuit of Divine Knowledge. I think proofs are not wanting that the blessing of the Lord has been graciously vouchsafed to this portion of His vineyard. Some *dry bones* have, I hope, been quickened. O that they might all arise, and witness to the power of saving grace!

The plain truths of the Gospel, unaccompanied by the trammels of human invention, are best calculated to arrest the attention of the Heathen, and to affect their hearts.

We add a few extracts from Mr. Baker's Journal.

*Painful Case of Theft—Exercise of Christian Discipline.*

Dec. 13, 1845—The morning was spent in adjusting an unhappy affair. An English woman lately left Tokomaru, and Natives were engaged to take her goods on board the vessel, when a variety of articles and four sides of bacon were secreted. The circumstance was the more painful from the connivance of several of the baptized Natives: although, except in one instance, not guilty of the theft, they took no pains to prevent it. With these, therefore, I had more particularly to deal. After having heard their defence, I informed five of them that they would not be eligible for the approaching Confirmation, nor be allowed to attend the Bible Classes for some time to come. In the evening, the principals concerned in the theft came and urged me to take cognizance of their proceedings, as they felt their position to be an uneasy one. I thought that, under all the circumstances of the case, it would be better to make some arrangements in the matter, and therefore told them that each person who had participated in the plunder must deliver a good pig to Broughton, the Chief, to be kept until the woman should return, or to be given up to such parties as might have power to receive them. I also stated, that on these conditions alone could any of the guilty party be permitted to attend the Services of the Chapel. All readily consented. It may be said that this was an easy compromise for an offence so glaring; but it was the only way within reach, for the British have no machinery for putting the law in force on this coast.

*Confirmations at the Station and at Waiapu.*

The following is an account of the Confirmations referred to in Mr.

Baker's Report. The Bishop, accompanied by Archd. Williams, arrived at the Station on the 22d of January, and during the next two days the Bishop examined the Candidates. The Journal continues—

Jan. 25, 1846—The Archdeacon read prayers at Native Service, morning and evening, and English Prayers in the afternoon. The Bishop preached, in the morning, to the Natives, and in the afternoon confirmed my three eldest sons, and preached the English Sermon. In the evening his Lordship confirmed 254 Natives.

Jan. 26—The Bishop left for Waiapu, I accompanying him. We reached Tokomaru in the evening, and the Bishop had prayers with the Natives in the Chapel.

Jan. 27—After Morning Prayers and School, we proceeded on our journey. At Wareponga the Bishop had prayers, and afterward took a reading class, appointing me to catechize another class: there was a large attendance.

Jan. 28—The Bishop had Morning Prayers and School, and we afterward passed on, calling at the different villages. We reached Waiapu in the evening.

Feb. 1, 1846—The Bishop confirmed nearly 500 Natives to-day at Waiapu. The Congregation numbered about 900. Both the Morning Service and the Confirmation in the afternoon were held in the open air, the Chapel not being large enough for more than half the people.

*Encouragements at Out-Stations.*

On the 28th of May 1846 Mr. Baker visited Anaura, at which place the people had been building a little cottage for his convenience during his visits. He writes—

My little cottage of two rooms is now finished. It has a neat appearance, being reeded within and without, and has a snug verandah. I had Service in the evening, with a good Congregation—indeed, the best I have ever had at Anaura. The remainder of the evening was taken up in conversation with a number of the most intelligent, who came to my cottage for that purpose. The Natives of this place appear to be doing well, and the number of outward worshippers has lately increased.

Shortly afterward the following cheering entries occur—

June 9—I went to Puatai, and had

Service in the evening. Just as I had finished, a party of upward of twenty came into the house, turning some of my Congregation out, and saying, that as they had not had Service, the room being too small for the whole, it was now their turn. They had been on a journey, and had returned with a view to meet me. I yielded to their request, and had a second Service and Lecture.

June 10—I held Morning Prayers, and afterward catechized the whole Congregation. The people of this village are in a promising state: almost, if not every individual attends the Services. Materials for a Chapel have long been prepared; and I had the satisfaction to find that the people had commenced building.

#### WAIAPU.

##### *Failure of Mr. J. Stack's Health.*

This Station, as already mentioned, has been deprived of the labours of Mr. J. Stack in consequence of ill health. He left the Station in October last, Mr. C. Baker's son William taking charge of it, and proceeded to Uwawa, whence he removed to Mr. Kissling's, near Auckland, where he now remains. Under these circumstances our Readers will not be surprised to hear that our information respecting Waiapu is scanty, and that even that little is not very favourable. Prior to Mr. Stack's leaving, however, he forwarded various communications, from which we make a few extracts.

##### *Reports for the Year ending Dec. 31, 1845.*

Even from the beginning of 1845 Mr. Stack complained of his failing strength, although he continued his usual labours. In a Report for the former half of the year he states—

I have held two Native Services, and one English Service, every Lord's Day, with very few exceptions. Service has also been held, either by a Native Teacher or myself, on the evenings of Tuesdays and Thursdays. The Candidates for Baptism and the Lord's Supper have been frequently met, but the numbers attending have been small. The Bible Class, held every Friday, has been well attended during the half year, and has been marked, more than any other Means of Grace, by

solemnity of feeling. When my health would allow, I have attended to the Day-school for adults; in addition to which a Children's School has also been kept both on Lord's Days and week days. I trust there is a little band whose hearts God has touched, and whose general conduct is a pleasing evidence of living faith; while many of the baptized, on the other hand, though they are morbidly scrupulous in attending to things indifferent, give no evidence that they were ever *born again*.

In his Report for the second half of the year Mr. Stack writes—

I have generally held three Services on the Lord's Day, and during the week have met the Candidates for Baptism and Confirmation. On Friday I have devoted most of the day to the Native Teachers' instruction. The Native Schools have suffered, both from my inability to maintain a constant oversight of them, and from the indifference of the Natives. One Native, named Matthew, who died during the half-year, left us a bright evidence of his being a sincere believer. I rest in hope that he is one of the faithful few gathered from this moral wilderness to join the Church of the first-born above. Some of the people of late have been stirred up to use the Means of Grace more diligently, in the hope of Confirmation by the Bishop, who is expected soon among them. On the 14th of December last the Rev. G. A. Kissling administered the Lord's Supper at Rangitukia, when ninety-four Communicants were present; and on the 21st at Tuparoa, when twenty-eight partook of the Sacrament.

The Roman-Catholic party are endeavouring to gain a footing in the neighbourhood of this Station.

#### THE WAIROA.

This Station remains in the charge of the Rev. J. Hamlin, although, as we have said, his health is much broken. He has given the following

##### *Report for the Half-year ending Dec. 31.*

My time, during the past half-year, has been employed in attending to the ministerial duties of the District. I have also, when at home, attended School on the week-day mornings, instructing the Natives who have attended in reading and writing. The instruction communicated on Lord's Days has been confined to read-

ing the Scriptures and catechizing. On Mondays the Natives have assembled to hear the Scriptures expounded; the average attendance being about sixty. On Fridays I have occasionally met as many of the Native Teachers as could assemble, to read the Psalms and Lessons for the following Lord's Day, and to have a text explained to them from which to address their countrymen. I have also visited the fifteen Out-posts belonging to the District—distant from ten miles to three days' journey—beside administering to the wants of the sick and afflicted, which has occupied no small portion of my time. Mrs. Hamlin has had School, on the week-day afternoons, with as many of the females of the Settlement as have attended: the average number has been about fifteen. The Congregation on the Lord's Day morning has varied considerably: sometimes upward of 400 have been present, and at other times not above 150.

At present about three-fourths of the population of the District attend the Church Services, and Prayers morning and evening during the week. It cannot be supposed, however, that there is any thing more, in the great majority of them, than the mere outward observance of Religion; from a sense, perhaps, of the temporal benefits which it confers upon them: every day's experience teaches us that it is to be feared that very few feel any thing of the power of Religion in their hearts.

We add a few passages from Mr. Hamlin's Journal.

*Desire of Papists for the Prayer-book and Scriptures.*

The following circumstance occurred during a Missionary Journey undertaken by Mr. Hamlin—

Oct. 14, 1845—I pitched my tent at the Tringataha. In the evening a large party arrived from Ruatahuna, who professed to belong to the Papists of that District.

Oct. 15—The party who arrived last night came and asked me for books. I expressed my surprise that they should come to me for books, seeing they were Papists, when they said that they intended to leave Popery, and begged I would give them some Prayer-books and Testaments. Accordingly, two of them accompanied me to the Station to get them.

*Administration of the Sacraments—Encouraging Service, &c.*

In December Archdeacon Williams visited the Station, on which occasion Mr. Hamlin writes—

Dec. 14: *Lord's Day*—I preached in Native, after which the Sacrament of the Lord's Supper was administered to 129 Natives. In the evening I read prayers, and Archdeacon Williams preached. I baptized 20 adults in the afternoon.

Jan. 4, 1846: *Lord's Day*—There was a large Congregation this morning. Our temporary Chapel, which had for some time been too small, has been enlarged full half: it is now 65 feet by 18. It was, however, full this morning; and 350 were present at School in the afternoon.

Jan. 25: *Lord's Day*—I went to the Wakaki, on the coast, 10 miles distant, and conversed with the Natives for some time, answering questions on various passages of Scripture. When I first came, I might go the length and breadth of this District without having a question put to me on a single passage of Scripture; but now the questions put are very numerous.

*Providential Escape of a Missionary Party.*

On the 5th of January Mr. Hamlin started for Waikari, in order to meet the Bishop, and to escort Mrs. Colenso thither to meet her husband, she having been staying at the Wairoa on a visit. On the way the following incident occurred, while the party were travelling along the beach—

About three-quarters of a mile before we reached Atohaka, at which place we intended to sleep, a considerable land-slip came tumbling down at a place where the sea washes close up to the foot of the cliff, and from which there is no possible way of escape. About two minutes before, myself and several Natives had passed. Mrs. Colenso, upon a native amo (a sort of litter) carried by the Natives, was a little behind me. About half-a-minute before the foremost of these Natives, who had one of the children on his back, came to the spot, another large slip came tumbling down, and for a few minutes almost darkened the air with the dust which it created. This Native passed; but I began to be under considerable alarm for Mrs. Colenso; and as soon as her bearers came to the spot I beckoned to them to make all possible speed. They scrambled over



the stones and rocks as fast as they could ; and thus, through the mercy of a gracious God, got safely past this dangerous place.

*Confirmation.*

On the 9th of January the Bishop arrived at the Station, and during that day and the next examined the Candidates for Confirmation. The Journal continues—

*Jan. 11: Lord's Day*—There were about 500 Natives present at the Service this morning. At the Bishop's request I read prayers, and he preached. His Lordship held an English Service after the Native Service; but only one European was present beside our family. At the School, in the afternoon, 400 stood up in classes: some were reading, and others repeating the Catechism. In the evening I read prayers as far as the Second Lesson, when the Bishop proceeded with the Confirmation: 70 men and 21 women were confirmed; which being concluded, his Lordship preached.

AHURIRI.

This Station, which was commenced by the Rev. W. Colenso at the same time that the Wairoa was undertaken by Mr. Hamlin, has only incidentally been noticed by us.\* We now give Mr. Colenso's

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

During the last six months I have been engaged as follows—On the Lord's Day in holding Divine Service twice or thrice, catechizing in Schools, &c.; during the week in attending to the Morning Adult Male School, instructing and examining Native Candidates for Baptism, the Lord's Supper, and Confirmation, holding Bible classes, visiting the sick, dispensing medicine, settling disputes, &c.; and on Thursday evenings in lecturing, and also attending to many secular duties. On the 12th of September I left the Station on a visit to the villages in the neighbourhood of the Rotoatara and Watuma Districts, and returned on the 25th of the same month. On the 18th of October I again left, to visit the Natives throughout the District along the coast and on to Wellington, and returned in company with the Archdeacon of the District on the 4th of December. Mrs. Co-

lenso, when at the Station, has attended to the daily Female and Infant School. The half-year has been a time of unusual trial, both mental and physical. The Natives of the neighbourhood have behaved themselves in a very rough manner; but I venture to hope that they are becoming more tractable.

WESTERN DISTRICT.

WAIKANAE AND OTAKI.

*Importance of Civilization in connection with Christianity.*

On this subject Mr. Hadfield remarks—

I believe that I differ from some of my brethren on the importance of advancing the civilization of the Natives. It is asserted that civilization draws their thoughts from Religion; and, to a certain extent, this cannot be denied: but where are we to look for unmixed good? I confess my own opinions have somewhat altered, but they have altered with circumstances. Whether we may not be able to imagine a barbarous people, led by the influence of Religion to abandon their own usages, and substitute in their place some simple code of laws, and continue in a simple, peaceable state, unencumbered with the many wants of civilized life, is not now the question: we have to deal with a people who are now British subjects, and are necessarily brought into contact with civilized people. To retard their civilization would not promote their advancement in Religion; but would certainly hasten their destruction. If a perpetual annual grant from some extraneous source, and a continual supply of Ministers, are not to be expected, it follows that the Natives must be led to rely, as soon as possible, on their own resources for the supply of these, toward the maintenance of Christianity; but it is difficult to imagine how this can be done without a considerable advance and improvement in civilization. I think that, next to the communication of direct religious instruction, the object of the Missionary ought to be the civilization and improvement of the Natives in every way: not that he need spend much time on this object, but, as occasion might offer, he should do all in his power to promote it. No time should be lost in leading the Natives to *DEPEND* for their improvement in every respect on their own energies and resources.

\* Vide p. 370 of our Number for August 1846.

## Recent Miscellaneous Intelligence.

## UNITED KINGDOM.

*Church Miss. Soc.*—The Committee has issued the following statement in reference to the Funds of the Society:—

EXPENDITURE—	£	s.	d.
Actual Payments to Oct. 31, 56,808	0	6	
Bills of Exch. due chiefly in Nov. 9,476	3	9	
	66,284	4	3

RECEIPTS—	£	s.	d.
Collections, &c. &c., to Oct. 31, 32,076	11	5	
Excess of Expenditure over Receipts.....	£34,207	12	10

## REMARKS.

The Capital or Reserve Fund was established in order to meet the difference between the Society's Income and Expenditure during the first nine months of each financial year ending March 31st.

During the first seven months of the *present* financial year, the following sums have been appropriated in order to meet the excess of Expenditure over Receipts above referred to; viz. 9500*l.* Cash Balances in hand on the 1st of April; 7000*l.* Exchequer Bills; and 15,000*l.* Consols.

On the 1st of November the Society's Capital was reduced to little more than 10,000*l.* including the sum of 9476*l.* 3*s.* 9*d.* for which the Society is already liable. This Capital, with the current Income, it is feared will not be sufficient to meet the expected demands in November and December, before the end of which month there will be no surplus Receipts to replace the Capital.

These facts shew the necessity of effort on the part of the ASSOCIATIONS and Friends of the Society generally, in order not only that the current Expenditure may be met; but especially that the Committee may be enabled to replace the Capital Fund on an enlarged basis, with a view of meeting emergencies like the present.

On the 27th of October, at the Society's Institution, Islington, the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to the Rev. John Ulric Graf and Mrs. Graf, returning to the West-Africa Mission, and to the Rev. Siegmund Wilhelm Koelle, proceeding thither; and to the Rev. Robert Henry Cobbold, M.A., St. Peter's College, Cambridge, and late Curate of Melton Mowbray, Leicestershire, the Rev. William Farmer, B.A., and the Rev. William Armstrong Russell, B.A., both of Trinity College, Dublin, proceeding to the China Mission. The Instructions having been acknowledged by the Rev. Messrs. Graf, Koelle, Cobbold, Farmer, and Russell, respectively, the Right Hon. the President, and the Rev. George Smith, M.A., addressed a few words of counsel and encouragement to them and Mrs. Graf; and they were commended in prayer to the blessing and protection of Almighty God by the Principal of the Institution.—The Rev. W. Farmer, B.A., the Rev. W. A. Russell, B.A., the Rev. J. C. Müller, and the Rev. S. W. Koelle, were ad-

mitted to Priests' Orders by the Bishop of London on the 31st of October (p. 287).—On the 3d of November the Rev. Messrs. Graf and Koelle, and Mrs. Graf, embarked at Gravesend, for Sierra Leone, and left on the same day.—On the 10th of November the Rev. Messrs. Cobbold, Farmer, and Russell, and Mrs. Farmer, embarked at Liverpool, for China, and left on the same day.

*London Miss. Soc.*—Rev. Charles Rattray, on the 14th of October embarked for Demerara. The "John Williams" sailed from the Downs on the 19th of October, having on board the Rev. C. Barff, and Mrs. Barff, returning to his post, after thirty years' labour, and a brief absence to visit England; Rev. W. Mills and Mrs. Mills returning to Upolu; Mrs. Howe, proceeding to join her husband at Tahiti; Mr. and Mrs. Schmidt, and Mr. Ella, Missionary Printer, going to the Samoas; Mrs. Wright, widow of Rev. P. Wright, late of Griqua Town, and part of her family, proceeding to the Cape; beside Mr. Moffat, jun., to South Africa, and Mr. Ormond, jun., to Tahiti, to whom, as sons of Missionaries, the Society granted passages. In the cargo were 5000 copies of the Scriptures in Tahitian, and 4000 of the Pilgrim's Progress, with a large supply of elementary and other publications, presented by the British and Foreign Bible Society, the Religious-Tract Society, and the Sunday-school Union; an Iron Chapel, for seamen visiting Upolu; Printing types and binding materials; casks and tanks for bringing home contributions of native produce, &c.

## INDIAN ARCHIPELAGO.

*London Miss. Soc.*—Dr. and Mrs. Hobson, and Mr. Hirschberg, proceeding to Hong-Kong, arrived safely at Java, early in July last.

## INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mr. Christian Bomwetch has been admitted to Deacons' Orders by the Bishop of Calcutta.

*London Miss. Soc.*—With regret and sympathy with her bereaved husband and family, we announce the decease of Mrs. Micajah Hill, at Calcutta, on the 6th of September, occasioned by a severe injury received from a fall about six weeks before.

## CEYLON.

*Church Miss. Soc.*—The Rev. J. T. Johnston, and Mrs. Johnston, safely arrived at Galle on the 27th of August, and at Cotta on the 4th of September (p. 308). On the 2d of September, at Baddagame, the Rev. E. Newman was united in marriage to Miss Smith, by the Rev. C. Greenwood. Mr. and Mrs. Newman left on the same day for Galle, on their route to Tinnevely.

## SOUTH SEAS.

*Society Islands*.—The decision of the French and English Governments, guaranteeing the permanent independence of the Leeward Group, was officially announced to the Native Chiefs and their people in the month of May last.

# Missionary Register.

DECEMBER, 1847.

## Biography.

### BRIEF MEMOIR OF MRS. PAGE,

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY'S STATION AT MONGHYR.

THE following particulars are supplied by the Rev. Alexander Leslie, of Calcutta, and are an evidence of indirect fruit of Missionary Labour, at the same time that they afford encouragement to mothers in their endeavours to train their children in a manner consistent with the Word of God. In the absence of any more direct testimony of her love to the Saviour, her exemplary life is not without satisfactory evidence that she had received unto her heart Christ Jesus the Lord.

Mrs. Page was the daughter of Colonel Morgan, of the East-India Company's Service. In early life, instead of being sent to England, she was placed at some School in Calcutta, where she seems to have been so thoroughly neglected, that when brought home to her father's house, at the age of eighteen or nineteen, she could hardly be said to be a proficient in the most common and most essential branches of education. She had the sense, however, on being permitted to mingle in her father's circle, to perceive her deficiencies, and most rigidly to adopt measures to correct and remove them. She herself told me that she voluntarily put herself under a European Lady of her acquaintance, and submitted most humbly to her instructions and guidance.

Whether it was from the manner in which she herself had been neglected at School, or from some other cause, I cannot tell, but on becoming a mother of daughters, she determined on being their only instructor. She knew well enough how incapacitated she was for the task; but, at the same time, she made up her mind to qualify herself to the utmost of her ability. How she succeeded, all who have known her daughters are fully aware. She did not teach them the whole of those things which are usually denominated the accomplishments of life; for some of these she viewed as utterly opposed to the whole genius and spirit of the Gospel, and as tending, both directly and indirectly, to the destruction of the soul. In the formation of their manners, she did

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not think it requisite to lead them to the ball-room, the theatre, or the gay assembly; all such places being, in her estimation, the road to misery, and not to happiness. And yet her daughters were not a whit behind any of their fellows in the elegance of address and the culture of the mind; and they were, unquestionably, far ahead of many in the real, the solid, the useful, and even the ornamental of life.

When I first became acquainted with Mrs. Page her daughters were but children, and she herself, while keeping school with them, was busied in adding to her acquisitions, with a view to leading them onward in their studies. Finding me not unwilling to aid her, she gladly embraced the opportunity of my occasional visits, of getting such help as I could give in one or two of the requisite branches of knowledge; and I found her a scholar of whom no one need to be ashamed. Her teachableness and her perseverance were in unison with the advancement which she made.

Let mothers in particular note what has now been detailed. Mrs. Page's family was large, amounting to seven; her health was very indifferent; and yet she instructed her three daughters wholly herself, and her four sons, before they left her for school, were able to read the Bible.

Her first right impressions of Religion were gained, I believe, from her husband. He had been a very gay, thoughtless, extravagant, gaming, play-going, and swearing young officer; and, from his extraordinary powers of conversation, from his

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talent of writing and reciting poetry, and from his fascinating manners, was a favourite in every company, and usually to be found in every society. God, however, through the medium of the late Mr. Moore, one of our Missionaries, sent the arrow of conviction to his soul. Gaming, play-going, and swearing, were instantly abandoned; worldly company was at once forsaken; and his too-often neglected home became his favourite resort. At first Mrs. Page could hardly imagine what had befallen her husband; but she had not to wait long before she discovered the cause. His words were few at the beginning, but they were enough to lead her to the most serious reflection; and the impressions begun to be produced received a deepness and an indelibility never to be removed, by his suddenly, on one occasion, starting up and abruptly saying to her, "Come, Jane, let us pray." And pray he did, too, in such a way, that she became as much interested in the subject of Religion as he was himself.

Having shortly after this to go out in the Nepal War, his health, from which he had formerly been suffering, completely failed him; and he had, consequently, to retire from the field of battle to the invalid establishment. Here, all his hope of further promotion was gone. He was a married man, with two, if not with three children. He had nothing on which to depend but his simple pay as a captain; and he was 2100*l.* in debt—contracted in the days of his folly. How, or when, was this ever to be discharged? But paid it must be. The Gospel, which he had received into his heart, told him to owe no man any thing but love. He and Mrs. Page instantly set about labouring to remove the mountain. She sold all her jewels; they dressed themselves and their children in the most common attire; they ate the plainest food; and, disposing of their conveyance, they walked instead of rode. Being thus found in the way of right business, God soon appeared for them. Government, knowing Captain Page to have been an excellent officer, gave him, ere long, an appointment which more than doubled his income; and thus not only enabled him to live more comfortably, but in due time to liquidate every fraction of his debt, with interest and compound interest into the bargain.

On becoming a widow, an event which took place nearly eighteen years ago, she felt deeply her responsibilities in being

left with such a large family of children. But she instantly took up her ground: and that was the very space which, in religious things, had been vacated by her husband. Morning and evening she gathered her children regularly around her table, and with them read the Scriptures and poured out her heart unto God. And she prayed herself. She had indeed a book of prayers; but this was never brought into sight except when gentlemen happened to be present—gentlemen who either could not or would not pray—and this not always then. In our circle at Monghyr there were several young men of eighteen or twenty years of age, who were, as well as others of us, occasional visitors at her house. But she prayed with them as with her own family.

Her Bible is quite a curiosity. It is encumbered with lines, marks, and observations, which shew that she had not only read it as a Christian, but almost as a critic. When a Minister, of whom she was very fond, commenced a series of discourses on an excellent work, but not one of Scripture, she instantly withdrew her attendance, saying she would give no countenance to any book, however excellent it might be, occupying that place in the pulpit which she believed the Scriptures alone should maintain.

Strong was her attachment to the House of God. Nothing but sheer inability, arising from sickness, ever kept her out of her place. When all her family were young, there she, though worship took place in Monghyr at seven in the morning, never failed to be present with her numerous retinue. And this was not only the case with her on Sabbaths, but also on week-days.

Her last affliction was very long, having lasted nearly ten months. But during the whole period I never heard her utter a complaining word, nor express a wish that God would change His dealings toward her.

As her end drew near, all fear of death seemed to have been completely removed. And at the end she fell into a state approaching as near to sleep as can well be conceived; and thus, without a sigh, and without a groan, and without a movement of any kind, she passed as gently and as softly away, as a little child when falling into one of its sweetest slumbers.

She died July 12, 1847, aged fifty-five; and was interred in the South Burial Ground, Calcutta.

# Proceedings and Intelligence.

## ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

ANTI-SLAVERY.		Year.		Income.		Year.		Income.	
		1846-47		£ s. d.				£ s. d.	
British and Foreign	1846-47	1604	1 1			German Evangelical (Bâle), 1845-46	11763	6 8	
<b>BIBLE.</b>						Glasgow African	1845-46	1671	19 9
American	1846-47	42722	11 0			Gospel Propagation	1846	67617	14 9
American & Foreign (Baptist)	1846-47	6612	10 0			Hamburg	1845-46	1067	14 4
British and Foreign	1846-47	117440	9 3			Lausanne	1845-46	139	17 6
Edinburgh	1846-47	2116	17 3			London	1846-47	76319	7 1
French Protestant	1846-47	1189	15 10			Netherlands	1845-46	4857	18 4
French and Foreign	1846-47	3635	14 2			Rhenish	1845-46	4062	8 0
Hibernian	1846-47	3893	10 2			Scottish	1845-46	9980	15 4
Merchant-Seamen's	1845-46	373	19 5			United Brethren	1846	17660	6 9
Naval and Military	1846-47	2559	12 3			Wesleyan	1846-47	115763	3 9
Trinitarian	1846-47	1609	18 6			<b>SEAMEN'S.</b>			
<b>EDUCATION.</b>						American-Seamen's Friend	1846-47	1459	11 8
American	1846-47	5895	12 6			British and Foreign Sailors'	1846-47	2028	0 0
Amer. Presbyterian Board	1846-47	7422	5 10			Destitute Sailors' Asylum	1845-46	547	2 0
American Sunday School	1846-47	27026	0 10			Destitute Sailors' Home	1846-47	6256	14 7
British and Foreign School	1846-47	10372	15 9			<b>TRACT AND BOOK.</b>			
Eastern-Female Education	1846-47	1848	13 3			American Tract	1846-47	32693	8 6
Free Church of Scotland	1846-47	10073	15 11			American Baptist Tract	1846 47	4956	9 8
Home & Colonial Infant Sch.	1846-47	3197	0 0			American Presbyt. Bd. of Pub.	1846 47	7521	10 0
Irish Sunday School	1846-47	3792	6 3			Church-of-England Tract	1846-47	224	14 1
Ladies' Hibernian Fem. Sch.	1846-47	6403	10 8			French Tract	1845-46	1170	1 8
Ladies' Negro Child. Educat.	1846	2344	7 11			Irish Tract and Book	1845 46	887	12 11
National Education	1846	9500	0 0			Prayer-Book and Homily	1846-47	2946	4 6
Newfoundland School	1846-47	4397	10 10			Religious-Tract	1846-47	56913	10 4
Sunday-School Union	1846-47	10357	12 2			Toulouse	1846-47	1850	0 0
<b>JEWIS'.</b>						<b>MISCELLANEOUS.</b>			
British Society	1846-47	1916	11 7			American Colonisation	1846-47	8319	10 0
Free Church of Scotland	1846-47	6305	0 11			American Peace	1845-46	669	9 6
London	1846-47	29475	16 3			Brit. & Foreign Temperance	1845-46	516	7 10
<b>MISSIONARY.</b>						British Reformation	1846-47	1626	12 9
American Board (Congregat.)	1846-47	44042	1 8			Christian-Instruction	1846-47	715	18 3
American Baptist	1846-47	19892	14 6			Christian-Knowledge	1846	93765	8 2
American South Baptist	1846-47	5722	14 2			Church Pastoral-Aid	1846-47	29682	2 2
American Episcopal	1846 47	6393	19 2			Curates' Aid	1846-47	15649	18 3
American Foreign Evangel.	1846-47	3087	10 9			Colonial Church	1846-47	4165	19 5
American Presbyterian	1846-47	19516	19 2			Foreign Aid	1846-47	4339	19 0
Baptist	1846 47	28223	11 7			Free Ch.-of-Scot. Col. Miss	1846 47	5712	0 3
Baptist (General)	1846 47	2689	8 7			Hibernian (London)	1846-47	4379	3 2
Berlin	1845-46	3814	15 0			Irish Soc. of London & Dublin	1846-47	9027	16 2
Berlin (Gosner's)	1845-46	775	5 0			Irish Scripture Readers	1845-47	2592	14 1
Church	1846 47	117511	12 2			London City Mission	1846-47	13829	14
Dresden	1845-46	1675	18 4			Lord's-Day Observance	1846 47	855	9 1
Free Church of Scotland	1846-47	8573	19 6			Operative Jewish Converts	1845-46	1036	6 9
French Protestant	1845-46	4340	10 10			Peace	1846-47	1877	11 0
						Total	£1,214,442	13 10	

The National Society has received, on account of the Special Fund, 136,918*l.*, and has expended or promised 118,937*l.* In the sum given in the above List as the annual receipts of the Society, nothing is included but ordinary Free Contributions. In the amount received by the British and Foreign School Society, 4722*l.* 13*s.* 3*d.* is included, a part of which has been received for materials sold, and another part cannot be reckoned as actually received, being the value of free grants of School materials made to Schools.

## United Kingdom.

BRITISH AND FOREIGN BIBLE SOCIETY.

*Memorial of the late Dr. Dealtry.*

THE Committee have published the following Memorial of this excellent man—

Among the early friends of the Society, few have a higher claim to grateful and affectionate remembrance than the late Rev. William Dealtry, D.D., of Trinity College, Cambridge, Archdeacon of Surrey, and Rector of Clapham. He began his course in days when the object of the Society, and its simple constitution, needed able defenders.

To many of the present day it may seem a thing incredible, that, among Protestants, fears should ever have been entertained and expressed as to the circulation of the Scriptures without note or comment. Such, nevertheless, was the fact, and it is now difficult to estimate the value of those services which were rendered by the late Dr. Dealtry, in vindicating the object and plans which the Society pursued. Often did he, with a persuasive eloquence, address the assembled friends of the Society, in Cambridge, in the metropolis, and elsewhere; and often, too, did he draw his pen, and put forth in print convincing arguments on the Society's behalf. His speeches and his writings were always forcible, exhibiting, in happy combination, all the marks of an amiable, vigorous, and manly intellect: while contending for what he believed to be the truth, his spirit never became embittered. He was always felt and acknowledged to be an honourable opponent. But if in argument and discussion he could grapple with some of the master spirits of the age, he more especially loved the peaceful walks of the Society; and in one such department the value of a little piece which he wrote will long be appreciated. It is entitled—“Advantages of Distributing the Holy Scriptures among the poorer orders of Society, chiefly by their own agency.”

When Bible Associations were first introduced, Dr. Dealtry had the sagacity to foresee their great utility, and he wrote as follows:—“To complete the system which has commenced and been conducted with such happy results, no measure seems to have occurred of such reasonable promise as Bible Associations. The Contributors to the Parent Institution, and to its Auxiliaries and Branches

in different parts of the country, consist in general of that class of persons who are somewhat elevated in the scale of society. It is the object of Bible Associations to bring into action also the poorer classes; to collect subscriptions from that large body of the people who are unable to give much, and yet are not unwilling to give a little. If the number of Contributors be great, the accumulation even of small sums will not be contemptible; and it may be presumed that most persons, who are not absolutely in the lowest walks of life, can afford a subscription of a penny a week.”

It need not be said how abundantly these anticipations were realized. Hundreds of thousands of Bibles and Testaments have been dispensed among the poor, on this plan—by the agency of the poor themselves, and by their own contributions. And who shall tell the amount, even of pecuniary advantage, derived to the Society from these small but innumerable tributary streams?

Your Committee cannot forbear introducing another paragraph from this little paper of their lamented friend. “Appeal to a Christian, in any age and in any country, and ask him, What is the greatest benefit which one child of mortality can confer upon another? Will he not refer you to the Bible? He will tell you that the streams of charity may indeed flow in ten thousand channels, and that they will not fail to convey blessings wherever their course can be directed; but that the Records of heaven are calculated, above all other means, to meet the wants and to diminish the sufferings of man; to point out to him his condition; to shew him also his privileges; to improve his state, and to brighten his prospects; to impart consolation as he proceeds on his earthly pilgrimage; and to cheer his last hours, even in the agonies of dissolving nature, with a hope full of immortality. It would seem as if the very touch of the inspired volume had power to communicate new feelings, and to kindle new desires; to elevate the standard of principle, and to raise the tone of morals; to purify the springs of domestic happiness, to tame the fierceness of the passions, to civilize manners, to bind in harmony the various ‘members of the embodied state;’ and to give to the family on earth some resemblance to the family above. Whenever Christianity has been permitted to walk forth

in the native majesty of her form and the loveliness of her character, a blessed influence has travelled by her side."

In his own parish of Clapham Dr. Dealtry was ever the steady friend of the Auxiliary there, and of its Associations, frequently presiding at the Anniversaries, when health or other circumstances permitted.

It is not for your Committee to enter upon any general view of Dr. Dealtry's character. They have selected but a few out of many points that might have been brought forward, which identified him with the Bible Society.

May He who removes one chosen servant raise up another, and bestow grace on all who survive steadily to follow in the track of our departed friend, and of many other such worthies who have gone before; men, of whom it is humbly but confidently believed that they were faithful to their God and Saviour, and accepted and approved by Him.

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GOSPEL-PROPAGATION SOCIETY.  
REPORT, 1846—47.

*Introductory Remarks.*

THE event most deeply affecting the interests of the Colonial Church during the past year has been the erection of four additional Bishoprics, for the more efficient administration of the Church, in the remote provinces of the British Empire. Three of the new Sees will be planted in different divisions of the great Australian Continent, and the fourth in the long-neglected Colony of the Cape of Good Hope. Although the Society for the Propagation of the Gospel can claim no direct part—beyond the original grant to the Colonial Bishoprics' Fund—in the endowment of the new Sees, yet so closely do they affect its operations, that it would be impossible to omit the grateful mention of so important a step toward the more complete organization of our Ecclesiastical System in the Colonies.

*Arrangement of Dioceses in Australasia.*

The Bishop of Australia—henceforward to bear the title of Bishop of Sydney, with the authority of Metropolitan over Australasia—though relieved within the last six years from the Episcopal superintendence of New Zealand and Van-Diemen's Land—had sent home repeated complaints of the unmanageable extent of his Diocese—two important settlements of which, namely, South and Western Australia, he had never visited, and

could not hope to visit—and he had, consequently, addressed, both to the Archbishop of Canterbury and to the Society, the most urgent representations of the necessity of subdividing his Diocese. His first and most anxious wish was to see the northern and southern portions of New South-Wales placed under separate Bishops. To a proposition so reasonable in the abstract no objection was likely to be made; but the difficulty of providing an adequate endowment would be the real obstacle. The Bishop offered to surrender a large portion of his own income at once, in order to make provision for a Bishop at Melbourne (Port Philip), and to endow, also out of his own means, an Archdeaconry, which was ultimately to become a Bishopric, for the northern division of the Colony. The total sacrifice proposed by the Bishop was one-half of his life income. Happily, it was found practicable to accomplish this design without so largely taxing his generosity; and for the arrangement finally made the Church is indebted to the co-operation of the late Secretary of State for the Colonies.

*Two new Bishoprics.*

The same year has furnished another instance of singular liberality toward the Colonial Church; and the Society cannot refrain from offering this public tribute of gratitude to Miss Burdett Coutts for the great and lasting benefit she has conferred on the Church of Christ by endowing for ever two Bishoprics. The richest reward which that noble-hearted lady can receive will be derived from the reflection, that by her means the religious foundation has been laid for the temporal and eternal welfare of the Colonies of South Africa and South Australia.

*Importance of Colonial Bishoprics.*

There are *diversities of operations* for which duly appointed Labourers must be found; and the result of all experience is to shew, that the readiest mode to obtain the services of subordinate Clergy is to name a Bishop under whom they are to act. A reference to the preceding Reports of the Society will prove how rapidly the number of Missionaries has increased wherever a new Bishop has been placed. In the first instance, it is necessary that they should be sent from the Mother Country, but, unhappily, the funds of the Society do not increase in proportion to the wants of the Colonies; and at the time when so many more

Missionaries were required in the new Sees, it happened that the whole income of the Society was barely equal to meet its existing engagements.

*Means of aiding the New Sees.*

The only means of assisting to provide Missionaries which remained to the Society was to publish these facts, and to appeal to the members of the Church at large to meet an immediate exigency by special exertions and larger sacrifices.

The season for such an appeal, indeed, was far from favourable; still it was necessary to make an effort. An address was therefore agreed to, and signed by the President, His Grace the Archbishop of Canterbury. Of this address, in which the immediate wants of the four new Dioceses were briefly stated, more than 12,000 copies were circulated through the country. But, in addition to this, there were formed for each Diocese Special Committees, which met from week to week at the Society's House, for the collection of funds for the passage and stipend of the requisite number of Clergy. A statement, also, of the area, population, and religious condition of each Diocese was prepared by its respective Bishop, who were zealously acting through their Committees, their Collegiate and Diocesan Acquaintance, and their private friends, to promote the interests of their respective Colonies. The total amount collected, up to the 1st of September, was, in Donations, 15,000*l.*, and in Subscriptions nearly 1000*l.* per annum for five years.

This sum will greatly strengthen the hands of the Bishops at the critical period of their first taking possession of their respective Sees. It will be at once seen that they carry with them the sympathy and good wishes of the friends whom they have left behind. Every true member of the Church will rejoice to learn that a large and important reinforcement is about to join the hitherto scanty and insufficient body of Clergy at present scattered over the various distant settlements of Australia. Whatever has been raised in aid of any particular Diocese, is, by a rule of the Society, placed at the disposal of the Bishop thereof, for the specified purpose.

*Selection of Missionaries.*

The stay of the Bishops in England since their consecration has relieved the Society from the responsibility of select-

ing the Clergy and Candidates for Orders, for whom provision has thus been made.

*Limitation of Aid.*

At this important epoch of the Colonial Church, the Society has taken advantage of the opportunity afforded by the erection of the four new Dioceses, to carry more fully into operation the principle of measuring its aid by the necessities of the several Congregations; and in this it has had the entire approval of the new Bishops, who are fully convinced that the Colonies are bound to establish, at the earliest possible moment, the independence of their own Church. In past times, stipends were granted by the Society during the lives of the several Missionaries; latterly a limit of time has been imposed, to allow of a gradual reduction; but in the case of the Clergy who are going out to the new Dioceses they are to receive external aid for five years: after which it is expected that they will be supported by the contributions of the Congregations to which they minister.

*State of the Funds.*

Receipts of the Year.			
	£	s.	d.
Subscriptions and Donations . . .	47,389	3	8
Donations for Special Purposes,	7947	16	6
Legacies . . . . .	4746	5	6
Rent . . . . .	247	13	0
Ditto, Special Purposes . . . . .	736	7	3
Annuities . . . . .	25	5	0
Ditto, Special Purposes . . . . .	1404	6	0
Dividends . . . . .	2032	1	4
Ditto, Special Purposes . . . . .	2065	14	0
Interest on Exchequer Bills . . .	243	15	2
Interest on Mortgage . . . . .	81	3	4
Queen's Letter . . . . .	728	4	0
<b>Total . . . . .</b>	<b>£67,617</b>	<b>14</b>	<b>9</b>

*Payments of the Year.*

<b>North America—</b>			
Toronto Diocese . . . . .	5828	13	0
Montreal Diocese . . . . .	6671	8	9
Nova-Scotia Diocese . . . . .	5006	5	0
Fredericton Diocese . . . . .	4830	18	6
Newfoundland Diocese . . . . .	7323	11	7
<b>West Indies—</b>			
Jamaica Diocese . . . . .	1856	10	0
Barbadoes Diocese . . . . .	6106	18	0
Antigua Diocese . . . . .	736	3	6
Guiana Diocese . . . . .	1457	5	0
<b>East Indies—</b>			
Calcutta Diocese . . . . .	9771	0	0
Madras Diocese . . . . .	11,449	4	2
Bombay Diocese . . . . .	843	17	6
Colombo Diocese . . . . .	507	7	0
Australia Diocese . . . . .	3891	8	8
Tasmania Diocese . . . . .	725	7	0



New-Zealand Diocese .....	2457	17	6
Africa .....	75	0	0
Seychelles .....	310	0	0
Europe.....	400	0	0
Missionaries' Expenses at Home,	232	12	0
Deputation Expenses.....	501	12	8
Printing .....	2786	14	10
Advertising .....	24	6	0
Postage and Parcels .....	639	1	4
Salaries and Wages .....	1341	16	4
House Expenses .....	387	16	8
Office Expenses .....	293	17	10
Policies .....	92	15	0
Annuity .....	150	0	0
Capital purchased.....	8661	8	9
<b>Total.....</b>	<b>£85,360</b>	<b>16</b>	<b>7</b>

Of the above sum 15,045*l.* 0*s.* 4*d.* has been paid out of the Funds for Special Purposes.

*Summary of Clergy and Schoolmasters in the Colonial Dioceses.*

Nova Scotia, 46—Fredericton, 36—Quebec, 51—Toronto, 91—Newfoundland, 28—Jamaica, 12—Barbadoes, 12—Antigua, 4—Guiana, 9—Sydney, 24—Newcastle, 6—Melbourne, 4—Adelaide, 9—New Zealand, 3—Tasmania, 7—Calcutta, 16—Madras, 21—Bombay, 3—Columbo, 6.

If to these be added five Missionaries at the Cape of Good Hope, one at St. Helena, and one at the Seychelles, the total will be 395. The Report states—

Of this number, 42 (in Canada West) are supported by the Territorial Revenue of the province; and 19 (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 334.

In addition to the above list of Clergy, the number of Divinity Students, Catechists, and Schoolmasters, maintained by the Society, is above 300.

*Remarks on the Funds.*

Beside the receipts principally derived from the Associations in the country, the Society has become the depository and trustee of upward of fifty Special Funds. The extension of its agency, though involving a vast increase of labour in the Treasurer's department, has, by making the Society a channel for the alms of all who may feel a particular interest in any

Colony or Mission, largely increased its usefulness. The sympathies of many who were reluctant to acknowledge their debt to the Colonial Church generally have thus been awakened; and it has been determined to advise the several Bishops quarterly of the sums standing in the Society's books for their Diocese, and to authorize them to draw upon the Treasurer for the amount.

*Appeal.*

With a few trifling exceptions, the contributions raised in the Colonies or in India, by Associations in connection with the Society, are not remitted to this country, and therefore do not appear in the cash account. The Members of the Society, however, will be thankful to know that several thousand pounds are annually thus raised, and expended in furtherance of the same designs as those for which their own subscriptions are contributed. Still it must be confessed that the joint amount of Home and Colonial Contributions is totally inadequate to supply the growing needs of the Church in the British Settlements, and the support of Missions in our Heathen dependencies. What is contributed in England for these holy purposes is contributed by very few. Not a fifth part of our parishes have as yet pledged themselves to support the Society; and yet it is only by a general co-operation of all—by Clergy and People working together congregationally—that the responsibility of the Church of England to her daughter Churches through the extending circle of our Colonial Empire can fitly be discharged. There is probably no parish where something might not be done; and certainly there is no parish where something ought not to be attempted. The only difficulty consists in making a beginning; and, to diminish that difficulty as much as possible, a Letter of suggestions has been extensively circulated by the Society.

Long experience has shewn that a forward zeal in the furtherance of Missionary Work, so far from relaxing, has tended to invigorate the efforts made for Parochial and Home Charities. It has also commonly had the blessed effect in allaying party spirit, by uniting all in one great cause. On this great principle, then, that of banding all the members of the Church together for the extension of the kingdom of their common Lord and Saviour, the Society most earnestly solicits

their hearty co-operation. The work concerns the glory of God and the salvation of the souls of men. And blessed, indeed, may those be esteemed who rightly estimate the privilege of taking a part, however humble, in such a work.

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NATIONAL EDUCATION SOCIETY.

THIRTY-SIXTH REPORT.

*Introductory Remarks.*

THE Society's business has principally consisted, as heretofore, in aiding to build and improve Elementary Schools throughout the country, and in the careful management of its own Training Institutions. The history of the National Society, however, is not only a history of the more mechanical parts of education—of the building and improvement of Schools, and of the establishment and management of Training Colleges;—it is also, in great measure, a history of principles; a history of the rise and progress of public sentiment with regard to the real meaning and import of education, and the legitimate means of promoting it.

And it may safely be affirmed, that the wisest men have now practically come to the same conclusions, on several important points, as have been maintained by this Society from its earliest foundation. The fundamental principle of this Society has ever been, that all education, deserving the name, must be based upon Religion; and that education, in its full and proper sense, cannot rightly be said to be carried on, where definite religious belief and religious principle do not pervade the whole teaching of a School. For education means much more than instruction. To educate a child the Master must do more than impart certain lessons. The Master should be more than a clever expert teacher. You want the innermost spirit of the Man to hold converse with the innermost spirit of the Child. You want the heart of the child to catch some of the holy fire of Religion which should burn in the breast of the Master, and breathe through all his actions. Religion is not only imparted in set lessons, but in the whole course of school discipline, by example, by gesture, by look, by the turn of a phrase, by a kind of mental contagion which may be understood though it can hardly be described. And shall the Schoolmaster be one who is forbidden to name the name of Christ?

The two great principles now referred

to—1st, that it is essential to education that religion pervade the whole teaching of a School; and, 2dly, that the main direction of education should be left in the hands of those who would be prompted to approach and handle it from a care for the immortal souls of the children—have been practically recognised in the recent very important minutes of council, bearing date 25th August, and 21st December, 1846.

*Welsh Fund.*

A Fund for the particular benefit of the principality, including Monmouthshire, has been raised, and amounts to 2530*l.* in annual subscriptions and 2907*l.* in donations; to be applied to Training Institutions.

*General Fund.*

In the course of last year, the annual subscriptions to the General Fund, exclusive of legacies and donations, have amounted to 7012*l.*, a sum exceeding the annual subscriptions of the previous year by 464*l.* The Society has, in addition, received legacies and donations to this fund, which have made the income between 9000*l.* and 10,000*l.* for the year. The operations of the Society, however, are very seriously crippled, and their efficiency impaired, by the smallness of its annual income.

*St. Mark's College.*

Since the foundation of the College 57 young men have completed their term of residence, and are, without exception, devoting themselves to the objects for which they were educated. In the last three months 40 applications for Masters have been received, while the College can only send out about 20 in any one year.

*Westminster Training Schools.*

From Lady-day 1846 to Lady-day 1847 the number of applications for admission into training at Westminster was 247; and 164 persons were received, after examination, into the establishments at Manchester Buildings and in Smith's Square. During the same time, 56 men and 56 females completed the term of training required, and were placed in charge of Schools by the Society: and 12 Masters and 23 Mistresses, already nominated to Schools, were instructed for a period of three months, and went back to their appointments. The whole number of persons thus trained and sent to situations is

147. The registered applications for the services of Teachers which were received at Westminster amounted, in the course of the year, to the unprecedented number of 573; so that the Society found itself unable to supply Teachers from these Institutions in no less than 461 cases. In most instances the remuneration offered was sufficient, varying in value from 120*l.* to 50*l.* a year for Schoolmasters, and from 75*l.* to 35*l.* a year for National and Infant Schoolmistresses.

*Westminster Practising Schools.*

The names of 371 boys are on the books of the School; and the average daily attendance is 330. The scholars admitted during the past year have amounted to 444; a fact which shews how few children remain under tuition for any length of time. The age of the boys in the highest class is, on an average, only ten years and a half.

Mr. Wilson has continued to receive a number of well-recommended youths, between 15 and 18 years of age, as paid monitors or pupil-teachers, and has devoted much time out of school-hours to their instruction.

*Whitelands.*

The Rev. M. Biggs has been appointed Chaplain. During the year the number of applications for the admission of pupils amounted to 86: of these, 57 were received; and 54 pupils passed the probationary term in a satisfactory manner, and 3 were dismissed as incompetent. Within the same period, 19 young women have left the Institution to take charge of Schools; whereas 123 applications have been received for Schoolmistresses. In the Practising Schools there are now 372 taught daily by the pupils in training: namely, in the National School, 144 children; in the Middle School, 78; and in the Infant School, 150.

*Battersea Training Institution.*

This Institution for training Masters, principally for Schools in manufacturing and mining districts, has had 83 young men under instruction: 51 Masters were sent out in 1846. Few have left since, as they are awaiting the examination of Her Majesty's Inspector.

*Bradford Model Factory Schools.*

The Committee receive continued assurances of the useful character of these Schools.

*Special Fund.*

There has been received, on account of Dec. 1847.

the Special Fund, 136,918*l.*, and your Committee have expended 118,937*l.*, in grants from 3*l.* 3*s.* to 1215*l.*, for the manufacturing and mining districts.

*Queen's-Letter Fund.*

In full reliance upon the collection which was shortly to be made under the authority of the Queen's Letter, and at a crisis when, the Society doubted not, that appeal would be warmly responded to, it has already pledged itself for grants to build Schools and Teachers' residences to the amount of 12,000*l.* more than it has at present in hand. Grants during the year have been made out of this and the Special Fund to the amount of 24,833*l.* 5*s.*, to meet 119,920*l.*, raised from local resources.

*Organising Masters.*

The Society has had five Organizing Masters in its employ in the course of the year—Mr. Tearle, Mr. Moore, Mr. Baker, Mr. Harris, and Mr. Ingram.

*School Statistics.*

The general inquiry into the state of Church Education throughout England and Wales is still in progress, and increased exertions are being made to complete this laborious work. The task is impeded by the want of returns from many parishes. A second application is now being made for the required information from these places from which none has been received.

*Belton's Charity.*

This Fund is to be devoted to the maintenance of Church Schools for the poor throughout England and Wales. The Ironmongers' Company are the trustees and distributors of the fund, the amount of which is 5000*l.* a year, or thereabouts. It is to be apportioned among the twenty-six dioceses of England and Wales. By the present apportionment, the largest annual sum awarded is 360*l.* to the Diocese of London; and the smallest yearly sum is 80*l.*, awarded to the Diocese of Rochester. No annual grant is to be less than 5*l.*, nor more than 20*l.* Sunday Schools merely, and Schools for infants under seven years of age, are excluded from the benefit of the fund. Where a Boys' School and Girls' School are under the same management, and are intended for the benefit of the same population, they are to be regarded as one establishment. The decree further lays down, that the Schools especially preferred for assistance shall be those in which in-

struction is given both on Sundays and on every day throughout the week. It is likewise decreed, that a preference shall be given to the claims of Schools which have been recently established; and that among new Schools those shall be preferred which are connected with new district Churches, where the Clergyman chiefly depends for his support upon the pew-rents, or where the local resources are required for church building, and other similar purposes. Notice of all grants proposed to be made to Schools is to be given by the Ironmongers' Company to the Bishops of the dioceses, in which such Schools are situated, one month before the grants are made. Applications are to be addressed to S. A. Beck, Esq., Clerk to the Ironmongers' Company, Fenchurch Street, London.

#### *Music.*

Mr. Hullah continues to superintend the musical training of the pupils in the Colleges and Schools of the Society.

#### *Standing Counsel.*

In the course of the year, the Society's Standing Counsel has revised 264 trust-deeds of Schools aided by grants from the Society, and given opinions in forty-five other cases. The Committee take this opportunity of calling the attention of the Clergy and others to the importance of looking to the legal tenure of their Schools. In very many cases in which the Society has requested to see the existing trust-deeds of Schools it has been found that the deeds have been invalid, chiefly by reason of their being subject to the Mortmain Acts, and of their not having been duly enrolled in Chancery within six calendar months from the date of their execution. Care should be taken in the selection of trustees, and, if possible, they should be corporate persons.

#### *Depository.*

The Society's Depository at Westminster, for School Books and Materials, has continued in full operation, and the sale of articles has very materially increased. Much new apparatus has been introduced.

#### *Minutes of Council of Education.*

The Clergy and School Managers should obtain copies of the Minutes. They are now published, with a Supplement, for postage circulation, at 1d. each, or 7s. a hundred, by J. W. Parker, 445 West Strand, London.

These Minutes contain very important information as to the payment of Masters.

#### *Conclusion.*

The National Society are happy to reiterate their acceptance and approval of the recent Minutes of Council, in their bearings on National Schools. The Minutes are, on the whole, drawn up with great care in their detail; and in principle they merely offer to develop the existing system of the Society, without invading the province of the Clergy and other local managers of National Schools, and without any attempt at that unnatural and unreal division of knowledge into religious and secular which mars the full efficacy of both. The main burden of building and maintaining Training Institutions and Elementary Schools still rests on voluntary efforts and contributions. It remains for the local managers of Schools, who may resolve to avail themselves of the aid offered in the present Minutes, to apply for grants to pupil-teachers, and toward the salaries of their Masters and Mistresses. It is necessary that the application should originate with the Clergy and local School Committees; and therefore it in great part depends on them to render the scheme one of real advantage for the improvement of Schools, by doing all they can for the speedy and effectual carrying out of the measure. Great expectations have been raised by the plan, and it were a pity these expectations should prove delusive. And it is earnestly hoped that all those who may reject the aid proffered in the Minutes will practically exhibit what they do approve. It is not enough to decry bad systems of education without setting up good systems. The wants of the nation call for action, not declamation. The spirit of the times will exact positive results of some kind, and will not rest content with inoperative speculations on what is best. And God grant that all persons striving earnestly, and with honest and good hearts, after what is best on the momentous subject of the education of the people, may finally arrive at a knowledge of the truth. Then, we may not unreasonably anticipate the best results to this Church and kingdom. For though, as long as we remain fallen human beings in a fallen world, we can never expect utterly to extirpate evil, yet we may, and ought to hope, with God's help, to diminish its power immeasurably. And if there be any truth, as

there undoubtedly is, in the saying, *Train up a child in the way he should go, and when he is old he will not depart from it*, we may trust eventually to rear up a people obedient, from the ground of the heart, to the precept, *Fear God and honour the king*; a people religious without hypocrisy, and loyal without servility; *our sons growing up as young plants, and our daughters as polished corners of the temple.*

BRITISH AND FOREIGN SCHOOL SOCIETY.

FORTY-SECOND REPORT.

*Introductory Remarks.*

SECTS and parties are unknown at their Board. Neither Churchmen nor Dissenters are recognised as such. Every thing is conducted as if no differences of opinion on religious matters existed. The members of the Committee meet simply as Christian Citizens. The subscribers are known only as parties anxious to promote the scriptural education of the children of the poor, without reference to denominational distinctions.

To assert that in every instance the variously-composed bodies who guide and controul the local Schools have adhered with scrupulous fidelity to each of these particulars, would obviously be impossible; but it is very gratifying to know, from frequent correspondence, from the reports of your Inspectors, and from the published proceedings of Branch Associations, that, as a whole, they occupy one ground, and watchfully guard against the violation of fundamental principles.

*Model and Normal Schools*

The Model School for boys still retains its high character unimpaired. During the year 781 boys have been admitted, making the total number received into the School, since its formation, 29,595.

The Normal School for Young Men has been sustained with vigour, and its classes have been crowded with diligent and attentive students. Those in the upper class, who have had the advantage of Mr. Cornwell's instructions, have made considerable progress in the study of their own language, in geography and history, in the elements of mathematics, and in natural philosophy. The juniors, under the care of Mr. Saunders, have manifested equal industry and perseverance in the acquirement of that preparatory knowledge, the possession of which is considered essential before they

can with propriety be introduced to more advanced studies.

The number of students in training during the year has been 233: of these 44 were in training when the last Report was prepared; 189 have been received since that date; 147 have been appointed to Schools; 23 have, from various causes, withdrawn from the Institution; and 63 were on the books on the 1st of April last.

The lectures given daily to all the students on the theory of Teaching and of School Government have been regularly continued, and have been much valued by the Teachers; while the special winter course, established for the benefit of the Masters and Mistresses of Schools in London and its vicinity, has this year been crowded to excess.

The lectures of Mr. Cowper comprised, first, Remarks on the Means of communicating a Knowledge of the Useful Arts; then Paper-making, the Manufacture of Pottery and Porcelain, and the Locomotive Steam Engine. Those of Mr. Scott, after an introductory outline of European History previous to the period selected, embraced the eleventh, twelfth, and thirteenth centuries; as represented respectively by Anselm of Canterbury, by Bernard of Clairvaux, and by the poet Dante.

The general effect produced upon the mind and character of the students by the discipline to which they are subjected while in the establishment can be fully estimated only by their conduct and exertions after they have been appointed to Schools. It is satisfactory to know that the conduct of the Teachers thus appointed is, with very few exceptions indeed, deserving of the highest praise.

*Model and Normal Schools—Female Department.*

The Female Establishment is in an equally satisfactory condition. The number of children admitted during the year has been 350, and the total number since its establishment 17,425.

The Normal School for Female Teachers has been quite as full as last year, and its growing importance has rendered further assistance in its management essential.

During the year, 152 have been under instruction: 32 of whom were in attendance last April; 98 have been appointed to Schools at home or abroad; 17 have

withdrawn; and 37 were in the Institution on the 1st of April 1847.

To the Ladies' Committee you are again under deep obligations for the unwearyed labour which they have bestowed on this important department. In the selection and appointment of Teachers—in visiting the School—in the examination of Candidates—in the controul of expenditure—and in the management of household affairs, the subscribers are alike indebted to their zeal and energy, their prudence and patient watchfulness, their kind and unremitting attention.

The numbers of the year are these—

For Boys' School: In training, April 1, 1846, 44; received since, 189. Appointed to Schools at home, 147; withdrawn, 23; remain, 63. For Girls' School: In training, April 1, 1846, 32; received since, 120. Appointed to Schools at home, 96; abroad, 2; withdrawn, 17; remain, 37.

#### *New Schools.*

There have been 146 new Schools opened during the year, in 130 different localities. Of these, 32 have been established in the mining or manufacturing districts; 49 in the towns and villages of the agricultural counties; 11 in London or the neighbourhood; 6 in places not properly falling under any of these heads; and 48 in North or South Wales. About one-third of these have been opened in rooms erected for the purpose.

#### *Condition of Local Schools.*

The Reports of the various local Schools scattered over the country are quite as encouraging as they have been in former years. One lamentable fact brought to light is, that out of 180 children who had been in a School for a longer or shorter time during the year, the parents of 69 never attended any Place of Religious Worship whatsoever.

In other Reports remarks like the following occur:—"The frequent irregularity of attendance at School, and the early age at which children are removed from it, are much to be regretted; irregularity materially retarding their advance in learning, and removals at an early age producing a stunted and imperfect education. There are at present in the School 264 boys, of whom 224 are under eleven years of age; and, if they follow the course of their predecessors, a large majority of them will leave School

at or before that age, in order to enter the active scenes of life."

#### *School Inspection.*

Six gentlemen have been more or less employed during the year in visiting, inspecting, and reporting on the Schools of the Society, viz. Mr. Henry Althans, in London and the neighbourhood; Mr. Wilks, in Lancashire, Cheshire, Cumberland, and Durham; Mr. Barton, in Yorkshire, Lincolnshire, and the Midland Counties generally; Mr. Burditt, in the Eastern Counties; Mr. Phillips, in North Wales; and Mr. Smith, in various parts of the kingdom, where his services appeared to be especially needed.

To the labours of these gentlemen your Committee attach the greatest importance. By the intercourse which is thus maintained between the Parent Committee and the local Schools, friendly feelings are kept up; improvements are suggested; local Committees are induced to attend more closely to the condition of their Schools; deficiencies are brought under notice and corrected; Teachers are encouraged; the experience of one town is brought to bear upon another; and benefits, more than equivalent to the great expense incurred, are reaped both by the Society and the public.

#### *County Educational Associations.*

The West Kent Association has prepared and printed a collection of statistics, shewing the educational provision in that division of the county. The result is, that, out of a population of 356,916, the number in public Schools is 25,785, and in private Schools 15,462: of these Schools, 122 are connected with the National Society, 23 with the British and Foreign School Society, 45 are endowed, 29 are private individual enterprises, and 23 are reported as "various."

#### *Agency for originating local Effort.*

During the few years that Mr. Phillips has been engaged in the service of the Society he has attended several hundred Public Meetings, explained the principles of the Society, and pressed the importance of establishing Schools on many thousands of his countrymen: 51 new Schools have been established through his exertions, of which 23 are held in rooms erected for the purpose, 12 of them having a Master's house attached: 48 Schools have been opened during the past year, either in North or South Wales, and 83 are now in operation.

Mr. Smith has delivered lectures in various parts of England, to effect the same ends. The grants of the Society, chiefly to new Schools in England and Wales, have amounted, during the year, to 991*l.* 3*s.* 5*d.*

#### *Agencies for Funds.*

The agencies hitherto sustained, in order to obtain funds by the formation of Auxiliaries, and by adding new annual subscribers to the list, have been carried on with vigour. The result, though gratifying, has not been equal to the just expectations of the Committee.

#### *Depository.*

The business of the Depository has been steadily increasing. The stock of articles supplied has been greatly enlarged, and the supply of various articles again reduced.

A sequel to the Second Lesson Book has been published, to supply a want felt in some quarters for a more extended course of easy reading; and School Geography, prepared by Mr. Cornwell, has also issued from the press.

#### *Correspondence with Kindred Associations.*

With the Congregational Board of Education your Committee have sustained, as heretofore, friendly relations. Many of their supporters, belonging to that body, have allotted portions of the sums they subscribed to the Congregational Fund to your Society; and the Committee acknowledge the receipt, during the year, of 77*l.* from that source. To the "Ragged Schools" your Committee have had great pleasure in rendering all the aid in their power, both by instructing Teachers and by grants of school material.

#### *Finances.*

The amount of Subscriptions is 1182*l.* 18*s.* 6*d.*. Donations and Auxiliary Societies' Remittances, 3428*l.* 7*s.* 5*d.* Legacies, 129*l.* 12*s.* Council of Education, 750*l.* Grants of money and school material, 1150*l.* 13*s.* 9*d.* The amount given at p. 240 includes 2070*l.* 2*s.* 5*d.*, received by the sale of Exchequer Bills, a balance of 756*l.* 15*s.* 3*d.* in the Treasurer's hands, and 1542*l.* 18*s.* 5*d.* received from the Teachers in training, and Children's weekly pence.

#### *General Review.*

To be content with what is at present

accomplished would be alike fatal to prosperity and to permanence. Not to occupy new ground, would, in effect, involve the yielding of that which is already possessed. Every thing around us and about us is in progress; movement is therefore essential to safety. Teachers, however valuable in other respects, who are ill-informed, untrained, or only half educated, can no longer occupy the positions which they have done with either credit or security. Henceforth, an educated man will alone be accepted as an educator of others; and the usefulness, prosperity, and permanence of all Normal Institutions will be inseparably associated with the extent of instruction they impart, the time they allow for the work of preparation, and the importance they attach to a thorough and well-regulated course of moral and intellectual discipline.

These views have long been recognised by your Committee. They have repeatedly avowed their conviction, that what the Teacher is, the School will generally be.

To carry out these convictions, they have done much, but they have not done enough.

Little more than four years ago, the new Normal Institution in the Borough Road, reared at a cost of 21,500*l.*, was opened for the reception of students, and from that period to the present its classes have been crowded.

But the demand for Teachers still exceeds the power of the Committee to supply.

The only remedy is the establishment of more Training Schools. The Committee, relying on public liberality, have determined to adopt this course. They propose to commence, with as little delay as possible, FOUR BRANCH NORMAL SCHOOLS, to be connected with the Parent Institution, and dependent on it, but conducted upon a smaller scale, and with reference to a lengthened period of training. The first of these it is proposed to plant near the centre of the great cotton manufactures; the second in the heart of the clothing districts; the third in the west of England; and the fourth in one of the eastern counties, easily accessible from London.

It is not intended to erect large or costly buildings. A plain and simple dwelling, sufficiently capacious to furnish class rooms for instruction, and suitable dormitories, is all that will be needed. These Schools will be as available for

parties intending to take charge of Church of England, Wesleyan, or Congregational Schools, as for those who wish to place themselves entirely at the disposal of the Society.

The sum required for such a work will be large. Twenty thousand pounds has been named as the amount which must be raised for the purpose of building or purchasing suitable buildings, and supporting the Schools for the first year. Time, passing events, urgent necessities, all unite to favour a prompt, energetic, and comprehensive movement.

#### *Appeal.*

Your Committee, therefore, once more appeal for increased pecuniary aid. If it be afforded, they will proceed onward with energy and hope. If it be withheld, their operations must of necessity be limited, and their principles, instead of spreading through the community, will be checked in their progress, and enfeebled as to their influence. Such a result might well be regarded as a public calamity; but it is idle to conceal that it will be inevitable, if the friends of education, merging their minor differences, and yielding to one another much, that by so doing they may gain the more, do not as one man unite, and, by the devotion of their time, their influence, and their property to the work, seek to promote the instruction of their poorer neighbours on sound and scriptural principles.

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## Continent.

### *BIBLE SOCIETIES.*

PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

(Continued from p. 465 of our last Number.)

#### *Hungary.*

THE Hungarian Pastor reckons the annual supply required for these countries to be 12,000 copies. Our Correspondent has had the satisfaction of completing an edition of the Hebrew Bible, one half of which was bespoken by the Missionaries of the Free-Church-of-Scotland Committee for Promoting Christianity among the Jews. He writes—"Nor is Israel backward in accepting the Word of Divine Revelation. I have already sold and despatched nearly 1000 copies of the Hebrew Old Testament. As I have nothing to do with making proselytes, and only express my sincere wish that they may become pious Jews, and diligently study Moses and the Prophets, they receive the

Word of God without mistrust, and even with gratitude. Several of them have also purchased German Bibles."

#### *Denmark.*

The Danish Bible Society has issued 4741 volumes; which is 1000 copies more than usual.

The Rev. Mr. Röntgen, of Christiansfeld, has distributed 813 copies.

#### *Sweden.*

The Agency in Sweden have printed 30,000, and received from London 3500 Testaments. There have been issued from the dépôt 30,482 copies; beside 308 Bibles and 141 Testaments in Danish, English, and German.

In thirty-two years 888,422 copies of the Scripture have been put into circulation.

There has been printed in this country a new edition of 10,000 copies of the Swedish Diamond New Testament; and an edition of 20,000 Swedish Bibles in Pearl Type, and 500 copies of St. Luke in embossed characters, for the blind, are now passing through the Press. And there have been forwarded to the dépôt in Stockholm the following supplies:—1500 Swedish Diamond Testaments; 36 Bibles and Testaments, in Italian, French, and Dutch; together with 200 Bibles and 300 Testaments in Norwegian, from the Society's dépôt in Christiania.

#### *Norway.*

The Agency at Christiania has been authorised to print a new edition of the Danish Testament, consisting of 5000 copies. The issues from the Depository under the care of your Agency for the past year have been together 1663 Bibles and 3715 Testaments.

The Agency in Christiansand report, in their last Annual Statement, an issue during the year of 75 Bibles and 205 Testaments.

The Agency at Stavanger also report an issue of 151 Bibles and 406 Testaments.

The Agency in Drontheim have issued 91 Bibles and 210 Testaments.

#### *Russia.*

The Agency in St. Petersburg has issued 7680 copies, of which 3250 were on behalf of the American Bible Society, and at their expense. The Agency writes:—"There has been a considerable falling off from the amount of distribution in late years, and that from causes over which your Agency can have no influence. As residents in the metropolis of the Russian



Empire, and our consequent opportunities for distributing the Word of God over a vast extent of territory, we continue to avail ourselves of these opportunities (as they arise) in Livonia, Esthonia, Finland, the German Colonies on the banks of the Wolga, and in the Government of Saratoff, and throughout the Provinces of Southern Russia. To friends in Riga we have made a grant of 1000 copies of the Lettish Testament, to be distributed among the poor Livonian Peasantry, whose moral and spiritual circumstances are such as earnestly appeal for Christian Sympathy and Assistance."

*Finland.*

The Agency in St. Petersburg writes:—

His Eminence the Archbishop of Finland will inform you of the progress of our work in Finland. One half of the forthcoming edition of the Finnish Testament, 10,000 copies, is now nearly ready for distribution. His Eminence solicits our acquiescence in the gratuitous distribution of the 10,000 copies, referring us to a promise made by the Rev. Mr. Browne, in the name of your Society. It appears, from a Letter of the Archbishop's, that there were then 50,442 families in Finland entirely destitute of the Scriptures; and that to meet this exigency he was depending on the promised gratuitous liberality of your Society. Of these families, 20,000 were supplied with Testaments in 1841, and 20,000 more in 1843, so that there are yet 10,442 entirely destitute families unsupplied. On considering this application, we have acceded to the request of the Archbishop, so that now your Society will have performed a great and good work in Finland, in so amply furnishing its entirely destitute population with the Word of Life, that only 442 families in the whole province remain unsupplied.

*Spain and Portugal.*

Your Committee have still to lament their inability to record any thing gratifying respecting these countries. At Gibraltar, however, they have a knot of devoted friends, who are doing what they can. On their behalf the Rev. Mr. Hull writes:—"You will perceive that we have sold 193 Bibles and Testaments; a few copies have been given gratuitously, but in general we have preferred attaching a price, however small."

Your Committee are engaged in print-

ing, in Lisbon, an edition of the Portuguese Bible, which is much wanted. They have met with many disappointments and delays in the progress, but they expect it will now be completed in a short time. In the meanwhile they have printed at home an edition of the Portuguese Testament to meet the demand, which has been frequent.

*Italy.*

Over Italy the same regrets as heretofore must be expressed; but still opportunities are offering occasionally for sending a few copies. Your Committee have printed two editions of the Italian Testament during last year, and are shortly about to proceed with a third. The last-named is to have the marginal references as given in the latest edition, printed under the superintendence of Diodati the translator, at Geneva, in 1608.

*JEW'S SOCIETY.*

THE Thirty-ninth Report supplies the following

*Summary of Proceedings among the Continental Jews.*

*Hamburg*—The Jews in Hamburg have taken an active part in the religious movement which has so much occupied the attention of their nation in so many parts of Germany. A Society has recently been formed for improving the social condition of the Jews. About 1000 persons, merchants and literary men of various classes, have joined the Society. Both Jews and Christians are members. They meet for the discussion of questions connected with the objects they have in view. They endeavour to provide suitable employment for the poorer Jews, and to promote mutual good-will and respect; seeking to obtain the removal of all those civil and social distinctions which have hitherto tended to prevent that intercourse which they wish to maintain. As might be expected, the adherents of Rabbinitism do not approve of this Society. It must be admitted, indeed, that a spirit of infidelity has too much influence on the minds of some of those who are zealous to promote the political advancement of the Jews as a people; but the dark bigotry of the so-called orthodox Jews leads to their persecution.

*France*—In France, as in other countries, the Jews continue to be eagerly engaged in the discussion of questions respecting orthodoxy and reform.

Some idea of the number and importance of the Jewish population in France may be formed from the circumstance, that the French Government pay toward the support of the Synagogues and Ministers of religion among the Jews the sum of 170,000 francs annually. Four different periodicals are regularly published in France, for the discussion of questions relating exclusively to the religion and interests of the Jews.

*Amsterdam*—The Jews in Holland are, on the whole, more ignorant of the Word of God than their brethren in Germany. There are, however, some, both in Amsterdam and other towns in Holland, distinguished as physicians, lawyers, or literary men. Notwithstanding the enemies of the Cross have done all in their power to keep back the children of Abraham from Mr. Pauli's public and private teaching and preaching, yet the number of Jews seen at the Church has kept on increasing. Several families have applied for instruction in Christianity, with a view of making a public profession of Christ, who have been kept back by the influence of the Rabbies and the richer Jews. Still, fifteen have been admitted by your Missionary, by baptism, into communion with Christ's Church; making a total of thirty baptized by him in Amsterdam since 1844. From eighteen to twenty proselytes are regular attendants at the Lord's Table. A nucleus of a Christian Jewish Church has thus been formed; and your Committee have permission from His Majesty the King of Holland for the erection of a Church in connection with your Mission in Amsterdam. A School is also about to be opened in connection with this Church.

The circulation of the Scriptures has not been quite so large as in former years. One hundred Bibles, however, have been placed in the hands of the Jews, beside 300 Psalms, 20 Hebrew New Testaments, and 20 Pentateuchs. A Dutch translation of the "Old Paths" will shortly go to press.

*Creuznach*—Through the instrumentality of this Society, many thousands of Jews are put in possession of the pure Word of God; very large numbers, who a few years ago were ignorant of their own Scriptures, now read and value them; and the Lord has already given much increase to His Word. A great change has taken place in this respect since your Missionary, the Rev. J. Stockfeld, twenty-one years ago, commenced his Mis-

sionary Labours in connection with this Society. At that time very few of the local Clergy took an active interest in the cause of Jewish Missions. Now, on the contrary, your Missionary is most effectually assisted by the Ministers of the Gospel within his sphere of labour. The only partial exception to this is in Rhenish Bavaria. The circulation of the Scriptures has not been so great during the past year, on account of the generally prevailing distress and scarcity.

Mr. Stockfeld has continued his intercourse with the Jews, both at Creuznach and in other towns in the Rhine Countries. His reception by the Jews has been most encouraging. He especially states several pleasing instances of this kind in his Report of a visit to Cassel.

*Strasburg*—The Rev. J. A. Hausmeister has continued his labours at this Station, assisted by Mr. J. P. Goldberg. Six Israelites have been baptized during the year; one of them, a learned Jew from Galicia, of great promise.

Mr. Hausmeister has also travelled in the Grand Duchy of Baden, and in Alsace. In his various Mission Tours in Alsace he has occasionally found seriously-disposed and pious Jews, willing to enter into religious conversation; but these are exceptions. The Jews here are in general very bigoted, and often violent, making not only noise and disturbance, but even not always slow to resort to bodily violence toward the messengers of the Gospel. The political liberty, which they enjoy to a very great extent, has not brought them nearer to Christianity, nor caused them to be better instructed. The greatest number of Jews reside in Roman-Catholic places, and have therefore a totally wrong idea of Christianity; nor do those who reside in the midst of Protestant Communities often witness the power and influence of the Gospel.

*Frankfort-on-the-Maine*—Your Missionary, Mr. H. Poper, has, in some measure, been prevented travelling as much as your Committee could have desired, by having almost constantly some Israelites under instruction for baptism. He has, however, visited a considerable number of places in the neighbourhood, where he has, in most instances, been very kindly received. On these journeys he had many fresh proofs that there are many secret believers in the small towns, who are only prevented by outward obstacles from making a public profession of their faith.

As regards his intercourse with the Jews at Frankfort itself, since the recent religious commotions among Jews and Christians, which have resulted in the formation of the communities of the "Jewish Reformers," the "New Catholics," and the "Friends of Light," he finds even some, who formerly were quite unwilling to converse on religious subjects, who enter freely into conversation with him on these things. A Jewish Teacher said—"I have much more regard for your doctrines than for those propagated by this assembly of Rabbies, seeing that yours are founded upon the Bible, and theirs are built upon human notions."

Three Israelites have been baptized at Frankfort during the year.

*Berlin*—Berlin may, in many respects, be considered as the central point whence the modern movements in reform among the Jews proceed. The wealth, respectability, and intelligence which distinguish many of the Berlin Jews, naturally give additional importance to everything which transpires among the members of that community.

It must indeed be lamented, that, in their eagerness to escape from the gloom and intolerance of rabbinical superstitions, they have been led to trust too much to human reason, and the dictates of human wisdom.

So great has been the liberality of the Jews in Berlin, so earnest their zeal in caring for the interests of their community, that the old Synagogue possesses a fixed capital amounting to 1,152,415 dollars, and an annual income of 110,430 dollars, not including the annual subscriptions, which amount to about 40,000 dollars yearly. When, on a late occasion, a collection was made in Berlin for building Christian Churches, the amount received was only 5000 dollars: whereas the Jews, although comparatively a small number of persons, subscribed 70,000 for building a new Synagogue, within a very few days. They offered 40,000 dollars for a site on which to erect the edifice.

Mr. Bellson observes: "Though the Reformed Jews are devoid of every thing that is positive in Religion, yet they have this one good feature, that they are honest and upright, and every one may soon know what they want."

As a proof that intercourse between Christians and Jews is on the increase, we may notice the fact, that of 1005 Jewish Children who are in attendance at

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nine different Schools, only 355 go to Jewish Schools; all the rest being sent to those which are kept by Christians. A respectable Jewish Periodical stated, a short time since, that the number of those in Berlin who have left Judaism in order to join the Christian Church amounts to 2000.

During the past year a new Place of Worship has been opened in connection with your Mission in Berlin, and has answered the expectations of its usefulness. Seven of the House of Israel have been admitted into the Church of Christ by baptism during the past year.

The Rev. B. W. Wright has devoted a considerable portion of his time to Missionary Journeys in different parts of the Prussian Dominions. In the beginning of this year he undertook a Missionary Tour in Pomerania and Brandenburg, which, although short, much exceeded his expectations in success, particularly in the interest excited in the Clergy, with the pious and venerable Bishop of the province at their head.

*Breslau*—The third rabbinical assembly was held in Breslau, in July last. It was attended by 26 German Rabbies. The great object of their deliberations seems to have been on this, as on former occasions, to remove, as far as possible, every difficulty occasioned by an attempt to maintain the ceremonial and rabbinical laws; the habits and customs of the modern Jews living in Germany having changed very greatly during the last few years. The questions discussed related to the proposed and desired mitigation of the laws respecting the observation of the Sabbath, and some regulations respecting circumcision, and the proper observance of the second festival days, and the ancient customs of mourning.

These commotions in the Jewish Community have furnished Dr. Neumann with frequent opportunities for pointing out to his brethren after the flesh the only way of salvation.

*Dantzic*—The Gospel of Christ has been extensively preached by your Missionaries at Dantzic during the past year. Owing to the slackness of trade in the summer, the number of foreign Jews who visited that place was less than usual. From this cause the opportunities for usefulness in Dantzic itself were comparatively few. Yet, when at home, the Rev. H. Lawrence and E. M. Tartakover frequently visited foreign Jews, who may

be met with on the banks of the Vistula, where they superintend the unloading of the vast cargoes of grain and wood which are brought to Dantzic from various parts of Poland; conversations were held with these visitors, who generally manifest a disposition to listen to the Truth, and copies of the Scriptures were circulated among them.

Some Jews in Dantzic have appeared well disposed toward your Missionaries, and with them they have had conversations; but, generally speaking, the Native Jews have kept aloof. When, however, they have met with your Missionaries at a distance from their home, where they ceased to be influenced by their brethren, they proved much more accessible, and shewed a willingness to discuss New-Testament subjects.

Nearly twice as many copies of the Scriptures and other Books have been distributed this year as in any preceding.

*Königsberg*—The Rev. C. Noesgen has proclaimed the Gospel to many of the House of Israel. The number who have called on him to purchase Bibles, Testaments, and other Hebrew Books, has not been so large as in former years, chiefly because a very high duty, almost tantamount to prohibition, is now charged by the Russian Government on the importation of such books. But your Missionary has not sought in vain for opportunities of conversing with Jews. The Jews also of Memel, and other towns in the neighbourhood, have been visited, and directed to Christ. On these occasions Mr. Noesgen met with many who appeared to feel the Divine Power of the Gospel. Many informed your Missionary that numbers would come and apply for instruction and baptism, if it were not for the difficulty of obtaining passports from Russia. Yet, two of the four individuals who have been baptized by Mr. Noesgen during the year are natives of Russian Lithuania; and others from the same neighbourhood are still under instruction.

Twenty-six Israelites have been baptized in the province of Prussia, during the year, in the Protestant Church.

*Poland*—In Poland the children of Israel have maintained most firmly their isolated character, and national rites and ceremonies. Here Israel has occupied a position in society, as a middle class, standing midway between the noble and the serf,

constituting the chief urban population, and engrossing almost all industrial occupations and lucrative employment. The decree recently promulgated respecting the change of the dress hitherto worn by the Russian and Polish Jews cannot fail to have a great effect on their future position in these countries. This measure is viewed with much favour by the younger portion of the community; while the old and orthodox Jews look on this compulsory change with feelings of dismay and aversion. A learned Jew, two days before his death, when his relatives besought him to say something to them by way of remembrance, said, after a short time spent in thought, "Now, my beloved, listen to me. I die certain of two things, but uncertain of one; viz. I am certain that I die a Jew; I am certain that my grandchildren will die Christians; but I am uncertain whether my sons will die as Jews or Christians."

From the Stations hitherto occupied by your Missionaries—Warsaw, Lublin, and Kalisch—they have gone forth in every direction, scattering on their journeys the seed of the Gospel among the Jewish Population, circulating the Word of God, and distributing Tracts and Books, pointing to Jesus as the Messiah. In this manner a great extent of the kingdom of Poland is traversed every year (the number of journeys during the year was twelve), and the sound of the Gospel has penetrated into almost every nook and corner of the land: and the seed sown during past years has taken root in the hearts of many Israelites. The great bulk of proselytes who have embraced the Christian Faith, and issued forth as living witnesses of the success of our labour, are perhaps the smallest result of the activity of your Mission in Poland. Thousands and tens of thousands have heard of the way of salvation; and a friendly reception has been given to the Missionaries when they have repeated their visits.

An English Clergyman, who recently visited Warsaw, bears the following testimony—"As I journeyed to Warsaw, and on my return by a different route, I conversed with men of different nations and shades of character, Russians and Poles, Germans and Israelites, regarding the Jewish Mission established there, and was surprised to find how well the history of the Mission was known, how high it stood in their regard, and how very generally respected the Missionaries were. This is

in some degree accounted for, when we consider the time the Mission has been established, and the manner in which the work is carried on."

*Cracow*—The year which is past has not been without its trials to your Missionaries, the Rev. L. Hoff and Mr. C. J. Behrens. The year has here, as elsewhere, been signalized by scarcity and consequent distress both among Jews and Christians. These calamities were increased by the political state of the country, even after peace was restored. On Nov. 16, Cracow and its territory was incorporated with the Austrian Empire. Before that event, the Rev. L. Hoff and Mr. C. J. Behrens enjoyed the protection and countenance of the Russian and Prussian Residents, whose kind offices proved, on various occasions, of great service to the Mission; but since Cracow became an Austrian Province this influence has necessarily been withdrawn.

Your Missionaries have continued to preach Christ to the Jews both publicly and in private, and to distribute Scriptures and Tracts among them. Four Missionary Journeys have been undertaken—two to Poland, and two to Silesia. Several Jews, both residents at Cracow and from other places, have expressed a desire for baptism. Five of these have been baptized.

*Prussian Poland*—Among the learned Jews on the Continent, those who pretend to be masters in Israel, there is now such a confusion of ideas on the subject of their religion, that scarcely any one can define what Judaism really is. This state of things, however, is adapted to open the door for Missionary Labour, and your Missionaries have found many Jews who are beginning to turn to the New Testament for a solution of their doubts. They have become more accessible, and are not so prejudiced against Christianity as formerly.

In the mean time, great exertions are made on the part of the Jews to improve their civil and social condition. The Jewish Schools are rendered more efficient; increased attention is paid to secure regularity and order in the synagogue services; and a Society has been formed, under the presidency of the Chief Rabbi of Posen, for promoting the establishment of Colonies in different parts of the province.

In the beginning of last year the Rev. J. C. Hartmann preached a Sermon at

Chodzesen, on which occasion there were 300 Jews present in the Church, and many came to have further information; their principal motive, according to their own statement, being the utter confusion of ideas concerning their own religion.

At your Schools in Prussian Poland the attendance has been more numerous than in preceding years: the highest number was 591, and the lowest 397. A new School was opened, in the course of the year, at Samoczyn.

Mr. Graf has prepared for baptism three Jews and four Jewesses. Several Jewesses have, from time to time, applied for instruction and baptism. At one Sermon preached by your Missionary there were 200 Israelites present, one half of the number were Jewish females.

*Gothenberg*—Mr. J. C. Moritz has been enabled to continue his labours, both at Gothenberg, and also by visiting Copenhagen and many parts of the Danish Dominions, as well as Stockholm, Hamburg, and other places, during the year. Although occasionally suffering from the infirmities which are incident to advancing age, he has been permitted to prosecute with unabated zeal endeavours for teaching his brethren. In the early part of last year, Mr. Moritz gave a course of lectures in Gothenberg every Saturday Afternoon, and had the satisfaction to see adult Jews and Jewesses, as well as young people, attending.

His Majesty the King of Denmark, and many of the higher authorities, have noticed and encouraged Mr. Moritz's labours in the most gracious manner, but there is a spirit of infidelity which pervades many of the better educated, both among Jews and Christians, in Denmark, which often occasions a faithful Missionary to mourn.

*Bucharest*—There are few districts in Europe in which the number of Jews, in proportion to the entire population, is so great as in Wallachia and Moldavia. They here may be said to be bankers, merchants, and slaves. They are remarkable for their diligence and industry. They reside in the humblest dwellings, wear the most wretched clothes, and live in the most sparing manner; and still, in the midst of this, they have often very considerable sums of money at their disposal; and are often employed as agents in the most important transactions. Most of the proprietors of land are more or less dependent upon them. But still they

are, in the strictest sense of the word, slaves: the Jew in Moldavia must labour, toil, and save money, to meet the demands suggested by the avarice and extortion of a multitude of masters.

Mr. Joseph Mayers and Mr. C. S. Sander arrived at Bucharest on May 29th, and found easy access to all classes among the Jews. They were received with courtesy and kindness by rich and poor, learned and ignorant.

It was not long before opposition to the Missionary Work began to shew itself. Jews who were known to be attending Christian Instruction were either ill-treated, or threatened with such a fate, if they continued to have intercourse with your Missionaries. These measures, however, had little effect upon the Jews. The religion of Jesus has been spoken of and discussed, not only in private, but also in public; and your Missionaries have at last had the pleasure of seeing two sons of Abraham making a public profession of Christianity by baptism.

Three Missionary Journeys have been undertaken in Moldavia and Wallachia. The demand for Testaments, "Old Paths," and Tracts, has been very great, and a considerable number of the Scriptures have been sold. A visible effect, we are told, has been produced by the reading of these books.

On Easter-day, nearly a quarter of the town was destroyed by fire, involving a great loss of life, and reducing thousands of Jews and Christians to poverty.

#### RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT.

THE following notices are collected from the Fifty-eighth Report of the Society.

#### France.

Various Agents have been raised up, who are zealously circulating the pure truths of Religion. In this, the Committee have endeavoured to render all the aid in their power. Their grants have been larger than in former years. Tracts have been placed with friends at Paris, Calais, Havre, Boulogne, and other places, for circulation. The total grants amount to 542*l.* It is encouraging to find that the English in France cheerfully receive the Tracts in their own language.

*Paris Religious-Tract Society*—The Re-

port for 1847 has not reached the Committee. They understand, however, that the operations have been equal to the preceding year, when 650,000 Tracts were distributed. A grant of 100*l.* has been paid to the Paris Society in aid of its general operations.

*The Evangelical Society of France*—The number of Agents, supported by its funds, amounts to 146; this includes Schoolmasters and Mistresses, Students preparing for the Society's purposes, Colporteurs, Evangelists, and Pastors. Among the Agents who carry the Word of God for sale among the rural population, 102 are converted Roman Catholics. The total expenditure for the year was upward of 9000*l.*; the receipts were short of that sum by 300*l.* It is stated: "During the thirteen years the Society has been at work it has received 50,000*l.*; and from the estimate which your Committee have been enabled to make, it is not too much to say, that, within the last three or four years, 20,000 souls have been taken by its agency out of the influence of Romish Superstition, and gathered into Evangelical Congregations." The Committee have placed with the Evangelical Society fifty copies of "Gausson's Sermons," and fifty copies of "The Life of Neff," both in French.

The first volume of a Commentary on the New Testament having been published by the Rev. Messrs. Baup and Bonnet, the Committee have presented copies of it to each of the 73 Ministers, Evangelists, and Assistant Evangelists, now employed by the Institution. The total grants in the year, to the Evangelical Society, exceed 260*l.*

The Committee have promoted the circulation of the Tracts of Mr. Roussel. He has sent 32,000 copies of his "Appeal to the Priests," post free, to as many Roman-Catholic Ministers. This has provoked the hostility of one of the Bishops, and led the Government Officers to enter Mr. Roussel's house, and seize all the copies which they found of his publications, and to adopt similar proceedings at the printer's and bookseller's. The Committee have voted Mr. Roussel 20 copies of "Lucilla," and the same number of "Vinet's Sermons," for Roman-Catholic Priests.

To the *Lyons Evangelical Society* a grant of 10*l.*, in French Tracts, has been made.

To the *Little Evangelical Society* the

Committee have voted 24*l.*, in French and English Tracts, including 100 volumes of "Gausson's Sermons," and "The Life of Felix Neff."

The *Toulouse Society for the Publication of Religious Books* has published, during the year, 141,500 copies of 52 Religious Books. The receipts of the Toulouse Society amounted, in the year, to about 1850*l.* A large portion of the receipts has been expended in the extensive efforts of the Institution. About 50 new popular Libraries have been established in the year. The sphere of its action extends not only over the whole of France, but to every nation in which the French Tongue is spoken. Last year it sent books to Germany, Russia, Constantinople, and the shores of Hindostan.

The grants made to the Toulouse Society amount to 125*l.*

*Brittany* — The Rev. J. Jenkins, of Morlaix, has prepared for Schools two books, containing lessons from Scripture. Of the 24 Tracts formerly printed, 5790 were given away up to January last. "These little books are gone into the country to a great distance. There is a general approbation of them, though the Priests forbid the people to take and read them. Even the Tract against Holy Water and Images has been well received."

*Strasburgh Evangelical Society* — During the year, 36,793 copies of various Tracts, including 12 of Hofacker's Sermons, have been given away. Two Colporteurs are employed, who are diligently engaged in distributing the Society's publications. The Committee have voted them 10*l.*, in the Tracts printed at Basle and Barmen.

#### *Switzerland.*

The Committee have directed anxious attention to the present state of this country, particularly in reference to the persecutions of many of the Pastors, who have been compelled to leave the Churches in which they have long preached. The Committee have presented to each of the 150 Ministers who have left their Churches in the Canton de Vaud the first volume of the Commentary on the New Testament, of Messrs. Baup and Bonnet.

The operations of Dr. Marriott, at Basle, have been more extensive than in former years. In addition to his superintendence of the press, his visits to the different Societies connected with Switzerland have tended to revive their zeal,

and to increase their efficiency. He reports: "During the year there have been issued from my depository 151,696 publications; of which number 78,845 were granted, and 72,851 were sold. The total includes 9047 publications for children, as well as 1032 Bibles and Testaments. Your grant has been applied to printing 65,000 publications."

The grants for the year made to Dr. Marriott for the publication of Tracts and expenses amount to nearly 240*l.*

The Rev. C. F. Schlienz, of St. Chrischona, near Basle, has applied for a Library for the Infant Missionary Institution, over which he presides, and in which the English Language is taught. One of its objects is to train Missionaries to go among the German Emigrants in America. For these Students a grant of 3*l.* in books has been made, and a supply of 2740 German Tracts sent for circulation at the Station.

*Berne Evangelical Society* — The Committee reports — "During the year we have distributed about 1000 Religious Tracts monthly among our German Population, and a small number in the French Language."

The Rev. W. J. P. Timperley, British Chaplain at Berne, has received a Library, value 10*l.*, at half-price, for the use of the English Residents.

To friends at *Lausanne* and *Zurich* about 2000 Tracts and children's books have been voted for circulation. Dr. Bargnani, of Lugarno, has also received a supply of 2200 Italian Tracts.

*Evangelical Society of Geneva* — The field of labour extends over 13 departments of the south-east of France, comprising a population of ELEVEN MILLIONS.

"At the time of our last Report, our Labourers were thirteen; at present, we have thirty; that is, ten Ministers and twenty Evangelists or Teachers. There have been 13,000 copies of the Scriptures and 115,000 Tracts sold in the year."

The income of the Society is about 5840*l.* The debt on the Colportage department is 560*l.*

The Committee have granted 50*l.* in aid of the Tract Department of the Society, and 5*l.*, in Books, for the Library of the Theological School, and a grant, also, of 100 copies of other Books.

The Committee have been favoured with several communications from the Rev. Dr. Malan. He has detailed his efforts for Switzerland by the publication

of Tracts opposed to prevailing errors. They have voted him 15*l.* in aid of his benevolent exertions. The Rev. Mr. Jenkinson has received about 1200 Tracts.

*Belgium.*

The *Belgian Evangelical Society's* receipts for the year were 43,259 francs, and the expenditure 41,816 francs. The Committee have voted the Society 50*l.* and 10 copies of the first volume of the Commentary by Messrs. Baup and Bonnet.

*Holland.*

The Secretary of the Society at Rotterdam writes: "Our sales for the twelve months since our establishment have been 84,479 Tracts, 27,583 four-page Children's Tracts, and 21,000 Children's Books, most of sixteen pages; which is abundant proof that the publications have been very acceptable to the Dutch. Several interesting facts of their usefulness have come to our knowledge."

The Committee have voted the Society stereotype plates of 7 Dutch Tracts and 16 Children's Books.

*Spain.*

The efforts made for the diffusion of Tracts in this country have been necessarily limited, in consequence of the opposition which continues to exist against all attempts to circulate religious works. The Society at Gibraltar is the means of much good. The Station is of great importance, "not only to the 17,000 or 18,000 natives, but to many thousands who frequent the place from the adjacent country, and the most distant cities of the Peninsula, to the sailors and others, who trade from all parts of the Mediterranean, and to a multitude of Jews and Moors from Barbary." The purchases made by the local Society in the year amount to 55*l.* The grants in Books and Tracts, in different languages, have been 8074 copies. About 6267 Spanish Publications have been sent to various parts of Spain.

*Italy.*

The first three volumes of "The History of the Reformation" have been translated and published. The work will soon be in circulation, and hopes are entertained that copies will find their way into the Italian States. There are other works in preparation, including "Lucilla." In these efforts the Committee have assured the friends engaged in them of their willingness to take a part. May the providence of God open a way into the country!

About 6800 Tracts have been voted to different friends, some of them for sailors visiting the Italian Ports.

*Germany.*

It appeared to the Committee desirable that a friend, in whom they could place confidence, should visit those parts of Germany in which the movement was advancing, and, from personal observation, report to them the persons with whom the Society's publications might be safely placed, for efficient circulation. Dr. Marriotti, in reviewing his tour, writes—"The great extent of the movement is not to be denied; but it is not so considerable as many newspapers and publications would make it appear. The movement is no longer strictly Roman Catholic, although it was so at the commencement, for in most parts the so-called 'Friends of Light' exercise the greatest influence. The movement commenced in Silesia, and has extended itself much more in this province than in any other part of Germany. The greater number of members of the German Catholic Church in this part were formerly Protestants, and nearly three-fourths of their Priests were formerly Protestant Ministers, who, I fear, deny not only every fundamental truth of Protestantism, but also of Christianity. Many persons in England consider that Popery in Germany has suffered a severe blow by the movement. I do not coincide in this opinion, for some of its most immoral Priests have left, which is no loss to it; and, among the people, chiefly those of mixed marriages, who are only nominally Roman Catholics. But although Popery has not been greatly injured, yet the Protestant Church in Germany has been a great gainer by the movement, for already many of its unfaithful Ministers have thrown off their hypocritical reserve, and declared themselves no longer members of it, and it is to be hoped that hundreds will follow them."

There have been 350,000 more Tracts printed last year than the preceding, for circulation in Germany.

*Frankfort*—Dr. Pinkerton says: "I have printed 10,000 copies of the 'Sinner's Friend,' in German, and I have put it in the hands of princes and nobles, learned and unlearned, praying that a blessing might rest on its perusal."

*Prussia.*

The *Prussian Tract Society* continues to circulate Religious Tracts, though to a small extent. Since the commencement



of 1846 to the following September 91,000 were printed. The greatest facilities are given by the Prussian Government for the free transmission of Religious Tracts through the Post. The Rev. Theodore Fliedner, near Dusseldorf, has received 1200 German Publications for the Institution over which he presides. He has published several works, and particularly an Almanack, on Christian Principles, of which 40,000 copies were printed last year.

#### *Hungary.*

The Committee have granted to their friends in Hungary 300*l.* for the translation and publication of suitable Books and Tracts.

The Rev. Dr. Wimmer states that he has now printed of the "Bible Stories," in three different languages, 434,500 copies, most of which have been distributed. He considers that the wide circulation of a good translation of "The Pilgrim's Progress" would be very suitable. In aid of this work, the Committee have consented to appropriate part of their grant. They have also voted 20*l.* for an edition of the "Bible Stories" in Wendish.

The Committee gratefully acknowledge a donation of 100*l.* from one of their members, in aid of their operations in Hungary.

#### *Saxony.*

The *Lower Saxony Tract Society* have printed about 516,000 Tracts in the year. The circulation has amounted to 333,359; making the issues, from the commencement, 5,900,537. The Secretary writes: "We continue to receive very gratifying intelligence from our Colporteurs, four of whom we have at present. One of these takes Bibles and Tracts from house to house, enters into conversation with the people, sells the Tracts where he can, and where none will be bought, he leaves behind him one or two appropriate to the circumstances of the family."

The Committee have voted 150*l.* in aid of its general operations.

Another Society in Hamburg circulates about 250,000 Tracts annually. The Committee have granted 100*l.* in aid of publishing German, Danish, Polish, and Lithuanian Tracts, and 10*l.* in casts of wood-cuts; also 1000 Dutch and other Tracts. The total grants amount to 112*l.* The Committee are indebted to one of their number for the liberal contribution of 50*l.*, in aid of this grant.

#### *Württemberg.*

Dr. Barth has printed the sixtieth edition of the "Bible Stories." The Committee have forwarded to their friend selections of casts of wood-cuts, for illustrating the various works which he is sending forth.

#### *Denmark.*

The friends at Copenhagen continue to prepare a few religious works for circulation. The Committee have paid 75*l.* in aid of the works which have been printed. They have sent 250 copies of each of the Danish Tracts to the Rev. J. G. Oncken, of Hamburg, and the same number have been received into the Parent Society's Depository.

#### *Sweden.*

It is much to be regretted that several valuable Tracts cannot be issued for want of local aid to reprint them, although the publications are most welcome to the people. The Committee have granted 25*l.* to promote the publication of the works which have been prepared.

#### *Russia.*

The fifteenth Report of the St. Petersburg friends states that the sales of Tracts and Scriptures have been nearly the same as the preceding year. Three new Tracts have been added. In consequence of the large stock on hand, only 70,315 Tracts had been printed. The issues, in ten languages, amounted to 117,910 Tracts; about 48,515 of which were sold. The total issues, since the commencement, amount to 3,258,941. The labours of the friends at St. Petersburg are most important, looking at the great population of the country. There are many difficulties in their way, but they go forward, believing that they are engaged in the work of the Lord, and looking to Him for His blessing.

The Committee have granted 250*l.* in aid, a portion thereof being for the publication of Tracts in the Esthonian and Lettish Languages. A grant of 1700 Tracts, in the German and Dutch Languages, has been sent to the British Chaplain at Archangel, for circulation among sailors.

#### UNITED BRETHREN'S MISSIONS.

THE Synodal Committee's statement, recently issued from Bethelsdorf, gives the following Summary of the

<i>Income and Expenditure of the Year 1846.</i>		
Receipts of the Year. £ s. d.		
Brethren on the Continent.....	1558	3 2
Friends on the Continent.....	1496	2 5
Brethren in Great Britain and		
Ireland.....	1247	9 5
Friends in Great Britain.....	4879	0 0
Brethren in North America....	131	6 0
Friends in North America.....	161	5 6
Brethren's Society in Pennsylvania,	758	10 0
Legacies on the Continent.....	2404	5 0
Legacies in Great Britain.....	4956	18 8
Legacies in North America.....	15	7 6
Balance of Interest and Exchange,	51	19 1
<b>Total.....</b>	<b>£ 17,660</b>	<b>6 9</b>
Payments of the Year.		

## Missions—

South Africa.....	365	16 9
Antigua.....	822	17 9
Barbadoes.....	293	16 0
Jamaica.....	2553	1 2
St. Kitt's.....	97	13 4
Tobago.....	137	7 6
Danish Islands.....	1909	10 5
North-American Indians.....	299	7 6
Labrador.....	76	19 2
Greenland.....	562	13 11

## Pensions—

To 24 Married Brethren and		
6 Widowers.....	849	4 6
To 54 Widows.....	576	4 0
To 138 Children at School...	2470	12 11
To 39 Youths Apprenticed...	321	2 11
To 15 Girls' Allowance.....	100	4 0
Expenses of Management.....	561	16 5
Miscellaneous Disbursements...	430	13 1
	<u>12429</u>	<u>1 4</u>

Fund for Training Institutions..	4500	0 0
<b>Total.....</b>	<b>£ 16,929</b>	<b>1 4</b>

*Remarks of the Synodal Committee on the State of the Funds.*

In the Circular Letter accompanying our last statement we expressed our confident hope that the Lord would not put our faith in His help to shame. And now we can exclaim, with deeply humbled and grateful hearts, "He has helped us." The income has exceeded the expenditure by 731*l.* 5*s.* 5*d.*; so that the deficiency of the former year is reduced to 127*l.* 14*s.*

Legacies form this time a very important item. A sum no less than 7376*l.* 11*s.* 2*d.* has been derived from this source. Of this, we have set aside 4500*l.* for the Antigua Training-School, leaving 2876*l.* 11*s.* 2*d.* toward the General Fund.

On the design and objects of that Institution, we expressed ourselves at large in our Appeal of 1845. We confidently hope that our friends will sanction the

appropriation of this sum, in order to place this establishment on a firm footing. It is erected close to our Station at Cedar-Hall, and is entrusted to the special care of Br. Hamilton, who possesses considerable experience in the work of education. The sum of 1402*l.* 7*s.* 6*d.* has been received toward the Training-School Fund, and 1002*l.* 6*s.* expended; leaving 400*l.* 1*s.* 6*d.* to cover the remaining building and furniture expenses. We commend this Institution and our Jamaica Training School to the continued remembrance and support of our dear friends, that the plant may become a spreading tree, and bear much fruit.

The disbursements for our various Missions amount to 7119*l.* 3*s.* 6*d.*, which is a diminution of 1324*l.* 19*s.* 11*d.* compared with the former year. This is chiefly owing to the Antigua Missionary Society, which in 1845 contributed 847*l.* 7*s.* 6*d.* to the general fund, having this year applied its receipts immediately to the wants of the Mission in that Island.

Our statements embrace only a part of the expenditure required for our Missionary Work. At its commencement our Brethren were compelled to earn their own livelihood. Hence Missions originated which now meet their own internal expenses. To this class belong our Stations in South Africa, which, by the Lord's blessing, are enabled to defray all their household charges, leaving only the journey expenses to be defrayed by the Mission Fund. The Surinam Mission has again been able to meet its own expenses, (including large disbursements for travelling,) by its own businesses, and the aid rendered by the Missionary Society at Zeyst.

The cost of our Mission in Labrador, as well as other expenses incurred in London on behalf of our Missions in general, have been defrayed for a long series of years by the Brethren's Society in London for the Furtherance of the Gospel among the Heathen.

In the British West Indies, the greater part of the domestic expenditure is now provided for by the Congregations themselves. Still, however, with the exception of St. Kitt's, these Missions, and especially the numerous Stations in Jamaica, have fallen short of their own charges.

The resources of the Mission in the Danish West Indies have been decreasing from year to year, while the expenditure has gone on increasing.

The cost of our Schools in the British West Indies has been met by payments from the pupils, excepting in Antigua and Jamaica, which have had to draw for some assistance on the School-fund. In the Danish West Indies the School-expenses have, for the most part, been borne by Government.

The present sphere of Missionary Operations in which our Church is engaged has increased by one-fourth during the last ten years; the number of Stations having been raised from 46 to 61, and Missionaries from 214 to 282. We would therefore labour the more earnestly, in concert with our Missionary Brethren and Sisters on every Station, by frugal and faithful husbandry, to promote the efficiency of the work committed to us. The help which we have experienced claims this at our hands; and the Divine Blessing will rest on us, if we seek not our own, but shew ourselves followers of Him who had not where to lay His head. At the same time we entreat all our valued friends and benefactors to continue to us their kind support. We gratefully acknowledge the lively interest which manifests itself in so many different ways in our Congregations, and makes the poorest willing to cast in their mites with cheerfulness. We recognise in it a cheering indication of spiritual life as the source of such willingness.

To the numerous friends on the Continent, in Great Britain, and America, we would express our warmest and sincerest gratitude. We return our cordial thanks to the Missionary Societies which have favoured us with donations. We feel a peculiar pleasure in the close connection into which we are thus brought with them. Among the ample donations and legacies which have come from England, we have been particularly gratified by a donation of 500*l.* from the esteemed Treasurer of the Wesleyan Missionary Society, presented as a token of the love and brotherly feeling of himself and his brethren, and with especial reference to the establishment of a Mission in some new field of the Heathen World.

The Society at Bethlehem in Pennsylvania has increased its contributions by 205*l.* We pray that all who bear the extension of the Redeemer's Kingdom on their hearts may realize the blessedness of being *fellow-helpers to the Truth*, and receive from our gracious Lord the tes-

Dec. 1847.

timony, *They have done what they could.*

We will only observe, that Christ's Kingdom must, from its very nature, be a growing one, and that to stand still is impossible. This is evident also in our little branch of the great tree that has already sprung from the grain of mustard seed. Our existing Missions are extending themselves, and we are repeatedly and pressingly invited to found new ones.

Our dear Brn. Herman and Mallalieu have returned home in safety from visiting our West-India Missions; the Lord has owned and richly blessed their labours. Br. Tank, the Superintendent of the Surinam Mission, is on his way home, to consult with us regarding that rapidly-increasing field of labour. The Arawak Indians, and the Auka Negroes, are special objects of interest. In South Africa we have been invited by Government to establish a Missionary Station in the district to be annexed to the Cape Colony under the name of British Caffraria.

From these statements our Brethren, and Sisters, and Friends, will perceive that we stand in need of their continued support. Above all, we request their prayers that the Lord would still lay His blessing on the Word of the Cross, anoint with His Spirit and with fire the messengers of peace, whom He sends forth among the Heathen from the midst of us, and raise up at home a succession of Labourers prepared to dedicate body and soul with joy to His blessed service.

We join hearts and hands in union of spirit with all our dear friends here and across the ocean, to work in His strength while it is called to-day, that when He cometh He may find us faithful servants.

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## Western Africa.

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### CHURCH MISSIONARY SOCIETY.

#### ABBEKUTA.

#### *Candidates for Baptism—Communicants.*

ONE of the most encouraging features in the Mission is the fact that there is already a little band of Candidates for Baptism. In first mentioning them Mr. Townsend writes, Jan. 27—

I am happy to say that several Natives, of both sexes, have joined our Class of Candidates. Many more acknowledge their fears that idolatry is not right, but

are not yet able to declare themselves on the side of Christianity. With considerable anxiety we look upon these first Candidates for Christian Baptism in this country, and we feel constrained, therefore, to solicit the prayers of our Christian Friends on their behalf.

In his Journal, also, Mr. Townsend writes—

*Jan. 30, 1847*—This afternoon I met the Class of Candidates, in which were three Natives. I commenced teaching them to repeat from memory Mr. Crowther's Translation of the Lord's Prayer, giving them, at the same time, some explanation of the God above, who is our Father.

*March 13*—In the afternoon I met the Class of Candidates. The number of Natives who have joined it is nine, of Sierra-Leone People three, and an emancipated Havannah Slave; in all, thirteen. The attendance of these Natives at our Public Services, and at my class on Saturdays, is encouraging.

Our account of the Communicants is by Mr. Crowther, who writes, at the end of March—

The Communicants are met once in the week. There are thirty-two names on the list, nine men and twenty-three women, some of whom were Members of our Church in Sierra Leone, and others Members of other connections. Although we have no reason to doubt the sincerity of many of those who have now come forward to join us again, yet it requires some time before we can become acquainted with their life and conduct, as they have for a long time been living by themselves, exposed to many temptations in the midst of their heathen relatives. Many of the men who were members of our Church in Sierra Leone, as well as Members of other connections, have grossly fallen into the sin of polygamy. I rather pity than censure some of these unhappy men. While some are glorying in their shame, others are conscious of their bad life, and are ashamed of it: many of these are constant attendants on the Means of Grace: they feel they have fallen from their high profession. We hope, through the grace of God our Saviour, that those who attend the preaching of the Gospel will be brought to repentance—that they may return, like the prodigal son, with a full resolution, and acknowledge their sins unto Him who is the friend of the vilest sinners.

We give the above passage entire, that prayer may be offered by our Readers on behalf of these wandering sheep.

*Preparations for the Mission Premises—  
their completion.*

The particulars given under this head are somewhat amusing as well as instructive. The first notice occurs in Mr. Townsend's Journal, as follows—

*Aug. 25, 1846*—To-day we have been busy measuring a piece of ground given us by Sagbua and others this morning, to build our Mission Premises on: it is about three acres. We have taken so much to preserve an open space around us, the people throughout Abbekuta shewing a tendency to crowd their houses together in the closest possible manner, through which they have been visited by very destructive fires. The spot is eligible in many respects; not so central as we could wish, but we could not obtain one more so, and at the same time sufficiently large and open for our purposes.

Having obtained the ground, the Missionaries were anxious at once to commence operations upon it. Our Readers will not be surprised at this, when they hear that Mr. Townsend's residence consisted of one apartment, about thirteen feet by six! When a Native is about to build, it seems he calls his friends together, with their domestic slaves, to assist him, he feasting them as long as he may require their services. The building goes on but slowly, the expense of keeping a number of people is great, and the man contracts the obligation to assist his friends if they should ask him to do so. The Missionaries determined to try the plan of paying wages, with what effect will be seen below. The first measure was to dig clay from a pit, and carry it to the site of the new premises. Mr. Crowther writes—

*Sept. 1-12*—No one could be got to do any thing till the yearly festival was over. We asked Sagbua for twenty labourers, but they could not be got; and we were obliged to commence with two

Sierra-Leone Men. Before two weeks were over, however, the number of labourers increased to fifty men, whom we employed at the rate of 160 cowries (about 5*d.*) per day each man. When we commenced to collect clay for the walls of the house, thirty women applied as carriers, who were employed at 120 cowries (less than 4*d.*), and their number soon increased to 175. The next day the wages were lessened to 80 cowries (less than 3*d.*), thinking that would decrease the number of labourers; but, instead, they increased to 485 women and children. To get rid of them, the next day we promised to pay only 40 cowries (little more than a penny) for the day's labour; but the number of our female labourers increased so much that we could not manage them. We were obliged to dismiss them before breakfast by paying 20 cowries for their morning's labour, and found the number to be 670 women and children, who, notwithstanding, were very reluctant to leave the work. In one week we had eight large heaps of clay ready for our building. Here is an evident proof of the advantage of free labour over slave labour: the people turn out willingly, both old and young: the wives and children of the Chiefs, as well as of the common people, were actively employed from seven to four o'clock, with the exception of an interval of about an hour for breakfast.

As the carriers gained so much upon the men who dug in the pit, I selected twenty-four men, at the close of the day, and requested them to go to work earlier the next morning, and dig out plenty of clay before seven o'clock, when they would be relieved by the other party. So ready and willing were these men, that they rose up before the cock crew, and worked so well that there was plenty of clay in the pit before seven o'clock. Everybody remarked, that even if the late Sodeke had called the people to work for him, they would not have turned out so well, nor worked half so much, as they did in our service. Thus we collected as much mud in one week as would have taken them six weeks or two months to gather according to their system. The Chiefs stand to watch our proceedings, and admire our plan.

On this point Mr. Townsend writes—

Many old men, governors of the little towns which make up Abbekuta, came to see into the secret of our getting so

many women together to work; and when they saw that we permitted no loitering, they exclaimed, "God is great! White Men have sense!" The pickaxes came in for a share of their admiration—"What have we been doing so long that we never thought of such tools?" And referring to our having provided ourselves with such things, foreseeing that they would be wanted, they exclaimed, "White Men foresee something!" The tool they use for digging clay is a stout stick shod with iron.

The houses were inhabited on the 22d of December, when Mr. Crowther relates—

After much delay in getting sticks and bamboos for our houses, we succeeded in putting up the roofs, and had one end of each thatched in, into which we removed this afternoon. How much more comfortable, though not yet finished, when compared with the little cells where we lived for nearly five months! Houses with doors seven feet high, and windows, are novelties in Abbekuta which Chiefs and people do not consider it a waste of time to spend hours in looking at with admiration. All the materials of our houses are of native production. The mud is the same with which people build here, the builders were Natives, our doors and windows have been made from boards sawn in the bush of Abbekuta, the sawyers and carpenters themselves Liberated African Natives of this place. Nails can be made here in great abundance from native iron, dug in the neighbourhood, and smelted in this town: locks and hinges may be excepted. Thus we are able to shew the people that it is not the poverty of their country they have to complain of, but want of skill to make use of what Divine Bounty has blessed them with, and for want of application to improve their own condition. The highest door of a house in Abbekuta is scarcely four feet six, and there are no windows of any kind. In a hot day the native houses are very close.

Mr. Townsend adds—

On acquainting Sagbua with our intention to occupy our houses he remonstrated with us on what he called our precipitation. His reasons were, that we had not propitiated the demon of the ground whereon our house stood, nor acquainted the Chiefs of the town, who, he said, should be called together and feasted on such an occasion.

Happily it was not difficult to remove these obstacles from the Chief's mind: the ground, we said, belonged to the maker of it, God, whom we worshipped and served; and whatever demon there might be there we cared not, for God was able to preserve us. As to the Chiefs, we promised to call them at a convenient season.

The bondage in which the devoted idolaters of this country are held is indeed a hard bondage. They dare not build a house without first consulting their Ifa; on laying the foundation the demon of the ground must be propitiated; and from that time the master, or some of his slaves, must sleep on the spot, lest some enemy should bury a fetish there to injure him. These matters, so important to the idolater, and to none more so than Sagbua, we have disregarded, to their terror, and, it is to be hoped, to their instruction. They have looked on our proceeding with a fear—for they wish our good—that the gods would avenge their injured honour on us.

*Mode of divining by Ifa.*

This custom, referred to in the preceding passage, and in other communications, was subsequently explained to Mr. Townsend, who writes—

*March 11, 1847*—I visited an old gentleman, who comes to us occasionally, and had a long conversation with him respecting the truth of Christianity and untruth of idolatry. He said that Ifa, whom they chiefly worshipped, and supposed to be superior to any other of their gods, had utterly deceived them; but they were blind to this until we came and pointed it out to them. They now called to mind the many times they had consulted Ifa and had been deceived, and the faith of many was shaken.

Ifa is the god by whom they divine, and the palm-nut is his representative. Their method of divining is, I understand, as follows:—A question is proposed to Ifa—a very common one being, “Shall I die this year?”—and two things are chosen to represent the negative and affirmative answers respectively. These things are given to a second person to hide in his right and left hands, and his business is to keep the diviner ignorant in which hand is contained the respective answers. The diviner then takes sixteen palm-nuts, and, holding and turning them about in both hands, endeavours, by a sudden grasp, to take as many as possible with his right hand out of his left: if he succeed in

taking fourteen, he marks one on his board; if fifteen, two; but if he take the whole sixteen, or any less number than fourteen, he considers it a mistake, and tries again. The result is scored on two parallel columns, marking four times on each column alternately, from which they pretend to gather the mind of the god, and declare whether the answer is contained in the right or left hand. In some cases four or five questions or answers are hidden. It appears that the diviner, when performing before novices, takes care to conceal the method by which he arrives at the result by a few artifices. When the diviner's answer is contrary to truth, as very frequently happens, he is supposed to be ignorant, and the god is excused; but if subsequent events tally with his answer, the diviner and the god share the praise. When the answer given foretels a calamity, then the god is applied to for a remedy, and some costly sacrifice or other is prescribed. In sacrifices to avert evil, and in others to obtain good, the whole wealth of the people is squandered.

*Interesting Case of an Inquirer.*

During the progress of the Mission Buildings Mr. Crowther met with the following case—

*Nov. 16, 1846*—As I was busy at work about my house to-day, a poor woman asked the man who was working with me how she should apply to me for relief from some distresses she was labouring under. I heard it, but did not wish to answer, because many women used to trouble me by begging to employ them as labourers. She told him that she had offered eight creatures for sacrifices, used plenty of cowries, and even given her country cloths beside, that she might obtain peace, health, and children; but instead of getting better she grew worse; children she had not; she was far from being well; and she had no other covering beside the ragged cloths about her body. After all this, she was told that her sacrifices had not yet reached to heaven; but she was weary of making any more sacrifices. She had heard of the God whom we preached, who requires no sacrifice of fowls, goats, nor sheep; and she wished to worship that God, because those gods which she was accustomed to worship could do her no good. The labourer, himself a native of this place, replied, that he and she were alike: he knew very little

of the Religion she was speaking about, but he had made up his mind to learn it; and if she would ask me, I would tell her what to do. "But one thing I fear," said the labourer: "you will not be steady, nor mind what you are taught: you will soon turn back to those things which you confessed did you no good." He then gave her his best advice, to attend our Service regularly on Lord's Days, where she would hear wonderful things which their forefathers never told them. She then prostrated before him, and promised to attend our Services, and do what she should hear. I then addressed her in a few words of exhortation, which cheered up her spirits.

This is a singular case of two Heathen—one, just beginning to catch a glimpse of the Gospel rays, trying to direct his fellow-sinner, grovelling in gross darkness, to that *Light which lighteth every man that cometh into the world.*

Dec. 13, 1846—The woman mentioned on the 16th of November continues a regular attendant on the Means of Grace, as well as our labourer, her adviser, *May the Spirit of the Lord breathe upon these dry bones, that they may live!*

*Damage occasioned by a Tornado.*

This occurrence is thus related by Mr. Townsend—

Jan. 23, 1847—A tornado has done us considerable mischief to day. Blowing with extreme violence, it lifted a roof that we had just thatched, the wind entering by the open piazza, breaking off and bending the posts that supported it on the lee side, leaving one side of the roof on the wall that formed the body of the house, and the other side on the ground, the roof remaining almost entire. The roof of my own house was so much shaken, that I looked for its falling every moment: the bamboo rafters slapped to and fro, notwithstanding the great weight of grass on them, like the sails of a ship; but happily the roof was strong enough to bear it. A number of houses to the eastward of ours were more or less injured; and the Town-Hall was greatly damaged, the exposed part being broken down. Our houses are on the brow of a hill, and constantly much exposed to these storms: this is one disadvantage attached to an elevated position. On the approach of a heavy tornado, just as it begins to burst forth, a loud cry is raised on every side to the imaginary god of lightning. "Kawo!

"Kawo!" the people cry; which expresses both their fear, and desire that they may not be injured by it. Shango, the god of thunder and lightning, is very much worshipped by the female sex: he is great and terrible in their imagination.

*Dreadful Fire, and Loss of Life.*

In less than a week after the tornado a terrific fire ran completely through the town, in breadth from one to two miles. The Missionaries endeavoured to prevail upon the people to check its progress by pulling down a few houses in its course, but they would not do so. Mr. Crowther writes—

The fire being left to itself, a general conflagration took place, and the sky was covered with a dense smoke. Every one expected that the progress of the fire would be checked by the great rock Olúmo; but a large flake of fire was blown upon a house in the lower part of the town, which was very thickly inhabited, and a new and more destructive burning commenced. It was a pitiful sight to see people turning out of their houses, with their goats, sheep, and what other things they could lay hold on; and it was still more so to see old and infirm people carried on the backs of their relatives to the tops of the great rocks for safety. In the short period of about two hours, nearly one third of the town was reduced to ashes, the progress of the fire being happily checked by some houses not yet thatched. The most affecting part was the burning of seven persons to death. Some of these were old persons, who, during the confusion of saving other things, were forgotten to be removed before the fire reached their houses, while some of them were caught by the fire from their superstitious regard for their country-fashion. During the fire, many cared for nothing so much as for their fetish, for which they had paid a great sum, and on which they placed their whole trust. One single case will explain the rest. Before one of the squares caught fire, all the people ran out, with as many things as they could carry; but an old woman, whose son was an emigrant from Cuba, remembered that her fetish was still in the house, and in danger of being burnt. She returned to fetch it; but, before she came out with it, fire had nearly spread over the outer passage

of the square, and in trying to get through she was overpowered by the heat and smoke, and fell down amidst the fire.

The poor creature was rescued, and Mr. Crowther used such means as were likely to save her; but she died the next day. The amazing rapidity of the fire is thus accounted for by Mr. Townsend—

Since the tornado of last week, a strong Harmattan wind has been blowing, which has made every thing very dry. A small spark of fire readily ignites the dry thatch, and hence arose the rapidity with which the fire extended in the direction of the wind. Between the first, second, and third houses that caught fire, an open space of from fifty to seventy feet intervened respectively. The Harmattan wind, contrary to what is stated in some geographical works, is extremely cold—to myself, the chill is as great as a hoar frost would occasion in England, causing a numbness in the hands and fingers. The thermometer stood at 64, 66, and 68, at seven A.M. on three following mornings; rising, at 2 P.M., to 85 and 86. It is strange that a wind blowing over so arid a country as Central Africa should be colder than wind from the sea; but, nevertheless, it is so. Perhaps the very rapid evaporation of moisture that takes place when this wind blows is the cause of its coldness. Some Natives, with whom I spoke on the subject, stated that the general impression was, that the wind was healthy, and that a fruitful season might be expected when it blew in due course.

*State of the Slave-Trade—Commercial Facilities.*

On these subjects Mr. Townsend writes very earnestly at the end of the March Quarter. We have before brought the matter before our Readers, but neither so fully nor so forcibly as in the following passages—

The efforts of the British cruisers on the coast for the suppression of the slave-trade have no visible influence on it here. The slaves are certainly fewer, arising, I think, from the increasing difficulty of obtaining them, and not from any difficulty in disposing of them when obtained: in fact, the demand for slaves on the coast is greater than the supply. How, then, is this monster evil to be put down? The Natives say, Drive away the Portuguese, &c., and we shall not be tempted. But I

believe the surest and best method, as an auxiliary means to the Gospel, is the introduction of lawful commerce, by which the wants of the people will be supplied, habits of industry fostered, and the temptations to the slave-trade in part removed.

The people are commercial and agricultural in their habits; the country presents many favourable features for commerce, and is capable of supplying every kind of tropical produce; and whether too unhealthy for Europeans remains to be proved. One thing, however, is certain—that it has not been too unhealthy for the slave-trader. The country at the present time produces a large quantity of provisions, for which there is a ready market at Lagos. Cotton is cultivated for home consumption, and also indigo, but not prepared in the European manner. Why should not these things be sought for here? Every cargo of cotton purchased here would lessen the demand for slave-labour in America. The sugar-cane is grown by the people, and sold in their markets: a little outlay of capital, perhaps less than the establishment of one slave-factory employs, would convert the juice of the cane into sugar, and, by increasing this, the demand for sugar in the Brazils would be lessened. The same might be said of tobacco. Make Africa a rival, in the production of these things, of the slave-employing countries of America, and in the day she is so the foreign slave-trade will cease.

The suppression of the slave-trade is most earnestly to be desired. It stands foremost in the evils to be encountered in evangelizing this country, and has been the means, far more than its climate, of shutting it out from the rest of the world. The population of the country is fast dwindling away; and before long, if the present system continue, the slave-trade must cease for want of victims. The people are not altogether insensible to the evil, but have not moral, nor their governments physical force, sufficient for its suppression. God has, however, commenced a good work here, and will not suffer the evil one to put out the little light that glimmers—a token of the dawn of a better day for long-benighted Africa.

*Labours of Andrew Wilhelm.*

Our Readers are aware that Andrew Wilhelm, a Native Teacher of established character in Sierra Leone, was, in the first instance, sent to Ab-



bekuta, to give such religious instruction as he could to the Christian emigrants and others until the Missionaries should arrive. This duty he performed faithfully and zealously; and it is satisfactory to find the favourable opinions previously entertained respecting his suitability for that office thus corroborated in Mr. Crowther's Journal—

*Aug. 9, 1846*—The valuable services of Andrew Wilhelm, while alone among his idolatrous countrymen in this populous town, is borne testimony to by many people. They give him credit for his faithfulness as a Christian, one who feels the power of godliness, and desires to impart what he knows and feels to his fellow-men. The situation in which he was placed in this country peculiarly called for sympathy. He was beset with trials on all sides; but he was upheld in the midst of difficulties and discouragements, doing his duty according to his ability, with a single eye to God's glory, and as one accountable to his God for what he has done.

Many Chiefs of Abbekuta have borne testimony to Andrew's diligence in his work. Apparty, the most indifferent about any thing good, called our attention to the labours of Andrew, who went to him often to prevail on him to unite with his fellow-Chiefs to invite us to Abbekuta. He said Andrew was a worthy servant to those who sent him to this country, and that he should be regarded as such.

#### *Reinforcement of the Mission.*

We are happy to be able to state that two Labourers have been set apart for the Abbekuta Mission, and will probably leave this country for Badagry, with their wives, about the end of the month. They are the Rev. I. Smith and the Rev. J. C. Müller, both of whom have already laboured in the West-Africa Mission.\*

### **India within the Ganges.**

: CHURCH MISSIONARY SOCIETY.  
MADRAS.

TELOOGOO MISSION.

THE REV. R. T. Noble has con-

\* The return of Messrs. Smith and Müller to England was noticed in the Recent Intelligence of our Number for May last, and Mr. Müller's admission to Holy Orders is mentioned in our Recent Intelligence of this month.

tinued to labour at Masulipatam, and in January last was joined by the Rev. H. W. Fox, whose sojourn in this country our Readers will remember.

#### *Reports by the Rev. R. T. Noble.*

In a Letter dated July 11, 1846, Mr. Noble states that two Services, in Tamul and Telooگوو, are held on the Lord's-Day morning, and another Telooگوو Service in the afternoon. The attendance has been but small. The chief branch of labour is the Native-English School—containing, by the last accounts, nearly 60 pupils, a considerable number being Brahmins—which has continued to make satisfactory progress. In the Letter just mentioned an account is given of the half-yearly examination held on the 2d of May 1846, when 40 youths, "most pleasingly clean and neat in their dress and general appearance," were examined. Mr. Noble writes—

I trust steady progress is being made throughout the School in sound, and useful, and saving knowledge: sound, as based on, and saturated with, the Word of God; useful, as calculated to qualify the native youth to discharge honourably and satisfactorily to their employers the duties of those stations which they may hereafter, in the providence of God, be called to fill; and saving, as made all to point to a crucified Saviour, who alone can deliver any man from the just wrath of God, or the dominion of his own corruptions and lusts.

A large number of Native Gentlemen attended, and were present at the beginning of the proceedings, which were opened by reading Psalm cxxvii., and they stood up at the opening prayer. That they might be better able to form a judgment, New Testaments were put into their hands at the time the two senior classes were examined in the parable of the Rich Man and Lazarus.

The English Gentlemen who kindly assisted at the examination drew up the following statement of their views respecting it—

It is with sincere gratification that we give our testimony to the proficiency displayed by a great proportion of the

native youth in the various studies in which they have been engaged during the last nine months; especially in Holy Scripture, English Grammar, Geography, Arithmetic, and English Composition.

The impression conveyed by their style of answering and reasoning was, that their knowledge—though varied and extensive—is by no means superficial; but that a solid groundwork has been laid for a sound, liberal education. The result of their examination in the Sacred Scriptures, which was most interesting to the Christian, evinced, for the most part, a correct and clear conception of revealed truth; and afforded very gratifying evidence of the attention bestowed in storing their minds with that only true wisdom, which is calculated to dispel the darkness of heathenism, and let in the light of *the truth as it is in Jesus*.

In a later Letter, April 10, 1847, an account of another satisfactory examination is given, and other interesting subjects are mentioned. Mr. Noble reports—

Among the many mercies we have experienced, some of the chief appear to be—the return of the Rev. H. W. Fox to the Station; the uninterrupted health enjoyed by all those connected with the Mission; the admission to baptism, in August last, of a young Soodra Candidate, and his subsequent good conduct; the presentation of six Candidates for Confirmation to the Lord Bishop at the Visitation in February; the very interesting cases of two other youths who have applied for baptism; and the securing of premises in an advantageous position for opening a Girls' School, whenever it may please God to raise us up Teachers.

The number of Students in our English School is now 58; the increase being consequent upon the appointment of a young Brahmin as a Monitor, who has read in the first class with me since November 1843. He possesses a sufficient knowledge of Hindoostanee to render us considerable assistance in the instruction of Mussulman Boys.

The Lord Bishop, during his stay here in February last, visited our School, and not only interested himself in its general economy, but addressed the assembled Students, and examined the senior class in Indian History and Geography.

His Lordship afterward met our little Congregation and Mission Community,

addressing them with great earnestness and simplicity through Mr. Taylor, our Assistant, as Tamul Interpreter.

A private examination of the School was held, in February last, by Mr. Fox and other English Gentlemen. They report—

Several classes were called upon to submit written answers to questions in Holy Scripture, English and Indian History, and Geography. The answers elicited in the former, without access to the Bible, evinced a very creditable amount of correct acquaintance with ancient prophecy, and its fulfilment; as well as a pretty accurate knowledge of the saving doctrines of the Gospel.

Their historical answers were, for the most part, strictly correct; and in Geography their acquirements, though not extensive, gave good evidence of their being well-grounded.

A review of the whole conveys to the mind the impression of steady progression in the various branches of study. But, above all, the striking clearness of their views of Holy Scripture, and the increased amount of solid information, which they actually possess, of the vital principles of Christianity, must be a source of great satisfaction to all concerned; and prove most interesting to every Christian, as leading to a pleasing anticipation, that God's Word sown will not return to Him void.

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## West Indies.

UNITED BRETHERN.

TOBAGO.

*Awful Hurricane.*

BR. T. L. Badham, writing from Montgomery, on the 14th of October, says—

It is with feelings which I cannot duly express that I send you the intelligence that Montgomery is, I may say, a heap of shapeless ruins. The united horrors of hurricane and earthquake have made us deeply feel the Lord's power. When I look round, my glance falls on desolation and ruin. The shattered windows, and the holes and breaches in the walls, reveal a landscape marked with the traces of destruction. And when I see those I most love on earth still around me in life

and health, and remember the horrors we endured together, tears start into my eyes, and my heart swells, I trust with fervent gratitude, that I have not had to follow their mangled corpses to the grave.

The weather had been unusually hot for some days, but the country looked beautiful from the effects of late but refreshing rains. Sunday, the 10th, was a cloudy, threatening day, but without rain. In the evening the breeze veered round to the unusual quarter of the north. On the 11th the wind continued from the north and north-west, and produced a peculiarly chilly feeling. We appeared to be in a vast atmospheric amphitheatre, consisting of masses of bluish-grey clouds resting on the horizon. Heavy showers came at intervals from the northward. The remark was often made, "What strange weather!" but no one entertained any apprehension. Why should we do so in an island considered out of the range of hurricanes? We retired to rest as usual, but even while we were undressing the breeze increased in violence; and soon after we had lain down the roof cracked in such a manner as to alarm us, and we rose from our bed. Catching up a few articles of clothing, and wrapping our child in the blanket, we escaped to the hall. Here we found Br. and Sr. Prince, who, having been alarmed, were before us, as their bedroom faces the north. For a few moments we remained here, but the frightful cracking of the roof, and groaning of all the joints, convinced us that this was no place of safety. We therefore went down stairs into the Brethren's speaking-room. In this place we were not long safe: streams of water soon flowed along the ground, and a man half naked, one of our neighbours, came to take shelter, his own cottage being gone. At length the windows in the adjoining room were blown in, frame and all, with an awful crash, and immediately the partition began to bulge like a sheet of paper when held up in the hands and blown on. Upon this, we snatched up our things, and retreated to the Teacher's apartment, a large room divided by a low partition into two parts. In this transit we lost our light, and in the darkness and confusion almost lost one another. Scarcely had we left the speaking-room, when the two large windows, frames and all, were dashed in, and thrown with violence up and down the room. Had we remained, we should in all probability

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have been miserably killed. In our new place of refuge we were in darkness, but procured light afresh. Meanwhile, the violence of the wind increased, the chorus of howling, screaming, hissing, whistling, crashing, and thumping was awful, and the shaking was constant. We now perceived that this must be a regular hurricane, and that the consequences would probably be fatal to some or all of us. We therefore sang a verse or two in fellowship, and addressed such words of comfort one to another as were given us. The inmates of this room were, at first, Br. and Sr. Prince, Sr. Badham, myself, our negro nurse girl Hannah, and the School Assistant, Francis James (who held our little child all night, with the blanket over him), and Charles Mullings, one of the Teachers. To this little band was afterward added another negro man, who had escaped from his house. Just after the singing, the wind, increasing in fury, blew out our light, and left us in darkness only fitfully illuminated by the awful lightning.

At length the wind seemed to veer a little more to the northward, and obtained entrance into the recess. Here it raged with a fury perfectly inconceivable to those who have never witnessed such a scene. An incessant shower of shingles, fragments of beams, bricks, branches, &c., were hurled against that side of the house with a loud crash. We all sprang instinctively to the door opening into the very scene of the wind's wild operations. Here, then, we stood, like sheep ready for the slaughter, in a narrow passage, about seven feet long by three wide, we brethren pushing with all our strength against the door, to prevent, if possible, the entrance of the wind. Meanwhile the rain fell, not in drops, but in streams, through the whole place, wetting every thread we had on, and setting the floor several inches under water. The power of the wind was terrific. My office was to hold up the post on the one side of the door. There I held as hard as I could. O how awful were those moments! The strong post was turned and twisted in my hands, as if by some giant outside. At length, down came the horizontal supports of a narrow partition. They did not injure me; but then the breach was begun. I looked up and saw the angry sky, with the swiftly drifting clouds and constantly flashing lightning. Properly, I ought

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not to have seen them, for here was a verandah recently repaired and altered at a great expense. But, alas! it was already gone, roof, flooring, and all; and, as we afterward discovered, was carried over the roof of our house to about fifty yards' distance. When I saw all this, I said, "It's all over!" and, wishing to die with those most dear to me, I went round the partition where they were, and clasped them in my arms. I commended my soul to the Lord, who redeemed me with His precious blood-shedding and death; but my mind could scarcely be fixed for a moment on any thing but the manner of dying; and at last my petitions were mainly resolved into this, that the Lord would graciously please to let us die without first living for hours in anguish, crushed or mangled, but not killed. Meanwhile, Br. Prince and Charles placed a beam which had fallen from above against the door so as to prop it. Still the wind effected another breach in the wall, and would doubtless have driven in the whole; but the Lord suddenly hushed the tempest. Then we heard nothing but the dripping of water, the rustling of the still agitated trees, and the lamentable cries of those who, in this dismal night, were seeking refuge, or looking in vain for children or other relations. But the lull was of short duration. The wind had veered round toward the south, and blew in fearful gusts. At this moment a man came, at the risk of his life, creeping on the ground, to tell us that a woman, a member of the Congregation, was dead. What could we do? We momentarily expected the same fate. The windows, together with the shutters, were blown in; the rain was driven in torrents; and there we sat, crouching together, wet, chilled to the bone, and awaiting either the lagging day-light, or our call to another world. Oh how long was that night! A strange and unusual gleam on the horizon more than once deceived us into the belief that the day was breaking before this was the case. At last it did break, and what did its dim light reveal! Br. Prince looked round the premises, and announced that the servants' houses, the School, and the Church, were gone!

When our limbs, stiff with the cold of this dreadful night, bore us tremblingly forth from our ark of refuge, what a scene met our gaze! The cocoa-nut trees had their graceful branches either twisted off

or dangling round the trunks; spouts, rails, beams, and shingles, were heaped up in confusion. Our dwelling-rooms were deluged, beds, books, clothes, and papers, were wetted and blown together in inextricable confusion. A vast number of panes of glass are broken, and no less than twelve whole windows beaten in, mostly with the entire frames, pulleys, weights and all. Scarcely a joint is good; partitions bulge; doors refuse to shut; or, if shut, cannot be opened. We see day-light in many places through the roof. Mills, "great houses," negro-huts, settlers' cottages, were all shattered or prostrate. The crops of cane and provisions, so smiling the day before, were all destroyed. What had been as the garden of the Lord was now a desolate wilderness. Destruction had passed over the whole wide landscape. A temporary gleam of sunshine caused the poor people to drag forth and spread out their wet clothes and bedding; but soon heavy showers came on, and it proved an angry, howling day. The Lord in mercy had spared a house here and there, in the midst of heaps of ruins, as a refuge for infirm persons and children. The negroes began manfully to put up little sheds; but multitudes, at the close of this dreary day, had no better place to rest their weary frames, than in the saturated thatch of their fallen dwellings.

The next day, the 13th, through mercy, was fine and warm. The negroes worked hard in putting up temporary huts; and we not only made ourselves tolerably comfortable, but were also enabled to afford shelter to many others. I mentioned earthquake: we did not perceive it, but many did; and many circumstances go to shew that such a thing must have happened. So far, we hear with certainty of only ten deaths; but there have been probably more.

*Monday 18th:* A week since the disaster—How much mercy have we experienced since that time! The breeze blows fresh this morning, and makes us feel wretched.

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## North-American States.

### BIBLE SOCIETY.

*Summary of the Thirty-first Year.*

*Receipts:* 205,068 dollars 23 cents; being an increase of 7760 dollars 25 cents over those of the previous year—  
*Payments:* 210,798 dollars 36 cents—

*Printed*: 671,500 copies of the Scriptures—*Issues*: 627,764 copies; making a total of 5,125,029 from the commencement of the Society.

**BAPTIST BIBLE SOCIETY.**

*Summary of the Tenth Year.*

*Receipts*: 31,739 dollars 94 cents—*Printed*: 44,520 copies—*Issued*: 40,036 copies; from the commencement 211,639 have been published.

**EDUCATION SOCIETY.**

*Summary of the Thirty-first Year.*

*Receipts*: 28,299 dollars—*Payments*: 31,212 dollars; there is a balance in the hands of the Treasurer of 5756 dollars—*Beneficiaries*: 389; of whom 104 have been received during the year, and 63 have been admitted to the Ministry. The number aided from the commencement is 3784.

**FOREIGN EVANGELICAL SOCIETY.**

*Summary of the Eighth Year.*

*Receipts*: 14,820 dollars—*Payments*: 14,626 dollars 10 cents; of which 7690 dollars 37 cents have been expended in Europe.

**BOARD OF MISSIONS.**

*Summary of the Thirty-seventh Year.*

**ORGANIZATION**—The Board is composed of Corporate Members, elected under the Act of Incorporation; Corresponding Members, also elected; Honorary Members, constituted such by the contribution at one time of 100 dollars if Laymen, and 50 dollars if Ministers.

**FUNDS**—*Receipts*: 262,073 dollars 55 cents, including the Waldo Legacy of 40,000 dollars—*Payments*: 257,605 dollars 23 cents—Balance in hand 21,764 dollars 21 cents.

**MISSIONS AND LABOURERS**—Missions, 26; Stations, 95: Ordained Missionaries, 140, of whom 11 are Physicians: Physicians not ordained, 5: other Male Teachers, 31; and Married and Unmarried Female Assistants, 187—being 363 Labourers sent from America. To these add 20 Native Preachers, and 128 other Native Assistants, and the whole number labouring in the Missions is 511.

**COMMUNICANTS**—In 73 Mission Churches there are 24,824 Members, of whom 1500 have been added during the year.

**EDUCATION**—There are 7 Seminaries for training Native Teachers, in which are 487 pupils: 34 other Boarding Schools

contain 854 male and female pupils; and 602 Free Schools containing 29,171 children, including those in the Sandwich Islands, which are under the guidance, but not at the cost, of the Board.

**PUBLICATIONS**—*Abroad*: Printing Establishments, 15; Presses, 32; Founts, 40; Type and Stereotype Foundries, 5. Books and Tracts printed, in 38 languages, 460,000; pages 40,000,000; from the commencement, 535,000,000.

*Income and Expenditure of the Thirty-eighth Year.*

*Receipts*: 211,402 dollars—*Payments*: 264,783 dollars. The debt is now 31,617 dollars. There have been sent out 40 Labourers during the year.

**MISSIONS OF THE EPISCOPAL CHURCH.**

*Summary of the Twelfth Year.*

*Receipts*: 30,691 dollars 37 cents—*Payments*: 33,059 dollars 33 cents.

**BAPTIST MISSION.**

*Summary of the Twenty-third Year.*

*Receipts*: 95,487 dollars, of which 10,000 dollars were received from kindred Societies—*Payments*: 94,339 dollars—*Missions*, 16—*Stations and Out-Stations*, 143—*Missionaries and Assistants*, 101, of whom 48 are Preachers—*Native Assistants*, 144—*Churches*, 108—*Members*, 10,000, of whom 1783 have been added during the year—*Schools*, 59: *Scholars*, 1600.

**SOUTHERN BAPTIST BOARD.**

*Summary of the Second Year.*

*Receipts*: 27,469 dollars, including a balance of 9504 dollars from the preceding year—*Payments*: 15,274 dollars. The Board intends to confine its labours for the present to China and Africa. One Mission is in operation at Canton, and Another is to be commenced at Shanghai. The Canton Mission has 4 Missionaries and 5 Native Assistants. The Mission in Africa has 1 Missionary, a Coloured Man of Liberia, to labour among the Bassa Tribe.

**BAPTIST PUBLICATION AND SUNDAY-SCHOOL SOCIETY.**

*Summary of the Eighth Year.*

*Receipts*: 24,279 dollars, of which 13,320 dollars were received for publications.

**METHODIST EPISCOPAL MISSIONS.***Summary of the Twenty-eighth Year.*

In Liberia, Western Africa, there are 16 Missionaries and 22 Assistants. There are 14 Day Schools, containing 444 pupils; and 15 Sunday Schools, containing 657 pupils. In China 2 Missionaries have entered on their labours. In Oregon there are 6 Missionaries.

**PRESBYTERIAN CHURCH MISSIONS.***Summary of the Tenth Year.*

*Receipts:* 93,679 dollars—*Payments:* 95,458 dollars—*Missions, 16; Stations, 21—Missionaries, 42; Licentiates, 3; Physicians, 2; Teachers and other Assistants, 11.*

*Publications*—Of the Missionary Chronicle upward of 8000 copies are published, and of the Foreign Missionary nearly 13,000 copies. Beside these, 3500 copies of the Annual Report of 1846 were published, 7000 copies of Letters to Children, by the Rev. W. S. Rogers, and 2000 copies of an Address before the Synod of New-York, by the Rev. W. W. Phillips, D.D.

**PRESBYTERIAN BOARD OF EDUCATION.***Summary of the Twenty-seventh Year.*

*Receipts:* 35,627 dollars 14 cents—*Payments:* 32,327 dollars. *New Candidates, 96:* number under the care of the Board during the year, 403: aided from the commencement, 1663.

**PRESBYTERIAN BOARD OF PUBLICATION.***Summary of the Ninth Year.*

*Receipts:* 36,840 dollars, of which

29,283 dollars were received for *Books.* There have been 26 *New Publications* added to the Society's list—*Issues:* 146,500 copies.

**SEAFARERS' FRIEND SOCIETY.***Summary of the Nineteenth Year.*

*Receipts:* 17,515 dollars—*Payments:* 17,908 dollars. Three additional Chaplains have been appointed to Canton, Lahaina, and Mobile.

**SUNDAY-SCHOOL UNION.***Summary of the Twenty-third Year.*

*Receipts:* 129,725 dollars; of which 105,225 dollars have been received for publications sold—*New Publications, 82; Missionaries, 29.*

**AMERICAN TRACT SOCIETY.***Summary of the Twenty-second Year.*

*Receipts:* 160,131 dollars; of which 92,369 dollars have been received for publications sold. There have been 267 Colporteurs engaged for a smaller or larger portion of the year, of whom 176 were at work at the close of the year. There have been 48 new publications, in 5 languages, stereotyped during the year, making the whole number 1252. In Foreign Lands 92 new publications have been sanctioned, making a total of 2169—*Issues:* The entire circulation of the year has been 5,841,580 publications, 153,575,624 pages; making, from the commencement, 3,375,624 vols., 89,693,713 publications, and 1,823,272,025 pages.

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## Recent Miscellaneous Intelligence.

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**UNITED KINGDOM.**

*Church Miss. Soc.*—On the 23d of November, at the Society's House, Salisbury-square, the Instructions of the Committee were delivered, by the Honorary Clerical Secretary, to the Rev. Isaac Smith and Mrs. Smith, and the Rev. John C. Müller and Mrs. Müller, on occasion of their proceeding to the Abbekuta Mission, their services having been transferred from the West-Africa to the Abbekuta Mission. Messrs. Smith and Müller having acknowledged the Instructions, a few words of counsel and encouragement were addressed to them and their wives by the Rev. Cornwall Smalley, Minister of Bayswater Chapel; and they were commended in prayer to the protection and blessing of Almighty God by the Rev. Edward Auriol, Rector of St. Dunstan's-in-the-West—The Rev. R. L. Allnutt, M.A., left Madras on the 14th of October, in conse-

quence of the failure of his health; and arrived at Southampton on the 26th of November—On the 10th of December the Rev. Messrs. Smith and Müller, with their wives, left London for Cardiff, to embark for Badagry. They are at present detained at Cardiff by contrary winds.

*Wesleyan Miss. Soc.*—On Saturday, October 16th, Messrs. Thomas Phelps, Herbert H. Haime, and George Smith, 4th, embarked for Jamaica—The Rev. Matthew Godman, recently Missionary at the Gambia, embarked on Thursday, October 21st, with Mrs. Godman, for the Cape of Good Hope—The Rev. James M. Cranswick, for Coonghul, in the Mysore Country, and the Rev. John Kilner, for Batticaloa, Ceylon, embarked on Wednesday, October 27th. The passage of these two Missionaries is generously presented to the Society by John Irving, Esq., of Bristol.

## WESTERN AFRICA.

*Church Miss. Soc.*—Despatches, dated July and August last, have just reached us from Abbekuta and Badagry, and give encouraging accounts of the advancing state and favourable prospects of the Missionary Work at those places. Mrs. Townsend, we regret to learn, had been for some time suffering in health, and had removed to Badagry for change of air.

*Amer. Episc. Board.*—Rev. E. J. P. Messenger died in March, and Mrs. Catherine L. Patch, at Cavalla, in the same month. The Rev. Dr. Savage, also, is so ill as to render it necessary to discontinue his connection with the Board, and to return home.

*Amer. Presbyt. Board.*—The Rev. James Eden, of Monrovia, we learn from a Letter dated June 29, 1847, has departed this life, after being many years a citizen of Liberia. The Rev. Thomas Wilson, of Sinoe, died on the 8th of September after a very short illness.

## SOUTH AFRICA.

*American Board.*—Mr. and Mrs. McKinney arrived at Cape Town on the 29th of June, and reached Port Elizabeth on the 14th of July.

## INLAND SEAS.

*American Board.*—The Rev. Jonas King has been driven, by persecution, out of Greece; he has retired to Geneva. A Letter, dated Sept. 4, gives the information.

## CHINA.

*Amer. Presbyt. Board.*—The Rev. John B. French, Rev. John W. Quarterman, and the Rev. W. Speers and Mrs. Speers, reached Macao in December. Mrs. Speers died on the 16th of April.

*Amer. Bapt. Board.*—Mr. Dean and companions (p. 64) arrived at Macao on the 5th of October, and Mrs. Devan died on the 21st of October.

## INDIA BEYOND THE GANGES.

*Amer. Presbyt. Board.*—A Letter from the Rev. Samuel R. House, M.D., dated Bankok, March 22, 1847, mentions the arrival at

that city of the Rev. Mr. and Mrs. Mattoon and himself.

## INDIA WITHIN THE GANGES.

*Amer. Presbyt. Board.*—We have received advices of the arrival at Calcutta, on the 20th of January, of Messrs. J. H. Morrison, David Irving, and their fellow-passengers, Messrs. A. H. Seeley and R. M. Munnis, accompanied by Mrs. Morrison, Mrs. Irving, and Mrs. Seeley.

*Amer. Bapt. Board.*—Dr. Judson and company arrived at Maulmein on the 5th of December.

## UNITED STATES.

*Amer. Board.*—On the 31st of July, the Rev. George Bowen, Rev. William Wood, and Mrs. Wood—all of them expecting to labour in connection with the Bombay Mission—sailed for that port. On the 23d of June, the Rev. Joseph Cochran and Mrs. Cochran, Rev. William A. Benton and Mrs. Benton, Rev. Isaac G. Bliss and Mrs. Bliss, and Miss Mary Susan Rice, sailed from Boston for Smyrna; Mr. Cochran and Miss Rice for the Nestorian Mission, Mr. Bliss for Erzeroum, and Mr. Benton for Beyrout.

*Amer. Presbyt. Board.*—The Rev. J. M. Jamieson and wife, and Mrs. James Wilson, embarked for Calcutta on the 3d of July. They are accompanied by the two youngest children of each family. Mrs. Campbell's ill state of health has made it necessary for her and her husband to leave the Loodianah Mission on a visit home. They came by way of England; which place they reached in March, and were intending to return to America in October—The Rev. A. Alexander Hodge and Mrs. Hodge, and the Rev. C. W. Forman, embarked for Calcutta on the 12th of August.

*Amer. Episc. Board.*—The Rev. Mr. Miles, from Constantinople, reached New York on the 7th of June; and the Rev. Dr. T. S. Savage reached America, from Cape Palmas, on the 20th of June.

*Amer. Bapt. Board.*—Mr. and Mrs. Brayton and child, with two children of Mr. Mason, arrived in Boston on the 20th of July.

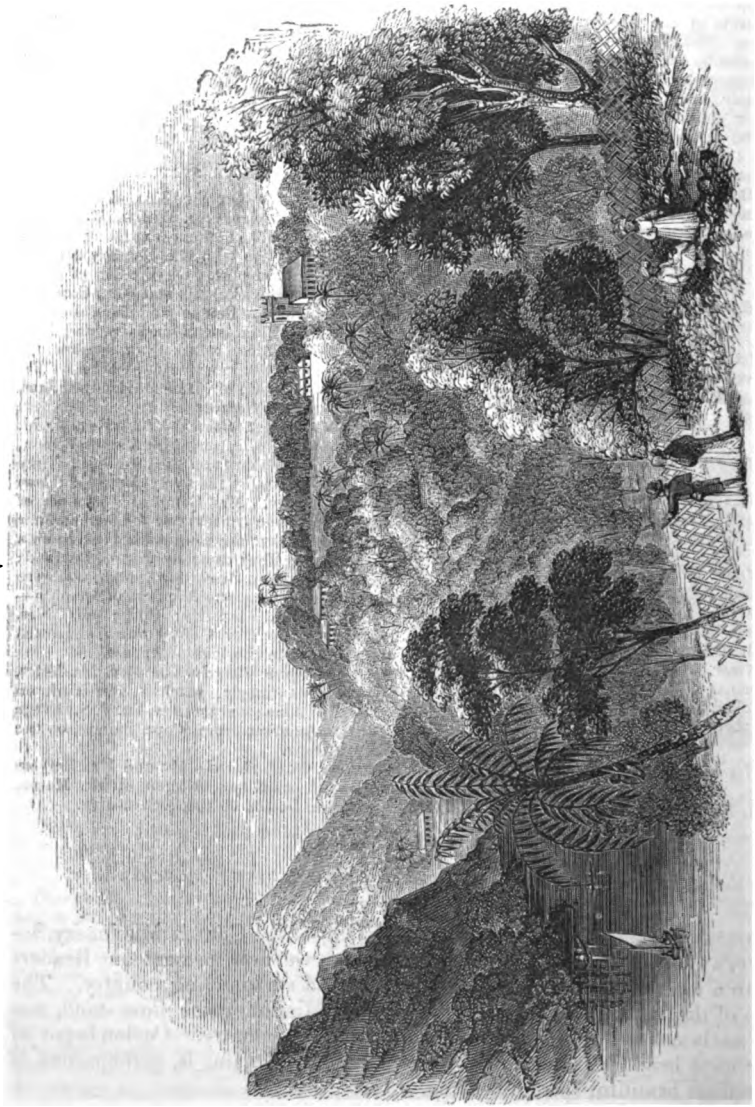
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## Miscellanies.

THIRTEEN years ago we gave an Engraving of the Church Missionary Society's Church at Baddagame, Ceylon; and we now present our Readers with a more extended view of the Station and surrounding country. The top of the hill, on which the Church and Mission-house now stand, was formerly covered with wood, like the rest of the country. Ceylon is one of the most beautiful islands in the world, and Baddagame is, perhaps, one of the most beautiful spots in Ceylon.

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\* \* P. 240, col. 1, line 28, for "Dr. Colton," read "Dr. Cotton."—P. 328, col. 1, line 11 from the bottom, for "July," read "June."



CHURCH MISSIONARY STATION AT HADDAGAME, Ceylon.



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